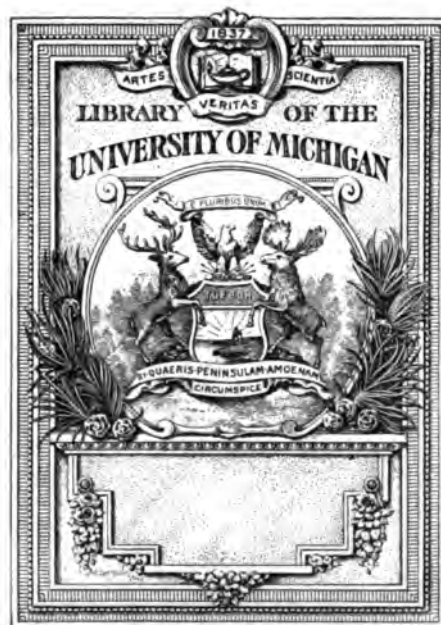


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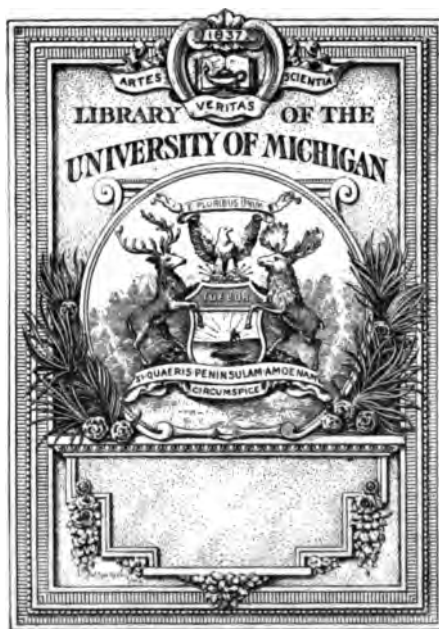
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Carroll E. Smith.



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PIONEER TIMES
IN THE
ONONDAGA COUNTRY

BY
CARROLL E. SMITH, LL.D.

COMPILED BY AND DEDICATED TO THE MEMORY
OF HIS FATHER BY

CHARLES CARROLL SMITH

*ILLUSTRATED WITH RARE AND ORIGINAL PRINTS
OF HISTORIC CHARACTERS AND SCENES*



SYRACUSE, N. Y.
C. W. BARDEEN, PUBLISHER
1904

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INTRODUCTION

It is a well-known fact that the authentic chronicles of the history of the Onondaga country, as they have existed in permanent form, have been deficient in a marked degree. "Clark's Onondaga", published a half-century and more ago, always has been the authority on Onondaga's early affairs. Of that esteemed writer's work there can be no criticism. It forms a solid and substantial basis for facts which, but for it, would have been lost to posterity.

With the death of the late Carroll E. Smith there came to this community a loss greater than can be known at a date so near to the demise of that esteemed man. As years roll by, the realization of this fact will become the more keen. Carroll E. Smith, LL.D., was unquestionably the historian of Syracuse and the Onondaga country, and his acknowledged reputation as a writer of facts made his death the more regrettable to the public, for his busy, useful life had not spared to him the time necessary to place before the people in enduring, readily accessible form that accurate knowledge he alone possessed

of the city and county with whose growth he was so closely and familiarly identified.

Fortunately many of Carroll E. Smith's notes and manuscripts are available. They remain a valuable legacy to the people, and, to make tangible that heritage, this volume is issued. It is entitled "Pioneer Times in the Onondaga Country" and is a verbatim publication of the papers he prepared. It will be found most interesting reading and its worth as a concise narration of important events and incidents of our early history and later growth will be widely recognized. With Carroll E. Smith's "Pioneer Times in the Onondaga Country" permanently placed before the public eye, there will be preserved for all time information essential to the educational enlightenment of every intelligent person, not alone in the city of Syracuse and Onondaga county, but to a considerable extent elsewhere; for the earliest history of the original country of Onondaga is closely allied to that of this nation.

It is a pleasure (as it is a duty to the public) to place this valuable work of Carroll E. Smith in such form that it may do for others that which that good man ever strove to accomplish—make people better and wiser. We know he succeeded admirably in this purpose while living and among us. There could be no more fitting



monument to his memory than this, a part of his well-filled mission on earth; and as such it is dedicated with the full measure of belief that it will receive the recognition it merits and fill the niche in the chronicles of Onondaga which, without it, would remain a void in the history of this favored and famous section of the country.

These chapters on pioneer times in the Onondaga country were originally published in the Syracuse Sunday Herald in the year 1899 in a series of twenty-five papers. The work of their preparation, though a matter of laborious research, was to Mr. Smith a recreation and a pleasure, for in the later years of his life the trend of his mind and the resourcefulness of his pen were largely in the direction of affairs of local history and his inherent insistence upon accuracy made these articles the more valuable and worthy of preservation. Through their appearance in the Syracuse Herald these papers were assured a wide and intelligent reading at the time of their publication. Mr. Smith's connection with the Herald was a happy one in two respects: The newspaper profited largely through his ability and the scope of his attainments, and to the editor and historian there was given a vehicle for the conveyance of his knowledge unequalled in this part of the State of New York.

The purpose of the Pioneer Papers was best summed up in the words of Carroll E. Smith when he wrote:

“ This series of Pioneer Papers, originally intended to consist of half a dozen numbers, has extended to twenty-five; and although the subjects of interest embraced in the pioneer period are far from exhausted, it is believed by the writer that the principal topics have been touched upon, and largely the interest in the subject expended. The purpose was to make a record of events, incidents, and characters of the pioneer settlements in the Onondaga country, and to bring together for preservation historical accounts which if not now preserved would very soon be lost to historic research. * * *

“ The preparation of these papers has been a work of pleasure. The endeavor was to gather and preserve matters of importance in local history, now accessible but soon to be beyond reach. Although the papers are only a plain record of fact and incident, yet they have served to bring many people into closer touch with the subject and to arouse an interest in its broad field of inquiry. It has been a gratifying surprise to discover how well some of the pioneers were personally known to living persons, and also that early affairs are so near to us. * * * Few localities on this continent present as re-

sourceful a historical field, including the aboriginal legends and traditions for 300 years, and the religious and colonization propagandism of 150 years, followed by the New England settlements in the past century."

Mr. Smith, in preparing the Pioneer Papers, made due acknowledgment to Mr. M. W. Hanchett, who survives him, for his collaboration in the work by the drafting from memory (a rare and exact gift as it exists in Mr. Hanchett) of many of the illustrations accompanying the text of this volume. Fortunate the warm friendship and kindred taste for matters historical which drew these two together, for Mr. Smith's work is enhanced in its greatest value through the presentation to the mind's eye by Mr. Hanchett's art of long ago scenes in a manner that makes them almost as real as of to-day. Some of these illustrations are mainly valuable because they identify historical objects in the only way possible at this time. They are the product of an exact memory rather than of the trained hand of an artist. Without them these objects would be obliterated; would remain not even an obscure remembrance to the great body of the readers of these chapters. Far better are they than the fanciful creations of pencil or brush. They round out the descriptions of the historian into realistic views. As such they are given

and as such, there can be no doubt, they will receive merited appreciation.

These prefatory lines cannot be more fittingly closed than by quoting from the address of the Hon. Charles E. Fitch, delivered at a memorial meeting of the Onondaga Historical Association, held on the evening of December 4, 1903, in which that able orator and brother Regent of the late Carroll E. Smith paid tribute to his departed friend in the following words:

“ I know of no life so intimately associated with the life of Syracuse and Onondaga county—their genesis, their growth, their social amenities, their political conflicts, their memories and their achievements, as that of Carroll Earl Smith. As the span of his life lengthened into its three score and ten, and as, in the review, he saw the forests bow to the fertile acres and village expand into the city, he might well exclaim, ‘ a great part of which I saw and all of which I was.’ * * * *

“ Toward the last also it was this association that had the full benefit of his prolonged and circumstantial study of local history, of his enthusiasm which never waned, for collecting the relics and fixing the landmarks of the past. Here too he developed his own faculty of speech. When he died on the 21st of August, 1903, he was the dean of Syracuse journalism, the oracle

of the past, and as said at the beginning, and as many others have said, more completely indented with the life of the city and county than any other man who has here resided. Let us preserve his memory as he preserved that of others. Let us continue the work that he began."

To sum up: "Pioneer Times in the Onondaga Country" links past with present in a manner so understandingly presented as to form practically a text-book of all matter of essential importance to this historical locality.

CHARLES CARROLL SMITH.

Syracuse, N. Y., January, 1904.



RUINS OF THE OLD ARSENAL

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FIRST PAPER

“Westward Ho!”

Over the great western staircase leading to the House of Representatives at Washington, is the famous painting, Lentze's “Westward Ho!” Its name indicates its object. It is in part a portrayal of savage conditions, when the aborigines occupied this continent; then the white pioneers appeared upon the scene, and from the settlements on the seacoast their caravans moved towards the setting sun in quest of new and fertile lands on which to found their homes and build their prosperity. The opening up to civilization of the continent is the climax. There are many accessories to these scenes, but the old Connecticut schooner, the long canvas-covered wagon conveying family and belongings, the stove, cooking utensils and household furniture, with the family cow and dog, and often a couple of pigs, vividly recalls the daily spectacle seen here sixty years ago, in slow motion into the West, whence the tide of emigration thus laboriously made its way. Like caravans earlier came hither and stopped. Then over the great Cayuga bridge their successors kept up the

procession, first into the Genesee country, then to Ohio and into other inviting fields. Similar caravans have crossed the great deserts, with trade and commerce as their object, but these American emigrants, with a larger intelligence and a higher purpose than the orientals, went to found new communities and to build upon substantial foundations future states of the American Union. Before the days of the canal and rail-



" WESTWARD, HO! "

road, the white caparisoned land-schooners made an almost continuous pageantry across this state into the West. It was a marvelous pilgrimage, and the results were prodigious in the national history and achievement. Pioneer life in one of its most spectacular forms was illustrated by these migratory expeditions of the earlier settlers.

A Contrast of Civilizations

John Bach McMaster, in his history of the people of the United States, devotes the opening chapters to the condition of the inhabitants of the then settled portions of the country, and his graphic descriptions aptly apply to the pioneers in this region of country. Beginning with the America of Washington and Adams, through the years, to that in which we live, there is so marked a difference in dress, occupation, amusements and the professional canons as to denote practically distinct civilizations. The changes in manners and morals, the growth of the humane spirit which abolished punishment for death, reformed the discipline of prisons and jails, destroyed slavery and lessened the miseries of dumb brutes, are the blazed trees marking the wonderful progress of this people. There also has been achieved a long series of mechanical inventions and discoveries which is the admiration of the world and the just pride and boast of this people. A prosperity unparalleled in the annals of human affairs has sprung up in a single century, and from poverty and weakness this nation has grown to be the richest in the world; agriculture and manufactures flourishing together, free education and a free press disseminating knowledge, arts and sciences advancing, ingenuity exhibiting more wonders

than any of the alchemists ever dreamed of, and at the close of the century, such a manifestation of armed power on the seas and the land as to place the United States first among the powers of the earth.

This generalization of a people's advancement in a single century was in like manner displayed wherever the American pioneer pushed his way a hundred years ago, located his home and entered upon the career of progress and achievements which has built up communities and made them the equals in all respects of the oldest, best ordered and most advanced anywhere existing in the world. This progress has been made in conditions of peace and industry, by a combination of social and political elements which happily have promoted the greatest good of all the people. There was midway of the century settled definitely and forever the question whether this is a nation and a land of free men. Notwithstanding the costs and losses of the severest civil war in all history, the American people have made a moral and social advancement such as the world never before has seen. Were we to be carried back one hundred years, this country, as it then existed, would be utterly new to us. There was less than a third of the present national area, only thirteen states, where now are forty-five, and where now are

vast stretches of wheat fields, corn fields and orchards, there were dense forests inhabited by savage men and savage beasts, no great cities, none of the inventions which abridge distance and annihilate time, scarcely any labor-saving machinery, and none of the advantages which later came with the introduction of steam and electricity. The inhabitants of the original states were hemmed in on the east by the ocean and on the west by an insidious savage foe and the wilderness. Three and a quarter millions of people constituted the population, which now has grown to seventy millions. Everything in business and social life was on a level with the inchoate and incomplete general situation.

In that time this Onondaga country marked a part of the frontier line. It had been the most attractive part of New France, and now it was to be opened to civilization. It was to this beautiful region, then in a state of nature, that there came families from the earlier settled places on the sea-coast to locate their homes. Pioneer life was as thorough in all its aspects here, one hundred years ago, as it ever has been in any locality on this continent. It speedily adapted itself to the favoring conditions which attended the more advanced settlements, and what strictly may be denominated pioneer life continued here for not to exceed a third of a century. The



growths that have been accomplished in countries of the old world in a thousand years, were practically surmounted here in a single generation of men. The forests were conquered, the soil brought under cultivation, homes and business places constructed, and the busy activities of enlightened communities were speedily in operation.

With the making of settlements there came the minister of the Gospel, the teacher of youth, the physician, artisan, mechanic, farmer and business man. Whoever to-day goes out into the valleys and onto the hillsides of Onondaga county will find all of the evidences of progress, enlightenment and prosperity that are encountered in any of the favored spots of the older civilization.

Early Onondaga County

Dr. Horatio Gates Spafford, in his valuable publication, "The Gazeteer of the State of New York," published in 1824, speaks of Onondaga county forty years after its organization as follows: "There is probably no part of the United States whose indigenal history is of such importance as that of Onondaga. Strange as it may seem the early history of that region, which of all others is the most interesting in tracing the progress of improvements and the progressive history of the land of America, will

only attract the attention it so imperiously demands, in the remote period of future ages. Time, which is so rapidly effacing all the records of memory, increases their interest in perpetual progression. In anticipation of these facts it were much to be wished that in the present age some person would collect all that yet remains of the history of Onondaga." And again Spafford refers to the people of Onondaga as "soberly industrious" and as "manufacturing most of their common clothing in the household way."

This was written seventy-five years ago. Twenty-five years after Spafford recorded his impressions of early history, Joshua V. H. Clark became the pioneer of local history. His "Onondaga" was the first and the pattern of such history. He did a great work in preserving early historical data, traditions and legends. While Clark details the essential features of the early attempts to conquer and occupy this region, and narrates the successive stages of subsequent white settlements, yet his portraiture of pioneer life, such as now would be most interesting to us, is scant; and we could wish that with his facilities, far better half a century ago than at any subsequent time, he had given us pictures of that life and the material out of which we might perpetuate the beauties and benefits as

well as the hardships, privations and sacrifices. It was in that era that the substantial foundation of the greatness and power of this people was laid.

The First White Settlement

It was in 1786 that Ephraim Webster established his trading post at the mouth of Onondaga creek. He had one companion at the outset, Benjamin Neukirk, whose death took place in the early months of the settlement. Webster made his way among the Indians and established profitable trading relations with them. He dealt fairly with them and was trusted by them.

