1948

Eleventh Publication

of the

Oswego Historical Society

1948

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FALL AND WINTER PROGRAM

1948

September 21—"Dead Man's Hollow," Mrs. Arthur V. DeLong of Lacona. Meeting at Pulaski.

October 19—"Redfield, One of Oswego County's Oldest Towns," Mrs. Edwin M. Allen of Oswego.

November 16—"An Old Water Route of New France Along the South of Lake Ontario," Rev. Alexander M. Stewart of Rochester, N. Y.

1949

January 18—"Oswego County Under Two Flags, 1783-1796," Edwin M. Waterbury, President Oswego County Historical Society.

February 15—"Early Activities of the Jesuits in the Oswego-Central Central New York Area," William J. Schlaerth, S. J., President LeMoyne College.

March 15—"Oswego County's Contribution to the 'Silver Grey' Movement in New York State," Robert J. Rayback of the History Department of Syracuse University.

April 19—"The Prehistorical Background of Oswego County," Dr. William A. Ritchie, Curator of Anthropology, Rochester Museum of Arts and Sciences.

May 17—"New York History and American Foreign Policy," Professor Carlton J. H. Hayes of Columbia University, President of New York State Historical Association.

September 20—"Romance of the Great Cable," Mrs. Arthur V. DeLong of Lacona, of the faculty of the Sandy Creek High School.

October 4—"Quaker Days and Others at Old Bernhards Bay." Frank W. Crandell, descendant of the founder of the place and member of Oswego County Historical Society. Meeting at Bernhard's Bay.

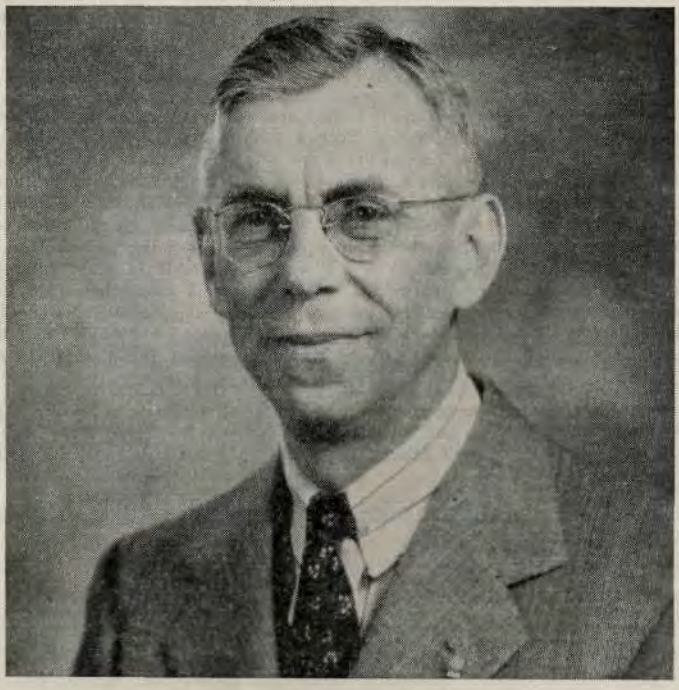
October 18—"John Bartram, a Visitor in the Oswego River Valley in 1743," Miss Elizabeth Simpson, local historian of Town of Mexico, member of Oswego County Historical Society.
"Old Homes of Fulton," Mrs. Elizabeth Elliott of Fulton, member of Oswego County Historical Society.
Meeting at Fulton.

November 15—"Oswego County Music, Part II," James Lally, organist St. Mary's Church, Oswego, director Rotary Chorus.

December 13—"Political Cross Currents in Oswego County and New York State During the Civil War," Kermit Kuntz of the Social Studies Faculty of Oswego State Teachers College.

TABLE OF CONTENTS

"Lest We Forget"



MERRITT A. SWITZER

During the period of his long active business and professional life in Oswego County, Merritt A. Switzer of Pulaski made time to give to the support of those civic organizations and associations which he considered worthy and which had for him especial appeal. Among these was the Oswego Historical Society in which he held active membership for nearly a decade, and which he served as a vice-president and as a member of its Board of Managers during the last eight years of his life. His death came unexpectedly at his home in Pulaski, November 7, 1948. Mr. Switzer's contributions to the causes of local and county history were numerous and most helpful. He prepared and presented papers upon matters of historic interest before the membership of the society. He contributed many manuscripts, photographs, paintings, drawings and other items to the Society's Collection which is now displayed in the museum

which he helped to make possible. He aided in the making of arrangements for meetings of the society that were held in the Pulaski area. Mr. Switzer served as Pulaski chairman of the Citizens' Committee which functioned early in 1947 to raise by popular subscription throughout Oswego County a fund of $5,000 for the Museum of Local and County History which opened its doors to the public at the Society's Headquarters House in Oswego in August of the present year. He served as a member of the Headquarters Council organized in 1947 to exercise control over the real estate of the Society.

Born in Williamson, N. Y., March 29, 1888, the son of Dr. and Mrs. W. B. Switzer, while he was still a young boy he removed with his parents to Oswego where he attended the public schools. After his graduation from Oswego High School, he entered Syracuse University from the Law School of which he was later graduated. Soon after he left the university, he formed an association with Justice Irving G. Hubbs of Pulaski which was to endure in various forms for the remainder of Mr. Switzer's life. During the many years that Judge Hubbs was a Justice of the Court of Appeals, Mr. Switzer was his confidential secretary. After Judge Hubbs' retirement from the state's highest court, Mr. Switzer opened an office for the practice of his profession in Pulaski and Judge Hubbs became associated with the firm in a consultative capacity.

Mr. Switzer served Pulaski as his adopted community in many ways. He was chosen as first president of the Pulaski Service Club, which he had been active in organizing, the club serving the community much after the manner of a Chamber of Commerce and establishing a pattern which because of its successful operation was followed by several other neighboring communities in establishing their organizations with kindred purposes. He served the Pulaski Village Board as its clerk for several terms and as attorney during the period in which Pulaski's water system was being planned and constructed. He assumed a position of leadership in many local movements, and particularly in relation to the development and establishment of Selkirk Shores as a State Park. He was a member of the Pulaski Congregational Church. He belonged to all of the Pulaski Masonic bodies, each of which he had headed at different periods. He had served as District Deputy Grand Master of the Masonic lodges of Oswego County.

In recognition of Merritt Amos Switzer's long and active service to this Society and his outstanding contributions to the causes of local history, the Board of Managers of Oswego County Historical Society appreciatively dedicates this volume to his memory.

Looking Forward

Two definite objectives present themselves for consideration and action by the Oswego County Historical Society during the year 1949—the attainment of necessary formal action through the State of New York to bring about the permanent preservation of Fort Ontario as an historic site, the probable location of a future State Museum of Military History, and the launching of a movement for building up the society's Endowment Fund, created a year ago, the income from which will aid in future years in providing needed funds for the maintenance of our own Headquarters House and its Museum of Local and County History.

As the new year opens the prospects for the accomplishment of the first objective just referred to seem reasonably bright. Mr. Burton, Director of the State Budget, has advised the President of our Society that he will approve an item to be included in the Governor's Budget at the request of the State Education Department that will, when accepted by the Legislature, provide funds to permit the Education Department to take over and preserve as an historic site Old Fort Ontario. This recommendation will be considered by the State Legislature at its present session. In addition to the walls of the Old Fort itself and the stone buildings which they encompass, the area to be taken over will include about 20 acres of land surrounding the fort that embrace the battlefields of 1756 and of 1814 and various other locations of historical interest.

Miss Bullard of the State Architect's Office who visited Fort Ontario in October to study on the ground the physical and historical features of the terrain, has estimated that $62,000 will eventually be required to repair the walls of the fort and the walls of its stone buildings, to make restorations, etc. About one-third of this amount, she estimates, would be expended for planting trees and shrubs. As three-fourths of the estimated tree planting would be for labor, the officers of your society are confident that a considerable saving can be accomplished in regard to this item by having the tree planting done by the employees who will be appointed to maintain the grounds surrounding the historic Fort once the State has taken over the property. Funds will be sought by the State Education Department from the legislature at this year's session to provide for a small personal service staff to be maintained at Fort Ontario to provide for its proper maintenance.

It may prove necessary, or desirable, for the Society to join with the State Education Department or to act independently, in requesting the Legislature to enact a bill that would place the Old Fort on exactly the same basis as the other historic sites, including Montcalm Park in Oswego, maintained by the State now enjoy. Decision as to the most

desirable procedure and action in regard to this matter is now being considered and will undoubtedly be reached within the next few weeks.

Application will also be made to the Land Board of the State for the transfer to the State Education Department of that part of the former Fort Ontario Military Reservation which the State Education Department desires to have placed under its control. This will include the area covered by the fort buildings and walls, the battlefield areas and the lighthouse keeper's house erected in 1819 as the residence of the keeper of the first Oswgo lighthouse. This building is believed to be the oldest building now standing within the limits of the City of Oswego. When these various actions and steps have been taken, it is expected that the historic portion of the Old Fort grounds and buildings will thereafter be administered by the State Education Department functioning through Dr. Albert B. Corey, State Historian, as State Commissioner of Historic Sites.

The necessity for early action to strengthen the society's finances is apparent. The special museum fund exceeding $5,000 raised by popular subscription throughout Oswego County two years ago to enable the Society to accept the gift of Headquarters House from the Bates heirs will undoubtedly be exhausted during the new year. Thereafter the society will be operating almost entirely upon the dues received from its membership. Even if we can succeed in holding the membership at its present high level, or in increasing it, the dues will not suffice to meet necessary operating expenses. Much less can they be expected to meet heavy repair bills that will have to be met in future years, or to provide for betterments in our equipment and for the future needs of our Museum. We should start a continuing campaign to urge society members and other friends to make provision in their respective wills leaving such sums as they may think desirable and possible in their estates to the permanent Endowment Fund of the society to the end that the benefits of Headquarters House and the educational activities and the materials concentrated there may be properly preserved and passed on to generations yet unborn.

It is greatly to be hoped that the incoming administration of the society will give early and earnest attention to this matter to the end that there may be rendered available at as early a date as possible a suggested legal form that may be incorporated in wills by persons desiring to cooperate along the lines herein suggested, with the assurance that whatever funds they may wish to leave for the furtherance of the society's purposes will reach, eventually, the society and be used for the purposes directed.

Immediate consideration must be given to the raising of additional funds to meet 1949 operating expenses. Present indications are that we should have at least $1000 in addition to income expected from dues before the end of the year. The Board of Managers and the appropriate committees will doubtless give early attention to these matters.

A Folklorist Joins the Historians

(Paper Read Before Oswego County Historical Society of Oswego, January 13, 1948, by Dr. Louis C. Jones, Director of New York State Historical Association of Cooperstown, N. Y.)

It is a distinct pleasure to find myself back in Oswego County where my own people were pioneers, clearing the land on their own farms and taking their positions as early settlers in the Pulaski area. As farmers, tavern keepers, bankers, businessmen and schoolteachers, they had some share in the early development of this county and I, myself, from the time I was three years old until I was seven, lived with my grandparents in the village of Pulaski. My earliest memories are of the deep winter snows that came in from Lake Ontario, of Fourth of Julys at Henderson Bay, of the old cheese factory that was on the road from Pulaski to Syracuse, of Sunday chicken dinners in Sandy Creek, of ancient relatives in Mexico and Parish—all these are the earliest pictures that stay in my memory and which are the symbols of my childhood. So in a sense this is a home-coming and a very happy one.

It is especially gratifying to meet with you of the Oswego County Historical Society. For some years now I have been hearing of the exciting and forceful job that is being done here. Last September, when the Trustees of the State Historical Association were looking for a man who had had outstanding experience in helping to lead a successful County Historical Society, there was a unanimous demand that E. M. Waterbury join our Trustees as a member, and his unanimous election at our annual meeting was a compliment not only to him and his leadership but to your own County Society and its important place among the historical societies of the State.

Finds Job Exciting

As some of you know I have come to the work of directing a State Historical Association by a rather curious and devious route. I am not by training an historian. My graduate work was in the field of English and American literature and my own research in the last ten years has been, not in history, but in the area of New York State folklore. I think it can be argued, as I shall argue in a few minutes, that folklore is an important aspect of our history but I find there are many historians who are not yet converted to that viewpoint. Why the Trustees asked me to take over the leadership of the State Association I must confess still remains a mystery to me but I have been increasingly grateful to them for that opportunity for I am free to confess I find it a most exciting job. And much of the excitement comes from the fact that the State Association operates on the principle that history must be interpreted in the broadcast possible meaning of that word. So it is that the State Association moves on many fronts and some of them are fronts which would be surprising to those who founded the Association nearly fifty years ago.

The position of the State Historical Association in this State is very different from that in many States of the Union, for ours is entirely a membership organization. Not one cent of State moneys comes into our treasury. This is not the sort of situation we find in Wisconsin, Michigan and elsewhere; those States have accepted the responsibility of arousing interest in their history. We have, of course, a State Historian and the State of New York is indeed wonderfully fortunate in having as its State Historian a man of the scholarship, character and caliber of leadership which we find in Albert B. Corey. But

many of the functions of the State Historian's office in other States devolve upon the State Historical Association and the local societies in this state.

Relationship With Local Societies

Let me say a word about the relationship between the State Association and the county and local societies for a moment. It has been the policy throughout the past fifty years to maintain absolute independence among these groups. There are those, and interestingly enough they seem to come primarily from the local societies, who would like to see a much closer affiliation between the State Historical Association and the county societies. I am opposed to that. I think we will get our best results by hoeing our own row in each instance but in borrowing each other's tools, in learning from each other's experiences, in exchanging ideas and perhaps from time to time such things as museum materials. What the State Association wants to see is a multiplicity of vigorous, active, local societies and at the same time it wants those societies to feel that the larger organization stands ready and willing to assist the smaller groups in every way possible. We would like to continue to serve as a clearing house of information for the local societies and we would like to see our annual convention a meeting at which the various groups in the State who are historically minded can come together to exchange ideas and to find stimulation from each other and from our Association. The time may come when some other procedure will be to the benefit of all but for the time being, at least, we should work for strong area groups which will utilize the State Historical Association and the Council of Historic Societies as binding elements to help us all move forward in the interpretation of the past to the present.

The historical society today, whether it be State or local, is offered a wide variety of opportunities for making the past alive to the present, and I say we must do this without the taint of sheer antiquarianism. The collection of objects, for example, merely because they are old and no longer used is to my mind putting ourselves in the junk business. On the other hand, the collecting of materials from the past with the idea of presenting them in such a way that they speak to the present authoritatively and clearly is one of our most important functions. Always we have to bear in mind the necessity of letting the past speak to the present in such a way that it can be clearly and unmistakably understood. Historical societies all too long have failed to gather into their membership younger people who are looking primarily toward tomorrow rather than yesterday. It is because of that altogether too many historical societies have thought only in terms of yesterday and the day before. It is the past in its relationship to the present and the future that we must keep constantly in mind.

Many Ways of Presenting History

The Historical Society has the responsibility and the opportunity of presenting history in a great variety of ways. In the first place it can present history in the classical tradition. It can think of history in terms of the political facts of yesteryear. It can produce, as it should produce, historical manuscripts and publications which present this formal phase of our history authoritatively and with scholarly accuracy. The early years of the State Historical Association, for example, were primarily devoted to this phase of New York's history. When the State Historical Association met in Oswego in 1914, for example, the membership listened to papers on the Defenses of Oswego, on the Fur Traders of Early Oswego, on Lake Ontario in History, on the Loyalist Migration Overland, on the Capture of Oswego in 1756, and there was a short, well-written paper on

Montcalm's Victory and Its Lesson by a young man who was just beginning to feel his way around Washington, a young man who was then Assistant Secretary of the Navy, one named Franklin D. Roosevelt. Now this is a very important work to be done and a society that can produce sound history in this classical manner is doing part of its job and doing it well. Your State Historical Association has always down to the present time, recognized this as an obligation. The culmination, perhaps, was Flick's ten volume History of New York State and I think the latest development, in the granting of Dixon Ryan Fox Fellowships, shows that we shall continue in that work.

A One Volume State History

The first of the Dixon Ryan Fox Fellowships will be granted so that three young authors can do a one volume History of New York State which will bring that history up to date. Professors Neil McNall and David Ellis of Pennsylvania State College and Hamilton College, respectively, and Miss Mary E. Cunningham of our own staff, will bring us what all of us so badly need, a handy, one-volume authoritative history of this State, and the Fellowship money comes from the Memorial Fund named after the great leader of the State Association, Dixon Ryan Fox.

But to record and safeguard only the political and military history of a people is merely to chip away at one corner of our responsibility and our opportunities. Not only must the political and military history of a people be recorded but the historical society must recognize its obligation to every other aspect of the life of the past. It must be particularly aware of the intellectual and cultural history of its past. Having taught American literature for many years, I suppose necessarily I must emphasize the importance of the literature of the people as an important segment of their history. It is the imaginative and artistic re-creation of the feel, and mind, and touch of the past. The same thing is true of art. Those of us who are historically minded must look at the paintings of the past and see them as permanent records of the way of life which has gone.

Genre Paintings

At Fenimore House, the Central Quarters of the State Historical Association, at Cooperstown, we have been collecting a good many paintings which are technically known as genre paintings. I can go into the gallery there and come back with a pretty clear notion of what the early shoemaker's shop was like. I can tell you how many men fished for eels in Long Island or how a farmer put the ring in a pig's nose. I can tell you what youngsters running through the streets of a Hudson Valley town a hundred years ago wore. I can tell you what the streets of certain of the cities and towns looked like and these pictures, often very important as art, are equally important as historical documents and just as important to the historian as the research work of the scholar.

The history of the professions is another important field which must concern all of us. We recently developed a very interesting exhibit in our museum at Cooperstown showing the implements and paraphenalia of the country doctor of a century ago, and as I shall point out in another connection shortly, we expect to carry through with the other professions in this manner.

Every County Historical Society should, it seems to me, be particularly concerned about the architecture of its area. Some of you know of the sort of work which has been done down in Orange County to record in picture and with research the interesting houses in that county. This is not only the great houses of the rich but the simple houses of the farmers, the shops of the

craftsmen, not only the great classical mansions but those grotesque and arabesque products of the Gothic revival, and the outer products of the less conventional citizens of the past. All of this is part of our history and as active historical societies, we must recognize this, too, as one of our challenging possibilities.

Cultural History Important

Here then, are two approaches to our problem. We can write classical history of a military or political nature or we can concern ourselves, perhaps I should say and we can concern ourselves, with the intellectual and cultural history of our past, the products of the trained and orderly minds.

And then there is to my mind, and because of my specialization this is necessarily a very important element with me, the field of our oral or folk culture. I am often asked the difference between folklore and history and there are a good many possible answers to that. But I would say that history must be based on the written documentary evidence of the past whereas folklore is primarily the oral heritage of the past. This is what people said happened, these are the stories that people told but didn't write down, these are the songs we learned at our mother's knee and not from song books, these are the yarns the "chew-tobaccers" told around the country store and this is the old wisdom the father passed to son in teaching him how to farm his land.

Importance Of Folklore

I say to you that it is as important for us to know what men laughed about and what men feared a hundred years ago as it is to know how they voted in a particular election. We must be concerned with the whole man of the past, the man at his fireside and in his fields as well as the man in uniform and in the voting booth. Folklore comes close to the individual in that very often it finds him in his relaxed moments, though there are soberer aspects of the folklorist's work that look at man in his moments of fear, when he is confronted with the phantoms of the dead and the tabus which governed his simple, everyday actions.

When Professor Harold Thompson left State College in Albany for Cornell University, it was my pleasure to take over the courses which he had been teaching in American folklore, and for the following six years I sent out nearly twelve hundred students into the State of New York to collect the lore and legendry of their families and communities. Archive which resulted from their findings has now been brought to the library at The Farmers' Museum and forms an integral part of the development of that great folk center. I should like to see every historical society in the State begin the development of a folklore archive where the legends and traditions of that particular county could be given a permanent resting place.

In folklore we must always attempt to counteract the weakness of human memory. Consider, for example, what it would mean if you had here in your building an archive of the songs and stories men were telling fifty years ago in this country. With that in mind, look forward fifty years, and think what it will mean to the historians of the future if you were to have here, and if every county historical society were to have a collection of the lore and legendry of its county. For these stories are pertinacious yet they are at the same time fragile. It's surprising how they hand on and equally surprising how all of a sudden they seem to be lost and forgotten.

Folk History

I remind you, too, there is something we might call folk history. Folk history is what the people say happened as opposed

to what the documents show happened and very often the documents are wrong, and the memory of the people is right. And so there is that special kind of history—oral history—which is one kind of folklore and one kind of history, a kind of common meeting ground for the two.

There is, as you know, a New York State Folklore Society of which my good friend, Harold Thompson, is the President. I think it is fitting and proper that this Society was organized with the full cooperation of the Historical Association leadership at an annual meeting of the State Historical Association in 1945, and from its beginning the Falklore Society has nestled in the warm and comforting arms of the State Historical Association. There is no conflict here, it is rather a matter of advancing on a multiplicity of fronts in the problem of recapturing the past to interpret it to the present.

Social History's Importance

This provides us so far with three types of history: classical history, the intellectual and cultural history and the Folkloristic or oral history of a people. There is still a fourth historic front and one which interests me tremendously. And it is related to the other three and yet presents a special field in itself. We must in a variety of ways recapture the social history of the past. How did men live, what did they sit on, what did they eat, what manner of servants did they listen to, to what kind of a school did they send their children, what was the look and feel and smell of a country store, all of these matters answering the question: "What was it like to live in the past?" I want to talk to you about the special solution to that challenge which the State Historical Associaion is making in their Farmers' Museum at Cooperstown. I speak of this with a great deal of pride because nowhere in America is anyone attempting the sort of thing we are doing in quite the same way. We are trying to develop at the Farmers' Museum a great folk center in which the history of life in the past in the rural areas of this State will be presented in such a way that its lessons are unmistakably clear to the visitor. At the same time we are developing not just a museum, not just a collection of old tools, but a great center which brings into its encircling orbit with the past, the very vital present. It is no accident that there is being rebuilt on our Farmers' Museum premises today the new building for the Otsego County Farm Bureau and associated organizations. This is a definite part of our policy that at the Farmers' Museum the strands of the past shall be interwoven with the strands of the present.

The Farmers' Museum

The Farmers' Museum utilizes, first of all, a great stone dairy barn—the barn which was built for the famous herd of Mr. Edward Severin Clark—and which has been made available to us by the late Mr. Clark's brother, Stephen C. Clark, who is Chairman of the Board of Trustees of the Association. The exhibits at the museum proper fall within five general classifications: First of all there are two great rooms devoted to the world of the farmer's wife where we have displayed the implements of the kitchen, the pots and pans and stoves and the curious home-made devices for preparing fruits for drying, the home-made washing machines, forerunners of the Bendix. On the second floor we have an exhibit of spinning and weaving. There is on the staff this year a very capable young woman, Miss Virginia Parslow, who can show our visitors the whole process by which flax fresh from the field was broken, hetchelled, and spun and woven into linen. She can take the wool that comes from the sheep and carry that through its processes until they see before

them the growing bolt of cloth. These two rooms, 50 foot by 50 foot in size, give the visitor a fairly clear picture of what life was like in the kitchen and buttery and weaving rooms of our ancestors.

A great long hall is devoted to the farm implements of yesterday, starting with the wooden plows of spring and carrying that story around the room with the seasons until we come to the implements used in the harvest. Downstairs is the third group, the exhibits where are shown the tools of the early craftsmen, particularly those important men, the cooper, the tanner, and the carpenter and the cabinet maker. Nothing is under glass here, people can move close to the objects and see them at first hand.

Cross Roads Reproduced

Outside the museum buildings proper we have brought from as far away as Stone Arabia and Sharon church sheds which have been rebuilt where we can display the vehicles of the past. There are snow rollers, ox carts, a Conestoga wagon, early fire engines, surreys, sulkys, coaches and carriages, farm wagons and all manner of those vehicles which have survived the gasoline age but which have long since been put aside as outdated.