X Two years later, in May, 1788, Webster induced General Asa Danforth, his son, Asa, jr., and Comfort Tyler to come from communities in the Mohawk Valley, to which they, like himself, had migrated from New England, to the site of Onondaga Valley, and the landing of this little party at the site of that village was the beginning of the first pioneer settlement in the Onondaga country. These adventurers made their way by the Mohawk river and the streams leading into Oneida lake, on to Onondaga lake, and thence by batteaux up the Onondaga creek to an inviting location in the valley. They were energetic and enterprising men, and the settlement they began, and others springing up about it, constituted the county of Onondaga,



which, six years after their coming hither, was organized by state legislation. These three men were genuine pioneers. They were intelligent, well versed in business, and had the enterprise to establish industries, to locate mills and shops, to clear away the forests and to inaugurate a system of highways. They were the builders of the new civilization here.

Typical Pioneers

General Danforth, who had been a soldier in the War of the Revolution, was a natural leader of men, and he played a large part in the organizing of the communities which constituted the new county. He made relations with the Indians, which preserved their friendship and facilitated the growth and prosperity of the new settlements. His brother and son were useful auxiliaries. With him came a younger man, Comfort Tyler, who was the most brilliant and brainy man of his time in that locality. Tyler promoted needed improvements and his engineering ability first opened up the highways which since have been the avenues over which millions of people have travelled. We have Tyler's portrait, and his descendants and those of the younger Danforth have had a large part in our local history. While we know of these men's lives and services, we have no adequate account of their personalities or of the ways

and means by which they promoted the considerable enterprises they were engaged in. We do know that their example and precept turned the Onondaga valley into a most charming region, that they utilized the natural resources of the locality to the furtherance of the welfare of organized society, and that they began the conversion of the brine underlying Onondaga lake into the salt that was the foundation of the growth and prosperity of this favored county.

There were other marked characters of that time. There is in my possession a remarkable document, to wit, the petition to the Legislature of the State of New York, dated January 1st, 1794, just before the county's formation, which contains the signatures of forty of the leading men in Onondaga county at that time, who, joining with equal numbers from the territory constituting Cayuga and Herkimer counties, inaugurated the movement which resulted in the state building the great bridge over Cayuga lake, by which tens of thousands of the people of the East made their way into Western New York and still further on into the Ohio country, and laid the foundation for new states. The roll of these signatures is that of Onondaga's pioneers—the men to whom we owe the basis and the impulse to the magnificent civilization now manifest all about us. Were we to call



that roll we would hear the names most familiar in the accounts of the first years of this county, and of many whose descendants are still prominent in public affairs.

Fascination of Pioneer Life

Pioneer life, wherever encountered, carries attractive phases. It has fascination. It is nearest to nature's domain. It has freedom and latitude, as well as restriction. No story is more interesting than that telling the romance of the pioneers. The first purpose was to choose eligible locations, then a clearing sufficient for the humble cabin was made, and gradually it was enlarged for more extended operations in agriculture and stock raising. The cabin gave place to the more pretentious dwelling, out-buildings were constructed, and finally, a neighborhood was created, out of which in time grew a community.

We can imagine, but cannot fully appreciate, the home of the Danforths, at first lonely enough, but at last, with one woman in it, and she at times for many days alone and unprotected excepting by God above when the men were called away. At no time neighbors or companions; in sickness no physician; in trouble, no comforter; nowhere the school teacher and the minister of the Gospel. Then began the real life of the organized community. It was crude

and rough, with hardships and privation, but the home had been made, and in and about it soon were gathered the elements which brought civilization, comfort and comparative ease.

Perils of the Pioneers

There is a narrative of Webster's peril from Indians, who at one time doubted his fidelity. The tomahawk and knife were raised above his bound body for the death blow, when, imploring a last drink of water, it was given him, and when he smilingly drank to the health of his persecutors they relented and bade him live on. When Danforth interposed to stop traders from supplying Indians with firewater, by which their passions were aroused and dreadful crimes committed, the enraged Indians threatened his home and family with destruction. A friendly chief's intervention saved them.

The story told of the coming into Onondaga Valley through unbroken forests and its dangers of the child Patty, daughter of General Danforth, the first white child in this region, and afterwards the wife of Thaddeus M. Wood, is a graphic chapter of pioneer experience. The narrative of this young woman's courage and steadfastness when threatened by the Indians showed the spirit of the pioneer and illustrated the qualities of the woman of the period.

The reader of the recorded history of the

first century of this county will not fail to observe the scant notice of the part the pioneer woman had in it, and when are considered her relations to affairs, her duties and responsibilities in the making of home and society, and in forming conditions that in so short a period developed an advanced civilization, there is wonder why this neglect or oversight occurred. It is for us in this later time to recognize the large part woman had in this remarkable period and to award to the sex the just praise and commendation we would gladly render individuals.



Woman's work in good old times is one of the most pleasing reminiscent pictures. It shows

grandmother at the spinning wheel and the young matron at the distaff. These wheels are now curiosities and prized relics. About them cluster fine stories of the olden times. The tales are of days when the pioneers wore home-spun garments, the best and warmest and most comfortable, even if not the handsomest and most shapely. The picture is one that lingers pleasantly in the minds of old men of this day. It is a central feature of the domestic life a hundred years ago. Sometimes it is repeated on the stage, but never with the flavor that the original excited and which is indelibly affixed to it.

At the Onondaga County Agricultural Society's fair a few years ago a distinguished son of Onondaga was called upon for an address and he readily found an acceptable topic: in the domestic exhibit he had come across the old spinning wheel of his own mother. This was his text, over which he waxed eloquent in recollection of his boyhood days as he vividly depicted to his interested hearers the material, the texture and the make of his first boy's suit, which was the product of the old wheel. He never had donned a suit that so stimulated his pride as did those home-spun garments. About the old spinning wheel cluster fond memories which not only live on the painted canvas, but are bright and lasting in men's minds.

Great Men of that Era

There were great lawyers, great physicians, great merchants and tradesmen, mechanics and builders and farmers in those famous old times. At least the measure of the men of prominence and activity was very large in the eyes of those who were on-lookers of the operations of the times. Surely there were as great and memorable things done then as at any time since. And those whose memories extend back into the later verge of that epoch will not controvert the opinion that the good old times were the best times. We who are privileged to see and enjoy the wonders of steam and electricity in myriad forms of usefulness, and are able to look back at the era of the stage-coach and the canal-packet, comparing the two, will find recompense in the auld-lang-syne that cannot be equalled by the speed and facility of this rapid epoch. There were as much comfort, pleasure and enjoyment of life in the homes of the scattered settlements in the pioneer days as now are found in modern conditions and improvements. From recent generations, from whose lips the glad story has been heard, we learned to value the lessons of the pioneer life, and to credit them with much of the greatness that since has become historic with this people.

SECOND PAPER

Early Religious Work

There were familiar characters of the pioneer time who were leaders in the affairs of everyday life and whose methods and practices long since disappeared before modern innovations. The preacher had a distinct individuality which constituted him a very pope in his parish. He was inclined to be arbitrary, often bigoted, and his three and a half hours' Sunday services, with the seventeenthly application of his sermons, were a positive infliction. Soon after the county's organization, religious societies were formed in the several settlements, but the first house of public worship erected in the county was the Church of the Eastern Society of Marcellus in 1803, and it was for a time the only meeting house between New Hartford and the Pacific ocean. The Rev. Dan Bradley was the pastor. Dr. Caleb Alexander followed him, and later removed to Onondaga Valley, where he entered into the organization of the Onondaga Hollow Religious society in 1809, and in 1813 was instrumental in organizing the Onondaga Academy, which was very successful under his

principalship. There was a long line of ministers of the gospel who exercised a powerful influence in molding the early communities. The meeting-house of that time was anything but a cheerful place. Usually it was cold and dreary, stoves not having yet been introduced, nor even the little comfort from the foot-stove, which later became common.

The Church and its Influence

Instrumental music was tabooed, and it was years before the organ was allowed place in the sanctuary; other instruments for accompaniment were still later in recognition. Nevertheless, a large part of the most wholesome influence came from the church. It was the center of the social life of the new region. Church membership was largely of the gentler sex, and their devotion and steadfastness were the church's mainstay. It is noted that Mrs. Asa Danforth was for more than twelve years the only communicant of the church at Onondaga Valley, and then she was joined by Mrs. General Lewis and others. The Rev. Samuel Kirtland, sent out by the Boston society for the propagation of the gospel among the Indians, was the first clergyman, Episcopalian, to preach in Onondaga county.

The social influence from the church often was somber; nevertheless it was the sheet anchor

of the small communities in their struggle for settled conditions. Church sociables were unknown; but from the prayer meeting acquaintance and friendship extended, and these gave form to the society that grew up about the church as its natural center. The donation party, the sewing circle, the quiltings and paring bees were developments which grew into broader relations. The religious influence upon the first settlers, puritanical as it was, was powerful for the elevation of the communities. The natural tendencies of the pioneers were rough and uncouth, but this element gave character and purpose to the people. The Sabbath day was kept holy, secular employments were not countenanced, recreations were forbidden, it was strictly Sunday, and the New England people, who formed the greater part of the communities, adhered to the "keeping of Saturday evening" as a part of the sacred day.

Gradually the church organizations extended and the membership increased. Societies were organized in all the new settlements. A remarkable church architecture was introduced and churches on the same general plan were builded in a number of places. The old church at the Valley (1810) is a sample of these edifices, which were constructed from practically the same plan by a Mr. Twogood. The old First

Presbyterian church in Syracuse (1825) was on this plan, and its counterpart, still standing, is the church at Howlett Hill, claimed to be the oldest church edifice standing in the county. The churches at Loomis Hill, at Onondaga Hill and Valley, at Otisco Center, at Orville, Jamesville, Fayetteville, in old Salina, and some other places in this and Madison counties, are on the general plan of these edifices, which were imposing structures for the time in which they were built. These buildings were erected prior to 1825.

Teachers, Lawyers and Physicians

The school teacher was little less austere and exacting than the preacher. Nevertheless both these public servants were held in respect akin to veneration. The doctor in his practice was little like the physician of to-day. He rode his regular rounds on horseback and with saddlebags, and was indeed a picturesque character. There are few more interesting relics of the period than the doctor's saddlebags. The lawyer contented himself with a limited practice and small fees, his field being the justice and county courts in the main, and there being a habit of adjustment of difficulties and disputes which in later times is intolerable to the profession, whose fees grew with enlarged practice.

The early ministers of the gospel were not



PRESBYTERIAN CHURCH AT ONONDAGA VALLEY

only teachers of religion, but practical men of affairs, and were serviceable to the settlers in business, as well as spiritual affairs. The doctor was an equally well-equipped man, inasmuch as he often was called upon to advise in business transactions, the drawing of wills, etc. The teachers of the young were themselves as a rule young men with aptitude for the work of instruction, and they speedily grew into other pursuits in which their abilities could find more play. The lawyers in their special field found then as now free scope for their ability and skill, and they monopolized most of the public positions.

The newspaper man was little in evidence, but he was a man of note and influence. His adjutant was the postman, who on horseback traversed the highways and delivered the freshly-printed sheets directly to the homes of patrons—there being limited mail facilities.

Business and Amusements

The general store was an institution of great value, the progenitor of the department store of the present. It was a necessity of the time, making a common trading center for the sparse and scattered population. Men like Azariah Smith of Manlius and John Meeker of Tully, great business men of their time, were the storekeepers in many communities.

The amusements were mainly in travelling shows, of which old Sickel's shows were the most noted. These were enlarged Punch and Judy exhibits, and nothing of modern times in the show line is more attractive and popular than they were.

Travelling shows had their scope in those times. Not a village in the county but had its "hall", usually the dancing room of the tavern, which quickly was metamorphosed into a theater. Recollections of old people still living are redolent of the drama of the early period. In Syracuse the memory of Phinney's museum, located at the Clinton street canal bridge, and John Dean's theater, located where the Larned block stands (in which the afterwards famous Julia Dean played page parts) are recalled with pleasure.

These entertainments later were supplemented with regular lecture courses, in which Henry Giles, Beecher, Whipple, Gough and other eloquent platform speakers held the attention of the public in a period before the popularity of the daily newspaper, and were means of much general instruction. The popular amusements were concerts of the Hutchinson family order and the ballads of the Englishman, Henry Russell, which had a run before classical music claimed the boards.





PRESBYTERIAN CHURCH AT THE VALLEY, VIEWED FROM THE SIDE

The newspapers were small weeklies with long extracts from London, New York and Washington publications duly received by the slow mails, and the editorial column was a long treatise on some public question, with no local news, which had not yet come into fashion. Instead of the numerous paragraphs of news and comment, the editor confined himself to a single essay notable for its length and heaviness.

The crowning institution of the period in popularity was the general training—usually a three days' term once a year. The broad fields of Onondaga Valley were its scenes, and there gathered for drill and inspection the several commands, regiments and battalions, in which all the eligible males in the county were enrolled. Generals and Colonels, Majors and Captains were numerous, and those old-time dignitaries have transmitted the glory of their military careers to succeeding generations. Sports and games, hard cider and ginger-bread, and crowds of the population gathered to witness "Hayfoot Strawfoot" maneuvers, constitute memories that pleasantly linger with those who in their youth experienced these scenes. The military spirit of the pioneer days, inherited from the war of the revolution, had been perpetuated and in the succeeding wars from it were developed qualities that brought honor and glory upon the republic.

Some Early Scenes

There were also rough elements. Salt Point was the center of their operations. Its shoulder-hitters fought every day in the year, on election days in particular, and without regard to Sunday. Dean Richmond began his great career with the fighting salt boilers, and was graduated to the head of the New York Central and the New York Democracy. "Charlie" Woodruff, Tobias Buckley and a score of other athletes were leading spirits of Salt Point's invincible phalanx. They were ever ready to fight, and many were the bloody battles of the Salt Pointers and Syracuse boys. The border line at Division street was often fought over, and among my earliest recollections are a pitched battle on election day at the old Court House, with knock-downs and drag-outs, and a street fight in Genesee street from Salina street to the Granger block, in which building timbers were barricades and paving-stones the missiles. Only when cityhood was voted fifty-one years ago did this warfare cease.

Many of us recall the sturdy presence of Cheney Amidon, a well-preserved old man from the pioneer times, who had the notion that no man need ever die, and that he would live on forever. But one day he was overtaken and summoned to join his fathers. Then more re-

cently old "Bill" Forman, a member of a family distinguished in the early annals of the county, moved among us until quite recently, and was an encyclopedia of the pioneer times, to which he claimed near relationship. These were examples of the old-time citizens, and in every spot throughout Onondaga county there are held in recollection men of this stamp. They have rapidly disappeared from the scenes of life, and there exist to-day very few links that even at second hand connect the closing years of the last century with these closing years of the Nineteenth century.

The First Settlement

The exact spot of the landing of Webster, the Danforths and Tyler, at Onondaga Valley, on May 22d, 1788, is pointed out on the creek's bank in the rear of Dr. J. P. Tolman's premises, half a mile south of the village. It was well chosen. Opposite on the creek's west bank ran the military road, and to the northwest were the sites of the academy and church. The creek makes a fine sweep at that point and the lay of the land is excellent. General Danforth had a habitation there, parts of which were used in later years in building a barn on the premises. Webster at a subsequent time had a residence on his farm on the west side of the valley, under the hills, not far from Dorwin springs.

which is still standing. Comfort Tyler's home was a 1½-story house, just north of the hotel at the east side corners, and, somewhat changed, is there yet. It was at Asa Danforth's dwelling that the first town meeting on the organization of the county was held, and Ephraim Webster was the first supervisor.

The characteristics of Asa Danforth are described by Clark, in his history: "Single-



COL. COMFORT TYLER
(One of Onondaga's first white settlers.
Lieutenant in Burr's Expedition.)

handed and alone he encountered the hardships, privations, and discouragements of a frontier settler. He prepared the way for those less bold and venturesome than himself, and as the lonely woodmen, one by one, wended their way into this land of promise and prospective plenty, this fatherly man kindly took them by the hand, welcomed them on, and pointed out to them the most favorable places for habitation. Danforth

was a striking example of pure and disinterested benevolence. No man who passed his hospitable threshold, but was received with kindness and affection, and none retired from it but with feelings of regret. During a long and gloomy period his house was the seat of hospitality, the resting place of the traveller, the home of the stranger, and the abode of charity. The bounties of his cabin were freely dispensed to all who entered; and although thousands shared the blessings of his board, it was always without money and without price." He was known personally to every individual on the Military tract, and his counsel and advice were sought and received with deference and respect; his capacity and enterprise fitted him for almost all stations and duties; he was identified with all prominent interests, and he greatly promoted the welfare of his fellow men, and advanced the prosperity of the new county. He enjoyed the confidence and esteem of his fellow men, and was called to fill the most important offices and trusts in the gift of his fellow citizens. He was prominent in the local judiciary; he was a senator in the legislature; he was superintendent of the Salt springs; he had been a soldier in the Revolution and became active in the state militia, and held the post of major general, when it was one of distinction and recognized

worth. Thirty years Danforth figured in the affairs of the new county, and was a leading man in all important enterprises of the time. He was the Father of Onondaga county, and a representative and typical pioneer.

Relics of First Settlers

Repeated efforts have been made to discover portraits of the first white settlers—the Danforths, Tyler, Webster, or members of their families. Likenesses of Comfort Tyler and Patty Danforth, the latter the first white woman in the Onondaga country, are preserved and copies of them are reproduced with this article. A silhouette of Asa Danforth is said to be in possession of his family descendants somewhere in the west, but it has not been found. No likenesses of Ephraim Webster or Asa Danforth, senior, are known to exist, and probably none were taken. Portraits of James Geddes, Joshua Forman, “Thad” M. Wood,



PATTY DANFORTH WOOD
(First white woman in the Onondaga
Country.—From painting in
Historical Association.)

Jasper Hopper, Jonas C. Baldwin, Azariah Smith, Nicholas P. Randall, Daniel Kellogg, Daniel Mosely, and Robert Earll are among those of pioneers known to be preserved. There is in existence a fine likeness in oil of Father Daniel Waldo, a soldier of the revolution, and chaplain of congress, who died in Syracuse at the age of 102 years. He was one of the patriots confined in the British prison house in old New York. He preached a sermon in Plymouth church when 101 years old.

THIRD PAPER

Settlement of the Onondaga Country

The settlement of the Onondaga country, taking place half a dozen years after the close of the revolutionary war, was then effected by the tide of emigration from the New England states into the West. This region was the first inviting, fertile field that presented itself beyond the confines of the earlier Dutch settlement in the Mohawk valley, and the first inhabited spots in Onondaga were those of which emigrants from Connecticut and Massachusetts took possession. Such was the quality of the emigration for full fifty years, after which the greater body of the new comers were from Europe.

The earlier villages and towns were strongly permeated with New England characteristics; and in turn, when the children of the first settlers began to look around for homes for themselves, they in large numbers went out into the inviting and vaunted localities in the newly-forming states of the West. Communities of Onondaga people or their children are met with in all the western states. Like the communities from which they sprung here in Central New

York, there are no better in morals, progress and thrift, anywhere in the world.

Great and Quick Changes

After the close of the revolutionary war great changes occurred throughout Central and Western New York. No part of the new union so felt the war's consequences or better appreciated and sustained the American characteristics than the new communities in these regions. Based in the fundamental law of the state's constitution, the principles of civil government and rational liberty were securely entrenched in the people's institutions. The successful plan of government thus inaugurated became an efficient means of the state's growth and prosperity, based in self-knowledge, individual reliance, and dignity of character. The successive increase of population and wealth in the state is without parallel in history. The new settlers, mostly from the eastern states, were principally agriculturists, with a sufficient admixture of merchants, mechanics, traders, and professional men. They brought with them excellent morals, religious fervency, love of home and patriotic impulses. They also had enterprise, ingenuity in the arts, and high social instincts. In the distinctive preservation of national characteristics was the strongest impulse to the growth and prosperity of the new country.



HOME OF COMFORT TYLER, ON THE EAST ROAD, ONONDAGA VALLEY

The historian in the first decade of this century notes the growth of the drinking habit, the increased love of the people for amusements, the theater in the cities, stage representation in colleges, academies, schools and churches, the enthusiastic observance of Independence day, the growing popularity of holidays, the inclination of the young for dancing, which was a favorite amusement of the New England people, the popularity of horse racing, and the favor shown the public lottery, then legalized and a source of revenue to the state.

Process of Evolution

The evolution of the new country is well worthy of study. The first dwellings and farm buildings were crude and rough and devoid of the conveniences which came later with improved conditions. But after the founding of the home were the opening of highways, the bridging of streams and the cutting of roads through forests and swamps. The architecture at first was of a compound character; the earlier dwellings uniting the New England lightness and neatness with the Dutch durability and heaviness, making the house enduring, commodious and sufficiently pretentious. Agriculture improved with the extension of clearings and the bringing of larger areas of soil under cultivation. The soil was fertile and easily culti-

vated; the returns were prolific, and with enlarged and improved farming operations came the advance of domestic economy. The household manufactures were depended upon for the clothing of the families, and with experience was an increase in fabrics, and their variety and quality. Some imported goods were used, but the American products won their way to favor as their styles and fashions grew better. Early much class feeling was engendered by the differing dress of the people, and a strong prejudice was shown by the masses, who by force of necessity wore the home-made cloth and garments, against the few who by their wealth indulged in finer fabrics and wore gala-day attire habitually. In those times the dancing hall was the place where the class feeling was most sharply demonstrated; and on these occasions it was not unusual for the parties to divide into social coteries, on the line of dress—the aristocrats against the plebians. It was a severe social warfare, developing acerbity of feeling and intense animosities. But gradually this condition disappeared, and finally no longer had expression.

Literature and Science

Greater variety in the language of the people existed then than now. While English was commonly spoken and written, there were German, French, Swiss and other nationalities rep-

resented in the new settlements and the various languages used. Idomatic distinction and inflections were numerous; and it is not remarkable that the English gained from other languages, and that from the diversity of speech, in the later correction of error and the exercises of study and taste, the language of the people became more graceful and fresher.

Literature and science kept pace with the growth of population. The system of education, defective in its earlier stages, made splendid progress and now is unsurpassed. While the common school system is devoted to the acquisition of knowledge subservient to the prime purpose of life, the higher education, of scientific and literary quality, flavors the intellectual status of the people. In the arts the advance has been prodigious; original genius is recognized and favored; mechanical skill has the widest field; and a single century, under the most highly favored conditions, has wrought changes and gained progress never anywhere else in the world's history realized. The foundation was well and substantially laid, and the superstructure has been thoroughly and wisely builded.

Popular Education

The educational facilities of early Onondaga took form distinctively, not only in the common



HOME OF EPHRAIM WEBSTER, ON FARM GIVEN HIM BY THE STATE, ONONDAGA VALLEY

schools, but in the academies and seminaries. The church spire and the school-house were simultaneous creations, and the advanced schools at Onondaga, Pompey, Manlius, Elbridge, Skaneateles and Syracuse, opened facilities for instruction that were not exceeded in those days. The history of these institutions is intimately connected with the active and useful public careers of many men whose influence and works have been felt in the affairs of states and the nation.

The Pioneer's Dwelling

The evolution of the pioneer's house, already referred to, is an inviting subject. Several instances of the complete dwellings of the early settlers in the Onondaga valley are given in illustrations accompanying this article. They show to what the earlier domicile grew in a very few years. Comfortable dwellings, with commodious apartments, but no modern improvements, were these first homes of the pioneers. Provision was made for the absolute necessities of the family; living and sleeping rooms, frequently identical, and the kitchen, were provided. There were no stoves or furnaces, only fireplaces, broad and capacious, with the iron crane on which hung the kettles, and the fire was builded of great logs. Then came the big oven, usually adjacent to the fireplace, and so commodious that cord-wood heated it and the baking for the family was done at one time for the week.



When the first cook-stove—a crude affair compared with the range of to-day—was introduced, it speedily produced a revolution in household economics. Then came the box-stove, for heating living-rooms; it was sometimes of cast iron and otherwise of sheet-iron, burning large sticks of wood. Then the open Franklin, and later the superfine parlor stove and hot air and steam-heater, utilizing coal as fuel.

There was in the hundred years a like evolution in house lighting; tallow dips, molded candles, whale-oil lamps, kerosene and burning fluid, illuminating gas and now electricity. The boy who dipped the candles a generation ago will never forget the experience, and when he compares the rude process with the lighting facilities of to-day the contrast will excite his wonder. Friction matches, developed from the rude sulphur matches of sixty years ago, are equally a marvel. The more important of the electrical appliances and machines are only about fifteen years old.

Evolution of the Parlor

When the parlor and the spare-room were added to the old-time dwelling the march of civilization was realized and the modern metamorphosis was accomplished. The parlor was the acme of the achievements of the women folks. What is a parlor? may be asked. “Orig-

inally the room set apart from the great hall for private conference and conversation;" at present, "in Great Britain, the common sitting room or keeping room of a family, as distinguished from a drawing room intended for the reception of guests;" in the United States, "a room in a private house set apart for the conversational entertainment of guests." In connection with the last definition may be quoted the view of an American philosopher: "The house stands for comfort and for conversation, and parlors were misnamed if not peopled with ideas." The meaning is that the word parlor, being derived from a French word signifying to speak, hence parlors are misnamed if not peopled with ideas. The suggestion makes you laugh if you are a philosopher and summon up pictures of parlors. "Peopled with ideas," indeed. Anything but that. Bric-a-brac, tidies, tatting, needlework, drawn-work, ornamental work, thingamies and thingumbods, in greater variety than could be conceived by any man, and all that will ever be recorded in the book of the vanities and inanities of womankind. A better name for parlors would be museums. Instead of "Walk into my parlor," why not say "Step into my museum." Were half the money spent upon the parlor to be put into the kitchen outfit how great would be the comfort and convenience of



GEN. ASA DANFORTH'S HOUSE, REBUILT AND USED AS A BARN; ORIGINAL
LANDING PLACE, CNONDAGA VALLEY

that indispensable adjunct of the well-ordered household. The parlor and the spare-room grew up with the ability to provide these affairs in a style adequate to the fashion of the time—at first moderate and finally overdone to the point of uselessness.

The old-time kitchen was the housewife's sanctum. It was most likely the family dining-room and the resort of the family and "the help." It was before the parlor or the spare room, and as necessary as the sleeping room, which may have been the loft. Indeed, the first place provided under the roof of the pioneer's house was the kitchen. Comparing the old-time with the modern affair, utility is in the first and a picture in the other. What a deal of work was done in the old-fashioned kitchen of, say, 1800. How much better is the fashionably appointed kitchen of 1900, in sense and utility?

The Early Militia

There were in the militia organizations about 1800, nearly all the leading men of the country. Gen. John Ellis was an imposing character, very tall and stalwart, a stately figure, with a fine head and presence. His portrait in regimentals shows him to have been a striking figure, and that of his wife a fitting companion to him. Gen. Thaddeus M. Wood also was an inspiring character. Active in military and public affairs, he

was still more so in the legal controversies of this time. Quick at repartee, severe in sarcasm and withering in denunciation, he was a much feared man. Gen. James R. Lawrence, a generation younger, was in the same class, and no mounted officer of the early militia was more admired. Col. Daniel T. Jones, Col. Jonas C. Baldwin, Col. John H. Johnson and others were likewise heroes of the general training.

Pastimes on the Court House Green

On the court house green at Onondaga Hill, the county seat, were frequent displays of pioneer recreations. It was the scene of manly sports, particularly of old-fashioned baseball and quoits. There also were wrestling matches, and leaders of the bar, Daniel Kellogg, Asher Tyler, Daniel Gott, B. Davis Noxon, William Sabine, Daniel Moseley, George Hall, Medad Curtis and other competitors attested their physical qualities in this arena. At intermissions of the courts the legal luminaries let their light shine forth on the field of physical competition.

The country doctor was a great man in his field of activity. Mounted on horseback, with saddlebags, he made his ride and dispensed pills and portions to the people, and was purveyor of current news and useful knowledge as well as remedies for the ills that man is heir to. Drs. William and Gordon Needham of Onondaga

Valley, Doctor Bissell of Marcellus, Dr. N. R. Tefft of Onondaga Hill come down in local history as typical physicians of the early time. Dr. Jonathan Kneeland, as a successor, stands as the type known to us of the present as the physician of blessed memory in pioneer days.

FOURTH PAPER

The Five Nations in Onondaga

The earliest recorded history of Indians in the central part of what is now the state of New York relates to the Indian population in 1535—the country about Salt Lake (Onondaga), the old Genetaha, which was a favorable location and the seat of a considerable community. A century later the Five Nations occupied most of Canada, present New York from Lake Erie to Ontario, the St. Lawrence and Lake Champlain and the Hudson to the Highlands. They were numerous and warlike. Onondaga was the prin-



OS-SA-HIN-TA (CAPTAIN FROST)
(Head Chief of the Onondagas, 1830-1845)

cipal center, and here before the arrival of the Europeans they had fortifications of strength and importance. These were in double rows of palisades, surrounded by walls and earthworks. The Iroquois early learned the value of united strength, and in the early accounts they are called "the Romans of the Western World." At Onondaga was their grand council, or Long House, by which the confederacy was called.

The Iroquois confederacy was formed in 1640, and was entered into for defense against the incursions of other Indians, and it resulted in a contest for the control of the continent and extensive successes by the Five Nations. The chief Hiawatha organized the confederacy on a scheme nearer the federated system than any other in North America. Each nation maintained a separate government, but the grand council settled the confederacy's affairs, both in peace and war. This powerful combination waged war for domination East, West, South, and it was not till 1838 that it was ended by the sale of the last tract of Indian lands to the state. Fragments of the once powerful Iroquois now only exist.

The Hiawatha Legend

The beautiful legend of Hiawatha's translation, after the formation of the Iroquois confederacy, was communicated to Clark, the his-

torian, by Onondaga chieftains Frost and La-Fort, in 1845, and by him published in his history of Onondaga; subsequently it was presented in Schoolcraft's "Notes on the Iroquois," without credit to Clark, who later asserted and proved his right to the history. Hiawatha was the god presiding over fisheries and streams, who was sent to earth to aid the Indians, and taking location upon Cross lake, he pursued his mission, until the Five Nations being threatened by powerful enemies, were by him banded into the federation which made the Nations strong and invincible; the mission of Hiawatha being completed, after the tragic death of his beloved daughter, he was carried back to heaven in his white canoe. The scene of the translation is located on the highlands, on the easterly shore of Onondaga lake, near Liverpool. The plan of Hiawatha has commanded the admiration of investigators of schemes of human government and is pronounced wonderful in its scope and effects. The speech of Hiawatha, as rendered by Clark, is a masterpiece of oratory and commanding power. Another version is, that Hiawatha, the wise man, was a Mohawk, who by his ability and tact was called to the head of the Five Nations, and that after he had served them by forming the confederacy, being a very old man, he returned to his tribe, and that he died

and was buried at the Mohawk village, in a spot on the Mohawk river, near the present city of Schenectady. The spot is pointed out to visitors.