South of the main buildings, across a greensward, we are developing a little country cross roads. Where two roads on the Farmers' Museum property come together we are setting up the beginnings of a cross roads community, composed of buildings which are not reproductions but which have been brought to the Cooperstown property and re-erected just as they were in the outlying villages where we found them. For instance, we have at the crossroads the country store which was built a hundred and twenty-five years ago in the little town of Toddsville. We have a schoolhouse which grew up at Filer's Corners, thirty or forty miles away, and a blacksmith shop brought from New Berlin. All three of these buildings are of stone. They were photographed, the stones were numbered, very careful drawings were made of the buildings and every piece of stone and every piece of wood that was useable was put into its original place when the building was re-erected after being transported to the Museum. Inside and out we have done everything humanly possible to re-create the building just as it was.

The blacksmith shop looks as though the smith had just laid down his tools, taken a mouthful of chewing tobacco out of the package and gone home. In one corner of that blacksmith shop is the wheelwright's shop just as it was combined with the work of the smith in New Berlin where we found it. The schoolhouse which was built in the early 1820's, is completely equipped with the old desks, the early books, slates, the lunch boxes, so that it, too, gives the appearance of having been emptied for recess, and as though at any moment the bell might ring, bringing the children back to their books.

The Country Store

In the country store we have been gradually stocking it with the kinds of articles that the country store sold seventy-five to a hundred years ago. This is a difficult problem, of course, because the things that the country store sold have disappeared but we are making, generally speaking, continued improvement in this stock. The place is beginning to get the good smell of the country store, that curious mixture of ground coffee, cheese and spices, leather and cloth and kerosene and salt mackerel.

Really the whole spirit of the past has been re-created in those buildings and these buildings are only a beginning. At the far end of the little road, in due time, there will be an early farm house

thoroughly furnished from the bedroom through the buttery with the materials which furnished the simple farm house of a hundred to a hundred fifty years ago. There will be a barn, also from the period somewhere before 1820, and the barn will be stocked with the implements and tools of the farmer of that period. Undoubtedly there will grow up along the little street, just as there did in the early growing New York State village shops for the craftsmen. There will be a little printing office, or a lawyer's office, a doctor's office, a shop for the gunsmith, a shop for a cooper, a shop for a cobbler.

Library Of Rural Life

We have made, to my mind, an important beginning, and we recognize it as a beginning which will ultimately produce one of the great out-door museums in America and what will undoubtedly be the leading folk center in America. For along with this great Museum goes a well equipped, practical library of rural life and in the library is one room devoted to the folklore archive with the songs, stories and legends contributed by thousands of Yorkers. We are obtaining from the Library of Congress a full set of the folksongs in the Library of Congress collections which were gathered in New York State. And it is no accident as I said before, that on this same property is the building of the Farm Bureau, the 4-H Clubs and the Home Bureau. For it is of vital importance to what we are doing that the farm life of today and the farm life of yesterday find on our grounds a common meeting place. Men and women in agriculture today have to face many difficult and important problems and to give them (and the rest of us who are not farm people) an insight into the shrewdness, the ingenuity and the courage with which the farm people faced the past is to give them a great tool in solving their problems.

Giving Meaning to Past

I have tried to suggest this evening certain paths which historical societies may take for there are many ways of reaching our goal. Let's keep in mind what the goal is. It must not be chauvanistic, it must not be antiquarian, it must be always with the realization that our work is important only when we make the past have meaning and significance and value to those living today and tomorrow. Ours is an age with terrifying problems, an age when seemingly the whole destiny of our civilization lies in the hands of the American people. And as never before the American people need to have an understanding of the solutions and the failures of their past, so that they may accept with modesty and with realism the great obligation which the course of events has thrust upon them. And this is a job which we will achieve in our local societies and our State societies just so long as we keep our goals in mind and so long as we work together toward that common end.

George Washington Looks At The Present

(Paper Read Before Oswego County Historical Society at Oswego, February 17, 1948, by Dr. Harvey M. Rice, President of Oswego State Teachers College)

Probably there is no other great man of history about whom have developed more legends and myths than George Washington. Within a very short time after his death in 1799 an itinerant pedlar, salesman, writer, and preacher known to history as Parson Weams prepared, published, and sold a biography of Washington. Parson Weams interpreted his responsibility as being that of a teacher and preacher to the young people of the country. As a consequence, he wrote not a biography of Washington as Washington had actually existed, but he created a person whom he called Washington. This person was perfect in all his attributes: he did not swear, he did not drink, he did not smoke, he never lost his temper, he always told the truth. Whenever Parson Weams needed some incident or anecdote in order to illustrate some of the wonderful attributes of his mythical Washington, he simply invented one. The many biographers who followed Parson Weams took from the original story many of these inventions and preserved them in print as the truth. Thus grew the Washington myth.

International Figure at 23

The real Washington was in a great many ways a typical 18th Century man. He was possessed of great vitality; he was interested in a wide variety of matters; he lived energetically and well; he drank, he gambled, and upon occasion he swore with heroic vigor. With it all, Washington was at the same time a very unusual person because his make up contained almost a complete lack of egotism despite the fact that he was an international figure at the age of 23. He attained this unusually wide reputation as the consequence of a report which he submitted to Lt.-Governor Dinwiddie of Virginia in 1752 and of his participation in the famous defeat of General Braddock in 1755.

During the 20 years from 1755 to 1775 Washington pursued a course that was not unlike that of many other men in their 20's and 30's in the American colonies. He continued to serve as an officer of colonial troops until the Treaty of Paris ended the Seven Year's War in 1763. With the coming of peace he settled down at his home, Mount Vernon, which he had inherited from his half brother Lawrence; he was elected to the House of Burgesses; he was appointed a Justice of the Peace; he married a well-known and well-to-do young widow and prepared to spend his life as a squire, gentleman, and plantation owner of Virginia.

A Great Exporter

During the 1760's and the early 1770's, Washington became one of the most important exporters of flour, grain, cattle, and pork to be found throughout the American colonies. These products were put into world trade through agents known as "factors," most of whom were in London. These factors were very sharp business men, and on almost all occasions Washington felt that he received for his goods

less than the prevailing market price; through these same factors, tors, Washington had to make the purchase of all those commodities which he bought in England or from European markets. With the passage of time he became convinced that these factors also were charging him higher than the prevailing market price for the goods which he bought. It is a matter of record that Washington became a revolutionist principally because of the treatment which he believed he received from these factors and his belief that the British Government was seeking to protect them in their dishonest practices. And so Washington became a member of rebellion even though everything about him, his social position, his economic position, and his heritage all placed him on the side of what we would suppose would have been the group that remained loyal to the Crown.

Washington's Strategy

The Revolutionary War permitted Washington to become one of the most unusual generals in history. He won a war, even though he lost all but three of the battles in which he participated. He developed a strategy which proved to be exactly what was needed. That strategy was to keep an army in the field and not permit it to be captured. As long as the United States had an army in the field our independence continued to be a fact.

During the years of the war, Washington set an example that was worthy of being followed by every loyal American. He lent the Government every spare dollar; he accepted colonial currency in payment of personal debts; and as if both of those together with his service as Commander-in-Chief were not enough he refused to accept any salary for the eight years during which he led the American troops. During these same years Mount Vernon was being operated for him by others who were not as competent farmers as he, and as a consequence his plantation was not self-supporting when he returned there in 1783.

Success As Farmer

He threw himself into the job of rehabilitating Mount Vernon with the same tremendous energy and vigor with which he had won victory for the American cause. At this time Washington had only one ambition, which was to become the best farmer in America. In order to attain this goal he became one of the most progressive of all the agricultural leaders in the colonies. He abandoned the growing of the staple crop, tobacco, and in its place he began to produce a variety of crops; he grew Siberian wheat, potatoes, carrots, clover, flax, and other grains and grasses. Moreover, Washington began to grow these crops in rotation so that he did not leave fields to lie fallow and useless for a year at a time.

During these years of the later 1780's Washington's plantation, Mount Vernon, was a property beautiful to behold. Extending 10 miles along the west bank of the Potomac River, it was divided into five farms; these farms contained several whiskey stills and a brewery; buildings containing a thriving spinning and weaving industry, and mills which ground Mount Vernon flour. This flour produced by Washington came to be the best known and drew a higher price than any other flour imported into the West Indies from the United States.

Did Not Wish Presidency

Meanwhile Washington still concerned himself actively with public affairs. He watched with concern and ofttimes with dismay the quarrels that were developing among the states which threatened the loss of everything that had been gained by the Revolution. Since it seemed to Washington

that the very independence of our nation was being endangered by the weakness of our Government, he lent his influence to the movement to establish a stronger government. He participated as a leader in the events which led to the meeting of The Constitutional Convention at Philadelphia in 1787. Elected President of this Convention, he lent to it a dignity and importance which no other man in America could have given it. The very fact that Washington presided over the deliberations of the body which drafted the Constitution gave that document a validity which it could not otherwise have achieved. Thousands of people throughout the country were willing to accept the Constitution if only because Washington was one of the leaders who produced it. After the Constitution was adopted, Washington became the most logical of all men to be the first President. He did not, however, want to be President. He wanted to stay at home at Mount Vernon and continue to be the best farmer in America. But he gave up all this and returned to public life simply because of his high sense of public duty. Said Washington: "I certainly will decline (the Presidency) if the refusal can be made consistently with what I conceive to be the dictates of propriety and duty. For the great Searcher of human hearts knows there is no wish in mine, beyond that of liberty and dying an honest man, on my own farm."

Washington's Beliefs

Now that we have seen something of Washington's life and his activities let us turn our attention to his mind. What did this man believe? First, he believed deeply and humbly in God. He possessed a deep-seated conviction, for example, that the Revolutionary War victory was due to the benevolence of Providence. He never found it necessary to go beyond that in seeking the reasons for the existence of the United States. While he was President Washington said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Washington also believed deeply and sincerely in the United States; he was proud to be an American. He sought to develop this pride in everyone.

Moreover, Washington believed in people; he believed in the masses of the people. I am "sure," he said, "the masses mean well, and I firmly believe they will act well whenever they can obtain a right understanding of matters." This belief that people would act well if they could obtain a right understanding of matters naturally led Washington to believe in education; he supported the idea of a national public university. It is indeed one of the misfortunes of our history that a great national university supported by the unbounded resources of the United States and recommended by Washington, Jefferson, Hamilton, and other leaders of our nation never came into existence.

Washington's Advice Today

If Washington could be here what advice would he give us today? I am convinced that he would say to us that each generation must solve its own problems. He would tell us to pay no attention to the past except as we could use it to explain and understand the present. Do you believe that this man possessed a reverence for the past and its leaders? If you do so believe disabuse your mind of the idea for Washington was a revolutionist who burned all his bridges behind him.

Washington would say to us to believe in and keep ever before us certain great principles, one of the first of which would be the supremacy of the civil over military power. Throughout the years of the war Washington kept his army subservient to a weak, va-

cillating, and hostile Congress, a Congress many of whose members were seeking by every kind of tactics, underhanded as well as honorable, to knife Washington in the back. Upon bringing the war to a successful close, Washington resigned his commission and got out of his uniform as soon as he possibly could. When Washington returned to the Presidency you might suppose he would have appointed to office many of those generals with whom he had been closely associated through the trying years of the war. Henry Knox, however, as Secretary of War was Washington's only appointment of a former general in the Army. If Washington could be here today I am confident he would view with disapproval the present tendency to appoint military men to civil positions. It is not necessary to mention Marshall as Secretary of State; Lucius Clay as our representative in Germany; W. Bedell Smith as our Ambassador to Russia; Admiral Kirk as our Ambassador in Belgium; Mark Clark as our representative in Austria; and the efforts of President Truman to appoint General Kuter to the Civil Aeronautical Board in order to indicate that at present there is a strong trend toward the appointment of military men to civilian posts.

Would Preserve Power Separation

Washington would also tell us today to preserve the separation of powers within our government. I believe he would disapprove of President Truman's proposal of last year to change the Presidential Succession Act in order to make the Speaker of the House of Representatives next in line following the Vice-President. Washington believed the executive should be separate from the legislative branch of our government. "It is important," he said, "that those entrusted with the administration of the Government should confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another."

Washington would also seek to impress upon us his great respect for the public debt and the status of the public credit. "As a very important source of strength and security," he said, "cherish public credit. One method of preserving it is to use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it; avoiding the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertions in time of peace to discharge the debts which unavoidable wars have occasioned." Washington today would say, leave taxes as they are or even raise them during this period of great national prosperity in order to reduce the public debt as much as possible.

Not An Isolationist

In the field of international relations Washington has often been used as an excuse for isolationism. When he was President Europe was divided into two camps of hostile and often warring powers; we were a weak, feeble, and a badly divided nation; we had to isolate ourselves in order to maintain our place in the world. "It is our true policy," Washington said, "to steer clear of permanent alliances with any portion of the foreign world, so far, I mean, as we are now at liberty to do it; for let me not be understood as patronizing infidelity to existing engagements. I repeat, therefore, let those engagements be observed in their genuine sense, taking care always to keep ourselves by suitable establishments on a respectable defense posture."

Washington looked upon our relations with other nations with a

hard-headed reality worthy of the most skillful leader in any age. He also always looked upon international relations as an American. It must be constantly kept "in view that it is folly for one nation to look for disinterested favors from another; it must pay with a portion of its independence for whatever it may accept under that character. There can be no greater error than to expect or calculate upon real favors from nation to nation."

Would Urge World Prosperity

Washington's attitude of realism, however, toward other nations was based on common sense, good judgment, and absolute fairness. "Observe good faith and justice toward all nations," he said. "In the execution of such a plan nothing is more essential than that permanent, inveterate antipathies against particular nations, should be excluded and just and amicable feelings toward all should be cultivated." The common sense and straight thinking that went into the formation of those lines would today make Washington say to us—you should expect the Russians to do everything in their power to foster the interests of Russia, and the United States should do everything in its power to foster world prosperity, democracy, and a strong Western Europe and United Nations in order to foster the best interests of the United States.

Washington was vitally concerned with all of the problems of his day. The economic pattern of the time in which he lived was such that there had not yet developed those disagreements, misunderstandings, and hostilities which today too often punctuate labor-management relations. You may look through Washington's writings and never find anything on the subject of labor-management affairs but he does say something remarkably apropos to the subject. If he were here today his insight would quickly tell him that labor and management problems are not different problems but are common problems. Labor should prosper as management prospers, and management certainly cannot sell the product of manufacturing unless labor possesses sufficient purchasing power to buy those products. Washington knew that people with common interests often allow themselves to be turned against each other. He also knew some men would use any kind of tactics in order to gain power. On this subject he said that one of the ways some people acquire influence "is to misrepresent the opinions and aims of others. You cannot shield yourselves too much from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection."

Merits His Historic Place

As we view Washington then on this day near the 216th Anniversary of his birth, we do not need to continue to perpetuate any myth about him. In all truth he was the greatest man produced by the Revolution. He served from a sense of loyalty to a great cause; the Congress which chose him could not foresee he was to become one of the great commanders of modern times. When he was chosen, as a matter of fact, his appointment was due as much to his influence in Virginia and the South, and New England's need for southern support to win the war as that he was the outstanding military commander to be found in the colonies. Thus conditions of expediency as well as the widely known judgment and integrity of Washington helped Congress to decide upon his appointment. Throughout the war Washington had to be more than just a general; he embodied what was highest and best in the American people. Seeking no honor, possessed of no ambitions

strength of his character. In this aspect of his make-up he possessed no peer among his contemporaries and all history presents for our consideration only a very few who were his equal.

Contrasted With Contemporaries

He was not the intellectual equal of Hamilton but he was his superior in integrity.

He was not equal to Jefferson in his mental attainments, in his ability to phrase philosophical abstractions, or in his understanding of the people, but he was Jefferson's superior in judgment.

He was not the equal of Franklin as an inventor, or an experimenter, or as a scientist, but he was Franklin's superior in public morality.

He was not the equal of many of his contemporaries as a writer, or thinker, or philosopher, but his advice to the people of his own age contained a foresight that is as good today as it was then.

Thus in integrity, judgment, sense of duty, public morality, and foresight Washington was a great man in his own age and would be a great man in any age.

After thus briefly reviewing Washington's attainments we can understand that Richard Henry Lee was not voicing idle words when in the oration at Washington's grave he proclaimed him to be "first in war, first in peace, and first in the hearts of his countrymen."

for office and desiring in reality only to return to Mount Vernon which incidentally he saw for only two short visits during eight years, he accepted every responsibility thrust upon him and proved to be greater than any of them.

Washington's Greatest Gifts

In addition to leading the army, he wrote constantly to state leaders, state governments, and to Congress begging for the money and supplies necessary to create an army and to continue to keep this army in the field. Many of his officers were volunteers from Europe. He spent countless hours attempting to settle quarrels among them. During most of the years of the war he had to hold together his cold, hungry, and shoeless troops by means of his own iron will and determination. Constantly he was intrigued against, but always the intriguers in every instance finally came to grief. As has been indicated he asked and received no salary, and yet on countless occasions he supplied money from his own personal funds to buy clothing for his troops and to send aid to the destitute families of his soldiers. While Washington thus proved to be a military commander of great ability and later proved to be a peacetime statesman and organizer of equal ability, his greatest gifts were integrity, a sense of duty, and the tremendous moral

Very Reverend Dean Michael Barry
Leader in Education, Citizenship, Religion

(Paper Read Before Oswego County Historical Society April 20, 1948, at Oswego, by Miss Jane McGrath, formerly of the Faculty of the State Teachers College of Indiana, Pa.)

A brief history of St. Paul's church, the first Catholic church in Oswego, taken from an early History of Oswego, written by Dean Michael Barry says:

Quotes Barry's History

"After the capture of Oswego by Montcalm in 1756, no record is in sight of Catholic services in the place until 1830. At this date fifteen or sixteen families anxious to perform their religious duties and to have the services of a clergyman invited the Rev. Mr. Donahue who had charge at that time of Auburn, Rome and other villages of New York, to visit Oswego in their needs. This he could do because his pastoral jurisdiction covered the territory of Oswego and the Northeastern part of New York State.

"Subsequently there were services in various homes until a lot now occupied by St. Paul's church was purchased from the Hon. Gerrit Smith and a one story frame building to serve for church purposes was erected upon it. In time larger accommodations became necessary so additions were made to the old building. Finally about 1840, the congregation, though still poor, felt that it should make the effort to erect a larger, more convenient and more befitting temple for religion and one that should meet the requirements of Catholic services for all time.

"With this in view the immediate preparation for the work was pushed forward, so that in 1842, the cornerstone of a building 55x100 ft. was laid during the pastorate of the late Rev. Mr. Rogers.

"During the pastoral charge of the late Rev. Mr. Kenny and the late Rev. Michael Kelly, the church was finished, decorated, and a fine organ installed. Between 1850 and 1868, the large and commodious three story brick school house adjoining the church was erected."

In October, 1869, the Rev. Michael Barry became pastor of St. Paul's.

Some notes and data concerning the biography of Dean Barry, gathered from various sources follow:

Early A Farmer

The Dean was born at Castle Lyon, County Cork, Ireland, on August 15, 1831, Michael, son of Thomas F. and Mary (Sullivan) Barry. Coming to America in the 1830s, he lived near Rochester, N. Y., where for a time the father, Thomas Barry, had a farm. Later the family moved to Canada and purchased one hundred acres of land near Guelph, Ontario, the deed for the same being made in the name of his son, Michael, who was then about eleven years old. Returning from Canada to the States, the father, Thomas Barry, took out holdings in Franklin County, N. Y., where the land had first to be cleared of the virgin forest before being put under cultivation. Thomas Barry having learned the trade of wagon maker, always managed to have a blacksmith shop near his home where he worked when not engaged on the farm.

The son, Michael, learned to strike the anvil as well as to cut a swath with the scythe while assisting in the farm work.

Going to Montreal as a young man he found employment with a firm engaged in the wholesale grocery business with which he stayed until he resigned to study for the priesthood. The firm was anxious to have him continue with them and offered to take him into the firm as junior partner if he would consent to remain.

Hewed Carthage Church Timbers

In 1857, at the age of twenty-six, he was attending St. Peter's College at Chamky near Montreal. Later he entered the Grand Seminary in Montreal to complete his philosophical and theological studies. Father Barry was ordained in June, 1861, for the Diocese of Albany, which then comprised nearly all of Central and Northern New York State. His first charge was at Saratoga Springs, N. Y. Shortly afterwards he went to Carthage where in building the present St. James' church, he organized a bee among his parishioners, went out into the woods and hewed the timbers for the new structure.

While at Carthage Father Barry had charge of two outlying missions where services were held on alternate Sundays. In order to reach these missions he drove a spirited black horse, raised by his father, Thomas Barry, and which it was said that no one but Father Barry could drive; in fact, it was said that it was running away when he was driving only he did not know it. The stories told about this horse were legendary in Carthage. Dean Barry's next appointment was St. Paul's church, Oswego.

Dean Barry, Pastor:

"In rigid self denial he lived and labored hard

"To fix the highest standards and souls to strongly guard;

"His wants were few and simple and well he stood the test.

"But for his loyal people he sought the very best."

Started New Church In 1871

Dean Barry was appointed pastor of St. Paul's church in October, 1869. In 1871, the congregation required more room and better accommodations. The old church was for the most part pulled down and the present church of stone constructed. Later a brick rectory was built, also a brick convent for the Sisters who had charge of the school.

In the construction of the building Dean Barry organized the men of his parish and they gave their help in whatever way they could until the building was completed. Later Dean Barry saw the great need of recreational facilities to keep his young people in a wholesome environment. He again called upon the men of the parish and as of old they responded generously with their time, energy and money. They excavated under the church, built a hall and equipped it so that it would meet many of the social needs of the parish. To this day there are many pleasant memories of the fine lectures and plays as well as operas and concerts which were given in St. Paul's Priory Hall by a well-trained choir of approximately one hundred voices.

Contributes Organ To St. Paul's

Dean Barry was a firm believer in the use of the organ as an instrument of devotion and culture and he spared no expense to have the best that might be obtained in that respect. The beautiful organ now installed in St. Paul's was largely built at his own expense and he went to great lengths to obtain artists competent to play upon such an instrument. When abroad in 1902

he went to Paris to call on Alexander Guilmant, the famous organist and composer who had twice given recitals on St. Paul's organ. On Mr. Guilmant's recommendation Father Barry called upon Mons. August Weigand in London and later engaged him to come to America. Mons. Weigand died while organist at St. Paul's church. His body is interred in St. Paul's cemetery. After Mons. Weigand's demise and upon the advice of Alphonse Mailly, famous Belgian organist and composer, Dr. Charles M. Courboin, now organist at St. Patrick's Cathedral, New York City, came to Oswego and was organist at St. Paul's for ten years.

Founded Welfare Societies

Dean Barry had very close contact with his parishioners. He knew their failings and was ever ready with help and guidance. This is manifested by the following organizations which he sponsored:

St. Paul's Priory by its strict rule of abstinence from alcoholic beverages was a great aid in the betterment of homes. St. Paul's Priory helped to make men masters of themselves. The "New York Times", Oct. 5, 1914, said: "Dean Barry was widely known for his incessant warfare on vice, intemperance and Sunday desecration."

St. Vincent De Paul is a society which functions for the relief of the poor. Groups of men distributed food and clothing. They particularly aimed to keep homes in which there were children or old people supplied with food, fuel and warm clothing.

The Rosary Society, also the Young Women's Sodality met monthly. The underlying principles were spiritual growth and social service.

The Young Men's Sodality afforded the young men with recreational facilities as well as spiritual guidance.

The young people greatly appreciated the early evening May Service. This service was very brief, usually consisting of the singing of hymns and a story by Father Barry. Father selected his stories with exceedingly great care and told them with such clearness that one always got the moral and went away deeply impressed. Sometimes Father Barry would say: "Now, I'm not sure that this is a true story, but there is so much beauty in the lives of the characters that I wanted you to think about them." I believe it was that Barry who was the author of Peter Pan, who said "God gave us memories that we might have roses in December." Dean Barry's stories gave us roses.

Golden Jubilee In 1911

In 1911, the golden jubilee of Dean Barry's elevation to the priesthood was fittingly celebrated in Oswego. On this occasion his parishioners presented Father Barry with an automobile which he greatly appreciated but was loath to accept. His very devoted young assistant priest, Rev. James Collins, now pastor of Our Lady of Lourdes church, Utica, N. Y., asked Bishop Ludden to insist that Father Barry accept the gift and Bishop Ludden prevailed upon him to do so. Father enjoyed drives through the country, but regretted that all of his parishioners could not have the same pleasures.

Dean Barry's brother, William, was an inventor of note. He invented one of the first stamp cancelling machines ever to be employed in the United States Postal Service. It was to superintend the building of these machines which were constructed at the Kingsford Machine shop in Oswego that William Barry came to Oswego to live in 1896. While living in Oswego he developed a machine automatically to separate and distribute mail for which the United States Patent

Dean Michael Barry

Pastor St. Paul's Church, Oswego

1869 --- 1914

Office issued the first patent ever to be granted for such a purpose, known as a "Pioneer Patent." Dean Barry, like his brother, had a certain amount of inventive genius and in the early days of his projecto-scope experience, he developed many improvements in the various apparatus employed for that purpose.

Dean Barry, Educator:

Dean Barry, Educator:
"The school he established was famous far and near;
"His personal supervision he gave it thru the year;
"Of superficial smattering or nonsense there was naught.
"Essential fundamentals and morality were taught."

Always keenly interested in education for years, Dean Barry taught in the parish school. Daily he visited the school. He was a firm believer in the early formation of right habits and he insisted on courtesy, obedience and application to studies. He was a strict disciplinarian. He did not treat his responsibilities lightly. Reports of misconduct on the part of the boys were carefully investigated and proper correction given.

Stereoptican Entertainments

A pioneer in the use of the projecto-scope for education and entertainment, he developed an apparatus with a calcium light and a dufold lens by means of which a picture could be disolved upon the screen into the next succeeding picture with very beautiful effect, especially in the case of colored pictures. Later he developed a stereoptican in which the electric current replaced the calcium light.

Father Barry's collection of views consisted of works of art and points of interest world wide. Many idealistic colored pictures presenting scenes taken from the Bible and the life of Christ proved an endless source of education and entertainment for those who attended the weekly travelogues given every Sunday night for years in Priory Hall. The children went to the hall during the week and Dean Barry showed them pictures which objectified their religious history, also their geography lessons. Dean Barry loved happy children so there were usually plenty of comic scenes and animal pictures tossed upon the screen. The children's enjoyment was a sufficient reward. Dean Barry was one of the earliest exponents of visual education and the study of the solar system.

It was Dean Barry's custom to give the children a picnic on his birthday and on his seventy-seventh birthday more than one thousand were present. The students of St. Paul's Academy are scattered over the United States. They appreciate their student days and love to return to their first home, Oswego, N. Y.

Dean Barry, Citizen:

"He rose and struggled bravely in the thickest of the fight;
"To insure the common welfare and maintain the truth and right;
"A noble stalwart figure in municipal affairs,
"True civic pride impelled him to assume these public cares."

Always an advocate of good wholesome drinking water, Dean Barry was largely instrumental in having the City of Oswego go to Lake Ontario for its splendid supply of water to replace the supply previously drawn from the Oswego River.

Approved New Theatre

When the Hon. Max B. Richardson built Richardson Theatre, Father Barry expressed his pleasure that Oswego would have a suitable theatre that would attract choice plays, concerts and operas. On the opening

night he purchased tickets for all of the teachers in St. Paul's Academy. Descendants of this same (Richardson) family — the Bates family — have in their great generosity and interest in Oswego given this splendid building for a museum. Dean Barry was interested in every movement toward the greater progress of Oswego. Sunday afternoons from four to five o'clock St. Paul's church was open to the citizens for an organ recital. Oswego must have been a music loving community because these recitals were remarkably well attended.

A Birthday Tribute

The "Oswego Daily Times," July 24, 1906, pays the following tribute on Dean Barry's seventy-fifth birthday:

"The Very Rev. Dean Barry is the author of the early history of Oswego and the work reflects the splendid intellectuality and attainments of Oswego's grandest old man. He is an honor to Oswego, because not only has he been faithful in his religious work and upbuilding a splendid congregation, but his interest in civic affairs has been and continues keen and helpful. Outside of his church work, Dean Barry has labored first, last and always for Oswego for her progress and prosperity. Thus he has justly gained the respect and admiration of his fellow citizens—not perfunctory respect merely—but an abiding and sincere hold upon their appreciation."

Mishap Hastened Death

Dean Barry had a deep interest in the development of St. Paul's cemetery. In the fall of 1912 while supervising certain improvements in the cemetery, the Dean over-exerted himself, slipped in crossing a small stream which was swollen from flood waters, grasped at an overhanging branch when he slipped over the brink into the water. The strain at his age was too much. That evening he suffered a cerebral hemorrhage though he lingered nearly two years and for a time managed to get around. Dean Barry died Oct. 23, 1914 in his eighty-fourth year.

After the solemn services of the church and with the prayers of the clergy and his saddened people, he was laid to rest in St. Paul's cemetery, Oct. 27, 1914. Today a beautiful Celtic cross marks the grave where rest the remains of the Rev. Dean Michael M. Barry, revered pastor, great educator and splendid citizen.

"Ontario, Ontario, thy shores were sanctified,

"By him who blessed the waters and now sleeps by the side."

Sincere gratitude is extended to Dr. Richard Barry, nephew of Dean Barry, for family data and sources of material.

General Jeffrey Amherst's Expedition From Oswego Against Montreal in 1760

(Paper Read Before Oswego County Historical Society at Oswego, May 18, 1948, by Fred Winn of Social Studies Department of Oswego State Teachers College.)

The fall of Montreal in 1760, as the result of General Jeffrey Amherst's campaign, based out of Oswego, was the climax of over a century of conflict between the French and British Empires. It was the climax, if you exclude the American Revolutionary war as being a part of this struggle. From the first permanent English settlement in 1607 to the fall of Montreal in 1760, leading to the Treaty of Paris Feb. 10, 1763, Oswego was to be one of the key strategic areas. These wars, known in the American colonies as the French and Indian wars, were only a segment of the greater world struggle between the French and the English. As we are particularly concerned with the contributions of the Oswego area to these conflicts, we are constantly reminded that local history at this time set the stage for the entrance of World Empires. Its strategic position on Lake Ontario made Oswego and its forts of particular importance to the contending parties.

Amherst Seasoned Commander

The man to be in charge of the conquest of Montreal had achieved great military success against the continental enemies of England. At the time of the Oswego operation, he was 43 years of age—at the height of his military career. At Riverhead, in the county of Kent in Southern England, Jeffrey Amherst was born on Jan. 29, 1717 into a family that had held important positions in the Empire for five centuries. Here had lived the succession of lawyers and clergymen that brought respect to the Amherst name. In the country house near Riverhead had lived Jeffrey Amherst, a member of Parliament and great-great-grand-father of the soldier Jeffrey. His brother Sackville, was nine years older, and his sister Elizabeth six years his senior. John was born a year later and William, who was to be with him in Oswego, fifteen years afterwards. Born into this family of comfortable circumstances and without the prod of imagination or the prickling spur of ambition, Jeffrey could have looked forward to the pleasing prospect of the life of a country gentleman. At the age of twelve, his ambition was to be aided by being appointed a page in the household of the Duke of Dorset. The Duke maintained a friendly interest in the young boy and encouraged him to enter the British forces as an ensign.

Interested In Troops' Welfare

Gainsborough's portrait of Amherst painted in the later years of his life reveals him as shrewd, precise and coolly sophisticated. His diaries and letters, however, indicate his intense personal interest in the welfare of his troops, the comfort of his allies and solicitude for the conquered French population. The following quotation from his diary is typical of this attitude:

"I entered the inhabited country with all the savages and I have not hurt the head of a peasant, his wife or child, not a house burnt or a disorder committed. The country people amazed, won't believe what they see; the notions they had of our cruelty from the exercise of their own savages

drove them into the woods; I have fetched them out and put them quiet in their habitations and they are vastly happy." Such was the indication of the character of the man to be in charge of the Oswego expedition against Montreal.

Quebec Had Fallen

With the capitulation of the strong fortress of Quebec in September 1759, the French were placed in a weakened military position on the North American continent. It remained only for the British Armies to achieve final annihilation of French power in Canada through the capture or surrender of the last remaining French forts in New France lying along the St. Lawrence River between Oswego and Montreal, and the forts at Montreal itself.

The military strategy to force the surrender of Montreal was, in general, divided into the three following campaigns: one army was to move up the St. Lawrence from Quebec to Montreal; a second military force was to move through Lake Champlain from Albany to Montreal, and the third, largest and strongest group, was to be based at Oswego from which it would move in time to effect a juncture near Montreal with the other two armies.

General Amherst was in command of the entire three-pronged expedition, but his specific responsibility was with the forces gathering at Oswego for the final blow against the French. The three armies by converging on Montreal, would place that city under the threat of an encircling movement. The obvious danger that could befall the three-pronged military attack was the fact that the French might split them into three groups and deal with them individually. The success of the invasion was dependent on the correct military timing of the movements of the three groups. As communications were hazardous, one can well-imagine the obstacles to be overcome were great.

Army Numbered 12,000

During the spring of 1760 General Amherst was in Albany awaiting the arrival troops from the many colonies that were to form his main invasion force. The colonies were to contribute 6,000 men. These were to be supported by 4,000 British regulars combined with 800 Six Nation Indians under the command of Sir Walliam Johnson. The provincial force assembled at Schenectady. It was from here on June 12th General Amherst was to lead the group to Oswego. The Army which was to gather at Oswego was to be the largest ever formed up to 1760 in North America. The foregoing mentioned classifications of troops were to be joined in Oswego by 700 French Iroquois Indians commonly referred to as "Christian Indians." Their habitat had been along the St. Lawrence where they had come under the influence of French Christian civilization. On the journey from Schenectady, the Army stopped at Three Rivers before making its final march into Oswego. The Amherst Expedition now totalled 12,000 men.

Naturally extensive preparations were necessary in Oswego to accommodate this large army. Boats had to be constructed to transport the troops down the St. Lawrence, supplies ferried from Albany and probably the most important factor—adjusting the British regular troops to the new type of warfare as understood by the colonial troops and their Indian allies.

One can well imagine what a colorful scene must have been presented at Fort Ontario during the time of the Amherst Expedition. The various uniforms of the colonial troops plus the brilliant dress uniforms of the British regulars. Certainly the new song "Yankee Doodle" must have been heard over the historic parade

ground with the more traditional rendering of "God Save the King" to the accompaniment of regimental bands.

Boat Christening Ceremony

Interspersed in this colorful scene was the more practical one of ship's carpenters building boats for the voyage through Lake Ontario, the Thousand Islands and down the St. Lawrence. Amherst decided to christen one of the boats the "Onondaga" in honor of one of the Iroquois tribes. This was done according to his journal with great ceremony. He had a large flag made with an Onondaga Indian painted on it. This was hoisted just as he christened the boat by breaking a bottle over its prow. A regiment fired a volley. Fort Ontario fired a gun. Then another regiment fired a volley and the ship answered with nine guns. Amherst addressed to the Indians a speech, interpreted by Sir William Johnson and the ceremonies were concluded with glasses of punch being provided for all. Quoting from Amherst's diary: "The Indians were greatly delighted with the whole proceedings and promised to be fast friends."

Fort Ontario was also the host at this time to many well-known military figures namely: Sir William Johnson, superintendent of all Indians for the colonies; General John Bradstreet, quartermaster of the British forces at Bunker Hill fifteen years later; and Lt. Col. Israel Putnam who would become renowned for his exploits at Bunker Hill on the side of the Revolutionists.

Scouting Party Sent Out

Sometime during the latter part of July, a scouting party was sent ahead of the main Oswego invasion force to prepare future camping sites for the army along the lake and St. Lawrence River and to warn the army of any possibility of a French attack. At this time heavy guns were loaded on the larger boats and sent forward with many smaller boats containing food and medical supplies. By the end of July, Amherst was at last ready for the three way thrust at Montreal. Everything must be synchronized. He dispatched a messenger to Colonel Haviland ordering him to start from Crown Point on the 10th of August. Another courier was sent to direct Murray to sail up the St. Lawrence from Quebec on the same date.

Amherst's army, with the general's brother, William, in charge of the light infantry, likewise left Oswego on August 10, embarking on Lake Ontario ready for its hazardous sail to the head of the St. Lawrence. The "Onondaga" flying the Union Jack and the Indian flag, was in the forefront, its nine-blocked muzzled cannon offering a formidable defense against any attacking party. The Indians coasted alongside the main army in canoes, brilliant in their war feathers and whooping in anticipation of plunder.

In approximately five days the army advanced as far as the Thousand Islands. The sight of the islands impressed Amherst for he noted in his journal: "We passed islands innumerable and a most romantic prospect." They finally came into contact with the French fort on the Isle Royale near LaGalette which, events proved, was to delay them for five days.

Bombard Island Fort

To bombard the fort, it was necessary for the British to anchor their boats against the current, maneuvering their square-rigged sloops as best they could and setting up cannon in the large row galley. On the 25th the fort surrendered after an intensive bombardment. Amherst prevented the Indians from taking possession of the island but found to his horror that "the Indians scratched up the dead bodies and scalped them as if it had been a

feast to them." Several days had to be spent in repairing the boats. Amherst remarks in his diary: "I want to get away but I must see the vessels safe or nothing will be done and I shall have nothing to send for provisions." While the vessels were being repaired Amherst's trouble with the Indians increased. As there seemed to be no opportunity for plunder their enthusiasm for the expedition diminished. The diplomacy of Sir William Johnson made every possible attempt to pacify the Indians' dissatisfaction at the lack of plunder and scalps. In spite of these attempts more than two hundred of the Indians stole a number of rowboats and deserted to Oswego.

Pointe Au Baril Falls

August 17, General Amherst captured Pointe au Baril. Following this seizure he crossed the river and brought under British control, La Presentation which stood on the present site of Ogdensburg.

On August 23rd, Amherst attacked Ft. de Levis. Captain Francois Pouchot's fort at De Levis was placed under almost continuous bombardment for two days. Pouchot had been at Oswego as a member of the forces of the Marquis de Montcalm in 1756 when Montcalm destroyed all three English forts at Oswego. A tablet commemorating the capture of Ft. de Levis stands on the Toronto-Montreal highway. It reads as follows: "Fort de Levis on Isle Royal (Chimney Island) was built by Captain Francois Pouchot in the spring and early summer of 1760. The garrison surrendered after a gallant defense on the 25th of August, 1760 to the British Army commanded by Sir Jeffrey Amherst. Siege batteries were established on point and adjacent islands."

About the first of September the strange assortment of boats, reached the first series of rapids in the St. Lawrence. Amherst sent scouts along each bank of the river to guard against any ambuscade and ordered the sloops, the row galleys, the small boats and canoes to file ahead one by one. The first attempt proved to be easy, but the cascades were still ahead of them.

When Amherst arrived at the point of the cascades, he became alarmed at the extreme danger to the entire expedition. According to his diary, "the water boiled and churned in thousands of eddies and cross currents." The pilots assured him that it was very unusual to find so much water in the river and this would minimize the danger from the rocks. Taking every precaution, he ordered the boats to be made lighter by having the men march to a point beyond the cascades where they could re-embark.

Eighty Lost Lives At Cascades

The dangerous journey through the cascades started. Pulled, twisted and rolled by the currents, the boats rushed pell-mell down the cascades, out of the control of their crews. Many were capsized and crushed against the rocks. Driftwood from the broken boats, boxes of supplies, and three cornered hats were part of the churning water, while men were seen swimming desperately to save themselves. After a tragic three hours, the main bulk of the fleet was safe in the quiet of the lower river. Out of twelve thousand men, but eighty-four had been lost, twenty-nine canoes had been destroyed, thirty-four rowboats sunk and a great quantity of artillery and ammunition washed overboard.

After the Amherst Expedition was successful in navigating the cascades, the final converging movement to capture Montreal was in progress. Murray was in charge of the force coming down from Quebec. With three frigates, escorting his flotilla he pushed steadily on disarming the inhabitants of the riverside parishes

as he advanced and causing Levis's militiamen to desert in large numbers by threatening to burn their farms unless they returned home. Encountering only small opposition because Levis was greatly handicapped by the lack of ammunition, Murray reached Sorel at the mouth of the Richelieu River by the 13th of August, and four days later two battalions from Louisbourg reenforced him, whereupon he advanced again, arriving near Montreal August 27th, ten days before Amherst appeared.

Haviland Reaches Montreal

Murray's operations had greatly facilitated the advance of the central column under Haviland by taking its opponents in the flank. The chief obstacle in Haviland's route in advancing from Albany over the Lake Champlain route was the Ile aux Noix; once it had been taken August 27th, seizure of St. John's and Chamby quickly followed and he pushed on to Montreal.

Word came to Amherst that Haviland was within a few days' march of Montreal, and that Murray was on the way up the river. After a few days' rest, on the morning of September 6th, Amherst's main army took to the boats and rowed on towards Montreal moving in four columns and landing on the island of Montreal "without any other opposition than some volunteers and a sort of cavalry which ran into Montreal after a very few shots".

Amherst's Tactics Successful

Amherst's tactics had been well conceived. The island was forty-five miles long and nine across with the eastern fortress and town several miles inland toward the eastern end. No major attack had been expected from the West. Amherst marched his troops through the country to a point within view of the town, where the regiment spent the night. Amherst continued to ride horseback all night saying in his diary, "to view the ground as much as the night would permit me". At sunrise the whole army prepared to attack and Amherst to co-ordinate the attack dispatched couriers to Murray and Haviland to make their landings and advance toward the objective as soon as possible. As Amherst was inspecting his regiments advancing across the open field, a messenger informed him that two French officers had come with a proposal from the Marquis de Vaudreuil, Governor of New France.

De Vaudreuil Seeks Armistice

The Governor's emissary proved to be Colonel Bougainville. Here on the open plains before the city of Montreal, the white-cloaked French officer and the auburn-haired British General discussed the fate of the British and French Empires in North America. The gist of Colonel Bougainville's proposal from the Governor of New France was as follows: peace was expected in Europe. Would General Amherst agree to a cessation of hostilities until couriers arrived from their respective governments advising them of the conditions of peace?

"Tell Monsieur de Vaudreuil," Amherst replied, "I have come to take Canada and I will take nothing else".

Colonel Bougainville sought an armistice until proposals could be made, suggestions advanced for exchanges of property, disposition of troops could be arranged satisfactorily between the contending parties. General Amherst agreed to the armistice, providing it would not interfere with movements of Murray and Haviland's Armies. At noon came de Vaudreuil's proposals. He sought to retain full honor, a capitulation with many conditions attached. Amherst insisted that the French Army must surrender as prisoners, accept transportation to France, and agree not to serve again during the present war.

Even as de Vaudreuil's written proposal had arrived at Amherst's headquarters, Murray had landed on the eastern shore of the island of Montreal, and the following day Haviland's troops poured in from the South.

Montreal Surrendered

Within a period of forty-eight hours, Amherst had correctly estimated the arrival of his three armies, overcoming the difficulties of transportation and communication. Montreal was completely surrounded. De Vaudreuil, in despair, agreed to the articles of capitulation as proposed by Amherst. On Sept. 8th, 1760, Canada passed without condition to the British crown. Amherst could not refrain from a note of triumph in his diary, "I believe never three Armys setting out from different and very distant parts from each other, Joyned in the Center as was intended better than we did and it could not fail of having the effect of which we have just now seen the consequences."

Lt. Col. F. E. Whitton in "Wolfe and North America" expresses the following opinion: "Wolfe has often been hailed as the conqueror of Canada, a description so unwarranted by fact as to call for no serious discussion. If to but one aspect of the struggle—the military or land one—our attention is to be turned, and if to one man alone the palm is to be awarded, then that man is Jeffrey Amherst. It should never be forgotten—although as a matter of fact no military item is more persistently overlooked—that Wolfe though acting in temporary independence upon orders received direct from the king was still a subordinate. In 1759 and 1760 Amherst was Commander-in-chief in North America."

Fortescue's Tribute

Fortescue, historian to George V, described Amherst as "the greatest military administrator produced by England since the death of Marlborough, and he remained the greatest until Wellington".

Amherst was to continue in his capacity as a soldier of the British Empire by attempting to quell the Pontiac conspiracy in 1762. This campaign, however has frequently been judged a failure, as the British regiments were unable to adapt themselves to Indian fighting.

An army commanded by Bradstreet and Sir William Johnson which moved through Oswego in 1763 succeeded in breaking up the conspiracy and in restoring an approximate peace.

From 1763-1768, Amherst was the governor-general of Virginia. In 1783 he was made commander-in-chief of all the British armies. In 1776 he was raised to the peerage. On Aug. 31, 1797, he died at his estate "Montreal" in Kent, England. The terms of the Treaty of Paris Feb. 10, 1763, which wrote the final chapter to the Oswego campaign, surrendering Canada and all French possessions east of the Mississippi, indicates the enormity of his triumph.

Amherst's prisoners of war taken during the advance on Montreal were sent back to Fort Ontario whence they were later transferred to New York. After the surrender, Amherst's army returned to Albany by moving through the Champlain Valley from Montreal. Amherst sent a regiment of British regulars to strengthen the garrison at Fort Ontario, however, which remained on duty at Oswego for several years.

"Dead Man's Hollow"

(Paper Read Before Oswego County Historical Society at Pulaski, September 21, 1948, by Mrs. Arthur V. DeLong of Lacona, a Member of the Faculty of Sandy Creek High School)

On the eastern boundary of Oswego county is the town of Williamstown, which was "erected into a town, March 24, 1804." At that time it was a heavily wooded area with hemlock, the predominating timber. Settlement began there as early as 1801. The first sawmill was built in 1802. The first school was taught in the winter of 1803-1804.

Many of the early pioneers came from the New England states and made cabins wherever they thought the site was advantageous for the lumber industry.

My great grandfather, Peter Hutt, came from Schoharie county, along with three other families, and settled about half way between the village of Williamstown and the Orwell town line. He built his home in a heavily wooded part of the town. Unfortunately, for him, this home was not on the old Indian route from Oneida Castle to Salmon River, so he had to maintain his own highway to the road which branched off from the Indian route, and led to the River District which is now called the "Power House settlement."

The frame house which great-grandfather built was large and had fireplaces and a bake oven. This house is still standing and the cleared land around it is well tilled.

For years an old twenty gallon earthen crock stood back of the house with "Hutt and Cromwell" printed on its side, in blue letters. That was a left-over from the days when great-grandfather and Cromwell were in partnership in a general store in Williamstown.

Grandfather Austin Hutt and his brother, Sullivan, were lumbermen and located a little farther north on the bank of Beaver Dam Brook. Sullivan owned and operated a mill on a small stream nearer Kasoag. A heavy rain washed the mill down stream, causing the owner to suffer heavy losses.

This stream rises just east of the Redfield-Williamstown road, in the extreme southeast corner of Orwell township. When the stream reached Altmar where it joins the Salmon River, it was known as Pennoyer Creek. This was named for the Pennoyer tract of several thousand acres.

Saw Mills Lined Creek

Seventy-six years ago that stream was noted for its saw mills. The upper mill was known first as the Page Mill, then the Sage Mill and, on March 1, 1869, it was taken over by Aroma Blount (known as Romey) who came from the Potts mill farther down stream.

One-half mile below this was a shingle mill whose owner's name has been forgotten. Shingles were made in some of the other saw mills, but the distance from large towns and from railroads made selling difficult.