The early Christian colonists, mainly religious propagandists, instead of furthering the Indian's welfare, cultivated divisions, encouraged strife and war, kept alive the savage spirit, and by these means hoped themselves to profit. The Indians welcomed the whites as gods, and learned to despise them. The rivalries of the British and French for the control of the new country kept up tumultuous wars for a century, and it was not till the close of the revolutionary war, and the cementing of the union of states, that peaceful relations were established. The Five Nations sympathized and co-operated with the British during the revolution, but soon came to respect and to live on good terms with the Americans. In the prior Indian wars were the origin of the antiquities that filled the Onondaga country, and that have given rise to much conjecture and speculation.

Characteristics of the Onondagas

The Onondagas were, of the Nations, most inclined to agriculture and the pursuits of peace, although they numbered the bravest of the Iroquois warriors. They supplied products of the



soil to others in exchange for prizes of the chase. They prospered and grew rich, and thus were excited the envy of other tribes and the cupidity of the whites. The trader and pioneer, Ephraim Webster, who came among the Onondagas in 1786 and was adopted into the nation, and lived with the Onondagas and Oneidas for a quarter of a century, declared in 1812 that "the Indians have no altercations, and that in ten years I have not heard an angry



SO-WA-NO-NOH (CAPTAIN SAM
GEORGE)

(First War Chief of the Onondagas, 1850, and
Principal Civil Chief, 1862.)

expression nor seen any degree of passion. They treated their women with respect, even tenderness. They used no ardent spirits. They settled differences amicably, raised wheat and corn in considerable quantities, and also apples." Up to this day apple trees set out by the Indians are found along the banks of Onondaga creek.

The prehistoric settlement of the Onondaga country left insufficient traces of a definite record of the people, their habits, customs and conditions. They were kin to the Mound-builders of the west. Their successors were the aborigines, whose earlier identification also is incomplete and unsatisfactory. The early Onondagas made a history in large part unintelligible, but as retained, mostly in legend and tradition, by its exaggeration challenges our credulity. The tales of great wars and mighty achievements, of races of stone men and giants, and other monstrosities, and of wonderful beings whose attributes reached into supernatural realms, and stretched imagination to its farthest, constitute a poetic and visionary record which must be accepted only with very large allowance.

These Onondaga Indians were a migratory people, living in villages, and subsisting upon fishing and hunting and some cultivation of the soil. The villages were occupied until the supplies of food and fuel at hand were exhausted, and then were deserted for more favorable locations. These people were intelligent and shrewd, masters of speech and persuasion, and they held a strong control of the confederated nations of which they were a part. They were warlike, and by their bravery and prowess made themselves heard and respected in peace and in war.

Coming of the Onondagas

They came to the Onondaga country about 350 years ago, from the northeast, and their successive villages, their burial places and other vestiges are variously located in these central regions, whose fertile lands, prolific fishing and hunting grounds were attractive and resourceful.

They have been at or near the Onondaga reservation for about a century and a half. They conquered their way on coming hither and they held their own remarkably in the long series of conflicts they were engaged in. The French sought alliance with them, from 1650 to 1750, during which period the French Jesuits brought to bear upon the Onondagas every resource of their religion and every power of persuasion to enlist their friendship and allegiance. The British became rivals and antagonists of the French and finally supplanted them.

In the war of the Revolution the Onondagas were allies of the British; but at the close of hostilities they became reconciled to the Americans and good relations have since continued. By treaties entered into about 110 years ago the Indian lands began to pass into the hands of the whites, and by purchases and treaties since the Indians have finally become confined to their reservations. It was with the Onondagas that the first white settlers here came to trade

and barter, and upon this business the first settlements were founded. But broader relations opened up to the whites, the settlements became permanent and the whites prospered.

The Onondaga country, as it was widely known, was at the beginning of this century opened up to New England immigration, and was rapidly populated by a superior class of people. Then the New England tide surged over and beyond this region and made its way across the great Cayuga lake bridge into the Genesee country beyond, and later on into the far West, there laying the foundations for the great state of Ohio and its sister states between the Ohio and Mississippi rivers and the Great Lakes.

The Onondaga Villages

The Iroquois, breaking from their servitude to the Algonquins or Adirondacks, migrated from beyond the St. Lawrence to the southwest, coming through Lake Ontario, up the Oswego river to what is now Three Rivers, and there dividing into five nations, a part going east and a part west, the central nation, the Onondagas, proceeding beyond Oneida lake to a village site near where Fenner, Madison county, now stands (1620), then to near the site of the present village of Jamesville (1680) and then (1720) to what is now known as Onondaga Castle, near

which they had at different times three villages. These "Sons of the Hills" or "Men of the Mountains" had the care of the sacred fires of the Iroquois, and at the Long House in their village were held the grand councils on all matters of peace, war and general concerns. They were a sacred nation, the head chief of the Iroquois was from their number, and their chiefs were potential in the affairs of the nations.

The Onondagas learned the art of agriculture in a rude way from their predecessors, the Alleghans, and among the products of the soil was tobacco, wild plants of which are still met with in the Valley. During the conflicts of the French and English for possession of this region battles were fought in the Onondagas' country, many lives lost, villages burned, crops destroyed, and at times the sacred fires extinguished. The New England emigration, late in the eighteenth century, overran this country, and gradually the Indians were crowded into their reservation and the whites came into possession.

Religious Colonies

The Jesuit priests, in the interest of French conquest and religion, operated in the Onondaga country for a hundred years before the settled conditions began. The religious stations were at the Indian villages, the religious teachers were received with favor and well treated. and

much progress was made, only to be lost again. Two hundred and fifty years ago the mission bell rang out from the station on Onondaga lake, and afterwards was heard on the hills and in the valleys, but priests and missions were driven out in the strifes that later sprung up.

Onondaga Chieftains

An illustration accompanying this paper is of Tah-to-tah, the boy-king of the Six Nations, at



TAH-TO-TAH
(Boy King or Hereditary Head
Chief of Six Nations, Grand-
son of Ephraim Webster,
taken 1850.)

the age of 7 years in 1862, when Clark, the historian, procured his daguerreotype and presented it to the newly-formed Onondaga Historical association. He was the reputed grandson of the pioneer Ephraim Webster, a son of a daughter of the famous Os-sa-hin-ta, and became king through the female line, which supplies all the principal chiefs of the Indians. He was an intelligent lad, with pleasant countenance, and muscular frame, eagle-eyed and quick. He was a Pagan and took part in the ceremonies of the

Pagan party. He was Harry Webster, who identified the place of his birth on the Webster farm southeast of the Valley.

There was a distinguished line of Six Nations and Onondaga chiefs. The Onondagas furnished the line of Six Nation head-chiefs. Some of them left a deep impress upon the affairs of their time. Os-sa-hin-ta, Captain Frost, was a great warrior and noted as a runner. He is remembered by some of the older people in the Valley. He is described as of noble character, fervid eloquence and unimpeachable integrity. No Indian in his time was as well versed as he in the genius and policy of the ancient government and the conducting of grand councils and in the practice and celebration of Indian rites. He died at Onondaga in 1846, aged 86 years. The picture herewith presented is copied from Thayer's oil portrait, painted a short time before the old chief's death and now in possession of the Historical association.

De-hat-ka-tons, Abram LaFort, was Captain Frost's successor as head chief of the Onondagas. He was a son of LaFort the Brave, who led the Onondagas in the war of 1813, on the side of the United States, and was killed at the battle of Chippewa. This LaFort in his youth was a Christian convert; he was educated by Eleazer Williams, the French missionary, who

was the reputed Dauphin of France, and by other teachers, and for three years was a student at the Geneva (Episcopal) academy. He afterward was a teacher of Indian youth at Onondaga, a regular attendant at the Episcopal church at Onondaga Hill, and was married to an Indian woman in that church. In after years he relapsed into paganism, and became the head of the Pagan party at Onondaga. He died in 1848 at the age of 54 years. Great expectations were entertained of the value of LaFort's services in reforming the Onondagas, which in the end were disappointed. He was the last of the long line of distinguished head chiefs. His son, Daniel LaFort, succeeded to the chiefship, and was well liked by the whites. His death occurred recently at the Onondaga reservation.

Oun-di-a-ga, a wise civil chief of the Onondagas, was famed in the closing years of the last and early years of this century. He died in 1839 at the supposed age of 100 years. He was always opposed to the Yankees, as he sneeringly called all whites, and at the battle of Herkimer and the hostilities thereabout he was in the armed forces against this country. He also had a part in the Cherry Valley massacre. He later was engaged in the campaign in Ohio, and when the English were there defeated he surrendered and was afterwards friendly to the Ameri-

cans. But to the last he was hostile to the yielding of Indian territory to the whites. He it was who in 1815 answered negotiations for concessions by inviting a white man to sit on a log with him, and as the talk progressed he gradually crowded the white to the end of the log. When asked what he meant, he answered: "There, you whites, if allowed to sit down with us on a little piece of ground, on our borders, keep crowding, crowding till the Indian's land is very small; and finally we shall be driven out, until we are landless and helpless, as you have been crowded from this log; we shall too soon be at your mercy, as you were just now at mine; go tell your people that Oun-di-a-ga never will consent to parting with a foot of Indian lands." In his old age this sturdy Indian was the mail carrier between Oswego and Onondaga, and three times a week conveyed the mails, making the trip of forty miles, within ten hours, on foot. He was a commanding personality, and in his old age was looked upon by his people as a sage and oracle. He never made common with the whites, but was always honest and straightforward.

Other noted chiefs of the Onondagas have been friends of the pioneer settlers and promoters of the growth of white communities. "Handsome Lake" was a great prophet, a

Seneca, who lived with the Onondagas for a time; he was a noted character, a seer and teacher, who delivered a religion to the Indians; "Captain George," who fought at Chippewa with the Americans, was one of the worthies of the Onondagas, who is well remembered; he was true to his people and a friend to the whites. There are Christian and Pagan parties in the Onondaga nation, and they have the benefit of churches and schools and state aid. Their reservation is composed of fertile lands, timberlands and stone quarries, which have excited the cupidity of the whites surrounding them. The friendship of the Indians at an early date promoted the pioneer settlements, and the Indian history for a century and a half is closely connected with that of the pioneers in the Onondaga country.

FIFTH PAPER

Scene of Early Transitions

At Onondaga Valley may be seen the localities which earliest were associated with the transitions from aboriginal conditions to those of the permanent communities of whites, which sprung up in the last decade of the eighteenth century. Ephraim Webster was the first pioneer, although while he was making his mark at Onondaga, there were probably other white traders in this region, none of whom, however, made any permanent settlement or impressed themselves upon the new civilization. Webster, while still at the trading post at the mouth of Onondaga creek, was in close touch with the Indians. He was adopted into the Onondaga nation, and for some years lived with it. He was very servicable to the state as intermediary and interpreter, and for his services received the state grant of a mile-square of land, which he located on the west side of Onondaga valley. It was a fine tract of 640 acres of the best land, well timbered and watered. The state's patent to Webster is dated April 12th, 1790, two years after the Danforths and himself landed at the Valley. Webster's

mile-square, Danforth's 250 acres, and Tyler's 250 acres, embraced all of what is known as Onondaga Valley. Webster lived on what later was the Bostwick farm, near Dorwin's spring, and there his Indian family was reared. His son, Harry Webster, who was head chief of the Onondagas, visiting fifty years ago at R. R. Slocum's father's house, the Caleb Alexander place, told Mr. Slocum that he was born on the hill to the west. "Up on that hill by the spring, me born," said Webster; "when little boy slid down hill on bark; then my father lived there."

Ephraim Webster, the Pioneer

The accounts of Webster are much confused, both by his own statements and those made by others. Dr. W. M. Beauchamp, who has investigated carefully, says that Webster's own account makes his birth as early as 1754, as he had reached twenty-one years during the Revolution, but it seems more probable that he was born in 1756 or '57. He came into the Mohawk valley with Peter Yain, a Mohawk Indian, at the close of the Revolutionary war. He figured first as a trader on Onondaga lake in 1784, and Benjamin Newkirk followed him in 1786, but soon died. Webster was the first supervisor of the town of Onondaga in 1798, and held the office for one year. The ging-seng trade with the Five Nations was old when Webster engaged in it.

The Dutch and French carried on a large trade in it fifty years before his time. The Onondagas dig and sell it up to this day. Ging-seng is sent to China in large quantities, and by the Chinese is supposed to possess great medicinal virtues, but in this country is not especially valued.

Stories related as experiences of Webster are not confirmed by Dr. Beauchamp's enquiries. Those related by Clark in his history, of the peril under the tomahawk, when by the clever devise of drinking his persecutor's health, he turned their deadly purpose into friendship, and that of the young Cayuga Indian, who after a year's probation returned to meet certain death, are not credited. Webster doubtless told of them as of others, and they were credited to him. Murders among the Indians were usually atoned by presents, as would have been the result in the young Cayuga's case.

Webster married his white wife, Hannah Danks, in 1796, and their two sons lived at the Valley many years, Alonzo and Lucius H. Alonzo is said to have been much like old Ephraim, in his quiet common-sense ways and good habits. Ephraim was candid, straightforward, and energetic. Interesting relics of the family were burnt in the house where Lucius lived on the west side of the Valley. There are many descendants of Ephraim Webster in the southern

part of Onondaga and in Cortland county. He was related to those great New Englanders, Daniel and Noah Webster. He died at Tonawanda in 1826, and was buried there. William Kirkpatrick some years ago identified Webster's grave. It is probable the town of Onondaga will at some time remove the remains to an honored place in that town, out of respect to the first white pioneer in the Onondaga country.

Within nine years after Webster received title to his mile-square, he had sold every acre of it, and realized a large sum of money. One tract he sold to Joseph Forman, father of Joshua Forman, which included the Valley academy and church sites.

Webster had a curious history in relation to his place of residence at the Valley. In the period of ten years, while living in the same house, he was a resident of three different counties, and of four towns. In 1788, he was in Montgomery county; in 1791, in Herkimer county, and in 1794, in Onondaga county. In 1788, he was in Whitestown; afterwards in the town of Mexico; then in Marcellus, and finally in Onondaga. Few men have lived in so many counties and towns and not changed their domicile.

Early Onondaga Valley Farms

On the East road at the Valley, the first farm of 250 acres, farm lot 120, lying just south of

the old Seneca turnpike, and including the Arsenal site, was patented to Comfort Tyler April 9, 1796. Tyler built a dwelling at the corner, which was burned and a brick house now occupies its site.