Then came the Hutt mill, the Dennis Austin mill, the Potts mill and the old Post and Henderson mill which is now known as the Horton mill and was on the Pennoyer tract. Mrs. Horton was a Pennoyer.

After about nine years spent at lumbering, the Blounts began to buy lands for farming. The large Carr estate was parceled out and forty acres were reserved for Mr. Blount. He was to cut the trees and send the peeled bark to tanneries in Pennsylvania. When he had done this and made logs out of the trees, he burned the tops and got the land ready for pasture to go with three other small farms which he had purchased.

This information came for A .T. Blount who was five years old when his father took over the Sage mill. He says that he can remember jumping from the sleigh on which they brought the family cow, to run and look inside the mill to see what it was like, the day they moved into the new neighborhood.

Oxen Used To Skid Logs

After he grew up, he became a lumberman too. He was very willing to discuss the changes in methods of logging. In his early days in the woods, the lumbermen used oxen in skidding logs instead of horses because they were heavier and stronger. Most of the cutting and skidding was done before snow fell as they had to be very careful about getting the logs muddy or icy as otherwise the saw would be dulled too quickly and the logs would slip on the carriers.

Lumbermen liked to have a team working on each side of the skidway, with two men rolling the logs. A man called a "swamper" who cut away the brush, so the teams could get to the logs, also worked on each side of the skidway.

Hemlock trees were peeled and the bark taken to Kasoag, where it was shipped to Pennsylvania for tanning purposes. A few tanneries were operated in the town. One of the largest in New York State was built by the Costellos at Williamstown. This tannery had 329 vats. This establishment used over seven thousand cords of bark a year.

Some of the timber was cut into stave bolts which were about thirty-two inches long. These were used in making barrels for sugar, flour, molasses and vinegar. The staves were also shipped out of Kasoag*.

Kasoag Oneida Camp Site

Kasoag is an Indian name and designates a camping site of the Oneidas. It has, for several years, been a summer resort and great fishing territory. There is an old-fashioned carriage on exhibition there now which is quite a curiosity. Kasoag Lake is a popular picnic spot for many organizations.

When the woods were cleared away, the Hutt family went in for farming and later owned a cheese factory in the little settlement of North Williamstown.

Grandfather Hutt was one of the great spellers and pigeon-pickers of that generation. His children assert that he could pick sixty dozen pigeons a day. His ability was his pride and joy, as were the boots he had had for seven years and they were yet as good as new.

There were four children in the family: Peter, who died in his early thirties; Rowena, my mother, born in 1863; Earl and Nellie. It was from my mother and my aunt that I have gathered much of this material.

Thus a settlement grew near Beaver Dam Brook. Finally a Post Office was established and the name of the settlement was changed from North Williamstown to Ricard, named for a Mr. Rickard, who was instrumental in getting the Post Office established there.

In every neighborhood there was one woman whose help was

*Some of these staves went to the large cooper shops at Oswego where 10,000 barrels were required daily to supply the flour mills then functioning there.

sought for every emergency. In the little settlement of Ricard it was my grandmother Hutt who lent a helping hand for births, deaths and weddings. Her stock of home remedies for illnesses must have been enormous and her knowledge of the healing qualities of herbs unlimited for my mother still keeps us busy looking in the fields and pastures for boneset, slippery elm bark, black cherry bark, clover blossoms, catnip and elderberries. Upset stomach, lack of appetitie, cough, insomnia, skin eruption and what not all get a dose of nature's remedies and the condition is improved. My own opinion is that the remedy is worse than the disease but mother administers the remedies in perfect faith that they are better than drugs.

The community was inclined to be musical and religious. There were two families in Ricard who were more musical than the others, the Barnes family and the Hamblin family. Each family had its own following and the community chose the group it favored most when wanting music for a funeral or some particular occasion.

Community Social Life

Singing schools were popular then along with spelling matches and "declamations." Our attic is the storage place for countless framed Currier & Ives pictures which were given as prizes to members of the family whose spelling ability or deportment in school warranted a prize.

The social life of the community was built up around its educational and religious activities.

Schools were taught on a short term basis. The teacher's wages were very small and the teacher "boarded around" spending as much time with each family as was deemed equivalent to that family's share of the taxes. Men were usually hired for the winter terms for it was then that all the big boys went to school. In the fall and spring they were needed on the farms or in the woods and the discipline of the school was not so hard but what women could teach without any difficulty.

Wages were extremely low. My mother taught for as little as $1.25 a week and "boarded around". She often tells of having nothing in her lunch pail but cold baking powder biscuits day after day.

The religious services were held in the school house until 1894 when a church was built and dedicated. This church is still in use and is well attended by the people of the community. Among my very early memories, are some of the Children's Day Exercises held in that church.

Preacher Got "Stuck"

The neighboring district of Pine Meadows also had a church. Revivals there were frequent and enthusiastic. At one of the very enthusiastic ones, a preacher, in a paroxysm of religious fervor, while in the attitude of prayer, thrust his head through the altar rail. Having enormous ears, he found it very difficult to withdraw his head and stayed "stanchioned up" until the altar rail was taken apart.

In the same church, one of the good sisters stood up to offer tearful "testimony" concerning her trials and tribulations and the discouragement which overcame her. In conclusion, she said that she was often so discouraged over her home life, that she was greatly tempted to pack up her little satchel and leaver her little home. From the rear of the church, in quick response, came a voice saying, "Ladies and Gentlemen, that's my wife and I'm here to tell you that I don't give a damn how soon she packs her little satchel and leaves her little home."

In the same church, the minister prayed loud and long for the Lord to send the lightning to strike down the sinners who

would not forsake their sinful ways of living and be sanctified. When the service was closed, a hard thunder storm was coming up and the congregation scattered to their homes. The minister closed the windows and got his church in readiness to be locked for the night. As he reached up to turn out the light, the lightning struck the church, ran down his arm, tore off his shoes and he was badly burned and left unconscious. For days his life hung in the balance. After his recovery, he went into another state to preach and they say he never called upon the Lord to punish by lightning the wicked again.

Hell-Fire Revivalists

At one of the red-hot revivals, the evangelist was very insistent that God had made man and woman as he wanted them and that to tamper with His work was an unpardonable sin. Any effort to beautify the body, to make it more attractive or to draw attention to it, would be punished by everlasting hell-fire, he asserted.

One very gullible and good woman in the audience was deeply moved by the sermon. Skillfully and unobtrusively she worked herself out of her corset, laid it on the altar rail and from that day forth never attempted to confine her very ample waistline in any contraption of the devil's.

My father-in-law often told of the preacher who, in his excitement, paced up and down the platform swinging his arms and shouting, "And the righteous shall ascend into Heaven" (with an energetic upward swing of his arms) "and the wicked shall go down into (a backward step, a downsweep of his arms and he disappeared.) Before completing his sentence, he had backed off the platform down into the pit where the firewood was stored.

Salmon River Baptisms

Baptisms were frequently held in the Salmon River at what is now known as the Power House Settlement. Many families came in horse-drawn vehicles. The horses were tied to trees and the people assembled to watch or participate as the occasion demanded. At the appointed hour, the preacher went into action. Those who were to be baptized were led into the river, lowered backward and immersed by the clergyman. The screams and struggles of the women attracted much attention from passersby. On one occasion, a woman broke loose from the preacher's grasp and tried to run out of the river. My great-grandfather Spink hurried to the edge of the river, waved his coattails at her and said, "Shoo! shoo!" in an effort to get her back into the middle of the stream and baptism.

Strong Man's Feat

There seem to have been no Paul Bunyans in this community, with the exception of Samuel Stowell in the neighborhood township of Orwell. He was the strongest man ever brought up in the town. No one could out-do him in any form of manual labor. It was often related that he could lift a barrel of cider and drink from the bunghole.

Several animal stories have been handed down from the middle of the nineteenth century by the natives of Ricard. The story is told of a fox that was being chased by a hound. The fox, in crossing the Salmon River, went very close to the edge of the ice which covered the river at the top of the Falls. The hound, in his hasty pursuit, went a little closer to the edge than the fox did. The ice broke and went over the Falls, throwing the dog into the ravine below with such force that he was killed. Mr. Blount, in telling me of the story, intimated that the fox was smart enough to have planned his own escape and the dog's death.

A Religious Dog

My aunt contributed the story of my great-grandfather Spink's

dog who was so smart that he could tell the days of the week and always went to church on Sunday whether his master went or not.

Bears were very plentiful years ago and brush fences along the roadsides were also plentiful. Pearly Wyman decided to set his gun in one of the bear runways. Very pains-takingly, he set his gun on the brush fence, tied a long string to the trigger, so he could stand far enough away to be unobserved. In making some of the last-minute adjustments, he got tangled in the string, pulled the trigger and shot his own leg so badly that it had to be amputated.

In speaking of amputations and wooden legs, I am reminded to relate the story of two Civil War veterans, Marson Myers and Robert Armstrong. One had lost his left leg, the other his right leg. When buying shoes, they took turns paying the bills, for one wore the left shoe, the other the right shoe of each pair.

I was only able to find three stories that could go along with the supernatural.

Barney's Ghost Walked

Many years ago at Maple Hill, when Barney Hanrahan was returning from work in the early evening with his team hitched to a wagon, the team ran away. As they neared their own driveway they turned in, overturning the wagon and throwing out the driver in such a way that his neck was broken and death resulted. Since then, on moonlight nights, Barney's ghost had paced the driveway. This so annoyed the family that they sold the farm and moved away.

When the Pennoyer tract was being cleared, many returned Civil War veterans worked at the wood hauling and logging. One night several of these men got together at Sand Banks (now Altmar) to reminisce. They had recently received some war pay and were a bit lavish with their spending. One of the group, a Captain Fellows, was going out on the northbound train. The others were going to see him off, with the exception of Ed. Moore who had several miles to go and the hour was getting late. He said his goodbyes to Captain Fellows and went on his tipsy way.

By the time he got home, he was not any less tipsy and his wife went out the back door to neighbor Frosts. Ed went about the business of taking care of his horses and then went to neighbor Frost's too. Mrs. Moore, hearing him coming, went out of their back door and to her own home. The Frosts' living room was so comfortable that the minute Ed. sat down he went to sleep.

Supernatural Experience

When he awoke Ed was much concerned over something that had happened at his home. He said that when he went to get his lantern out of the cellar way, upon his arrival at home, Capt. Fellows was there, and when he put one horse in its stall in the barn, Capt. Fellows was in the other stall. The Frosts thought this was a drunken dream and sent Ed. home. The next morning news came that the Captain had climbed in between two cars, when he boarded the train instead of going in the door. He had done this just as the train started and his body was shredded and scattered along the railroad's right of way from Sand Banks to Richland.

Ed. Moore was so sure that he had seen Fellows in his house and in his barn at the same time the latter was killed that he drove his team to Richland to see if he could identify any of the scraps of flesh or clothing. This story was told me by Alonzo Frost, who was about six years old at the time and can remember seeing the sleeping Ed seated in a chair in their living room. He said they never told the story

much because they were a little afraid no one would believe it.

Dead Man's Hollow

Nine miles from Orwell was a place known as Nine Mile Point. It was nine miles from Redfield, Lacona, Lorraine and Rima's Corners. A pack-peddler was said to have been murdered there and was buried to the right of the highway in a "hollow" since known as "Dead Man's Hollow". His ghost had the reputation of walking in the hollow on certain nights. He traveled with a light and when he got to a fixed point in the hollow both he and the light disappeared. Children going to the old Post Office at Greensboro tip-toed past the hollow then ran as fast as their legs could carry them.

Whether the following is another version of the preceding story or an entirely different murder seems a little hazy in the minds of the people who related the stories to me:

A Second Version

On a back road that led from Abe Yerdon's home past Hi Snow's to Orwell village lived a family by the name of Carpenter. The woman of the house, so the story goes, killed a peddler who carried his goods by horse-drawn vehicle. She cut up his body and made a poor boy who lived there put the pieces in the well. After awhile she became very generous with the yards of alpaca cloth which had been part of her loot and people became suspicious but not sure of her guilt. Knowing that her sister, Phronsie Haimes, knew too much about the murder for her own safety, Mrs. Carpenter went into her bedroom at night with a long butcher knife intending to kill her. Her courage failed her, when the sister awoke and saw her at the foot of the bed. In the morning the sister reported not only the murder of the peddler but also those of her father and mother. Justice triumphed and the supreme penalty was paid.

Tragedy stalked that countryside. It was not far from this same scene of death that a Sloper boy was killed. He had gone into the woods with a team of oxen in the early part of the day. When next seen he was being dragged about the fields by his oxen. In some way he had become tangled in the chain and it had tightened around his neck. The body was in such a condition that it was decided it must have been dragged for hours. Some people thought it must have been foul play but the guilt was never pinned on anyone.

Crossett Boy Vanished

In the summer of 1862 or '63 two Crossett boys, with a neighbor's son, went fishing in the woods above Salmon River Falls. At night one Crossett boy and his companion came home expecting to find the other brother at home, as he had told them he would fish in another direction, and see them later. He was not there and an alarm was quickly sent out. Men came from the adjoining towns and brought dogs, horns and bells. The men worked systematically and covered every rod of ground. They searched untiringly for three weeks but found no trace of the boy. No trace was ever found of him and his disappearance is still an unsolved mystery. Some thought he perished in the woods; others that he was murdered and the body disposed of and some thought he had sunk in a swamp hole.

In the front yard of the old West homestead, where I was born, stood a balsam tree which my Grandfather West dug up and brought home while he was helping in the search for the Crossett youth.

In the town of Orwell, in the Vorea district, occurred one of the most discussed murders ever

committed in this part of the country.

The Vorea Murder

In October 1875, the body of Alice Greenfield, wife of Orlando Greenfield, was found with her throat cut. The killer had come in, clubbed her over the head, and pulled her body to the bed's edge so that the bedding would not get soiled. The investigation and resulting trial in this case dragged along for almost six years, because Judge Huntington, of Pulaski, who was Orlando's attorney, believed in Greenfield's innocence of the charge of murdering his wife which was placed against him. The newspaper accounts are very detailed and give the opinion of nearly every neighbor. After every effort was made to save him, Orlando was finally found guilty. He was executed, by hanging, on August 5, 1881, at the age of 31. The execution took place in Onondaga County*. The murderer was buried under an apple tree next to my husband's birthplace.

Horror tales kept the children of the neighborhod almost afraid to go past the house. Orlando's brother-in-law went to the hanging and never slept in a dark room afterward. It was claimed that no matter how much the floor was scrubbed, the blood stains always came back more vividly than ever. For years, people by the name of Greenfield were looked at as curiosities. Some of the younger ones moved into another state because they feared their name would always revive the scandal and they would be handicapped.

Sentiment as to Orlando's guilt in the affected communities was divided into the "fors" and "agins". Even yet, the natives of that locality are very undecided in their opinion as to whether Orlando Greenfield committed the crime or whether the father of a man, with whom Mrs. Greenfield was claimed to be planning to run away, perpetrated it. Some go so far as to say that Orlando might have been justified.

Druce Murder Gruesome

A still more gruesome murder was the startling Druce murder. My mother can remember going through the Pulaski jail in her early 'teens and seeing Mrs. Druce in her cell, just before she was executed. She, Mrs. Druce, killed her husband and, in a very unusual way, disposed of his body. She packed part of it in the pork barrel; dug a hole in the cellar bottom and buried some of it there. The remainder she put in a big kettle on the stove and boiled.

The neighbors missed the husband and upon smelling a peculiar cooking odor, decided to make an investigation. The investigation resulted in discoveries which resulted in the conviction and execution of Mrs. Druce for her husband's murder.

Not long after the execution the "Utica Saturday Globe" carried a picture of an ugly-looking woman, representing Mrs. Druce, dangling by a thread with the caption "Twixt Heaven and Earth" under the picture.

Tales Of New Scriba

In the New Scriba area was a big hollow tree which once sheltered a man who was evading the law. This man was Charles Grinnalls. He worked for Joshua DeMott and for some reason had met his employer on the road, dragged him out of his buggy and pummeled him until he was nearly dead. Fearing a jail sentence, Grinnalls hurried home, told his wife where he was going and went into the woods. The good wife saw to it that he did not go hungry. When the hunting for him quieted down, he came out of hiding and went home.

It was not far from this neighborhood that two men were dis-

*The execution took place at Syracuse by special arrangement, although the crime had been committed in Oswego County. At the time Oswego County was without a satisfactory jail where the execution could be carried out.

cussing the weights of some hens that a farmer's wife had cooked for threshers. One man said he understood that they weighed about ten pounds apiece when ready for the kettle. The other said he had no idea of the weight of the hens, but the feathers that were picked off one of them, weighed eighteen pounds.

Weather stories are always exchanged by the old-timers, until we people of the present generation are almost persuaded that we have never experienced weather. My mother, often tells of the morning she got up to get breakfast and found water frozen in the tank of the stove with the coals still glowing in the firebox.

Tall Weather Tales

Then there was the man who came home late at night during a heavy storm and left his sleigh out of doors when he unhitched his horses from it. In the morning he could not find it. Thinking the snow had drifted over it, he decided to wait for a thaw to disclose its whereabouts. When the thaw came, the sleigh was found on top of the kitchen roof. I saw the sleigh on top of the roof as late as 1913. This was near the Salmon River on the Stillwater-Pine Meadows road.

In my association with the eighty-year-olds, I find that the weather plays an important part in their liives. They always watch for signs and then prognosticate the weather for days ahead.

They have many rhymes which they repeat when they see weather signs such as:

When the stars are in a muddle
The earth is in a puddle.

Evening red and morning gray
Sets the traveler on his way.
Evening gray and morning red
Brings the rain down on his head.

Rainbow at night, sailor's delight
Rainbow in the morning, sailors take warning.
A mackerel sky never leaves the ground dry.

Not all their weather lore is in rhyme but there is a sign for every turn of the wind:

When the ends of the new moon point upward enough for a hunter to hang his powder horn on them, it will be dry weather for the water cannot spill out. If the moon tips so that it cannot hold water, it will rain.
The number of stars inside the circle around the moon determines the number of days before a storm.
When hogs scratch their backs, it is going to thaw.
The planting time was well controlled by the moon:
All garden plants that grow above ground, such as beans, peas, celery, peppers and tomatoes should be planted when the moon is growing.
All under ground roots such as radishes, carrots, beets and onions should be planted when the moon is on the wane.

Famous Case Wall

There seem to have been very few man-made landmarks in the areas that I am describing. One remarkable stone wall perfectly constructed and in a very good state of preservation is to be found on the second cross road out of Williamstown on the Redfield road. This was built by Jonathan Case whose grànddaughter, Ida, still lives in the homestead. Building this wall was a hobby according to some of the older people of Williamstown. They tell me that Mr. Case bought a new buggy. and drew the stones in that to build his wall. The wall is said to be wide enough for a car or wagon to travel on.

According to the version told to Principal A. Elmo Cole of Sandy Creek High school by the Case granddaughter the Case matrimonial boat often got into rough seas. When conversation was at a

low ebb between Mr. and Mrs. Case he built more wall. That being true, one could well believe they had several silent days for there is a long wall on each side of the road.

In the letter from Miss Case, dated May 4, 1946, she mentioned the fact that a few years ago she found some men prying stones from the outside of the wall. They explained to her that an old miser had money hidden in the wall and they wanted to find it if it were still there.

Birth Place Of J. I. Case

The grandfather worked on these walls until he was ninety-two years old. He died about eighty-two years ago. He was a brother of Caleb Case, the father of J. I. Case, born in Williamstown who went west from Oswego in 1842 on the propeller steamer "Vandalia" on her first regular run to Chicago. He later located at Racine, Wis., where he founded the great farm machinery manufacturing business which yet today bears his name.

Another member of Williamstown's Case family is the author of "The Complete History of the Horse of Captain Morss" which introduces many personages well known by name or tradition to many persons living in the Altmar - Orwell - Williamstown and Camden region. The "history" was written in 1936 by Clinton Case, a former resident of Williamstown, who is yet living at an age past 80 years at Madison, Wis. The "history" follows:

Captain Morss he bought a horse,
How did he pay? asked Dan O'Day.
He paid in meal, said Billy Steel."
(From old time jingle)

Sixty years ago, so the legends run,
When Williams-town was a lively one
Captain Morss owned the old Grist Mill
Down by the bridge at the foot of the hill,
Where the grinding for miles around was done
(Since replaced by the present one).
He made and handled flour and feed
And such other grains as the farmers need.
Most of those whose credit was good
Bought on time and paid when they could;
But one of his customers had bad luck
And with quite a good-sized bill was stuck.
A dealer in horses of the typical kind
As tricky a trader as ever you'd find
He came to Captain Morss one day
And told him he feared he could never pay;
But, he said, in a tone of deep remorse
"Captain, I could let you have a horse."
The Captain gave about forty winks,
As a man will do some times when he thinks,
Then said point blank "I'll take him, by jinks."
They clasped their hands as they said good-by
The "hoss" to be delivered the fourth of July;
Old-timers very soon heard of the trade
And when the delivery was to be made
So made arrangements to be there to see
What kind of a nag the new "hoss" would be.
Fourth of July morning half alive, half dead
The horse was found in the old mill shed;
He was ring-boned, spavined and ankle-cocked,
Had pole-evil, scratches and his tail was docked;
Knee-sprung and heavey, with a moon-eyed stare,

And everyone wondered how he ever got there.
When the trader showed up he said "Mr. Morss,
That surely HAS BEEN an awful horse."
Then the Captain replied, in a tone of regret.
"He looks to me to be just that yet."
They led him out to the old ball ground
And crowds of old-timers gathered 'round,
And these are the comments as told to me
In Del Dunn's shop by the old pine tree;
"That horse looks fierce," said Horace Pierce,
"He shows his ribs," said Asa Gibbs;
"He should be fed," Tom Brownell said;
"He can't eat hay," said Paddy Bray;
"He's nearly dead," Ash Orton said;
"Too narrow in front," said Edwin Hunt;
"How old is he?" asked Jerry McGee;
"He's twenty-one," said David Dunn;
"He shows his age," said Chauncey Sage;
"Has ribs like sickles," said old Bill Nichols;
"Don't like his head," Dave Buxton said;
"Just bait for a fox," said Dr. Cox;
"He's all run down," remarked Will Brown;
"He's an awful sight," said Henry White;
"Be hard to sell," said Frank Con-nell;
"Has a homely face," said Henry Case;
"Needs a good bed," Ike Hempsted said;
"Has a real rat tail," said Johnny Hale;
"He's bones and skin," said Thomas Quinn;
"He won't go far," said Caleb Carr;
"Has tender feet," said Surveyor Leet;
"That horse can't run," remarked John Bunn;
"Can't even trot," remarked John Scot;
"Can hardly crawl," said old Joe Hall;
"He must have botts," said Riley Potts;
"He looks like hell," said Peter Shell;
"That's it exactly," said Peter Ackley;
"Ought to be dead," Wat. Castle said;
"No hair on his tail," said old Bill Dale;
"Looks like a balker," said Henry Walker;
"Wust I ever seen," said Philo Green;
"He's a rangy runt," said Roma Blount;
"Why was he boughten," said Thomas Lawton;
"One hind leg swells," said George D. Wells;
"His knees are sprung," said Philip Young;
"Too poor to ride," said Ira Pride;
"Can hardly see," said Lathan Lee;
"Can't see at all," said Gummy Hall;
"A bad mustang," said Thomas Laing;
"A rank outlaw," said David Shaw;
"A damn poor geldin," said Jacob Selden;
"He's most all in," said Daniel Wynn;
"Hard looking feller," remarked Sim Keller;
"I think he's foul," said Lester Rowell;
"Has a hollow breast," remarked Tim West;
"Ain't worth a cent," said Samuel Dent;
"Neither Clyde or Norman," said Jerry Gorman;
"Needs better food," said Patsy Goode;
"Give him ground barley," said old Sam Farley;
"He's full of lice," said Weslie Rice;

"Has 'em in droves," said Nathan Groves;
"Can hardly walk," said Gat. Comstock;
"He sure looks tough," remarked Sam Huff;
"I've seen 'em nicer," said Daniel Spicer;
"He's had his day," said old Pat Gray;
"No thoroughbred," Spaf. Towsley said;
"Has a big pot belly," said Thomas Kelly;
"Has a heavy tread," John Bartlett said;
"He's an ugly fellow," said Pat Costello;
"Worn to a thread," Ike Allen said;
"Windbroken some," said Biddlecom;
"Looks like a cow," said John Greenhow;
"Failing daily," remarked Nick Whaley;
"Has no name," said Ed. DeLane;
"He's Roman nosey," remarked Will Rosa;
"He shows bad blood," said Peter Flood;
"He's mostly bone," remarked Ed. Stone;
"He's wrong in the head," Joe Deveraux said;
"He sure looks sick," said Pete Edick;
"He ought to be bled," Or. Claflin said;
"Needs a rowel," said Jerry Powell;
"Wrap him in flannel," said Hank McConnell;
"Dig him a trench," remarked Ben French;
"Just watch him pant," said Adam Grant;
"Has heaves, I think," said Ishmael Spink;
"Poor tail he carries," said Porter Harris;
"Not a very good feeler," said 'Lando Wheeler;
"Has bunchy knees," said V. R. Keyes;
"He don't need tyin'," said Thomas Ryan;
"Will stand for hours," said Henry Mowers;
"Not over-fed," Melv. Harrington said;
"Needs ground food," said Larkin Rood;
"His teeth are shed," Charles Curran said;
"His future's dark," said Charlie Clark;
"Has an ugly head," George Bronson said;
"Has a hollow back," said David Black;
"Has a bad yew nick," said old Goosebeck;
"He's of voting age," remarked Court Page;
"His end is nigh," said Michael Tigh;
"Ought to be shot," said Peter Metott;
"Give him the gun," said Jamison;
"A proper verdict," said Austin Burdick;
Then one by one the crowd retired,
And they said that night the horse expired.

The old "Round House" which stood at the four corners where the Stillwater-Ricard road crossed the Redfield-Pekin road was used by Larry Meeghan as a boarding house for his lumbermen when he had a mill on the Salmon River. This house was nearly round. It was the scene of great merriment for Larry was a jovial Irishman and a great lover of fun. In my early childhood the river used to be full of logs that had been floated down from the woods on the river banks.

A Prize Salesman

In every town there is usually someone who provides the comic relief. In Orwell, it was Bert McKinnery. He was an energetic and careful farmer but on milk check days he had a trip to town which usually ended in a visit to Bishop's bar in Richland. After a few "rounds" of drinks he became the world's best salesman. He had a great line of conversation that drew a crowd around him. For years I have heard the younger folks repeat his lingo:—

"Socks! Socks! Socks! Guar-

anteed not to rip, ravel nor run down at the heel. The longer you wear 'em, the thicker they get. Put 'em in the water and they won't get wet."

And about soap:

"Schemmyhorn's hyper-magical, gagical soap! Takes out ink spots, iron rust, grass stains, berry stain and mildew. Will take the stains right out of your character. Who's the next lady to buy a cake of my soap?"

On the road from Stillwater to Pine Meadows, was a rather small and rather dilapidated house in which lived a maiden lady who thought she was a writer. She wrote stories and brought them to the neighbors to read and was always about to have some published.

She was very poor, as well as very peculiar. She often made her dresses of gunny sacks; kept her chickens in her kitchen where they roosted on chair backs; poured water on one end of the sticks of wood so they would not burn too fast and usually hid herself when she heard the sound of approaching wagon wheels. She had a little jersey cow which provided her with milk. During the summer she made butter which sometimes was taken to the stores and bartered for groceries. She had to look for new customers quite often for people seemed to object to hen's feathers in the butter. Her last days were spent in a county hospital and the doctor and nurses had every reason to believe that the shock of a good bath killed her.

The Potter Family

The Potter family in the town of Orwell has a very fascinating history which dates back to a ball given in a seaport town of Germany about 1700. A group of young people thought it would be fun to charter a boat and take a sail to complete their evening of fun. This was all right until they found that they were being carried farther and farther from home. Information in the hands of L. A. Potter, of Orwell, indicates that the young men had planned the trip and the boat was supplied for the long journey. The boat did not turn back and when they landed in America, all those not having money to pay their fare were sold into service for a certain number of years. In the group were two cousins, a boy and a girl, whose name was Parker. They begged so hard not to be separated that they were finally bid in together for seven years service. At the end of the seven years they were married and had a daughter who later married an English boy, who was also named Parker. Their daughter, Elizabeth, married Ephriam Potter in 1781. The descendants of this couple were among the first settlers in Orwell.

The family has been very influential in the town's affairs and always held a prominent place in all organizations and activities. One corner of the township was known as the Potter neighborhood and one road is called Potter Road or Potter Street.

Other Pioneers

The Hollis family boasts of carrying coals in an old iron tea kettle from Redfield to Sandy Creek when making their first journey into this part of the county with an ox-cart in 1805.

From Ellen A. Davis Montague can be had a most interesting story of their family. The part which concerned the people of Orwell most was the fact that her father, James Freeman Davis, learned to make artificial teeth by hand and that he went from house to house to pull teeth and do the dental work needed. He came periodically to the Hutt farm to do their dental work. He made their home his headquarters when working in that neighborhood. My mother says that the children wound their fingers in his beard and "yanked good and hard" when he hurt them.

The little settlement of Stillwater is entirely gone but Pine Meadows and Ricard are still active communities and have kept their religious fervor over a century of time.

Redfield: An Old Oswego County Town

(Paper Read Before Oswego County Historical Society at Oswego October 19, 1948
By Mrs. Edwin M. Allen of Oswego—Formerly of the Faculty
of Oswego State Teachers College)

Part I

Trying to condense some 150 years of a town's colorful growth into a concise story is a task which could not be entirely covered in one paper. Many things will be left unsaid. No history can be as warm and friendly as were those people who made that history.

I am deeply indebted to those residents of Redfield who opened their doors to me, sent me information which they possessed and gave generously of their time to help make this paper possible. I would like to acknowledge in particular the help of some of the people who were especially cooperative, namely Mr. and Mrs. William J. Aloan, Mr. and Mrs. Dean Williams, Mr. John Clemens, Mr. Fred Anken and my father, David Brown, who did much of the leg work.

It is a pleasure to speak of Redfield, my home town and birthplace.

Early Settlement

Redfield, New York, located in the Salmon River Valley and bordering on the Tug Hill Plateau, was one of the earliest and most flourishing settlements in Oswego County. Captain Nathan Sage, a Connecticut sea captain, was one of the leading pioneers in Redfield. He and a few other Connecticut men located there between the spring of 1795 and the autumn of 1797 and sent back favorable accounts concerning the fine, level flats on the Salmon River, the virgin soil which then appeared very fertile, the vigorous growth of timber and the pure, clear water which could be found everywhere.

Immigration began in earnest in 1798 and thirty-two new families came to settle making Redfield the most populous township at that time, having thirty-two residents assessed for the payment of taxes to twenty-six in all the rest of the area now known as Oswego County.

In 1798 the settlers were undecided as to the permanent name that should be given their community, some favoring naming the town Redfield after Dr. Frederick Redfield who had bought a huge tract of land there, and some favoring the name of Strickland after another large land holder. However, circumstances settled the debate for the pious New Englanders as Mr. Strickland ran away with another man's wife and Dr. Redfield died. Deciding that Dr. Redfield, being dead, couldn't commit a similar offense, they christened the town Redfield.

The territory from which Redfield was erected has a long and complicated history. It was conveyed by the State of New York to Alexander Macomb by patent on January 10, 1792, as part of a two million acre tract at eight cents per acre. He, in turn, sold his holdings to a man named Constable who journeyed to Paris to sell the land. Later Constable sold his interests to Thomas Boylston but due to inability of the latter to complete his payments the land later reverted to Constable. My home was located on the Constable tract and the deed referred to the land as "part of the Boylston tract."

No less complicated was the surveying of Oswego county. The land was successively included in the counties of Albany, Montgomery, Herkimer, Oneida and Onondaga before it became Oswe-

go County. On March 14, 1800, the town of Redfield was officially formed and application was made to the legislature for its creation as a town. The request was granted and Redfield eventually became the second oldest township in Oswego County, with Mexico enjoying the distinction of being the oldest.

Early Government

On April 1, 1800, the voters began to organize for government. They met at a neighbor's house and elected the following officers: Supervisor, town clerk, three assessors, collector, two overseers of the poor, three commissioners of highway, constables, three path masters, three fence viewers and a pound master. This governing set-up was followed until about 1920 when the duties of path masters, fence viewers and commissioners were combined under one officer known as the town superintendent of highways. The rest of the offices with the exception of that of pound master continue to be known under their original names. The local dog catcher is the present day successor of the early pound master.

At this time these civic minded pioneers also gave fifteen acres of land to the young town for public purposes. It was laid out as a public square and given the name of Centre Square. However, it was soon abbreviated to "the Square" and is now known as Redfield Square. They also gave an additional acre for a burying ground.

The Square has always been the meeting place of the townspeople of Redfield. During these early times for a rostrum an immense hemlock standing on the Square was cut off some twenty feet from the ground and a platform was built on the stump to accommodate the officials and election "stump speakers" of the day. From that elevation on many an Independence Day orators thundered forth their eulogies of American liberty and their denunciations of despotism in every form. Nearly every Fourth of July saw an enthusiastic celebration when bowers covered with bushes or tree branches from the neighboring forest were built in the public square and long tables, capable of accommodating every man, woman and child in the town, were spread with food produced by the farms round about. about.

The town residents also made certain needed local laws at this meeting which resembled the Connecticut "town meetings" to which the pioneers had been earlier accustomed. Among the laws which was voted was one providing a penalty of five dollars for felling trees into the Salmon River unless they were immediately afterwards cut out. A bounty of five dollars was also voted for each wolf killed in the town. Fences were decreed to be four feet high, the part under three feet to have but six inch spaces between the rails. Hogs were voted as "free commoners" and allowed to run at large, but cattle were to be shut up and the pound was to cost the townspeople sixteen dollars. At the same time they voted to have the highway commissioners open the "great road" with money raised by the town.

Business Interests

Farming was the principal Redfield occupation at this time. According to the records of one of the earliest justices of the peace, the price for a day's work with an ox team harrowing and logging, was nine shillings—a dollar, twelve and a half cents.

In 1800 the first saw mill and the first grist mill were built. The latter was abandoned after a few years and the inhabitants were forced to go to far-away Rome for their grinding or to resort to the primitive stump mortar.

The first tavern was opened in 1800 by David Butler. However, the proprietor did not enjoy his monopoly long as that same year

along came Amos and Joshua Johnson. Amos started the second tavern and Joshua became the first minister, thus the brothers attended to both the spiritious and spiritual needs of the townspeople.

At about this time Dr. Enoch Alden came from Rome and made his home in Redfield. His infant son was the first occupant of the newly laid out graveyard.

In 1807 the survey township of Acadia (Greensboro) was annexed to Redfield, making a total of 58,800 acres of land in the expanded township. As no one lived in Acadia the only effect was to raise the amount of taxable property.

In the same year on April 1, 1807, the first post office was established in Redfield.

Education And Religion

With the machinery for government in action and the business interests established, the people turned their attention to education and religion. The first school of which any account can be obtained was taught in the winter of 1801-1802 by the Rev. Joshua Johnson. The first church, Congregational, was organized in 1802 by Mr. Johnson with nineteen members and this was unquestionably the first church organization effected within the present county of Oswego.

Travel

In 1799 the state road was opened from Rome to Sacketts Harbor. It was finished by the soldiers during the War of 1812. Much travel passed over this road and during the war bodies of troops were constantly passing. Folklore has it that on one occasion a company camped on the public square while the young ladies of Redfield were gathered at a quilting party. The captain approached and politely inquired if the girls would dance with his men. In a few minutes the soldiers and maidens were dancing on the green of the village square.

In 1795 the population of Redfield had stood at thirty-eight. In 1800 it rose to one hundred forty-one. After the War of 1812 and the improvement of the road immigration again grew greater. By 1840 there were 507 aand in 1870, when the peak was reached, Redfield had 1,324 inhabitants. The state road was largely responsible for this rise as the road connected the Mohawk and the St. Lawrence River Valleys. An important stage coach line developed and mail and salt were carried over this route. The road is often referred to today as the "Old Salt Road".

Redfield After The War Of 1812

The people still retained their interest in education and in 1817 and 1818 voted to raise for schools three times the amount received from the state. This was much more than surrounding towns were then raising.

At the same time the prevailing general ideas regarding the expenditure of public money were very frugal. In 1818 it was voted that the commissioners of highways should treat with those of Orwell for the building of a bridge across Salmon River but should not expend over thirty dollars for that purpose!

However, the people were alert to any legal protection which they deemed necessary. They boosted the five dollar bounty to twenty dollars for each wolf killed and provided a fifty cent bounty on foxes. They also decided to curb their "free commoners" and voted that the hogs should have rings in their noses between April 1 and December 1, and lacking these necessary ornaments a fine of twenty-five cents each would be imposed upon their owners.

In 1824 the people built their first church building a Methodist Church, and in 1829, not to be outdone, the Congregationalists erected a church. These two churches still stand on either side of "the square."

About 1835 the first store in

town was opened although certain goods had been purchasable at a neighbor's house ever since 1810. Following the influx of people two large tanneries were opened in 1855. These increased the business of the town and employed about fifty men besides offering a market for quantities of hemlock bark cut from the trees in the forests which still surround the village. These industries tanned about 30,000 hides each year. The company ran its own store for employees and by so doing was able to reap back much of their wage output.

Rails Of Wood

With the tanning industry came the demand for better means of marketing goods. About 1865 a railroad from Williamstown village, built for the purpose of carrying lumber and wood, was extended into the town of Redfield within two and one half miles of "the Square.' The rails themselves were fashioned of wood. Up until 1871 the railroad did a heavy business and an immense amount of wood was cut and carried off. After that time wood became less abundant though the road was kept in operation until 1876 when it was abandoned and the tracks were taken up.

One of the biggest enemies from which the townsfolk have never had adequate protection robbed them of their tanneries—fire! Fire destroyed one of the tanneries early in its career and on the night of Cleveland's election to the presidency the other tannery burned. Fire still continues to rob Redfield land holders annually and farm buildings once destroyed are seldom rebuilt.

Greensboro Short-Lived Town

Up until 1830 there had been almost no settlement in Acadia. The "Nine Mile Woods" stretched in gloom along the state road and the only clearing was one where a rude tavern was situated at a half way mark. Then by 1843 a considerable number of settlers began to locate there .They united to form a separate township under the name of Greenboro, but the new town was too sparsely populated and in 1848 the county board of supervisors suspended its status as a town and it was reannexed to Redfield.

In 1854 my great-grandparents went into Acadia by log boat and oxen, hacking a road through the forest as they went to the land which they had purchased for three dollars an acre for the first fifty acres. My great-grandfather settled his family on the farm and in a snug log cabin which he and his wife built. Leaving my great-grandmother with the children, of whom my grandfather was the eldest (11), to run the farm, he walked daily the nine miles of lonely road to Redfield where he practiced his trade—shoe making.

When my grandfather grew older, he, too, bought fifty acres of land and built his cabin. Later he established the second store in the town of Redfield and the first of its type. It was a sort of department or general store containing clothes for sale to the lumberjacks who worked in the woods as well as groceries and general supplies needed by the people of the area.

Close Of A Century

As the nineteenth century drew to a close the town of Redfield began to slide backward. The three selling points which Captain Nathan Sage had used in promoting settlement of the town—fertile farm lands, virgin timber and clear water—had played major roles in its development. The farm lands in the river valley were rich and fertile, but the settlers soon found that the land in the northern part of the town was too rocky for successful farming. The elevations rose in that part of the town to 1700 feet or more above sea level. The winters were long and severe. Many of the farmers began to use their farms only to support a

garden and a site for their homes and used their time and labor to work in the woods for logging companies. Timber was wasted and the first growth lumber gradually became exhausted. The younger men followed the logging camps out of town and the Civil War took fifty-one young men out of Redfield.

The biggest industry at this time was the erection of Littlejohn's mill on Mad River in 1879 at a cost of $10,000. This mill finally failed through mismanagement and the surrounding forest rights were bought by a corporation. Capitalistic interests had invaded the little township closing one of its major assets to the inhabitants use.

The last untouched natural resource was the water and this gift of nature played the most important role in Redfield's development in the next two decades.

Gradually the population of the town began to grow smaller and in 1890 the count stood at 1,060.

PART II

Twentieth Century Redfield

Although the census indicated that the population of Redfield at the beginning of a new century had fallen back to what it had been fifty years before, the people who remained still retained the hardiness of their New England forbears. The hills of Redfield were no less stubborn than those of Connecticut and the people set out to adapt themselves to the resources at hand.

The first major enterprise of this century was the plan to harness the Salmon River Falls for electric power. The need for electricity had come. Before this time it had been a simple matter to make rude log dams to push the water wheels which moved the saws. As time went on and the timber line receded from the handy creeks and the river, the problems of transportation became more complex. The removal of timber also lessened the water supply and many a stream bed lost its vigor.

Salmon River has its source in Lewis County. It is formed by Mad River and a south branch of the Salmon River which rises in the hills. Salmon River was a stream on which the Indians canoed. They caught fish and dried them along the banks. The Oneidas and Onondagas used to camp for weeks there catching salmon. Now the salmon is scarce but there is fine trout fishing and sportsmen from neighboring cities have purchased the precious fishing privileges.

The stream winds and curves and the first village it passes through is Redfield. From there it moves sluggishly through open fields and around hills until it reaches a point fourteen miles from its outlet, Lake Ontario. There the water plunges over a precipice one hundred and ten feet high. The denuding of the hills and valleys of their forests of pine, hemlock and hardwood for the past hundred years has so affected the supply of water in the stream that after the spring freshets have passed the summer flow diminishes to the point where it has no particular driving power.

Salmon River Project

Based on the successful harnessing of the Niagara River the Oswego Light and Power Company asked permission from the Public Service Commission to increase its capital stock by $1,000,000 to build a dam across Salmon River that would create an artificial reservoir to store water power to be used for developing electrical current. The proposed plant was to be valued at $4,000,000.

The request was granted and the company bought 4,500 acres of land in Redfield at a cost of $120,000. The most fertile farm lands in the Salmon River valley

were soon flooded as the result of the construction of the dam. As the water is needed for power it is drawn on and the power generated serves the surrounding area.

At the time this enterprise was undertaken in 1911, Redfield folk hoped that the power company would soon become a big employer, but no one from Redfield is at present an employee of the company. The people also hoped that a third rail electric railroad would be built into Redfield to facilitate shipment of logs and lumber, but this hope, too, was not realized. However, trucks have taken the place of the railroad.

Wealth Of Redfield

The Power Company and the Gould Paper Company today own most of the valuable lands in Redfield. The former company controls the water rights, the latter owns the best timber. Due to the fact that Redfield has this valuable land in the township the taxes for the residents on their poorer lands have remained much less than the taxes paid by residents of neighboring towns. From the years previous to the depression of 1929 until 1943 the tax rate had risen only fifteen cents per thousand dollars of the assessed valuation. The highest rate formerly was in 1929 when it stood at $5.20 and in 1930 when it was $5.10. In 1935 it dropped eighty cents below the 1928 level to $4.10 and the present rate is $7.06. This is due to the timber land and other property now being less valuable than in earlier years.

Town Employment

The town grew to be the greatest single employer of the people during the depression of the 1930s when the farms did not pay and the local mills closed. The town during this period was the main support of many of the families. Laborers were paid thirty-five cents an hour for working on the roads during these times. This rate was ten cents higher than neighboring towns were paying.

In 1920 the first paved road was built in Redfield. It became the practice to build one mile of paved road each year. To date there are fifty-nine miles of usable roads in Redfield and ten miles of abandoned roads. Out of this fifty-nine miles of usable roads about thirty-two miles are paved at the present time. The only paved road in the village of Redfield is the old state road. The other streets are of dirt.

Early Snow Removal Program

The one mile of paved road built each year was financed by both town and county. For example the road which is in front of my former home was built in 1926 and cost $16,000. The town paid $10.000 of this sum and the county contributed $6,000. Due to various causes the town highway superintendents often ran the town into debt and gradually this system was changed. The county began to pay for the entire road building program and although the town superintendent was paid by the town he served under the county superintendent. This system made it possible for more than one mile of paved road to be built in a year and the supervisors of each town tried to influence the county to use its funds in his particular town.

In early times when the winter season came to Redfield each resident was responsible for breaking his part of the roadway. Later huge wooden rollers drawn by horses pounded out paths for the teams and sleighs. In 1932, my father, then town highway superintendent, purchased the first snow plow. Since 1932 the money for keeping the roads open has risen until it takes a major share of the alloted town funds. The amount of money needed to finance Redfield makes the town business the biggest business available to the people.

The very fact that much of the money used in the town's business comes from the county, and the county supervises much of the spending of these funds, is an indication of how local government can become centralized.

Private Enterprise In Redfield

World War I gave new life to Redfield. Although the population in 1919 was only 700 and Redfield sent thirty-one men to this war the town was busier than it had been in some years. That year the first branch of the Red Cross to be established in Redfield was started and met with success.

The demands of war and the building program immediately after the war afforded Redfield a good manufacturing era. There were four saw mills running, three sponsored by individuals and one by a company. One mill turned out broom handles; another manufactured dowels, rug poles, cordage reels and spindles for flax looms. A third cut logs up into cross ties for the railroad and the Massey Harris Harvester Company made wooden parts for machines which harvest grain and hay. The power which ran these mills was the electric power furnished by Redfield's Salmon River.

From the early 1920's on, the farms were producing well, too. Nearly a million pounds of cheese was being made each year in Redfield's three cheese factories.

Destructive Fires

At Redfield Square, the store which was established by a clerk formerly employed in the company store of the tanneries, was doing a good business. A rival grocery store and feed store was flourishing also. The other community business enterprises were composed of a pool room, tourist lodge, garage, and a hotel called the Ben Lewis House which was erected in 1874.

Fire destroyed the tourist house, one grocery store and feed store and two of the saw mills, one of which was rebuilt. The depression of 1931 caused the two other saw mills to close and the remaining mill employed only three men instead of the regular force of twenty during these harsh years.

The depression also caused many farmers to lose their dairies and soon two of the three cheese factories closed. At this time the dairymen began to organize cooperatives and for some time the Dairymen's League served as the outlet for the milk produced in Redfield. Of late years the government has done a great deal to help the farmers in Redfield. Prior to this governmental aid there had been a growing unrest and strikes came about within the farmer's own cooperative, the Dairymen's League. Milk trucks were overturned and hundreds of pounds of milk were dumped. One of my most vivid memories of a milk strike which occured was when the strikers became violent and shot a neighbor. The man who transported milk to the nearby factory was fired upon also and his truck was filled with bullet holes.

Improve Farm Conditions

Every farmer in Redfield took advantage of the Agricultural Adjustment Administration's program to build up the fertility of his farm. At first they obtained lime and phosophate according to the amount of tillable land but later this fertilizer was apportioned according to the number of cattle supported on the farms. Only one farmer in Redfield was paid to desist from raising hogs under the A. A. A. program in its early stages. There was also only one farmer who took advantage of loans under the F. H. A. to improve his buildings.

Many farmers at this time sold their less fertile lands to the state for reforestation purposes. The A. A. A. prepared mosaics and photomaps covering over

100,000 square miles. These maps are used to determine ground areas in connection with its program.

Dairy Income Rises

From 1939 on farmers received more income from their dairies. During the war years the government purchased dairy products under lend lease and gave substantial aid to the dairymen both through regulatory programs and by its surplus removal operations.