Next to the Tyler farm was the 250 acres, Lot 133, patented to Asa Danforth April 9th, 1796. Next south was the 250 acres, Lot 147, patented to Sier Curtis at the same date. South of that was Lot 161, patented to Reuben Patterson on the same date. Beyond this farm is the Onondaga Indian reservation. These farms extended from the east hill down to Onondaga creek. They have all been subdivided and are now in many owners.

Lot 106 was patented to Daniel Earll and 107 to Dr. Allen Beach. These tracts, with Danforth's mile-square, constituted the original Onondaga Hollow. These broad acres have been many times divided and subdivided. They now are in small but productive garden truck farms. Morris Webster, a grandson of Ephraim residing in South Salina street, well remembered his grandfather, and told that when he was about 5 years old, he saw many Indians come to the old homestead and indulge in cider, which at that time was the heaviest beverage the Onondagas allowed themselves. Webster's widow married Samuel Wyman, a man of wealth and promi-

nence. Until within eight or ten years many persons at the Valley had personal recollection of the original Webster. The descendants are numerous.

Iroquois League

Doctor Beauchamp, by his investigation, fixes the time of the Iroquois confederation, organized by Hiawatha, at a little before 1600. It is



ONONDAGA COUNCIL HOUSE (LONG HOUSE) ON RESERVATION

verified that in 1610 the Iroquois were still weak. The Clark legend of Hiawatha's formation of the league and of the death of his daughter and his translation in the white canoe, he treats as

fanciful, although there is no doubt of Clark's having received it from the Indian chiefs Frost and LaFort. It bears a confusion of the divine and human.

Hiawatha was an Onondaga, but became a Mohawk chief. According to Albert Cusick his name signified, "He who has lost his mind, but knows where to find it." Cross Lake was his home when in the Onondaga country. The "white canoe" was probably of birch bark, as the Onondagas made their canoes of red elm. The bird which destroyed Hiawatha's daughter, according to the legend, was the Hah-kooks, or white winter gull, and not the white heron, which is rare here.

The departure of Hiawatha resembles the return to heaven of the good deity in Canassatego's story, but was probably derived, Beauchamp thinks, from Christ's ascension.

The proper pronunciation is Hi-a-wat-ha, as rendered by Jaris Pierce.

In the story of Hiawatha, says Beauchamp, the serpents probably represent rifts, passed by canal cuts, and the opening of Onondaga lake the ditch dug at the outlet.

The Onondagas and other inland nations used no salt until long after white men came hither.

Unrecorded Civilizations

On the occasion of the Pompey reunion the Hon. Luther R. Marsh, one of the most eloquent

of the old town's sons, told of the mists of antiquity resting there. "There have been enacted upon the site of the present town, at some remote period," he said, "events which no pen has recorded and no tradition preserved. Generations and races have preceded the present on this chosen part and disappeared. Whence they came, whither they went, is not yet ascertained; mystery enclouds their origin, their life and their departure; conjecture starts her various theories, but authentic history is silent. The evidences of a former population, now extinct, are thick around us. A second growth of trees, of such age and magnitude as to take rank with the original forest, astonished those who thought they had come to a place entirely new. If when we were boys and girls a museum had been established here to hold the relics discovered in our soil, this would have been a famous resort for the curious and scientific. Here would have remained your stone tablet of Anno Domino 1550, now reposing in the institute at Albany, whose hieroglyphics so many Champollions have endeavored to decipher. Here would have been collected not only the rude arrow-heads and granite tomahawks of the savage, but the proofs of a former and unknown civilization—the blacksmith's forge, iron implements of husbandry, fragments of earthenware, and church

bells, and numerous coins and medals, whose devices and inscriptions age has obliterated. Long before the ancestors of the present residents clambered here—long before the time when a bounty of five dollars was offered for a wolf's scalp—there was embedded in the soil, since upturned by the coulter, not only the utensils of peace, but the weapons of civilized warfare, guns and cannon, and cannon ball, indicating the advance in the arts both of living and killing. It was of this profusion of relics of antiquity, no doubt, that, after modern chisels had done their artistic work, the soil of our own town was chosen for the clandestine deposit of the Gypsum Giant—not indigenous, but imported—the only humbug, as, with due modesty, we claim, Pompey ever turned out."

Prominent Personalities

Partly from personal recollection, but much more from impressions second hand, I have mentally portrayed prominent men who figured in the pioneer times. There was gruff old General Danforth, who by his dignity and straightforwardness, commanded the respect of his fellow men and secured the friendship of the aborigines. He was the leader in the first enterprises that contributed greatly to the organization of society and the growth of communities here. His influence extended into the country roundabout,

and was powerful in building the mills which provided sustenance for the people. He found the old mortar hollowed out of a tree, in which grain was pounded into flour by a wooden pestle, and he substituted the grist-mill for it. There stood till within recent memory the big wheel, overturned beside the old raceway of his grist and saw mill on the Onondaga creek just southward of the South avenue bridge over the creek. The bark of trees and saplings constituted the first habitations and he built the saw mills which made possible comfortable frame dwellings. It was he who brought the first saw and the first mill stone through the forests from the settlements in the Mohawk valley. It was he, in co-operation with Comfort Tyler and young Danforth, who boiled salt from the brine found in the salt licks on the marshes of Onondaga lake.

His brilliant young associate, Comfort Tyler, felled the first trees, opened up the highways connecting the new settlement with the older ones, and devised the scheme of state roads that should constitute connections with the older civilization in the East. It was he who in the legislature of 1798-9 pushed through the splendid project of the great Cayuga lake bridge, which supplied the sole feasible avenue for travel and transportation out of the East into the far West.



A little later Joshua Forman and James Geddes were pioneers in the magnificent Erie canal project, and in legislative action and engineering determination contributed essentially to the success of the enterprise.

It fell to Dr. William Kirkpatrick and his associates to secure state aid to the salt industry, whose revenues in return contributed \$3,500,000 to the building of the great canal, and whose success was vastly promotive of the commercial supremacy of New York city and aided beyond all estimate in building up all this region and the entire line of canal counties. The representative men of that time here were foremost in all public enterprises and to them is due very much the impulse to the growth and prosperity of the Empire State.

SIXTH PAPER

Pompey Hill a Favored Section

The pioneer settlers as a rule, in pushing their way into a new country, located upon the highest ground, and made their homes there, because these were the healthiest and most eligible spots, while the valleys were wet and malarious. An exception was Onondaga Valley, which was a beautiful locality and near the Indian villages, where trading was advantageously carried on. The Pompey hills were early occupied, and being one of the original townships of the Military Tract, it was the home of some of the revolutionary soldiers who had bounty lands there. The first settler, Ebenezer Butler, after whom the place was first called, came hither four years after the Onondaga Valley settlement. New England people filled the community. A church was formed in the year of Onondaga county's organization. Out of the early families were distinguished persons—Horatio Seymour, Charles Mason, Mrs. Lippincott, (Grace Greenwood), Erastus D. Palmer, the sculptor, Attorney General George H. Williams, General H. W. Slocum, the Sedgwicks, the Gotts, the Wheatons, Birdeyes, Hiscocks and others.

A Frontier Station

Governor Seymour, in his address at the Pompey reunion in 1871, drew a beautiful picture of "this spot as one of the frontier stations of civilization. The first settlers, shunning the deeper and darker valleys, where luxuriant but excessive vegetation was fraught with disease and death, placed their homes upon the hilltops, where most readily they got air and light and outlook over the land covered as by a great ocean with green and waving foliage." The Governor spoke of looking off upon "the lower lands, where the city of Syracuse now stands with its 50,000 population, then a pestilential place, an unsightly swamp, in whose miasmatic air many sickened and died." The toil and energy of the people who settled Pompey were given to felling trees in the winter months, the burning of the trunks and stumps in spring, the cultivation of crops in the summer, and the slender harvests in the fall, all painfully laborious and unremunerative. Simple food and scanty clothing were the rewards, and for these blessings the pioneers thanked God and were happy.

Mr. Seymour dwelt upon social phases of the town's history. There had been marked changes in half a century. "At the outset society was crude, but it was free and void of shams and

hypocrisy. The people had a kind of teaching which was in some ways better than that gained by modern improvements in books and schools. At an early day, in poor communities, only those who were able to put up comfortable houses could entertain travellers. Hence, fifty years ago, inn-keepers were among the leading men. The village bar-room was not only made attractive by its ample space, and made cheerful by its great fires of logs and sticks, but it was also the common resort of men of all classes. The lawyer, the doctor, the clergyman, and men of business and labor met to talk over the affairs of town, state and nation." Mutual interests and wide acquaintance with all topics were thus promoted. There was a better knowledge of human nature then than now. The village bar-room had its evils and temptations; but with these done away with, its cheerful rooms and bright fires restored, and above all, its kindly and free intercourse among all classes renewed, there would be better morals and order throughout our social system, and we should have wiser and better men at the bar, in the pulpit, and in the halls of state and national legislation.

There was a bright glimpse of the relaxations in the habits of the early time in the following remarks of Mr. Seymour: "The amusements of these old days were more robust than at this





THE OLD TAVERN AT ONONDAGA VALLEY

time. Physical strength and activity were admired. Each town had ambitions of having the swiftest runner and the most skilful wrestler. The battle with the forest could only be fought and won by hands hardened to toil and endurance. These were the qualities most admired, for they were the most needed. Our deacons would not now think of calling out the country to aid in lifting up the frames of their churches by a promise that some adventurous man would stand upon his head on the highest ball on the steeple's top, and twine his feet in the tines of the lightning rod. Yet the church which stands in its fair proportions on this village green was helped up by some such inducements. I'm sure the deacons now would not try to stimulate the sale of pews by putting a pail of punch on the pulpit stairs to warm up the spirits of the church members; yet I know that was the case when the pews were sold in the church near by. Nevertheless I think that it is true that in all social intercourse, in public morality, in official virtue, democracy was practiced better then than now." This is, indeed, a glimpse of the methods of the pioneers that will interest and amuse those of this generation.

Pompey's Origin and Growth

Pompey originally was Township No. 10 of the Military Tract. It consisted of 100 lots,

which by the setting off of territory to other towns were reduced to 68 lots. Before erection as a town it was a part of the town of Mexico, Herkimer county. It was settled principally from New England and obtained great celebrity in its earlier years. John Wilcox was the first white settler; he came with an Indian from Oneida, and located about two miles north of present Lafayette village. Here was one of the most famous Indian apple orchards. It is related in Clark's that in each of the trees of this old orchard there was a singular collection of sticks or brush; and it was explained that after the Van'Schaick expedition this locality was deserted by the Indians, the place was overrun by bears, which climbing the trees and eating the apples from the limbs, drew under them the twigs, which formed a seat for them and these seats were the bunches of twigs about the size of a half-bushel measure. The Indians burned the Wilcox harvests in retaliation for the digging into Indian graves to get the brass kettles and other relics. The digging was stopped under this admonition, and the burning of the crops also ceased.

The first settler in the present town of Pompey was Ebenezer Butler, sr., who had served under Washington in the Revolution; he came with his son, Ebenezer, jr., who also was a revolutionary soldier, and was one of the "prison-

ship " prisoners of the British in New York harbor, and locating on the site of Pompey Hill, built several dwellings on the best situations, and was for a lifetime active in local affairs. The place was called after him Butler's Hill, until 1811 it was renamed by Surveyor Moses DeWitt, Pompey Hill. The senior Butler in June, 1794, led the organization of the first Presbyterian society of Pompey, which is claimed to be the first religious organization in Onondaga county, which then embraced all the Military Tract. He also was a member of the First Congregational church, organized in 1800. The first settlers were nearly all from New England and they brought with them the ideas and aspirations of the colonies. They passed through all the hardships and privations incident to pioneer life.

The region was heavily timbered and clearings were difficult. At first all domestic supplies were brought on men's backs from Whitestown.

Then the stump mill was put in operation, and soon the corn and wheat raised by the settlers were ground into flour.

Moses Dewitt, the surveyor, was the first Supervisor.

At the first town meeting it was voted that "hogs be free commoners," and a \$5 a head bounty on wolves was levied.

Ebenezer Butler, the father of the town, was Supervisor for several years.

After the Presbyterian society came the Baptist, the Congregational, and Methodist societies; the Roman Catholics came in 1823 and have grown rapidly. Physicians, teachers and lawyers followed in quick order and did much to build the town.

Pompey led in educational enterprises. The early teachers were from New England and were imbued with the spirit of that region. The Pompey academy, established in 1811, gave the town a fine literary reputation.

The industrial interests were rapidly developed. Grist and saw mills were erected on the favorable sites before 1800, and the fine water powers were utilized in various ways.

A Revolutionary Hero

Conrad Bush, one of the first German settlers in Onondaga county, located on his military lot, No. 37, in 1800. He was a famous character, having served in Colonel Lamb's artillery regiment and engaged in the battles of Long Island, Trenton and Princeton and was at the capture of Cornwallis at Yorktown. General Lafayette on his visit here in 1826 recognized Bush, and he also was a favorite with Timothy Pickering, who was Washington's war secretary.

What Antiquities Evidence

The antiquities of old Pompey are the most extensive and interesting in Onondaga county, not excepting those of the prolific region round about Oneida lake. They show the presence of the aboriginal people, whose only records are in the relics and remains that are unearthed by the present settlers, and which, without tongues, yet speak an eloquent language. The evidences in Pompey, as well as in Manlius, Dewitt and Camillus, show the period of the Jesuit occupation and that of the traders in the sixteenth and seventeenth centuries. Forts, mounds, utensils, burying grounds and other vestiges indicate the occupation of civilized races in a former age. Civilization is recorded by the relics of metallic arms, instruments and utensils of the soldier, artisan, mechanic and farmer; and before that was an era when the arts of agriculture and war were carried on with impliments of wood, stone, clay and shells.

Pompey Hill was for years one of the most prominent places in Onondaga county. It was noted for the wealth and refinement of its people, and the educational facilities it enjoyed. It was a center of statesmanship, law and literature. Pompey is a widely recognized mother of public men who have left their impress upon the affairs of the state and nation.

In the early days wild animals abounded in the dense forests with which the hill was covered. Bears, foxes, wolves, panthers and other animals were plentiful. At last they were killed off or driven away. Descendants of the pioneers, to this day, repeat thrilling stories of encounters with wild beasts that have been handed down from generation to generation.

The early history of old Pompey is duplicated in Pompey Center, Pompey Hollow, Delphi, and Oran, as well as in many other places in the new country. Pioneer times were about the same in all the communities. This region in particular was heavily timbered and the conquering of new homes and the introduction of civilized living were no easy enterprises. But the hardy pioneers overcame all obstacles; settlements were speedily founded, and beautiful communities sprang into existence. There were hardships and privations in the early years, but the labors of the sturdy settlers were persistent and hopeful and at last were crowned with success. The people prospered and their efforts were remunerated. Notable was the growth of schools, and noteworthy were the records of men and women sent out from them, who became prominent in the world of science, art, literature and public affairs. Pompey has been the birthplace of as remarkable a galaxy of public men as any other spot in the land

Prehistoric Communities

Back of the generations of which we have knowledge there are unmistakable indications of earlier settlements and civilization; in all the region there are relics of a preceding race of civilized people, which have been unearthed to the aroused interest and curiosity of the generations of present civilized people. Remains of early forts and fortifications still are preserved. Indian traditions tell that the region has been desperately fought over, and it is a singular fact that the Onondagas of these times seldom visit the locality. They look upon it as "a field of blood," and legend refreshes the old-time memories.

The general description of pioneer times in the old town of Pompey applies to Fabius, Lafayette and Tully, which were in whole or in part erected from old Pompey.

1880.



SEVENTH PAPER

Old Time Dwellings

On the hillside overlooking the beautiful Onondaga Valley there still stands an old log-house. A third of a century ago many like it were scattered through the Onondaga country, nearly all of which have given place to the march of improvement. This particular log-house is of hewed logs and two stories, a somewhat more pretentious structure than most of its time and kind. Indeed, it represents the aristocratic side of pioneer life. It was a rare dwelling in its day, and many and fine were the scenes that were enacted under its hospitable roof. Hewed logs were luxuries in the early time; they cost labor and money. The usual dwelling was of rough logs, and of one story, while this had two. It was cheaper and easier to build two rooms side by side, or with a passageway between them than to build one over the other. The stockade log-houses were 2-storied, with port-holes in the second story. In the 2-storied house, at the hour of retiring, the guest bade the host good-night, took his tallow dip and climbed the ladder into the sleeping floor.

These houses dated at the close of the last century. The turn-pike was the popular highway at the time these dwellings were in vogue, and it was on the certainty that the pike was to run that way that the better class of log-houses were located. These log-houses succeeded the bark huts, and were ever so much more comfortable. A well-built log-house is a permanency. It is not subject to decay, and the few that remain in the earlier settled places are still dry and comfortable. What a contrast between the old log-house on the pike and the modern residence on the asphalt and near the trolley line. It notes the changed civilization, and yet the intelligence and wisdom may not be as far apart as the modern improvements indicate. Looking out from the old log-house on the Onondaga hill and getting a glimpse of the great community huddled in the lower end of Onondaga Valley, best tells the changes in a hundred years.

The Early Groundwork

Old Onondaga, says the Rev. Avery R. Palmer in his centennial discourse, was, when the treaty of peace with Great Britain was signed September 3d, 1783, "an unfenced desolation of Indians and swamps, forests and mountains." After Webster, the pioneer, came the Danforths and Tyler, permanent settler. "Danforth was



a man of remarkable character, indomitable in energy and determination, with strong anticipation of the needs of a new country. He erected, in 1792, on Butternut creek, a little north of Jamesville, the first saw mill in the county, bringing the mill saw on his back from Fort Schuyler. The next year he built the first grist mill in the county, the nails, gearing, belting, etc., being brought on Indians' backs from Albany. Citizens volunteered from long distances around, and hands were hired from as far as Herkimer to help in the building of the dams and mills—the workmen living in bark huts, and on raising day sixty-four men were present. The second grist and saw mill in the county was built by Danforth on Onondaga creek (near the present South avenue bridge in Syracuse), in 1793.

In the fall of 1793 a 19-year-old boy named Hall carried on his back a bushel of corn to Danforth's mill, fifteen miles distant, and had it ground into corn meal, which he carried back home in the same way he brought it, and the family relished that feast of genuine corn meal so well that the thinly-settled neighborhood imitated the enterprising boy's exploit frequently till a mill was erected near by.

The First Tavern in the County

Benjamin Morehouse, in 1790, kept the first tavern in Onondaga county. It was located

three miles west of Manlius and enjoyed much fame. The landlord supplied his table with wheat flour brought on men's backs from Herkimer.

The Supply of Food

Provisions for the young communities also were brought from Whitestown and from Tioga, Pa. There were strong ties between the settlers here and those in the northern central Pennsylvania regions. The early trade in salt was mostly with other interior settlements, where the article was scarce. In 1792 and '93 the settlers here suffered severely for want of provisions, and on several occasions boats were sent across Onondaga lake from Salt Point to Oswego and thence to Kingston, to procure needed supplies of food. Captain Canute of a trading boat between Albany and Salt Point brought groceries and provisions for the Onondaga settlers, and received his pay in captured animals and their skins. He is said often to have taken back to Albany young bears, wolves, coons, foxes, fawns, etc., which were very plentiful in the new country. Deer were numerous, and became so domesticated that they herded with the cattle and often were found with them in the cow yards. Captain Canute had a standing offer for young bears, which were furnished him, for sale at Albany.



Great Merchants

There was in early years of the country the general store, which had in country districts about the same relation that the department store of this time has to cities. The general store was situated at cross roads in settled localities, and in it was carried on all branches of trade. John Meeker was the great store-keeper of 1800. He had a number of general stores located in eligible communities, and he was a great and successful merchant of his time. Mr. Meeker discovered the ability and worth of Azariah Smith of Manlius, whom he made his partner and introduced to business. Mr. Smith was one of the marked men of his time. He was not only a great merchant, but generally a man of affairs, who was universally trusted with large responsibilities and was relied upon for the discharge of trusts. No considerable enterprise of his time but had his aid and encouragement. His sons followed in his footsteps, and are distinguished in business and the sciences.

Others who were prominent in large degree as merchants were Jonas C. Baldwin and Otis Bigelow of Lysander, and Reuben and Simeon West in Onondaga, and Thomas McCarthy of Salina.

Steuben and the First Born

The first birth in a new settlement is quite an event. At the public house of John Schaeffer,

in Manlius, in 1792, Baron Steuben and party, who had been to lay out a block-house at Salina, were guests for a night. There was a child born in the house that night. In the morning the Baron roundly swore at the landlord for allowing people to come and go during the nighttime, to the sore disturbance of guests. When the midwife brought in the new-born babe and exhibited the little fellow to the Baron, he not only humbly apologized for his wrathful outbreak, but bestowed his own name and the gift of a deed for 250 acres of good farm lands upon the cause of his discomfort.

First Salt Manufacture

Danforth and Tyler inaugurated the salt manufacture at Salt Point in 1789. They utilized a salt lick in the rear of the old pump-house at Salina. Danforth carried on his head a 5-quart kettle, from the Valley, and Tyler carried other tools. They put up crotched sticks as a support to the pole from which the kettle was suspended, and in twelve hours they boiled thirteen bushels of salt, which was taken to the Valley for domestic use, and a part of the product was sent to Quebec. The settlers for several years made the salt for their own use in this manner. The fame of the salt manufacture drew people from many places in the East and the community rapidly grew. From the suspension of kettles



from poles, was the setting of kettles on piles of stones, then the erection of roofs to the rude works, then the setting of a cauldron kettle in an arch, and finally the construction of fine salt boiling blocks of from 20 to 104 kettles, which was pretty near the perfection of the method of the manufacture. Tall chimneys and the use of coal for fuel (after the soft wood supplies within easy reach were exhausted), were the amplification of the early process of fine salt making. The first genuine salt works was set up by Isaac Van Vleck in 1793 (whose grandson, James Van Vleck, is now living), and the first salt made in a permanent building was by Elisha Alvord, father of Thomas G. Alvord, in 1793. The enterprise was extended to Geddes by James Geddes in 1795, to Liverpool by John Danforth in the next year, and the first wells were opened in Syracuse in 1830. The introduction and adaptation of mechanical processes from the dipping of the brine by pails up to the pumping by water and steam power, were advances made in a series of years. The Onondaga Salt springs reservation, a tract of 15,000 acres, surrounding Onondaga lake, was established in 1797, and set apart for the location of salt works. The territory was reduced to 550 acres by sales about 1820, then increased by purchases, and finally has mostly fallen into the ownership of land speculators.

Where the Brine is Found

The brine of the Onondaga Salt springs is located in the basin of the Onondaga creek, and the salt wells are sunk in the drift deposits underlying the valley, the stronger where the old valley is the deepest. At the head of the valley, under the foothills, rock salt deposits have been discovered and utilized by the Solvay Process company. The Onondaga salt manufacture has fallen into decadence in the last quarter of a century, and now is in close compass. Competition of the salines in Western New York and Michigan, where advantages in strength of brine, in cheaper fuel and lower transportation rates exist, has narrowed the market for Onondaga salt to the Atlantic coast, where it comes into competition with foreign salt. Various experiments have been made in improved, cheaper methods of manufacture, but they have not saved local business. The Solvay works continue to use large quantities of salt water from the Tully wells in their products. The boiling or fine works on the Onondaga reservation are nearly extinct, but the solar or coarse works are still maintained in part. Syracuse and the adjacent communities have had their boom from the salt manufacture, and the impulse thus received is kept up on other lines of manufacture and business.

Did the Indians Make Salt?

It is claimed in the books that as early as 1770 the Indians made some salt and that the Onondagas traded it with other tribes. But Doctor Beauchamp says that the Indians made no salt until after the white man began the manufacture. The first white man's record of the existence of salt at Onondaga lake was by Father LeMoynes in 1653, 247 years ago. He came with a party of Huron and Onondaga chiefs as an envoy, to ratify a treaty of peace between the two nations, in which the French in Canada were concerned. His discovery and the declaration of it greatly surprised the Dutch at New Amsterdam, who pronounced it "a Jesuit lie." Father Lallamont wrote of "salt fountains" at Onondaga, and other Jesuit fathers a little later gave minute descriptions of the salt springs. The Onondaga valley was explored by these visitors and excellent descriptions are recorded of it from their pens.

The first manufacture of salt in any considerable quantity was by Nathaniel Loomis, a resident at Bridgewater, who in the fall of 1798 came from Oneida lake and river to Salt Point, and during the winter boiled some 500 or 600 bushels of salt, which he sold for a dollar a bushel. Moses DeWitt and William Van Vleck entered into the first partnership for the making

of salt in 1793, and with four potash kettles manufactured all the salt the settlers needed and some for sale elsewhere. The salt blocks were first built of logs, like the dwellings, and in 1798 the first large company for the salt manufacture on a large scale was formed, and thence on the business prospered. The salt duties paid the state contributed upwards of three and a half million dollars towards the construction of the Erie canal.

EIGHTH PAPER

Labors of the French Jesuits

Antecedent to the pioneer times in the Onondaga country were the vigorous enterprises of the French Roman Catholics to convert the Iroquois and by this means attach them and their country to the kingdom of France. All this region was called New France, and expedition after expedition under Jesuit priests was sent on this mission of proselyting to christianity and enlarging the French dominion. The labors of the French Jesuits are described in the Relations, which in detail tell of the marvelous work done in the Onondaga country; by Father LeMoyne's Journal, detailing his visit here in 1653, and by the Relations from 1655 continued in various chapters to 1709. The English entered into competition with the French for the favor of the Onondagas, whose territory was the central part of the Iroquois possessions, which was coveted by these two European powers. The English supplanted the French, who never seemed to gain the Indians' full confidence, and in the war of the revolution were with Great Britain against the Americans, but after the

close of the war were reconciled to the Americans and became their allies and fast friends.

Protestant Missions

The Protestant missionary efforts dated from the efficient endeavors of the Rev. John Eliot, for the conversion of the New England tribes early in the seventeenth century, and his translation of the Bible, Catechism and Psalms of David into the Indian tongue. His Bible, thus translated, was the first publication of the Scriptures on the American continent. About 1700 systematic efforts began for the christianizing of the Six Nations. With the Bible went the building of a fort and a chapel. Queen Anne undertook the winning of the aborigines, and her appropriations for chapels for each of the nations were accompanied by elaborate communion services of silver, which were suitably inscribed. The Queen Anne chapel at Onondaga was never built, and the Queen Anne communion service for the Onondagas got as far as Albany, where it has remained. Sir William Johnson was later an efficient promoter of the missions. He visited the Onondagas on several occasions, and has left good accounts of the conditions as he found them. Interesting but not very profitable missionary enterprises continued during the rest of the seventeenth century, and the more candid of the accounts frankly state that few Indians were



converted and that the aborigines preferred to adhere to the religion of their fathers. In 1750 the Moravian Brothers undertook a mission at Onondaga, but the enterprise lasted only about three years. This was the fate of succeeding missions.

Prominent Missionaries

The Rev. Samuel Kirkland came from Massachusetts to the Oneidas in 1766 and continued a brave work till the war of the Revolution broke out. After the war he came into the field again, and continued his systematic and useful work among the Oneidas and Onondagas and was helpful to the government in arranging peaceable relations with the Six Nations, keeping up his good work till his death in 1808. He was the first Protestant preacher in the Onondaga country.

The Rev. Eleazur Williams, who figured later as the reputed French Dauphin, took up the work among the Indians and as an Episcopal missionary did a good deal for them. He labored assiduously among the Onondagas. Solomon Davis was also a serviceable missionary up to the time of LaFort. The churches now existing on the Onondaga reservation, which have had the special attention of the Episcopalians and Methodists, were outgrowths of these early mission labors.

Early Settlers Built Churches and Schools

The settlers of the hills and valleys of the Onondaga country who came hither on the county's organization in 1794, brought with them their New England traits, and at once declared the need of churches and schools in the new country. They had no sooner constructed habitations in which to live, than they turned their attention to the building of meeting houses and school-houses. They transplanted the institutions of their early homes into their new homes. Religion and education went hand in hand with the pioneers, and the good order, prosperity and success of the new settlements were due to these institutions which marked the character of the people.

First Churches in the County

There were church societies organized in Onondaga and Pompey in the year the county was formed, 1794; the churches erected were the Presbyterian at Onondaga Hill, and the Congregational, later Presbyterian, at Pompey Hill (then Butler's Hill), in 1818. The Pompey Hill church, is to-day as it was when constructed, excepting that the old-style high pews have been replaced with modern pews. The Onondaga Hill church has been considerably repaired. A picture of this church edifice is given herewith. They are both of the same general style and





PRESBYTERIAN CHURCH AT ONONDAGA HILL

build. This was a peculiarity of the first churches erected in Onondaga county and other parts of Central New York. They all are after the same pattern, in form of main structure, in columns at the front, in style of steeple, in the windows, and other particulars. The old Presbyterian church at Whitestown, Oneida county, was on the identical plan of the churches at Onondaga Hill and Valley and Loomis Hill, at Pompey, at Otisco, at Orville, at Fayetteville, at Manlius, and in Salina and Syracuse. They were plain but well appearing and comfortable, reasonably inexpensive, and conspicuous objects in the landscape. The builders were in most instances the same, and probably the plans for one served very nearly for all the others.

An old Massachusetts church, whose 250th anniversary was recently celebrated, is on the same general plan, and looks just like these Onondaga church edifices.

In Onondaga, at the Hill, the Onondaga Religious society, later the First Presbyterian society, was formed at the log tavern of Daniel Earll, about 1802. The Rev. Dirck Lansing was pastor in 1806-9. The edifice was erected in 1818, and still stands. The Onondaga Hollow Religious society (Presbyterian) was formed in 1809, when the Rev. Dirck Lansing became its

pastor. The church edifice was built in 1810, and has been in use ever since. A distinguished line of preachers have occupied its pulpit, among them the Rev. Caleb Alexander, the founder of the academy, and a man great, both as preacher and teacher.

St. John's Episcopal church was organized at the Hill in 1803, by the Rev. Davenport, the pioneer Episcopal minister in this region. It was here that the Indian chief LaFort was married in 1828. It was the first Episcopal parish in the county, and in 1816, it was succeeded by Zion's church, its bell was brought to Syracuse, and its organ taken to Jordan. Father Geer was long its rector and divided his pastorate between this church and the Onondagas at the reservation. The Baptist church at Howlett Hill was formed in 1804.