At the present time there are forty-seven farmers actively engaged in dairy farming. This is a rise of 19 since the war. Seventeen of these farmers take their milk to out of town milk stations, the Dairymen's League or the John Rosasco milk plant. Their average output is 5,900 pounds of milk per day. Thirty farmers take their milk to the one remaining cheese factory. They average 4,000 pounds of milk per day. This cheese factory makes American cheese one month during the year and the other eleven months manufactures limburger cheese.

Lumbering Still Important

The other major industry in Redfield at the present time is the lumber industry. The various lumber camps employ on the average about 135 men the year around. Last year 2,180,000 board feet of hardwood logs were cut and 15,000 cords of pulp wood were taken out of Redfield.

The one remaining saw mill employs sixteen men. During the past year they sawed 700,000 feet of lumber, made 140,000 shovel handles. 150,000 broom handles, exported 28,000 feet of birch veneer logs and 100,000 feet of number one quality hard wood lumber sold as lumber.

The remainder of the townsmen are engaged in neighboring towns employed in various mills.

The 1928 relief bill for Redfield was $5.00. In 1939 it had risen to $1,175.96. Now due to the opportunity for full employment there is no one receiving relief aid.

Education

In 1922 the school house on the Square was remodeled, new equipment was added and a junior high school was chartered. Four teachers made up the faculty. Prior to this time, the inhabitants had sent their children to board in neighboring towns while attending high school. In addition to the school on "the Square" there were eight one-room district schools in the township. The enrollment of these fluctuated from two to forty pupils. With the addition of the two year high school course many more students were in attendance at the village school and it became seriously overcrowded.

In 1927 the people of Redfield made provisions for building a new high school and obtained a charter to offer a four-year high school course. The school was named Redfield Union school. It cost the community $32,000 and upon its completion District Number Three was added to the Redfield District. This added $14,000 to the valuation and increased state aid to the district by $3,016.

The people were proud of their school and always endeavored to employ the best possible teachers. At one time out of a high school faculty of five teachers, two possessed Master of Arts degrees. The attractive country and friendly attitude of the people, plus the fact that for a long time there was a surplus of teachers, enabled the people to enjoy excellent educational leadership for their children. The teachers gave new life to the community, new ideas.

School Social Center

The social life of the town centered around the school from 1927 to 1942. It was democraticly run and the students managed their own paper, lunch room and had an effective student council. The school children raised their own funds to provide graduation exercises and often worked with the

townspeople in presenting social affairs to raise money for the local churches. Box socials were held during the winter season and dances were sponsored regularly. Parents were invited to attend demonstration classes held at night and the students' work was exhibited. The school truly functioned as a community center.

During the fifteen years when the four-year high school was in progress, fifty-five students were graduated from Redfield Union School. Many others were given the advantage of attending at least a part of the four years. A business course was added to the curriculum, also. However, there was never any effort to put in any agricultural courses which would have been most beneficial to the farm youths. Of the fifty-five students who were graduated from the school, fourteeen finished college. It is significant to know that out of these fifty-five students only two have made their permanent homes in Redfield. The remainder have turned elsewhere for work.

As the population of Redfield dwindled and the depression forced some families to leave town when they lost their farms due to the failure of banks, the school enrollment grew smaller and smaller. Gradually the outlying district schools were absorbed by the Redfield Union School District. Even this flow was not sufficient to enable the charter renewal and in 1942 the district of Redfield was consolidated with that of Sandy Creek, a town some twenty miles distant. All students above the eighth grade are now transported to the Sandy Creek school by buses.

Religion

In the traditional manner of their New England forefathers, the people of Redfield have retained their interest in religious activity. In addition to the churches erected in 1824 and 1829 a Catholic mission church and another Protestant church was built in the village. Two churches were also established in Greensboro, the northern part of the township.

As time went on, the Protestant population was not sufficient to support this number of churches and they combined to form a Congregationalist group that supports only one church. In 1942 a Wesleyan Methodist group reopened one of the abandoned churches.

Except for a short period of time around 1926 there has been close cooperation between the members of the Catholic and Congregationalist churches. The members of each congregation attend the social functions sponsored by the others. During the most recent war the churches combined efforts to raise money in order to send gifts to all the service men from the community. Fifty-five men represented Redfield in this last armed conflict.

The Catholic Church sponsors a Rosary society and an Altar society. The Ladies' Aid meets once a week in support of the Congregational Church. There are no organizations for the young people at the present time.

Social Life In Redfield

Before the roads were improved in Redfield and before the advent of the automobile, there was much more neighborliness than is evidenced today. I can remember as a child hearing a myriad of sleigh bells and seeing the neighbors arrive in groups to spend a winter evening. The furniture would be set aside, the rugs rolled back and a dance in progress in short order. Huge lunches would be served and a spirit of good fellowship prevailed.

During the depression when the people were destitute, there was much feeling over the election of town officials because these positions offered a regular salary. Those in office saw that their supporters were given regular work. Consequently long friend-

ships were often terminated due to the political differences which arose in the struggles for economic survival on the part of the citizenry.

The active social organizations in Redfield at the moment are few. There is a Rebekah Lodge for the ladies and the Independent Order of Odd Fellows for the men. A few men who are Masons and a few women who belong to the Eastern Star must journey to Williamstown for meetings. The local Grange has a good following and serves the community by offering them special insurance rates for buildings and property. The people also take advantage of a Grange store which is located in another town some fourteen miles distant.

The young people are quite without recreational facilities. The school in the Square is no longer their major interest and few activities spring from there. The local dance hall is no longer in regular operation and the young people seek their entertainment in other towns where there are theaters and bowling alleys.

The 4-H Clubs which had been sponsored by the school in former years are still active. However, the clubs are mainly educational and afford little opportunity for recreation as such.

To a certain extent this lack of social activity may account for the exodus of young people upon maturity from their birth place.

Social Services

There has never been a library in Redfield or any kind of library service. Books are borrowed among friends or loaned from the nearest lending library, Camden, New York.

Every family takes at least one daily paper. These papers are printed in Oswego, Utica, Rome, Watertown and Syracuse. In addition to these papers many families subscribe to one or more of the three newsy local papers that are printed within a radius of thirty miles from Redfield.

Thirty-two families have access to telephone service and nearly all families have electricity in their homes.

There has been no doctor residing in Redfield since 1921. The nearest hospital is twenty-five miles distant. The medical service available for the schools consists of an annual physical examination of each pupil but there is no follow up. There has never been a dental clinic there nor a hygienist available for the students. However, there are clinics held annually for protection against small pox.

Citizens of Redfield suffering from any form of turberculosis may be admitted to the Oswego County Sanitorium upon application through their physician. Residents are expected to pay according to their ability but if this becomes a burden they can receive treatment free of charge. Clinics are held each Wednesday or by appointment.

There is a county visiting nurse but she can not manage to make every visit necessary and usually comes to Redfield only when specificaly asked. The town supports a health officer at $200.00 per year.

The Future Of Redfield

What does the future hold for the inhabitants of Redfield? They have sold the rights to two of their biggest resources, lumber and water. The population has steadily decreased. In 1920 the figure stood at 647. In 1930 it had dropped to 583 and at the last census in 1940 the count stood at 517.

The old age pension figures over a period of years selected at random indicated that the town was paying progressively more for the aged: 1932, $502.75; 1939, $1,041.89; 1940, $1,171.61; 1941, $2,695.52; 1943, $1,771.43; 1947. At the present time there are only five aged persons receiving old age benefits.

One answer which the people

are investigating is the development of the tourist trade. Each year many new cottages are being built on the picturesque hills of Redfield or along the winding streams. Trade from these tourists stimulates the business of the local store, garage, hotel restaurant and hardware store which are in operation in Redfield. Guides are paid generously during the hunting season.

The largest Fish and Game Club in New York State came about through the efforts of one of the men in Redfield and has more than 1,600 contributing members The funds from this club has made it possible for some 20,000 fish to be brought into Redfield each year to stock the streams. There is also an exclusive sportsmen's club, the Oswegolewis, which has a good membership.

Recently one of the men who came to Redfield to enjoy the summer season purchased a farm there and becoming interested in Redfield, bought approximately 570 acres of land to be used as a game preserve.

Inhabitants, too, are selling unused land to the state for reforestation purposes in order that timber may again reach its former peak. Meanwhile the wood land will attract the wild animals to seek shelter there. Over 5,000 acres are already owned by the state and have been reforested. Many land holders are reforesting their private properties.

Folklore And Yarns

Every community seems to have certain tales and yarns which have been passed by word of mouth down through the generations. Redfield is no exception.

Early days saw the Salmon River Trail playing a major role in Indian warfare as the Hurons and Iroquois used the trail in making attacks on neighboring tribes. The river was a fertile fishing ground and a friendly means of transportation.

In the early 1800's it is reported that a band of Indians on their way toward Lake Ontario stopped at a farm in Redfield known as the Porter residence. The adults in the family were off attending a church meeting and the sole occupant was six year old Mary Porter. Frightened indeed was she when an Indian brave came to her window and peered in. Then he opened the door. However, his mission was not an unfriendly one and by gesturing he made it known that he would like one of the fat orange pumpkins growing in the nearby field. When Mary Porter acquiesced she was quite surprised to see that she had not given away only one pumpkin. Some 30 squaws were carefully selecting the choicest pumpkins to be found. Then slinging them in their blankets went on their way.

Early Redfield also had its own "ghost" story. After the townspeople had allocated an acre of the village ground as a burying plot Dr. Enoch Adden's infant son died and was buried there. A young girl in her early 'teens by the name of Kate Johnston was plagued by the thought of the tiny child lying all alone in that graveyard. She seemed to hear the child calling her and at last slowly wasted away till she, too, joined the babe in his solitary resting place.

Unarmed, Tackles Bear

Around 1803 or 1804 a family by the name of Dobson resided in Redfield. Thomas Dobson was reputedly a man of great strength. One time when Thomas was out in the woods he saw a young bear in the act of climbing a tree. Thomas clasped both of the bear's paws in his iron grasp pinioning him to the tree trunk. He then called to a companion and the poor bruin was brought to an untimely end.

Much of Redfield's folklore and yarns grew out of its greatest single industry—timber. The lumberjacks have a vocabulary all

their own and unless one is versed in their language their talk might have little meaning to a bystander. For example one must know that a swamper or a brush rabbit is the man who cuts trails through the brush; a tailer is the one who runs logs down through loaders; the cook's "swamper" is the man who does the cook's distasteful jobs; the "lobby hog" cleans and makes the beds; the "road monkey" patches holes in the road and the "whistle punk" is the handy man for the tractor.

Lumbermen's Ballad

One well known lumberman in Redfield who has "logged it" for many years is John Clemens of Osceola. He is affectionately known to his friends as "Lard." One time a group of his lumberjacks composed a song about him. Each man contributed a stanza and it is a lengthy and complicated ballad. A few samples from the composition reads like this:

Come all you old-timers, wherever you may be,
Come sit yourselves down and listen to me;
And I'll tell you a story that will make you all sad
Of the scrub bunch of lumberjacks Lard Clemens had.
Derry down, down, down, derry down.

Here's to Lard Clemens, the fat, greasy slob
Went way up on Mill Stream and took a log job
To cut, skid and haul to the Harvester Mill,
But he couldn't have done much without Windy Bill ...
Come all you good people, adieu to you all,
For Christmas is coming, and I'm off to the Falls;
And when I get there, I'm off on a spree,
For when I've got money, the devil's in me.

A Tall Story

Another "tall timber" story was around 1925. This story relates one which started somewhere that the largest load of logs drawn that season was hauled out by one of the Dean boys driving a pair of big blacks in web harness. The road was downhill most of the way to the landing except for one hard pull. This day was particularly cold and the road was an icy glare. As the driver drew near the landing he noticed the weight of the logs was causing the webbing in the traces to stretch. The team went past the landing; the bobs lurched and the driver was in a bad fix. However, as the team was well schooled the driver put a block in back of them so they wouldn't slip. Then he sized up the situation. There was so much snow on the bobs that it would be a long job to shovel the team out. After careful planning and making sure the team was well placed, he brought a pail of water and threw it on the traces. This caused them to shrink back to their original length and brought the load to the team!

Another story from the logging territory is about one of the meanest horses ever supposed to have lived. It is said that after a falling tree caused his death he was so mean that six hours later he gave one last kick—well placed—for it knocked out three of his driver's teeth.

Many of you are no doubt familiar with the Ben Lewis House in Redfield. It was named not for an early settler but for a sportsman who enjoyed Redfield's good hunting and fishing. He gave $100 to have the sign made bearing his name and the story goes that the gold in the sign is real. However, lest one be tempted to tear it down to see, the present owner assured me that it is only gold paint.

In Conclusion

The original settlers in Redfield were pioneers in a vast expanse of wilderness. The people who have come after them have

never been less courageous. They have ever sought in a democratic manner to preserve the ideals in which they believe. They have sent to war the young men of the community whenever called upon to defend the principles to which they adhere.

They do not despise the past—their Old Home Week which used to be held annually offered the former residents an opportunity to return to their birthplace and renew old ties. The people are a sentimental, generous, God fearing group. They battle to survive in times of stress and offer comfort to their fellow men in times of trouble, birth and death.

They pay their taxes, vote in force, and practice the old New England Custom of deciding issues through the town meeting. The Square is still the meeting place of the people.

They look to the future with a practical eye and they utilize every resource at hand to the fullest extent. Recently Redfield was surveyed in connection with the proposed St. Lawrence Valley Authority power development project and the people await the outcome of the government's final word.

The community of Redfield is an example of the thousands of like communities which in their "smallness" and in their "bigness" make up the greatness of America.

An Old Waterway of New France Along the South Shore of Lake Ontario

(Paper Read Before Oswego County Historical Society at Oswego December 16, 1948 by By Rev. Alexander M. Stewart of Rochester, Author and Historian)

Introduced by President Waterbury as a distinguished historian of Central and Western New York, Rev. Alexander M. Stewart, Rochester, presented his paper: "An Old Waterway of New France along the South Shore of Lake Ontario", before the Oswego County Historical Society at Oswego on the evening of November 16. The text of the paper follows:

It is possible that some navigators reached the banks of Newfoundland and the Gulf of St. Lawrence before Christopher Columbus crossed the Atlantic in 1492. There is a long list of navigators who came after the time of Columbus. But we reach a definite account of the exploration of the St. Lawrence River and a mention of Lake Ontario in the year 1535-36. In that year Jacques Cartier came up the St. Lawrence River as far as Quebec and anchored his ships. Then he came up to the site of Montreal in small boats. One of the ships which he had to abandon at the site of Quebec was sent back three centuries later and parts of it are now in the museum of St. Malo, France.

To Cartier's question, "What is upstream (above Montreal)?", the answer came, "A small lake, and farther on a fresh water sea is found." (Hakluyt Voyages.)

After Cartier, Lake Ontario, more or less vaguely depicted, began to appear on maps. In 1566, Zalterii of Venice put "Lago" on a crude-looking lake emptying into the sea by the river St. Lorenzo.

A long list of early maps of Lake Ontario will be found in "Toronto During the French Regime", by Percy J. Robinson.

Iroquet And Brule

The actual discovery of the lake can be credited to Chief Iroquet of the Algonkians and a young white man whom historians think was Stephen Brule. In 1610 Champlain* placed a young white man in charge of the Chief Iroquet, and after a year of absence of these two, (Iroquet and Brule) they came back to Champlain, who was encamped beside the St. Lawrence River at the site of Montreal. Champlain reported that he spent a long time in talking to Iroquet and the crowd of Indians who came with him, and he said, "Especially did I ask him about the source of the great river." This** could only have been Lake Ontario.

Soon after this, Champlain made his map of 1612. Lake Ontario appears on that map with the Oswego River draining a large lake (Oneida). Also the Genesee River is on the map draining Hemlock or Honeoye Lake, with Seneca villages close to the places where the remains of such villages now are found. Nearly all historians have mistaken this trip of Iroquet and Brule as a journey through Lake Huron. The burden of proof should rest with them as critical study of the original manuscripts and of established facts strongly supports the belief that Brule accompanied Iroquet into the regions south of Lake Ontario during the year which

*Champlain Voyages, Voyage of 1610.

**Voyages of Samuel De Champlain in Original Narratives.

Brule spent as Iroquet's guest under an arrangement made personally by Champlain.

Fresh Water Comedy

A laughable incident seems to be connected with the discovery of Kleynties and his comrade, two Dutchmen who wandered away from the trading ships on the Hudson River. They evidently came upon a body of water which looked large enough to be the ocean. For more than a hundred years Europeans had been hoping to get across the Atlantic Ocean to the shores of Asia. Imagine the disgust of these men when they tasted the water of Lake Ontario and reported as put on the map, "Vresch Water."*

In Colonial times some maps made from the reports of illiterate travelers represented what was actually a canoe route with portages as a clear river running all the way without obstructions.

As late as 1635, people in New England continued to suppose that Lake Ontario drained into Delaware or Chesapeake Bay. Contrast this with the next discovery by Champlain.

The story of Champlain's voyage through the Hudson country has been brought out recently in a book by Morris Bishop on "Champlain, A Life of Fortitude." Also, it is in the Original Narrative series of books.

French Discovered Lake

At this time, (1615) Etienne Brule was sent out from the region of Orillia, Ont., with twelve stalwart Indian men to bring up reinforcements to the attack on the Onondaga fort in 1615 projected by the Huron Indians with Champlain and a body of French soldiers participating. He journeyed from Lake Simcoe to the site of Toronto and navigated around the west end of Lake Ontario. Meanwhile Champlain with the Huron army went through the Kawartha Lakes and voyaged around the east end of Lake Ontario. Thus both ends of the lake were later claimed to belong to the French because of discovery.*

It will be noticed that the entrance of a Governor of New France into Lake Ontario gives the act of discovery first place in precedence. The only official person representing the Dutch government to come into Central New York was Harman Myrndertz Van den Bogaert, a Dutch agent who was sent to Oneida in 1634.** However, he came by trail.

Iroquois Wreck Huronia

The city of Quebec was founded in 1608. Champlain built some trading posts on Montreal Island in 1611, but for a long time the relations of the French with the Iroquois living south of Lake Ontario and especially the Mohawks living south of the St. Lawrence River, had been hostile and tragic. The French had concentrated their trade and missionary efforts on the Hurons and had built a great fort at the site of the shrine near Midland, Ont. (1615-1649).

In 1649, the Iroquois wrecked the Huron nation and destroyed the great Huron mission of the Jesuits at what is now Midland, Ontario. The Hurons, who had been a support of the French, thereafter no longer existed as a nation. A desperate plan was made for the French to come and live among the Iroquois. Peace relations between the French and the Iroquois were sought in 1654 by Father Simon LeMoyne, S. J., who made a journey from Quebec to Onondaga. It might be well to note here that canoe voyages

*(Docs. Rel. Col. Hist. N. Y., Vol. I, pp. 11 and 13.) (The maps at these pages indicate the Great Lake draining south through the Oswego River and entering the Atlantic Ocean near the location of Delaware Bay.)

*(See P. J. Robinson in "Toronto During the French Regime.")

** (See Narratives of New Netherlands in Original Narratives Series of books.)

coming up the St. Lawrence River did not go up the Lachine Rapids or portage around them, as I have previously stated, but went back of Montreal on the River Des Prairies, named after a friend of Champlain, who discovered this route.

LeMoyne At Oswego

To continue with LeMoyne,* he came around the east end of Lake Ontario as far as what is now Selkirk Shores State Park. Thence he walked overland to Onondaga, and having there had a favorable peace council with four of the five Iroquois nations, he returned to Canada by way of the Oswego River, passing through the site now occupied by the city of Oswego.**

Then came Fathers Dablon and Chaumonot in 1655. They entered by way of the Oswego River, and in the spring of 1656 Father Dablon made a hurried call back to Montreal and Quebec to say that peace with the Iroquois depended upon the French sending a colony to live among the Indians.

Walking on the ice along Lake Ontario near Chaumonot Bay, Father Dablon and his party were very nearly engulfed in the waters between the blocks of drifting ice. My friend, Mr. Herman Hetzler of Rochester, has placed a monument at the point where Father Dablon came ashore, and this location is now officially known as Dablon Point.

A colony of fifty Frenchmen came to Onondaga*** by way of Lake Ontario and the Oswego River in 1656. Among the members of this colony were Fathers Fremin, Dablon, Menard and the Superior Lamercier.

Radisson's Visit To Oswego

In the next year, 1657, Paul Ragueneau, S. J., led a band of settlers from Quebec to Onondaga by way of the Oswego River. Among these settlers was young Pierre Esprit Radisson, later widely known as a fur trader and as the founder of the Hudson Bay Company. Unbeknownst to himself and to all who knew him then, Radisson was to become something like the tendon of Achilles, by putting a vulnerable spot in the French colonial program. It was he and his brother-in-law, Chouart Grossieliers, who interested British royalty in the interior of America, through the dividends of the Hudson Bay Company which they founded. This resulted in having all the portion of North America which drained into Hudson Bay handed over to the British for the fur trade by the Treaty of Utrecht (1713).

After a residence of twenty months on the shore of Onondaga Lake the Onondaga colony was compelled to leave in a hurry as the result of the threatening attitude of the Indians. The members made their way down the Oswego River by boat pushing their way through ice and walking in slush and snow on the portages. This was in March, 1658.

Jesuits Return

In 1667, after New France had received the aid of the Carignon Regiment, and after the Mohawks had been punished by the expeditions of Tracy and Courcelles, the Iroquois cantons again were opened for the return of the French. The treaty of peace at the close of the Tracy and Courcelles war asked for the return of missionaries of the quality of Father Simon LeMoyne.

The Mohawks had been peeved because the Onondaga colony of the French had by-passed them. Beginning in 1667, therefore, some of the missionaries were careful to go first to the Mohawks and

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*A. M. Stewart: "LeMoyne," Rochester Catholic Courier, April 20, 1939.

**Reference—Thwaites Jesuit Relations: (see Index, LeMoyne).

***See p. 45 Renee Menard by A. M. Stewart.

then walk over the trail to reach the Seneca cantons, so that Lake Ontario was not the route of travel of such later missionaries as Father Fremin or Pierron or Bruyas at this time.

The south shore of Lake Ontario comes out in a great report when, in August, 1669, Rene Robert de La Salle made a voyage from Montreal along the south shore of Lake Ontario to Irondequoit Bay. And after two weeks conference with the Senecas at Totiakton (Rochester Junction), he and his companions went back to their canoes at Irondequoit and went west on the lake to Burlington Bay, where a portage was made over to the Grand River near Brantford, Ontario.

La Salle At Oswego

The historian and map maker of this trip was Rene Galinee, a member of the Society of St. Sulpice, not yet ordained. With them, too, was Reverend Dollier De Casson, a priest of St. Sulpice. Galinee wrote a very fascinating journal.* He also made a map showing bays, rivers and villages on the south shore of Lake Ontario. He wrote of the Oswego River: "It is by this route that the reverend Jesuit fathers go to their Iroquois missions, and on the River Onondaga that they intend to make their principal establishment." Gallinee's narrative and map was published in the Archives of the Province of Ontario in a bulletin on the exploration of the Great Lakes.

The most eminent man entering the Iroquois cantons at this time was Father Stephen de Carthiel. His family had lived in Carentoir, France, since 1400. In their chateau the family has today letters which he wrote, of his life among the Iroquois.

La Salle's visit of 1669 was only the beginning of a vast project which resulted in making the south shore of Lake Ontario the highway to the immense interior of America. In 1673 he went up the Oswego River to Onondaga and persuaded the Iroquois to send delegations to the building of Fort Frontenac. The Iroquois nations all sent delegations to this conference and practically handed over Lake Ontario to the French. This affected our subject in this way, that soon after La Salle became commander of Fort Frontenac, sailing vessels were built there and the ships of the governor began to sail around Lake Ontario, collecting furs and bringing axes and trade goods in exchange to the Indians.

La Salle Traveled Extensively

Then in 1678, LaSalle somehow or other, without our knowing exactly how, had become thoroughly familiar with nearly all the highways to the West, and he decided to sail up into Lake Michigan. He sent Father Louis Hennepin* and Sieur de la Motte around the north shore of Lake Ontario to Niagara, with the materials for beginning a ship. Between the fall of 1678 and about August, 1679, there was much going and coming along the south shore of Lake Ontario between Fort Frontenac and La Salle's new establishments on the Niagara River.