The first religious society at Pompey, originally the Congregational, was organized by the Rev. A. R. Robinson of Norfolk, Conn., with twenty-seven communicants, in 1794, and since 1810 has been Presbyterian, with a growth to upwards of 300 members. The early meetings were held in the school-house and then the academy, until in 1818 the church was erected, and has remained as at first, excepting the modernizing of the pews. The list of pastors contains distinguished names, whose bearers later went

into broader fields. The pulpit has been occupied since 1798. The same year at Scipio, then a town of the Onondaga country, the Presbyterians organized a society, and the next year the Baptists did the same. In Pompey only the Presbyterian, Disciples and Roman Catholic churches now are maintained.

In Marcellus the Eastern society was organized in 1801, and its church was erected in 1803, and still stands. It is gazetted as being "the only meeting house at the time it was built between New Hartford and the Pacific ocean." St. John's Episcopal society was formed in 1824, and its church was built in 1832; Universalists and Methodists followed.

In Skaneateles there was a Congregational society formed in 1801, and its church built in 1807; St. John's Episcopal church, 1816; and Baptist and Methodist later.

Fabius had a Baptist society in 1805 and its church was built in 1806.

Tully had a Presbyterian society in 1804; Baptists and Methodists came later.

Otisco had a Congregational society in 1804, with a church in 1807, and a new church in 1816; the Methodists came next.

Spafford had a Methodist society in 1800, and Baptist in 1816.

At Camillus the Baptists organized in 1816,

and the same year built a church; Presbyterians and Methodists in 1830.

In Lysander the First Presbyterian church of Baldwinsville was organized in 1813, and Grace Episcopal church in 1838.

At Cicero Corners a meeting house was built of logs for the Presbyterian society in 1819, succeeded by a frame structure in 1830, which still stands; Baptist church in 1832, and Methodists later.

Clay early had a Dutch Reformed church; in 1838 the Baptists built a church; Methodists followed.

In original Manlius, the Presbyterians had a society at Bloomingdale, near Jamesville, in 1795, and the Episcopalians a society in 1797, which was attended by residents of Manlius and Pompey, with a stated rector in 1804, and church erected in 1813. A Union Congregational church was at Morehouse Flats in 1805.

At Jamesville in Dewitt a Congregational church was erected in 1829, Methodist in 1831.

At Orville a Presbyterian church was built in 1819.

In Camillus, the First Congregational society was organized October 30th, 1800; church built in 1823-4; in 1829 was changed to the Congregational society of Elbridge.

In Van Buren, at Canton, Baptist society

formed in 1830, and church built in '33. At Baldwinsville, Baptist society existed from 1818, reorganized in 1840. Presbyterians, Christians, Congregationalists, Methodists and Roman Catholics followed.

In Salina, the First Methodist society of Liverpool was formed in 1820, and church built in 1826. Presbyterians organized in 1827; churches built in 1841 and '63. Episcopal society formed in 1840, and church built in 1841; St. Paul's German Lutheran society took its property. Roman Catholics built a church in 1890.

The Presbyterian society at Salina, first known as the "United Church of Onondaga Hollow and Salina," was organized March 20th, 1800, by the Presbytery of Geneva and the Rev. Dirck Lansing, with a membership of nine. In January, 1822, the church was dedicated. The First Baptist society was formed in 1819, and its church in West Genesee street erected in 1824 and enlarged in 1839. The First Presbyterian church was organized December, 1824, with the Rev. Dr. J. W. Adams as its pastor till his death in 1852, and its original church, at the corner of South Salina and Fayette streets, was built in 1826. The St. John's Roman Catholic church of Salina, the first Roman Catholic church in Onondaga county, was organized in 1829 by Thomas McCarthy and James Lynch, and the St. Mary's

German Roman Catholic church was organized in 1844-'45. The Rev. Father Haes was the pastor of St. Mary's at Syracuse for many years. St. Paul's Episcopal church, on the site of the Granger block, was built in 1827, the year after the society was organized. The Park Presbyterian church was built in 1848, the year after the society was formed. New churches have taken the place of the original First Presbyterian, the Park Presbyterian and St. Paul's churches. The Church of the Messiah, the First Unitarian Congregational society, was organized September 3d, 1838, and for many years was under the pastorate of the Rev. Samuel J. May; the first chapel was in East Genesee street, and the first church at the corner of Lock and Burnet streets, and finally the present church in James street. St. Mary's Roman Catholic society bought from St. Paul's Episcopal society in 1843 the old church on the Granger block triangle, and later was succeeded by the present structure at the corner of Jefferson and Montgomery streets. The First Methodist Episcopal society was organized in 1836, and occupied a church on the site of the state salt office in North Salina street, and later built the present church at the corner of East Onondaga and South State streets, which is about to give place to a new structure. The Reformed church society built its church in

James street in 1848. St. James Episcopal society built its first church in 1848. This is the record up to the organization of the city of Syracuse, since which time many new religious societies have been created and churches built, until the number now is 120, including missions.

The above statement is not intended as a complete church record for the county of Onondaga; only as a brief chronicle of the earlier churches. It will be noticed that most of the earlier religious societies were Presbyterian or Congregational, some of the latter becoming Presbyterian. This was the result of the New England settlement of this county, the pioneers bringing with them their form of religious worship, as they did also their educational system. Many of these earlier churches united the Christians of all denominations in the communities, and such organizations continued till the population became sufficiently numerous to maintain churches of varied names and forms. The record shows how speedily and thoroughly organized Christian societies were created, and church edifices erected.

NINTH PAPER

Promotion of Educational Interests

The inherent love of civil and religious liberty was the prompting of the pioneers in the Onondaga country in whatever they did in the formative stage of conditions in the early settlements here. They were God-fearing, patriotic, order-loving, and ambitious for prosperity and success. They established their homes, cleared the land, reared their dwellings and laid the foundations of schools and churches. Upon this basis arose the communities which in one hundred years made this region equal in all respects, save antiquities and ruins, with the oldest and most favored parts of the civilized world. This is an educational paper, and will show by what means the educational interests of the new communities were cared for and promoted.

The First Academy

The Pompey academy had its origin in a movement of leading citizens of Onondaga county in 1800, who joined in a petition to the Regents of the University of the State for its incorporation. There was no academy in the county, and the granting of the provisional char-



OLD POMPEY ACADEMY, ERECTED IN 1810. (FIRST ACADEMY IN ONONDAGA COUNTY)



ter was accompanied by a resolution declaring an uncertainty as to Pompey being a proper location for such an institution, and expressing doubt of the expediency of there being more than one academy in the county; and the Board of Supervisors of the county was asked to advise as to whether any objection existed to the proposed institution. The Supervisors voted approval, but the Regents were tardy in their action. But on a second application in 1802, the Regents voted a provisional charter. The necessary subscriptions for the academy had been raised, and the erection of the building was begun in 1803 and completed in 1810, with an endowment of \$1,450 from the unexpended fund. There were in the original board of trustees twenty-six of the most prominent citizens of Pompey, Onondaga and Camillus. Henry Seymour, Victor Birdseye, Daniel Wood, Luther Marsh, Dirck C. Lansing, James Geddes and Jasper Hopper were prime movers in the enterprise. Rev. Joshua Leonard was the first principal and under him began a phenomenal career of one of the most famous academies in the state. The list of subsequent instructors is a long and honorable one, and the graduates include very many prominent men in the affairs of the state and nation. In 1834 the old building was vacated, and a new academy and preceptor's house were

built at a cost of about \$4,500. The later structure was typical of the best school buildings of the time; it was a large wooden building, painted yellow, nearly square, being 50x40 feet on the ground, two stories, with a hall running through the middle of the first floor, study rooms, 15x10 feet, on each side of the hall; a long room, 15x40 feet, at the rear, in which the common school of the village was held for many years, and on the opposite side was a similar long room in which the academy was conducted. Later both long rooms were used for the academy. A picture of these familiar school quarters is plain in the minds of many surviving pupils of the beloved old school, from whose portals have emerged into the activities of the world many students who have made their enduring impress upon those activities. The second story of the edifice was occupied by the chapel, forty feet square. "The stage" was at the front, opposite the stairway, and from this platform were made the first appearances of those whose eloquence filled executive, legislative and legal halls, and illumined the pulpit and bench in after years. An interior view of this famous old hall is preserved and has an enduring interest for those who once were familiar with its scenes and personalities. The academy was for some years used on Sundays for religious meetings.



There were in Central New York at the time the Pompey school came into existence academies at Canandaigua, Cayuga and Lowville, and none further West.

There recently were presented to the Onondaga Historical association by Henry H. Baker, secretary of Pompey academy, now a union free school, the following original papers, for preservation:

The certificate of incorporation by the Regents of the University, executed by Daniel D. Tompkins, Governor and Chancellor of the University, dated March 19th, 1811.

Letters patent issued by Governor Daniel D. Tompkins, conveying to the trustees of the Pompey academy, lot 15, township of Camillus, 638 acres, as an endowment for the support of the academy, dated May 11th, 1813. About \$4,000 were realized from these lands, which are located on the Seneca river about two miles below Baldwinsville. Victory Birdseye procured the legislation for this state grant.

Accompanying this article are pictures of the old and the present Pompey academy. The site is one of the most commanding in all the Onondaga country, overlooking more of the landscape than any other place in the central part of this state. A detailed history of the institution appears in the "Reunion of Pompey," published by W. W. Van Brocklyn in 1875.



POMPEY ACADEMY, ERECTED IN 1834, AS IT NOW IS

Onondaga Valley Academy

The Onondaga academy had its inception in a meeting held at the Valley on August 15th, 1812. The promoters were prominent citizens of the town of Onondaga, some of whom had been active in the Pompey academy. The more active men were Joshua and Joseph Forman, Dirck C. Lansing, Thaddeus M. Wood, Jasper Hopper, Cornelius Longstreet, John Adams, Nicholas Mickles, William H. Sabine, Joseph Swan, Judson Webb and George Hall. The Regents issued its charter April 10th, 1813. The Rev. Caleb Alexander was made president and was its first principal. Mr. Alexander was a great educator and a learned divine. He organized Fairfield academy and was tendered the presidency of Hamilton college on its organization. He and Doctor Lansing designed founding a theological seminary at the Valley, but the project took on and maintained the character of an academy.

The state school system was inaugurated in 1795, and in that year a log school-house was built in Onondaga Hollow, and the first teacher was Dr. Gordan Needham. For twelve years this school-house was the place of religious, social and public meetings. In the structure was the forerunner of the Onondaga academy, an institution that has greatly promoted educa-

tion in a broad field. The state in 1812 put its public school system on a definite footing, and that year saw the beginning of the academy scheme. The academy was located in the rear of the Presbyterian church, the site of which was given by the givers of the church site, Joshua Forman and William H. Sabine. The academy building was at once erected, the structure being of stone, 74x34 feet, three stories and a basement. It was not completed till the spring of 1815, and not occupied till the next season. The cost was \$6,250. In the basement were a dining hall, kitchen, pantry, cellar and laboratory. In the second (ground) floor, were the chapel, two large rooms for the school and two bedrooms. The third and fourth floors contained each nine rooms for the students. In 1845 a department for girls was added and occupied the Joshua Forman residence. This building was sold in 1850, and in 1853 an addition was made to the academy building at a cost of \$5,550, and in 1890 still further additions were made.

Twenty-four principals have conducted the academy, and in this list are the names of Dr. Caleb Alexander, the Rev. Edward Fairchild, Samuel S. Stebbins and Ely Burchard (these two were before the principals of the Pompey academy), William P. Goodelle, O. W. Sturdevant, Samuel B. Woolworth and David H. Cook. The



ONONDAGA VALLEY ACADEMY, ERECTED IN 1815, REMODELED IN 1853 AND 1890

students and graduates, numbering many hundreds, have gone out into the world well prepared to meet its responsibilities and many of them have made names of note.

Another old log school-house in the town of Onondaga was located near the Court House site at Onondaga Hill, and its first teacher was Oliver R. Strong, in 1803.

Richard R. Slocum has written a history of the Onondaga academy, which contains very full information. The institution is now the "Onondaga Academy and Union Free school, District No. 1, town of Onondaga."

With the beginning of the new century there will commence a series of school and academy centennials in the county of Onondaga.

Syracuse Academy

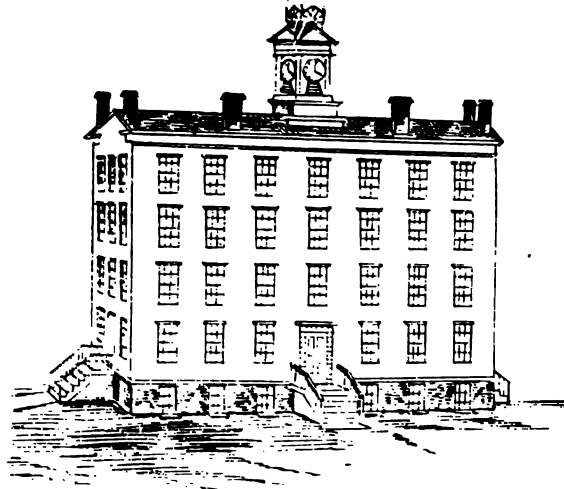
The Syracuse academy was chartered by the Regents in 1835. The enterprise was promoted by Aaron Burt, Harvey Baldwin and Oliver Teall, who were large real estate holders in the eastern part of what is now the city of Syracuse and then was the village of Lodi. The site is that now occupied by the Onondaga County Orphan asylum. It is an eminence overlooking the city of Syracuse, and the academy was a handsome school building for its time. The record of the academy's history for five years after its incorporation is not at hand; but they



were not years of marked prosperity. It was not till 1840, when Prof. Oren Root, later the widely known professor of mathematics in Hamilton college, became its principal, that it took high rank among institutions of its kind. Mr. Root was not only a distinguished mathematician, but a great naturalist and investigator. He led his pupils in the pleasantest and most profitable ways. He continued for at least four years at the head of the academy, and was assisted by Oliver T. Burt as classical teacher, Joseph A. Allen as teacher of English branches, and Miss Mary Kidder and Lucy T. Burt as teachers in the female department. Other familiar names of teachers are those of Mr. Kellogg, H. A. Williams, Miss Elizabeth C. Adams, Miss Charlotte G. Buttrick and Charles E. Adams, Joseph A. Allen and A. G. Salisbury were its principals after Mr. Root went to Hamilton college. The trustees were Harvey Baldwin, Aaron Burt, John W. Adams, Oliver Teall, Thomas Rose, S. W. Cadwell and M. Williams. The years of best success were from 1840 to 1845; and the next year the property passed into the hands of the Onondaga County Orphan asylum.

Andrew D. White, in reminiscences of early Syracuse, says of public buildings in 1840, that the old Syracuse academy was the most impos-

ing of all, on the knoll east of the village. "This institution," he says, "called into its service men of real value, both as scholars and



THE ACADEMY AT SYRACUSE

teachers." Oren Root and Joseph A. Allen, Mr. White says, "were exceedingly successful in their work; Mr. Root was an ardent devotee of the natural sciences, and infused into his students something of his own spirit; Mr. Allen was the best teacher of English branches that I ever knew—without wearying them, he allured his pupils on so that study was a pleasure rather than a burden." Mr. White calls up the names



of a score of students in the old academy who have risen to high places in the world.