At one time La Salle and Tonty came to the mouth of Irondequoit Bay and obtained a shipload of corn from the Senecas to feed the hungry workmen on the Niagara portage. Then in June, 1679, the Franciscan priests, Louis Hennepin, Zenobe Membre, and Gabriel de la Ribourde, and other members of the clergy, having assembled at Fort Frontenac, met their Superior and received appointments to places which were not to be in the Iroquois cantons, where throughout the entire missionary period only Jesuits had

*Ontario Hist. Soc. Vol. IV, 1903, Galinees Narrative.

*Hennepin; New Discovery.

been sent to serve. Some were to go West with La Salle.

Speaking of an occasion at Fort Frontenac, Hennepin writes in his "New Discovery": "We got aboard the brigandine and soon we were at the river of the Sonontouans (Irondequoit Bay.)" A few days later, La Salle came along in a canoe. A monument in front of Mercy High school in Rochester commemorates the coming of this group of explorer-clergymen to that area. Father Hennepin went upstream in the Mississippi River, and gave the name of St. Anthony to the falls at Minneapolis.

La Salle On Mississippi

La Salle built forts in Illinois. The ship "Griffin", built at Niagara, was lost in the return voyage, without the explorers. Then after many other vicissitudes and several journeys back and forth between Illinois, Lake Ontario and Montreal, La Salle succeeded in making the greatest voyage of his life when he went to the mouth of the Mississippi River and returned upstream to Illinois.

Last spring (March 1948), this speaker asked the officers of the ship "Quirigua", as they sailed into the mouth of the Mississippi River, if the spot where La Salle claimed all of the Mississippi Valley for Louis XIV of France was known. The answer was that the sands at the mouth of the river were constantly shifting, and in consequence the spot of such great historical interest could not be determined.

The missions among the Iroquois continued unbroken until 1683. Then we have a quotation from DeMueles, who was writing to Seinglay, a high government officer in France, on the date, July 18, 1684, saying: "Father Garnier, a Jesuit, who was missionary to the said Senecas, after being informed secretly of the intention to make war, escaped in the said bark, one built by the governor to trade on Lake Ontario, which was anchored in a little river seven leagues from their village and where all the Iroquois used to come for trade." That would be Irondequoit Bay.*

De Nonville's Expeditions

Following the unfortunate expedition of De la Barre into Lake Ontario to the mouth of the Salmon River was the expedition of De Nonville in July, 1687. De Nonville's army came up the St. Lawrence River to Fort Frontenac, then passed along Ontario's east shore and camped July 6 four miles east of Oswego (in Baldwin's Bay), and July 7 eight miles west of Oswego. July 10 they came to Irondequoit Bay, where a contingent from the west and upper lakes met them right on time. They marched through the Seneca villages that were located near the present villages of Victor, Holcomb, Rochester Junction, driving out the Senecas and destroying their villages and their corn.

On July 19, 1687, De Nonville and his great array of different human beings assembled in full style at Totiakton, and De Nonville claimed all the Seneca country for Louis XIV, King of France. Father Francis Vailant de Guelis was a witness. It was possible to arrange for Boy Scouts going to the World Jamboree in Europe to entertain M. J. Vailant de Guelis of Paris, a kinsman of the early priest, at the Hotel Chateau Frontenac on a date which as luck would have it, was July 19, 1937, exactly 250 years after De Nonville's pronouncement at Totiakton.

Both these gentlemen were members of the same noble French family, with ancestry extending far back into the centuries. The modern Mons. Vailant is a lawyer, and the process of

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*(Reference—Docs. Rel. Col. Hist. N. Y. IX. p. 229.) (Also in Hawley, Early Chapters, Seneca History; and in Margry, Documents.)

July 19, 1687, was among the first legal processes in the Seneca country.

Iroquois Retaliation

The Iroquois were not suppressed by De Nonville. In retaliation for the depradations of his army, a large band of Iroquois warriors went over to Fort Frontenac and later descended upon the village of Lachine near Montreal, and committed one of the most awful massacres in the history of Canada.

Continuing in this period of open hostility between the French and the Iroquois, there passed up the Oswego river through the present site of Oswego, Governor Frontenac of Canada with an army of 2,200 men. They were at Oswego on July 28, 1696. A full account of this attack will be found in Parkman's "Frontenac in New France," chapter 19.

New York Excludes Jesuits

The peace between the English and French colonies was based on the Treaty of Ryswick, and in 1701 Jesuit missionaries returned to the Iroquois cantons. But in a few years, a law was passed prohibiting Jesuits, on pain of death, from entering the Province of New York. The chief grievance of the New York government was that converts of the Jesuits generally emigrated to religious colonies on the St. Lawrence River within the territory of New France.

The French, however, continued to be represented in the Iroquois cantons and along the south shore of Lake Ontario by agents, the principal one of whom was Louis Thomas de Joncaire, who for forty years held the allegiance of the Senecas and some of the other Iroquois for the French. His two sons followed him in this work of being agent for the French. They made many voyages on Lake Ontario.

English agents were Arnout Cornelisse Viele and Lawrence Clawsen and others. Albert J Viele of Seville Drive, Irondequoit, New York, is a relative of this agent.*

Madame Cadillac At Oswego

In 1701, Detroit was founded. In reaching that point Cadillac and his officers went around by the northern or Ottawa-Lake Huron route in order not to arouse the suspicions of the Iroquois. In 1702, Madames Cadillac, Tonty, and wives of other officers, journeyed along the South shore of Lake Ontario en route to Detroit. These were the first non-captive ladies to take such a journey.

In 1706, Cadillac and a flotilla of emigrants going to Detroit passed Oswego. Some of the women in the party seemed to have become frightened at the unending miles of forest and wilderness and water. Three of them and their husbands left the flotilla near Sodus and went inland to see the Jesuit, Father Vaillant, who most likely was serving somewhere between Geneva and Auburn. Cadillac waited for them eight days at Irondequoit.**

Montour Executed At Sodus

In 1709, L. T. de Joncaire was called upon to follow up Montour, a French deserter, and execute him at Sodus, by the order of the French government. (Wraxall's abridgement of New York Indian Affairs, page 64.)

That Old France considered that all of the territory from the mouth of St. Lawrence River through the Great Lakes and down the Mississippi River to New Orleans was New France is evidenced by the trip of the Rev. P. F. X. Charlevoix, S. J., a professor of the University of Paris

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*See Viele Genealogy, in Carnegie Library, Syracuse.

**Cadillac's Letters in Michigan Historical Records.

and also of the College of Quebec. Copies of his histories are available in most large libraries.

Sightseers Pay Visit

The following is an extract from "Durant's Memorial—1719-1721":

"He (meaning Louis Thomas de Joncaire, the French agent) arrived at Fort Cataracoui (Fort Frontenac, now modern Kingston, Ontario) about the beginning of May (1720) where I (Father Durant) had been in the capacity of a missionary ever since November (1719)."

At some time after May, 1720. Joncaire and Durant went from Fort Cataracoui to Montreal. Durant wrote: "I departed from Montreal, November third, and arrived at Cataraqui November twenty-second, 1720. The fourth of May, 1721, news came to M. de Noyan, Commander of Fort Cataracoui, brought by a canoe of Abanaki, that a group of officials and young men of Montreal were twelve leagues away but would soon arrive at the fort."

These men were M. de Longeville, Governor of Three Rivers, Captain M. de Cavalquale, third son of Mons. Vaudreuil, Governor of Canada, M. de Laubinois, Commisary of the Ordinance of Montreal, and Sieur de la Chauviniere, Ensign and Interpreter. They had three boats of the king besides valets and cooks. In all they were 28 men.

On May 5, 1721, (after this elegant party arrived at Fort Cataraqui), M. de Longeville came from the Court to join Joncaire at Niagara and then to go to the Senecas to thank them for their favorable disposition toward the French and to urge them to go to a council of Iroquois chiefs at Onondaga.

M. de Laubinois, Commisary of Ordinance, had orders to take account of effects remaining in the magazines of Fort Cataraqui, the Post at Niagara (not yet a fort), (and at) the bottom of the lake (i. e. Toronto*) and those of Quinte, which orders he executed in making a tour of the lake with us.

M. de Cinnevalle and de la Cavignale had taken the voyage only out of curiosity to see the falls of the Niagara.

Professor Charlevoix's Visit

These two and Father Durant and M. de Laubinois and others went from Cataraquoui by the south shore. They probably camped overnight near Oswego about May 13-14, 1721, because they arrived at Niagara on May 19, 1721.

About one and a half days journey behind them, coming up the lake with three other Frenchmen, was the Rev. Dr. P. F. X. Charlevoix, University Professor and Historian, who had been sent by royal order from Paris, and was making a long canoe voyage from Montreal to New Orleans in order to render a report on New France to the French government.

On the 21st of May, or the 22nd of May 1721, (says Charlevoix), the Charlevoix party and all the Frenchmen who had come via Fort Cataracoui were united for one day at Niagara. Joncaire was on hand, and it was then that Charlevoix received the detailed report of the Genesee River which appears in his writings. (See letters of May 21st.)

Durant Sees Burnet

After the elegant voyaguers returned to Montreal, Father Durant, having a secret plan of his own, left Fort Cataracoui on June 13, 1721, and went to the mouth of the Oswego River. Here Durant met Laubenois, Joncaire and Chauvinere, returning from the Council at Onondaga. He talked with them and then managed to slip by without being caught as a spy. He went to Governor Burnet of New York, who sent him

*See P. J. Robinson, "Toronto During the French Regime."

onward to London, where doubtless this report was first received. He changed over to be a Protestant and by voluntarily becoming an unfrocked Catholic priest he disappeared from the records*.

Was he a spy in disguise?

The claim of New France to the area south of Lake Ontario including all of what is now Oswego county is further evidenced by the following extract from a letter dated 1727, July 20. Beauharnois**, Governor of French Canada, to Governor Burnet, English Governor, Province of New York:

"But I cannot avoid observing to you my surprise that you have ordered a redoubt and other works of a fortification at the mouth of that river (i. e. Oswego). You cannot be ignorant of the possession which the king, my master, has of all the lands of Canada of which those adjacent to Lake Ontario and adjacent lands make a part, and in which he has built forts and other settlements in different places, as are those of Denonville at the entrance of the River Niagara, that of Frontenac, another called La Famine (now Selkirk Shores State Park), that which is called Fort des Sables (Irondequoit Bay), another at the Bay of the Cayugas at Oswego (should be Sodus Bay); they are all of them possessed by the French, who alone have had the possession of carrying on the trade there.

Beauharnois's Claim

"I look, Sir, upon the settlements you are beginning and pretending (planning) to make at the entrance of Lake Ontario into the River Oswego, the fortifications which you have made there, and the garrison which you have posted there, as a manifest infraction of the Treaty of Utrecht, it being expressly settled by that treaty, that the subjects of each Crown shall not molest or encroach upon one another, till the limits (along the south shore except Niagara) have been fixed by the Commissioners, to be named for that purpose." (No commissioners were named.) See Documentary History of New York, I, p. 449 (not the large size edition); also in London Documents XXIII.

In the two foregoing quotations, the French claim to possession of Lake Ontario is seen to be persistently asserted and reaches a climax. English pressure began to exert itself, and trade competition began to be felt by the French at Oswego so that the French built Fort Niagara in 1726 and 1727. In 1727 the English built Fort Oswego*. The story of Oswego should be well enough known by the members of this Society to need no further mention here.

In 1749 the French sent out the Celoron expedition to claim the Ohio country by planting inscribed lead plates at strategic points on the river route around Ohio.

In 1751, Abbe Piquet circumnavigated Lake Ontario and invited Iroquois Indians to come and join his his colony at La Presentation, the present site of Ogdensburg. Evidently the work of the French missionaries had been done well. Many Indians went to join this religious colony.

French Lose Control

In 1759, General Prideaux and Sir William Johnson led from Fort Ontario an expedition against Fort Niagara and in July took it from the French. Prideaux, however, was killed by the accidental explosion of a cannon during the siege. In 1760 General Amherst led out of Oswego an army of 12,-

*Vol. V. P. 588 Docs. Rel. Col. Hist. N. Y.

**Beauharnois is supposed to have been one of the children of King Louis XIV of France.

*Montcalm, the French general who destroyed the Oswego forts in 1756, is commemorated in Oswego by a street and park, each named Montcalm, as well, by historical markers.

000 men against Montreal which surrendered in September. This victory of the English, together with the Treaty of Paris in 1763, ended the story of the French on Lake Ontario.

The Chaplain of the English Army at Fort Niagara, the Reverend John Ogilvie, Professor of Kings College, New York, was the first Protestant minister west of the Genesee River in New York State. The first Catholic priest in New York State, west of the Genesee River, was the Reverend De la Roche Daillon, who came to the Neutral Indians near Lockport in 1626-27, one hundred thirty-three years earlier. If precedence in time means anything, both the secular and religious side of the French program in America should be given first place in the history of our land, whereever that history is taught or mentioned.

I have hurried to close in the latter years of this story because of lack of time and space for adequate presentation. Fort Niagara's part of this story has been brought out in a great masterpiece, Severance's "The Old Frontier of France."

The French traffic on Lake Ontario going through the Niagara portage can be more largely studied in "Wilderness Chronicles of Western Pennsylvania," a large volume published by the Pennsylvania Historical Commission. More than 60,000,000 people today live in the lands which were revealed to civilized men by the explorations of the French which were routed through Lake Ontario.

The French empire in America east of the Mississippi ended with the Treaty of Paris, 1763. The vast territory involved was ceded to England.

Last Relatives Of Cooperstown Coopers Left Oswego In 1860s

Three Generations of Family Made Homes Here — Fenimore Cooper Gathered Material at Oswego But Wrote No Books There.

The building of the brig "Oneida" started at Oswego in 1808 under the direction of Lt. Melanchthon T. Woolsey who with Midshipman James Fenimore Cooper was sent to Oswego at that time to supervise its construction, was noteworth in that when completed and equipped with guns the "Oneida" became the first United States ship-of-war to appear upon the Great Lakes. The construction of the "Oneida" which took place on the West side of the Oswego river, quite near its mouth, brought to Oswego numerous shipbuilders and other workers, some of whom remained after the ship had been launched to become permanent and respected residents of the new community. Henry Eckford, the shipbuilder, who had direct charge of the undertaking, afterwards rose to fame in the United States as a builder of ships. Later he entered the service of the Sultan of Turkey and supervised the construction of ships in the Turkish navy.

Henry Eagle, a native of Prussia, came to Oswego in 1808 to work under Eckford upon the construction of the "Oneida." Eagle remained in Oswego, engaged as a forwarding merchant, and became one of its best known residents. He was elected a director of the North Western Transportation Company when it was created. Later he was a merchant. The Eagle Hotel was owned by him, but it was generally leased to others for operation. His death occurred in Oswego Jan. 26, 1858. During the war of 1812 he served as a foreman of ship construction and superintendent of the building of many ships at Sackets Harbor.

Writing in his "Naval History of the United States" of Oswego in this period, James Fenimore Cooper described conditions he found in Oswego at that time:

"In 1808 Oswego was a mere hamlet of some twenty or five and twenty houses that stood on a very irregular sort of a line, near the water, the surrounding country for thirty or forty miles being little more than a wilderness. On the eastern bank of the river and opposite to the village, or on the other side of the stream on which the "Oneida" (a 16-gun brig) was, there was but a solitary log house and the ruins of the last English fort (Fort Ontario).

Coins Replace Salt

"The arrival of a party of officers together with a strong gang of ship carpenters, riggers, blacksmiths, etc. produced a great commotion in that retired hamlet, though port it was, and made a sensible change in its conditions. For the first time money began to be seen in the place, the circulating medium having previously been salt. The place was entirely supported by the carrying of the salt manufactured at Salina. Eight or ten schooners and sloops were employed in this business and the inhabitants of Oswego consisted of four or five traders who were mostly ship owners, the masters and people of the vessels, boatmen who brought the salt down the river and a few merchants and a quarter educated personage who called himself a doctor."

Soon after Cooper's arrival a small detail of soldiers was sent to Oswego to be of such assistance as they could to the shipwrights engaged in the construction of the "Oneida." They were quartered in log cabins on the West side of the river in close proximity to the cabin shared by Cooper and the young naval officers who were with him while he was here to oversee the construction work. Cooper relates that one way that the midshipmen entertained themselves during the long winter of 1808 and 1809 was by climbing up on the roof of an adjoining house and dropping snow balls down the chimney to deaden the fire upon which the soldiers were relying for cooking their meals and heating their house.

Ball of 1808

During this same winter in an effort to enliven the life of the community, the young officers sponsored a dance which was given in the village. The young women who were invited to attend the dance came from points for miles around. It is related that the naval officers classified their feminine guests by dividing them mentally into three groups—those who wore both shoes and stockings; those who wore shoes without stockings and those who came without either shoes or stockings. Nevertheless, shoes or not, all who attended the dance later doubtless recalled the event with pleasurable recollections.

Cooper was on easy terms with all the villagers who liked the rollicking young midshipman and he was welcome in every circle, but he was especially enjoyed by all of the village's younger population.

At that time Eli and Moses Stevens, brothers, had come to Oswego and set themselves up in business; Eli as a shoemaker and Moses as a hatter. Cooper is credited with having written the following couplet descriptive of the occupation of the two Stevens brothers:

Upon Moses and Eli
All the people may rely
For shoes and for hats that will
stand the worst weather
What with boots and with felt
they will use up the pelt,
And to two-legged calves sell
the quadrupeds' leather.

In the spring of 1809 the "Oneida" was launched. When she was ready to be put out into the lake she was taken outside the harbor where her guns were placed on board. When this had been accomplished it was found that the "Oneida" could not return over the gravel bar which at that time partially blocked the entrance to the river's mouth. Hence the "Oneida" was never again able to re-enter Oswego harbor. Thereafter her base was transferred to Sackets Harbor.

The "Oneida" was sold after the war of 1812 and reconstructed as a lumber carrier. However, she continued to require such draft that she could enter only two ports on Lake Ontario. She continued to carry lumber until about 1840 when she was broken up.

A Cooper Myth

While for many years the hearsay tradition persisted in Oswego that the "Pathfinder" was written by Cooper while he was in Oswego, modern scholarship has disproven this belief by demonstrating the fact that the "Pathfinder" was not published until 1839 while Cooper was never again in Oswego after having left it in 1809 following the termination of his work here while the "Oneida" was being built. Cooper, however, did gather a great deal of background material while he was in Oswego which he afterwards introduced into his novels.

Even in spite of the fact that it has been clearly demonstrated

that Cooper could not have written the "Pathfinder" while he was in Oswego in the winter of 1808-1809, a marker on a West side house today proclaims that Cooper wrote this work while he was living in that house. The 1945 edition of the directory of the City of Oswego, doubtless unwittingly, further helps to perpetuate this historical myth by asserting the Cooper wrote the "Pathfinder" while he was living in Oswego in 1808.

Cooper House of Oswego

The house which yet stands at 28 West Second street, near Van Buren street, is yet properly identified as the "Cooper House" by old residents as it was, indeed, at one time occupied by relatives of James Fenimore Cooper but the author himself in all probability never saw the inside of that house, let alone write a novel there.

Deeds at the Oswego County Clerk's office reveal that Judge William Cooper, of Cooperstown, the novelist's father, and his son, Richard Fenimore, owned land in 1805 in what was then the town of Hannibal, as Hannibal town at that time included all of what is today the West side of Oswego city. It is clear that Cooper's father and brother did hold real estate in Oswego principally bought in all probability, for purely speculative purposes. There is no evidence to show that Judge William Cooper or his sons identified as early realty owners here ever visited their land holdings in Oswego. They certainly never settled upon them.

William Cooper, a brother of the novelist, however, did take up his residence in Oswego and continued to make his home here for a considerable period of years. Describing one of William's undertakings in 1813 when he set out to build for the United States Government a "floating battery" at Oswego, Johnson's "History of Oswego County" says:

"William Cooper, a brother of Fenimore Cooper, was a rather eccentric genius, who then made his home about Oswego. He undertook to build a floating battery, which was to be taken to Sackets Harbor and used to defend that post against the British. Full of faith in his scheme, Cooper went to work at his own expense, the government agreeing to pay him $16,000 for the battery when it should be completed and had proved actually capable of being floated to Sackets Harbor. It was nearly square in shape, about 60 feet across, and rose some four or five feet out of the water. It was made of large logs hewed partially square. E. W. Clarke describes it as looking like "a big, low, half-submerged log house."

Cooper's Ark

"Whatever name the inventor might have given it, nobody else in Oswego County called it anything but 'Cooper's Ark.' There was a mast in the middle, and when the thing was done, Cooper placed it in charge of a Captain Gould, who boldly spread a large sail and with a few men started for Sackets Harbor. There were also two or three war prisoners on board whom the government officers wished to send to the Harbor. The guns were to be put on board the "Ark" at the latter place.

"The 'Ark' had gone but a short distance being somewhere off New Haven, as near as we can learn) when the wind rose slightly. The log craft became unmanageable and soon went to pieces. Fortunately, all the men escaped to shore without serious injury. Cooper had used up his means on this curious contrivance and his loss, together with the ridicule to which he had subjected himself, soon caused him to leave this part of the country."

In speaking of the same incident Churchill's "Landmarks of Oswego County" says: "William

Cooper entertained the belief that he was destined to immortalize his name as the builder of a vessel in Oswego Harbor, which, armed, would prove largely instrumental in ending the conflict." (The conflict was the War of 1812.)

The "Otsego Herald," published at Cooperstown, New York, in its issue of August 21, 1813, sheds some further light upon the Cooper "Ark".

"We are informed that a Floating Battery, in the form of an octagon, constructed under the superintendence of Mr. William Cooper, formerly of this village was stoven to pieces on its way from Oswego to Sackets Harbor, the fore part of July. It is said that 15 men were navigating it, one or two of whom were drowned and the remainder considerably injured. It is stated to have been built at the expense and risk of Mr. Cooper, and to have cost about $5,000 dollars. It was intended to have carried 16 heavy guns."

VanCleve's Cooper Story

Captain J. VanCleve's book on sailing vessels and steamboats on Lake Ontario presented by the author to the City of Oswego and preserved at the Oswego City Clerk's office refers to William Cooper, the ark builder, as follows:

"A small vessel, though a large one for those days had just been built by Messrs. Townsend, Bronson and Company. She was built on the bank of the river at what is now the foot of West Cayuga street, that being for some years the shipyard of Oswego. Time for the launch came and with it the population of all the country about, for a launch was a great occasion in those days, only equaled by the Fourth of July.

"William Cooper, a brother of James Fenimore Cooper, was an Oswego merchant then, and he had asked and obtained permission to christen the ship and break the bottle of brandy over the bow. Everything being ready and in waiting and the people excited and impatient, William Cooper stepped up to Mr. Alvin Bronson one of the owners, and asked her name, which had not been told to anyone, and as bland as a May morning, Bronson answered "Judy Fitz-Golly Hog Magol. 'What?' asked William Cooper. The name was repeated and the 'Judy Fitz-Golly Hog Magol' glided into the water, a thing of life.

"Such was the launch of one of the first score of American vessels that navigated Lake Ontario. She was sold to the Government during the War of 1812. The horrible name by which she was christened was obtained from a then popular parody on one of Scott's poems. He name was, of course shortened into Judy, which answered all practical purposes."

James Cooper, an elder brother of Judge William Cooper of Cooperstown who was the father of the novelist, did establish his family in Oswego and thereafter three generations of his particular branch of the Cooper family did reside in the "Cooper House" located on West Second near Van Buren street. The "Oswego Daily Commercial Times" of May 2, 1849, contained the following account of James Cooper's death in Oswego:

Death of James Cooper

Mr. Cooper died at 8 o'clock, last evening, at the residence of his son, C. C. Cooper, Esq., in this city, after a short illness in the 97th years of his age, having been born on the 6th day of March, 1753, in Bucks County, Pennsylvania. He was a brother of the late Judge Cooper of Cooperstown, and uncle to J. Fenimore Cooper. Till within a few days, Mr. Cooper retained to a remarkable degree, the powers and faculties of an athletic frame and strong intellect. He emphatically

belonged to the iron race of the Revolution, to an age gone by, and was the friend and intimate acquaintance of Washington.

At the commencement of the Revolution he served in the navy of Pennsylvania, and subsequently in the militia of that, his native state, and participated in the hard fought battles of Monmouth and Germantown. He was a Whig of the old and the new school, of the past and of the present age, a man of high moral principles, of unbending integrity, and upright in all walks of life. He belonged to the Society of Friends, and was so tenacious in his religious views as to refuse a pension for his services.

"The funeral of Mr. Cooper will take place from the residence of his son, on the corner of VanBuren and Second Streets at 10 o'clock a. m. tomorrow."

Dr. Penfield's Conclusion

"For years, tradition has declared that "Pathfinder" was written by J. Fenimore Cooper in Oswego," Dr. Lida S. Penfield told the Oswego Historical Society a few years ago, recalling that when she was a small child a front window of the second story of the Cooper house (which commanded a fine view including the old earthworks of Fort Oswego), was pointed out to her as that of the room where the novelist created the story of 'Pathfinder.'

"Many others had affirmed the account. With regret I must admit that I have found in Oswego no dated contemporary record, written or printed, showing that Fenimore Cooper ever visited Oswego after his retirement from the Navy (1811).

Washington's Friend

"If, as seems possible, Fenimore Cooper did not come again to Oswego, he certainly missed contact with an exceptionally interesting kinsman, James Cooper, elder brother of Judge Cooper, uncle of his namesake, the novelist, and the first of three generations to live in the Cooper house in Oswego." He was a friend of General George Washington.

"Cortland C. Cooper, the son of James Cooper, became a prominent resident of Oswego during the lifetime that he spent here," Dr. Lida S. Penfield continued in her paper, to which reference has just been made. "In partnership with Thomas Barbour he conducted the ship chandlery business at West Second and Cayuga streets which in later years was purchased from subsequent owners by the late John S. Parsons and established in the old Market House (first city hall) where it is today in business under the ownership of John Donovan. Cortland Cooper had come to Oswego in 1828, the year in which Oswego became a village. In 1848, the year in which Oswego first became a city, Cortland was elected as a member of the first Board of Aldermen.

Cortland Cooper Honored

"In 1855 Mr. Cooper's partner in the ship chandlery business died and Cooper continued to operate the business alone until his son, James Comly Cooper, and Daniel Lyons continued the ship chandlery business. J. C. Cooper later withdrawing from the business which thereafter became known as D. Lyons and Son. It was from the latter firm that Mr. Parsons bought the business in 1890.

Cortland Cooper was five times elected to public office during his residence in Oswego. He served the village in 1834 and again in 1838 and 1841 as a trustee. He served three terms as alderman after 1848. When Cortland C. Cooper died in Oswego on Friday, January 9 1857 his interest in the ship chandlery business was taken over or acquired by his son James C. Cooper. The latter lived however to be about only thirty years of age. His name

appears as having been a member of a large committee which sponsored a mass meeting or "Union Convention" to be held at the Oswego City Hall (old Market House) Monday evening, Sept. 9, 1861. The "union convention" was designed to further strengthen support for the Union cause on the home front in the Civil War.

Last Oswego Coopers

In October, 1861, James C. Cooper enlisted as a private with the 24th New York Volunteers but he was not destined to serve with his regiment in action as he was sent home ill of disease after a few months of active service and died at his Oswego home February 18, 1862, leaving three children — Edward R. Cooper, Cortland C. Cooper and Clarissa Cooper.

"James C. Cooper's stepmother, Margaret Comstock Cooper, the widow of Cortland C. Cooper, after the death of her husband continued to keep the family united at the old Cooper homestead but after the death of James C. Cooper, since her daughter had married and the grandchildren were provided for, she sold the old homestead and removed to the west."

Proceedings Of 1948 Annual Meeting Of Oswego County Historical Society

(Palladium-Times, January 13, 1948)

With two exceptions, all officers and members of the Board of Managers of the Oswego County Historical Society whose terms were expiring, were re-elected at Tuesday evening's 52nd annual meeting of Oswego County Historical Society held at its Headquarters House, Oswego. Charles A. Denman of Fort Brewerton was elected a vice-president to succeed Clark E. Jackson of Cleveland who made request that he be not renominated owing to the state of his health. Dr. Harvey M. Rice, president of the Oswego State Teachers College, was elected a member of the board to succeed Dr. Lida S. Penfield who has not found it possible to attend meetings of the board for the last two years because of health considerations, and who made request that she be replaced as a member of the board.

Elliott B. Mott of Oswego, was re-elected curator of the society, a position he has filled continuously for about 45 years. Mr. Mott, a charter member of the society, is the only charter member who continues as an active member of the society. Prior to his election as curator he had served as treasurer of the society in its early days. The only other charter member of the society living is John D. Higgins, a former mayor of Oswego and a former President of the society, who is now living at New Canaan, Conn. Dr. Penfield has served as a member of the Board of Managers for nearly a decade. She has been a member of the society since women were first admitted to membership therein back in 1924. She has contributed to the society's programs through the years many of its most interesting papers. Her series of papers on "Oswego County Authors and Playwrights" was but one of her notable contributions to the society's programs. She also performed most important tasks in connection with the "Pageant of Oswego" presented under the auspices of the society on July 5, 1925 before 25,000 people gathered on the Fort Ontario parade grounds. For several weeks directly preceding its production Dr. Penfield had full charge of the arrangements for the pageant.

List of Officers

The full list of officers unanimously elected on the recommendation of the nominating committee which reported through Dr. Donald Snygg of Oswego, its chairman, follows: President, E. M. Waterbury; vice-presidents, Frederick W. Barnes, Ralph M. Faust of Oswego; Grove A. Gilbert of Fulton; Merritt A. Switzer of Pulaski; Miss Ruth Thomas of Mexico; George Chesbro of Phoenix; Charles A. Denman of Fort Brewerton; corresponding secretary, Mrs. Karl Kellogg, Oswego; recording secretary, Thomas A. Cloutier of Oswego; treasurer, John H. Hourigan of Oswego; curator, Elliott B. Mott of Oswego; members of the board of managers; Mrs. Frank Elliott of Fulton; Miss Anna Post, Commodore John M. Gill, James Moreland and Dr. Harvey M. Rice, all of Oswego. The officers of the society are also ex-officio members of the board of managers. Members of the Headquarters Council are appointed by the

board of managers. The terms of office of five members of the Council will expire in February, and the new board will make appointments to the Council in the intervening period.

Financial Reports

Treasurer John H. Hourigan reported total receipts for the year from all sources of $8,109 62 and total expenses of $3634.42 leaving a balance of $4,475.20 in the banks as of Jan. 1, 1948.

The endowment fund started late in 1946 by the Board of Managers following receipt of two gifts of $100 each, has now grown to $1,972.26 of which $22.26 represented dividends earned during the year, President Waterbury informed the members. As of Jan. 1, 1948 subcriptions to the Museum Fund totaled $5,117. A few additional contributions to this fund have come in since that time. The balance remaining to the credit of this fund as of Dec. 31, exceeded $2,200 with all bills paid to date. The president said that the net worth of the society as shown by its balance sheet as of Dec. 31, was in excess of $54,-000.

On the recommendation of the membership committee as communicated through Grove A. Gilbert, chairman, the following persons were elected to membership in the society: Mr. and Mrs. Peter Vercrouse, Oswego RD 6; Mrs. D. T. Wadhams; Miss Marian Maude Wright; Miss Charlotte Burritt; Miss Florence Mackin; Miss Alecia R. Joyce; Miss Helen O'Brien; Miss Marie O'Grady, all of Oswego; Mr. and Mrs. Philip Luke, RD 3, Fulton (Granby) and Mrs. Howard L. Arnold, RD 1, Fulton. Prior to last night's meeting the society had 552 members as compared with 347 at the time of the anual meeting a year ago. Total membership is now 564, an increase of more than 60 per cent within a year. The membership is the largest in the history of the society.

The new year books of the society were distributed last evening to members of the society whose dues have been paid for the new year. Only one copy, however, to a family in cases where there are several members of the same family domiciled under a single roof holding membership, will be given out this year. This circumstance is due to the fact that so many new members came into the society after the books had been partially printed that there would not be enough to provide one for every member home if more than one book to a family was given out this year. This book consists of 232 text pages, and several pages of illustrations. Besides the text of all papers given before the society in 1947, it contains a list of the officers, the members of the standing committees, the programs for all meetings now scheduled for 1948 together with the dates of the meetings and several pages of other matter.

Year Book Dedication

The new year book is dedicated to the memory of the late Norman L. Bates of Oswego who for the last decade of his life served as secretary of Oswego Historical Society. Mr. Bates died in May 1923. His surviving children—Mrs. John Cowles of Minneapolis, Minn.; Mrs. Calvin Tomkins of Palisades, N. Y., and Maxwell R. Bates of Grosse Pointe, Mich.—presented to the Historical Society a year ago, the former Richardson-Bates residence at 135 East Third street, Oswego, which has now become the Headquarters House of the society. First public announcement of this gift was made at the annual meeting of the society in 1947.

Death Removes Seven Members

The year book necrology contains the names and dates of death of the following members of the society whose deaths took place during 1947: J. Edward McChesney of Oswego, Jan. 29, 1947;

Mrs. Mary H. Richards, Phoenix, March 5 1947; John Dougherty, Oswego, May 3, 1947; Robert Oliphant, Oswego, Sept. 4, 1947; Elmer E. Morrill of Fulton, Sept. 12, 1947; Dr. Clifford R. Hervey, St. Petersburg, Fla., Oct. 16, 1947; Sage Lee, Fulton, Nov. 22, 1947.

Following the close of the business session the traditional social hour was held. During this period many persons took the opportunity to meet the guest speaker of the evening. Others conversed with friends from all parts of Oswego County who had gathered for the occasion. All rooms on the lower floor of the house were thrown open for the gathering. Refreshments were served in the dining room where an attractive floral centerpiece for the coffee tables and candle lights added to the charm of the scene. Mrs. Thomas A. Cloutier poured at the coffee table and Mrs. E. M. Waterbury at the tea table. In addition to the beverages, white and chocolate-coated cup cakes were served. Members of the Ways and Means Committee of the society, of which Mrs. David M. Russell is the chairman, had general charge of the refreshments arrangements. Members of the committee who served on last evening's sub-committee were the following: Mrs. Charles F. Wells, Mrs. Harold D. Alford, Mrs. George A. Marsden, Mrs. George M. Penney, Miss Olive Page, Miss Juanita Kersey, Miss Marion Mackin and Miss Lucile Leanor of Oswego; Mrs. E. M. Anderson, Mrs. Dwight Murphy of Fulton.

Hardship of the Pioneers

Dr. Louis C. Jones of Cooperstown, director of the New York State Historical Association, was guest speaker of the evening. In presenting him to the assemblage, Mr. Waterbury made reference to the fact that a portion of Mr. Jones's boyhood had been spent in Pulaski, and that his grandparents on his father's side, who had settled in Richland in 1805, were among the pioneer settlers in Oswego county. In his opening remarks Dr. Jones spoke in a reminiscent mood of his recollections of happy days spent in the county and of the stories which had been handed down to him by his father, the late E. C. Jones of Pulaski, who was a school commissioner of Oswego county during the 1890s; of the hardships experienced by his father's parents during pioneer days. For one circumstance he recounted the fact that his father's parents had come into the county in December, 1805, transporting their effects by ox-cart from their former home in the Cherry Valley. On this journey two of the older children had ridden in the ox-cart, while Mrs. Jones had walked beside the ox team for the entire distance, carrying the baby in her arms. Dr. Jones' father left Oswego county when Louis C. Jones was seven years old, to become superintendent of schools in Albany, a position he was to fill for 25 years. Thereafter L. C. Jones's activities were centered chiefly in Albany until he became director of the State Historical Association last April.

Before becoming a historian, Dr. Jones had been very active in the Folklore Societies of the State and Nation. He is the present editor of the Folklore Quarterly, the most widely read folklore magazine. He was one of the organizers of the New York State Folklore Association and holds office at the present time in several folklore organizations. His subject last evening was "A Folklorist Joins the Historians."

Society Acquires Famed Scriba Patent Through Gift of Scriba Family of Today

Land Titles of More Than Half of Oswego County's Area Are Based Upon Historic Grant Made by Governor George Clinton in 1794

(Palladium-Times, Nov. 17, 1948)

Presentation of the original Scriba's Patent, one of the most valued and important historic documents of Oswego county history, to the Oswego County Historical Society, was a feature of the organization's meeting held at Headquarters House, Oswego, on Tuesday evening.

The Patent, granted by the state of New York in 1794, and executed by Governor George Clinton, was presented to the Museum by Mr. and Mrs. Frederick G. Scriba, Mr. and Mrs. George F. Scriba, and Master Weston F. Scriba, of Constantia, descendants of the man who at one time was Oswego County's greatest landowner.

George Scriba, under his patent held title to what is now a major portion of that part of Oswego County lying east of the Oswego River. He was responsible for the Benjamin Wright survey of the area, which gave boundaries of townships, and and names to survey townships, the patent, however, having been granted 22 years before Oswego County was erected in 1816. Scriba settled himself in Constantia which he called Rotterdam, and there he had a general store and spent large sums in providing enterprises necessary for settlers. He built the Scriba Mansion in 1793, where his descendants still live, George Frederick Scriba being the present postmaster at Constantia.

Scriba's effort at colonizing his tract cost large sums, and all of his efforts were not successful, one of them being an attempt to establish at the mouth of the Little Salmon River, the port of Vera Cruz, which is now Texas. Before his death in the 1830s, much of his fortune had gone for taxes and improvements he made, so he died and was buried in the Episcopal church yard in Constantia a relatively poor man.

Other gifts presented by the Scriba descendants to the Society included Tuesday night, the family Bible dating fram 1796, a flag carried by a New York city militia company George Scriba commanded which marched in the inaugural parade for George Washington's presidential induction into office in 1792.

The president anounced that Mr. and Mrs. Frederick G. Scriba, Mr. and Mrs. George F. Scriba, and Weston F. Scriba, all of Constantia, had been elected by the Board of Managers of the Society at its November meeting to honorary life membership in the society "as descendants of one of Oswego County's first families and in recognition of their demonstrated interest in the Oswego County Historical Society and its Museum of Local and County History."

STANDING COMMITTEES 1948

Membership

Grove A. Gilbert, Chairman

Mrs. Audra W. Hadley
Mrs. Frances Dann
Mrs. Charles Denman
Mrs. Karl Kellogg
Mrs. George M. Penney
Miss Sophie Crandell
Miss Marian Mackin
Miss Freida Scheulke
Miss Anastasia Casey
Mrs. Percy Payne
Mrs. E. M. Anderson
Mrs. E. E. Greve
Dr. Eugene Anthony
Robert L. Allison
James Moreland
Merritt A. Switzer
Mrs. De Earle Goodrich
Frederick Kent
Fred P. Wright
Albert J. McCarthy
Louis N. Brenner
Dr. Emerson J. Dillon
Rev. Loyal N. Wiemer
Glenn J. Streeter
Fred B. Scoville
Clayton A. Winn
F. Hosmer Culkin
Joseph Hubert
Lester G. Turney
John Cullinan, Jr.
Winfield Bogardus
Ford Babcock

Accessions

Charles A. Denman, Chairman

Miss Helen Osborne
Miss Frances Eggleston
Miss Anna Post
Miss Priscilla N. Myers
Miss Juanita Kersey
Miss Olive Page
Miss Ruth Hawks
Miss Mabel O. Burt
Miss Martha Harding
Miss Agnes I. Farrell
Miss Cassie Marsh
Mrs. Mary J. Dodd
Miss Florence Thompson
Mrs. Grove A. Gilbert
Mrs. C. R. Baldwin
Mrs. T. P. Kingsford
Mrs. Frederick Conde
Mrs. Frank C. Ash
George Chesbro
Ralph M. Faust
J. C. Birdlebough
Elliott B. Mott
Thomas L. McKay
Floyd S. Spangle
Moses P. Neal
Dr. Harvey S. Albertson
Dr. J. B. Ringland
Joseph T. McCaffrey
Col. Philip R. Ward
John C. Henry
J. E. Milton
D. T. Wadhams
Oscar Soule
Hon. Clayton I. Miller
Hon. Hadwen C. Fuller
H. Louis Wallace
Mrs. Frederick Leighton
Mrs. Karl Kellogg
Mrs. Frank Elliott
William S. Hillick
Dr. S. S. Ingalls
James H. Mackin
Dr. Thomas R. Miller
E. D. Street
Hon. D. P. Morehouse

Museum Arrangement and Protection

Anthony Slosek, Chairman

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Mrs. William F. Conough
Mrs. James Lalley
Mrs. B. T. Mason
Mrs. D. V. Hardie
Mrs. Floyd L. Spangle
Miss Marion Mahar
Miss Frieda Schuelke
Miss Anna Post
Miss Elizabeth Simpson
Mrs. John S. Parsons
Mrs. J. K. McCrudden
Mrs. Robert L. Allison
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Dr. W. S. Salisbury
James Moreland
Herbert R. Lyons
Francis T. Riley
George M. Penney
Charles Denman
Fred P. Wright
Albert J. McCarthy
Ralph M. Faust
Mrs. C. K. Seymour

Program

Dr. Charles F. Wells, Chairman

Mrs. Ethel P. Dunham
Dr. Lida S. Penfield
Miss Elizabeth Simpson
Miss Mabel Osborne
Miss Marion Mahar
Miss Frieda Schuelke
Miss Anna Post
Mrs. Frank Elliott
Miss Ruth A. Raby
Dr. Harvey M. Rice
Dr. Harold Alford
Ralph M. Faust
Leon N. Brown
Dr. John W. O'Connor
Harry C. Mizen
Frederick W. Barnes
Charles McCool Snider
Dr. W. S. Salisbury
Johnson Cooper
Miss Jane McGrath
Dr. Donald Snygg

Library

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J. C. Birdlebough

Ways and Means

Mrs. David M. Russell, Jr., Chairman

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Mrs. Leon N. Brown
Mrs. C. N. Clearwater
Mrs. Samuel M. F. Peters
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Mrs. Alfred G. Tucker
Mrs. James Lally
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Mrs. Floyd L. Spangle
Mrs. Frances Dann
Mrs. Grove A. Gilbert
Mrs. J. M. Riley
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Mrs. Richard C. Mitchell
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Mrs. Ralph M. Faust
Mrs. Thomas A. Cloutier
Miss Olive Page
Miss Helen C. Quirk
Miss Lucile Leanor
Mrs. Harvey M. Rice
Miss Grace E. Lynch
Mrs. E. M. Anderson
Mrs. John W. O'Connor
Mrs. D. V. Hardie
Mrs. George A. Marsden
Mrs. George M. Penney
Mrs. Leo Searow
Miss M. Louise Driscoll
Miss Juanita Kersey
Miss Marion Mackin
Miss Eva M. O'Brien
Miss Josephine McKay

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James Moreland
Dr. Aulus W. Saunders
Mrs. D. A. Williams

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Mrs. Robert L. Allison
Mrs. Frank Elliott
Mrs. J. J. Morrill
Mrs. Frances M. Johnson
Miss Mabel Osborne
Miss Josephine Pidgeon
Miss Ruth Hawkes
Miss Mabel C. Burt
Mrs. Frank E. Dreke
Burt C. VanBuren
Joseph T. McCaffrey
John M. Hurley
Frederick W. Barnes
Marcus N. Wadsworth
Miss Sophie Crandell

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Alfred G. Tucker, Chairman

Harold A. Hubbard
S. E. Hartung
Clarence T. Leighton

Junior Historians

Anthony Slosek, Chairman

Miss Virginia Dain
Anthony Marinaccio
Albert J. McCarthy

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Miss Elizabeth Simpson
Karl Peglow
Thomas A. Cloutier
Glenn J. Streeter
Mrs. Ethel P. Dunham
Dr. C. F. Wells

Press and Radio Relations

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Mrs. J. C. Birdlebough
William S. Hillick
John M. Hurley
Merritt A. Switzer
James C. Feeney
Robert E. Russell
Miss Ruth Hawkes

Necrology

Thomas A. Cloutier, Chairman

Miss Josephine Pidgeon
Mrs. Karl Kellogg
Mrs. J. J. Morrill

Photographic Preservation

Herbert R. Lyons, Chairman

Raymond Carpenter
Homan F. Hallock
Nelson B. Hall
Robert L. Allison, Jr.

Museum Auxiliary

Mrs. Franes Dann, Chairman

Mrs. Blanchard Shaver
Mrs. E. D. Street
Mrs. James G. Wendell
Mrs. C. R. Baldwin
Mrs. Adelbert Benson
Mrs. L. N. Brenner
Mrs. Nelson W. Coe
Mrs. Colson E. Carr
Mrs. F. B. Dilts
Mrs. E. E. Greve
Mrs. W. M. Grose
Mrs. J. K. McCrudden
Mrs. Emma P. Marks
Mrs. Stella M. Wilcox
Mrs. Joseph D. Odell

Mrs. Harry Pospesel
Mrs. Mary Root
Mrs. Harold Wright
Mrs. Frank E. Drake
Mrs. Maude W. Falling
Mrs. Barbara Rogers
Mrs. Robert Russell
Mrs. Herbert Stoddard
Miss Marion Angel
Mrs. Jessie H. Benson
Mrs. Mary Newton
Mrs. Harry Waugh
Mrs. Lena C. Ward
Mrs. Rachel L. Pollard
Mrs. J. B. Ringland

Mrs. Fred P. Wright
Miss Helen S. Osborne
Miss Leah Wilber
Miss C. Marcella Otis
Miss M. Winifred Turner
Miss Annie S. Boyd
Miss Elizabeth F. Culkin
Miss Cynthea Beadle
Miss Kittie M. Crandell
Miss Florence Distin
Miss Virginia Hallock
Miss Helen Mangeot
Miss Katherine Mangeot
Miss Evelyn R. VanDuyne
Miss Dorothy Vant
Mrs. Carl K. Seymour

Reception

Mrs. Karl Kellogg, Chairman

Mrs. Harvey M. Rice
Mrs. E. M. Waterbury
Mrs. Donald Snygg
Mrs. Charles F. Wells
Mrs. Phillip R. Ward
Mrs. Joseph Hubert
Mrs. T. A. Cloutier
Mrs. J. T. Sullivan

Mrs. Carl Seymour
Mrs. George A. Marsden
Mrs. Joseph B. Ringland
Mrs. Thomas R. Miller
Mrs. Ralph M. Faust
Mrs. Harry C. Mizen
Mrs. F. Hosmer Culkin
Mrs. Charles A. Denman

Mrs. Frances Dean
Mrs. Eugene Anthony
Frederick W. Barnes
James Moreland
Mrs. W. A. Durfee
Mrs. Willson P. Smith
Miss Florence Thompson

Necrology

CLARK E. JACKSON
Cleveland, N. Y., Feb. 15, 1948

HIRAM LESTER PADDOCK
Fulton, June 22, 1948

MISS EUGENIA ELIZABETH HALLOCK
R. D. 1 Fulton, June 23, 1948

MISS ADELAIDE C. FITCH
Oswego, Aug. 5, 1948

JOHN TIERNAN
Oswego, April 19, 1948

MRS. ROOSEVELT BEARDSLEE
Miami, Fla., Aug. 9, 1948

MERRITT A. SWITZER
Pulaski, Nov. 7, 1948

MISS DOROTHEA VANT
Fulton, Dec. 6, 1948

MRS. BERKELEY J. MARKS
Oswego, Dec. 31, 1948