Other Academies

Other academic institutions in the county of Onondaga have noteworthy histories; among them the Manlius academy, incorporated in 1835; Monroe Collegiate institute at Elbridge, founded in 1835, and incorporated in 1839, under the inspiration of Nathan Munro; the Jordan academy, which in 1875 passed into the graded school system; the Skaneateles academy, which did not reach incorporation; the Baldwinsville Free academy, organized in 1864; the St. John's School for Boys at Manlius (Episcopal) founded in 1869 by Bishop Huntington, and the Syracuse High School, organized in 1855, which are educational institutions that have accomplished incalculable good for many persons in many communities, and have left an indelible impress upon the professional and business pursuits of the times.

In the pioneer times every new settlement had its school-house, almost always in the first instance of logs, which in time gave place to the regulation school building, and further on, in these later days, there are in city, town and village no more commodious, suitable and creditable buildings than the modern school-houses. The history of the former public schools of Syracuse

and of the schools under the present system has been well written up by an old teacher, Edward Smith, and some account of the schools in the county at large is given in the county and town histories; but with the incoming of a new century there should be prepared and published a reasonably full historical account of the educational institutions of Onondaga county as a central school history and educational review.

TENTH PAPER

Oneida Lake's Importance

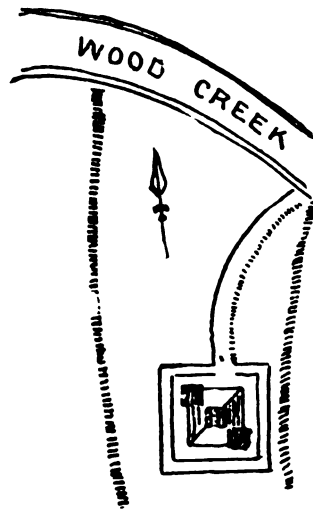
Oneida lake has an especial interest in connection with the first settlement of the Onondaga country, from the circumstance that it was the thoroughfare of the early emigration and the route of the early military expeditions into this region. For many years all the provisions for the colonies were transported up the Mohawk river, through Oneida lake, thence by the river to Onondaga lake and to the Onondaga villages. This was the water route till the building of the Erie canal. The Inland Navigation company utilized it, and among the strongly urged routes for water connection between the Hudson river and the great lakes was this one, and singularly, one hundred years later, the surveyors for the general government, in running lines for the proposed ship canal, indicate it as the most feasible of all propositions.

General Danforth and his companions, Colonel Tyler and Danforth, jr., made their way to the first settlement at Onondaga Valley in 1788, by way of Oneida lake and river, and through

Onondaga lake. The Oneida river on all the earlier maps is called the Onondaga river.

This region always has been noted for its excellent fishing. It is told by Le Moyne that on

his first visit in 1654 there was a famous Indian fishing village where the lake empties into the river. The ashes of many sites of Indian villages are found at various points at the foot of the lake, and along the river banks at the lake's outlet, presumably sites of fishing villages, and no spot in the country has been more prolific of



ROYAL BLOCKHOUSE AT EAST
END OF ONEIDA LAKE

Indian relics than this locality. Some of the finest collections of these relics have been here made.

The settlement of Brewerton was effected in 1790. Interesting family history was made there, but few events of general interest are recorded. The town of Cicero was erected in 1807. Before that its territory was in Lysander. The river at Brewerton was ferried till 1824.

when a bridge was constructed and a new one built in 1847. The Salt road from Salina to Brewerton was opened in 1812, and upon this was constructed the first plank road in the United States, in 1846. Its route was outlined by military and settlers many years before. The opening of the Erie canal and later of the Oswego canal had much to do with the prosperity of the people of the town of Cicero and all the Oneida lake region. The Oneida lake canal greatly promoted local business, by affording a ready outlet for the lumber, wood, iron and glass products of that locality. The Oneida lake region for many years supplied the salt industry on the Onondaga reservation with its soft wood fuel, which preceded the use of coal.

When Cicero was, in its early days, called Cody's Corners, Mrs. Isaac Cody was known as the first "new woman" in Onondaga county. She was a business woman, a store-keeper and a reformer. Another celebrated woman from this town was Mrs. Matilda Joslyn Gage, the daughter of Dr. Hiram Joslyn, who married the daughter of Sir George Leslie, a Scotch gentleman. Mrs. Gage became a leader of the anti-slavery and woman suffrage movements. Mrs. Doctor Joslyn possessed the first piano in the county.

The great Cicero swamp was a drawback to this part of the county, but under act of the Legislature it was drained and much of its bad lands reclaimed.

In Oneida lake are located two considerable islands, Frenchman's and Dunham's, which have quite an interesting history. The former is a beautiful island, and is more or less a popular resort.

Frenchman's Island.

Clark, in his history, tells the story of Frenchman's island in an attractive manner. He relates that about 1800 the island became the abode of a French gentleman, named Devitzzy, and his wife, a noble-born woman, who, having eloped and married, made their escape to this country. Seeking seclusion, they followed the travelled route into this region, and reaching this island resolved to make it their home. A log-house was built, and the couple lived there, the account runs, in peace and contentment for seven years. Their cabin was graced with books and musical instruments, and a beautiful garden was cultivated by the man of the house. Three children were born to these refugees during their residence on the island. The irate father at last became reconciled to his daughter, who, with her husband, was welcomed back to the ancestral estates in France. The cabin and some



of the trees planted by the Frenchman were to be seen as late as 1850.

Dunham's Island, a near neighbor to Frenchman's Island, took its name from Capt. Valentine Dunham, a native of Hamilton, Madison county, who located upon it and tried to improve it, but it lacked the size and beauty and fertility of the other island, and he soon gave up his enterprise and removed to South Bay, where he carried on business for many years.

Indian tradition has it that when Hiawatha passed through Oneida lake, on his way to the Onondagas, after committing the Five Nations to his scheme of federation, as he paddled his magic canoe past the two islands, he said: "So-a-ka, see how the waters divide at these islands and then come together again."

Elkanah Watson in 1791 traversed the Oneida lake region, prospecting for a canal route. Connection of the Hudson river by the Mohawk, Oneida lake and river, and Lake Ontario was the first favored route.

Interesting accounts of Oneida lake, its islands and settlements were written by Vandercamp in 1791 and by Rochefoncault in 1795.

Major William W. Teall put forth the greatest efforts to utilize the natural advantages of these islands, but the attempt was not remunerative. Others have endeavored to make them

popular resorts, building hotels, running steamboats and improving the islands, without marked success. But the islands are not surpassed in natural beauty by any spot in the central counties.

Colonel Van Schaick's important expedition in revenge for Indian atrocities, which had for its object the destruction of the villages of the Onondagas, encamped on Frenchman's island in 1779. Proceeding to Brewerton the force marched thence directly across the country to Green Point, and thence to and up Onondaga creek; the Indians taking alarm and fleeing, and Van Schaick's men fighting a little battle with the Indians near the site of the present city water reservoir, in which one American was killed, and twelve Indians killed and thirty-four taken prisoners. The Indians fled to the forests; and after burning the villages, the invaders retired the way they came. The troops were American, who were sent to punish the Indian allies of the British. The Onondagas, under Oundiago, took revenge by an expedition against Cobleskill, a German settlement in the Mohawk valley, killing the troops there and burning the place.

Castorland

About the time Onondaga was organized and when it embraced the whole of the Military Tract, there was a novel colonization enterprise entered



upon, which enlisted some co-operation of original settlers here. It was the scheme known as "La Compagnie de New York," more frequently mentioned as "Chassanis of Paris, the originator, and sometimes as the "Castorland Company," from the name the promoters gave to their tract of land. This purchase, made in Paris in 1792, was supposed to embrace 630,000 acres of land lying east and north of the Black river in the present counties of Lewis and Jefferson. When surveyed it was found to include only about one-third that amount of land.

Franklin B. Hough, the historian of Northern New York, has told the story of Castorland. It is very romantic, filled with adventure, and contains glimpses of pioneer life in this region of country, which illustrate the labors, hardships, privations and disappointments that came to the early settlers. Strong men were engaged in the Castorland enterprise, and they put forth herculean efforts to exploit their great scheme, which in brief was to attract a large emigration to Northern New York, to provide at a low cost farms and homes for colonists, and to found two large cities to be located in the tract, and to provide all the inducements necessary for a new state. The cities marked out on paper were called Basle and Castorland, and they were to be the centers for innumerable farms lying all

around them, each 100 acres in extent. The Macomb and Scriba patents were the nucleus of the enterprise. The settlers were to be drawn from France and England, who were to seek their fortunes in the new world. Agents were sent to Europe to promote this enterprise, but it had no great success. Some bright men were enlisted in it, among them Pierre Pharoux, an architect and scientist, and Simon Desjardins, formerly a chamberlain under Louis XVI, who were appointed commissioners, and Mark J. Brunel, afterwards celebrated as a great inventor and engineer, and who was the builder of the Thames tunnel. These three men made a notable trip into the lands of the new enterprise, and Brunel's journal is very interesting from its account of the pioneer settlements in the Mohawk valley and the inroads being made by pioneers in the Oneida and Onondaga country. These settlements in 1791-3 faded out before the travellers reached old Salt Point.

Into the Promised Land

There was a thorough organization back of the Castorland project, and with bright prospects of success, the advance party went into the promised land in the autumn of 1793. The trip was through the Mohawk river and the Oneida lake, and down to Oswego, and thence on Lake Ontario, to the mouth of the Black river and

RECEIVED



into the wilderness. After this preliminary journey the access was made from Fort Schuyler (Utica) to Baron Steuben's place in Northern Oneida county, which was the frontier of civilization, and thence into the wonderful Castorland. Operations continued for a year or so, with all sorts of adventure and romance, and then there was a review of forces on June 15, 1794, and only twenty-two colonists appearing, though for a year longer the colonies were maintained, the enterprise gradually faded into failure and disappointment. Incidentally in the journal of this project, by Brunel, a very lively narrative, which accidentally was discovered thirty years ago, there is mention of the settlement of Major Mappa at Trenton Falls, and of Boon, Cazenove, Lincklaen, DeRosset, Vanderkempt, Peter Smith and other land operators, and of the Frenchman's settlement on the island in Oneida lake.

The narrative of the settler of Frenchman's island differs considerably from that in Clark's history. The Frenchman's name is given as M. Desvatins, "who, like another Robinson Crusoe, had two years before come to settle on a lone island in the middle of the lake, with his wife and children and his little library." He had been advised, after a series of unprofitable adventures in the new country, by Chevelier de

Geyan, to repair to this island in the lake, which was beautifully located but uninhabited, and there to form an establishment by himself. He took this advice, came to the island, formed a clearing with his own hands, built him a hut, and located. He had lost all his belongings excepting his library, to which he clung. He and his wife spent the first winter with the Indians, and the second year the settler built a log-house and cleared about six acres, which promised him support. Then the state, without consulting the squatter, sold the island, and Desvatins was summarily dispossessed. After being driven from the island, Desvatins accepted an offer of a lot by Mr. Scriba in New Rotterdam (Constantia), and there was met by the Castorland party, above described, who gave this account of him and his fortune. It seems that seven years before Desvatins, who had married against family wishes, came from France to this country, with \$40,000 in money, which he gradually wasted in buying farms at extravagant prices, thus losing part of his fortune, and then going into trade with some sharpers, who ran away with his money—thus bringing him to poverty. He went to the Oneida lake island in 1791, selling his superfluous furniture, excepting his library, and making a recluse home for himself and family, till driven out from it in 1793. The

refugees were found at New Rotterdam, where the unfortunate man was late in the autumn endeavoring to construct a hut for the winter's occupancy; and the records say, Desvatins, his wife and children were in splendid health and "as jovial as cupids." They promised to seek Castorland in the spring, but no further record is found of them.

New England Settlers Thrive

While the Castorland colony, east of Black river, was a dismal failure, says Doctor Hough, it "was not from any inherent difficulties in the enterprise, because, at about the same time, settlers from New England began to pour into the Black river valley, and only just over the river the smoke from their clearings arose here and there all along the valley. The log cabins arose like magic all along the trails that presently became well-travelled roads, and mills, churches and school-houses came into being wherever they were needed. Most of these lands are now owned by descendants of those pioneers from New England, and scarcely one made a failure, while the French colony passed away like a morning fog." The contemplated city of Basle, on the lake shore at the mouth of Black river, is still farming land just above the village of Dexter, Jefferson county, and the city of Castorland is now the hamlet of Beaver Falls, Lewis county.

Dr. Hough describes pioneer times as the period when settlers from New England began to spread over the new country, and the light of civilization, here and there, began slowly to dispel the barbarism that from time immemorial had covered the land.

“ In the first struggle for subsistence, remote from supplies of most urgent need, without markets for the sale of the scanty surplus products of their industry, their families exposed to the malarious emanations of swamps, and their flocks to the depredations of wild beasts, the pioneer of those first days of settlement needed strong faith in a better future, and all the energy which this faith imparts, to support the ordeal of the beginning, and carry him successfully through the hardships of the first years of frontier life.

“ In the absence of other means of travel, the navigable waters of the lakes and streams were the first highways, and along these the pioneers built their rude log cabins and cleared their first land. These thoroughfares had been used by the native races and by traders for a long period, before the first thought of permanent settlement was entertained, and there can be little doubt that the country which these waters drain would have lain a wilderness much longer had not the goodness of the soil and its



fitness for cultivation been noticed by the provincial and continental soldiers who had occasion to traverse these regions in military expeditions, several years before the obstacles had been removed and the opportunities for enterprise were presented." The government titles to the lands on the Military Tract facilitated the settlement of the Onondaga country, which filled up faster than most regions in the interior of this state.

Fort Brewerton

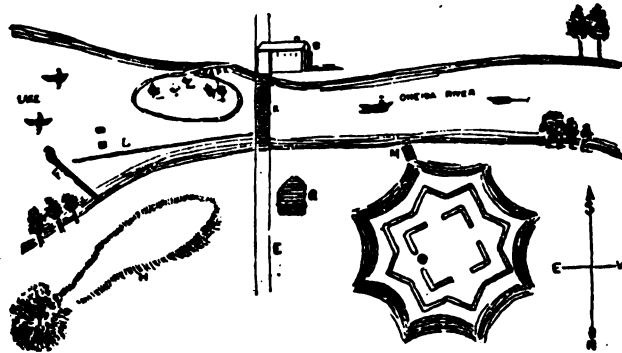
This old fortification is accounted the most interesting historic relic in Central New York. It is located on the easterly side of Oneida river, where that stream emerges from Oneida lake, just across the river from the village of Brewerton. It was erected by the British in 1758, as a defense, at the foot of Oneida lake, against the invasion of the Mohawk valley by the French, and the Royal blockhouse erected at the head of the lake was an additional protection of the waterway from Lake Ontario to the Mohawk region. The fort was named after Captain Brewerton, who was a British officer who held commands at various places on the frontier. It was garrisoned at times, and at others was a station for troops in transit.

The old fort was rebuilt in the war of the Revolution, and was garrisoned. In 1795 the blockhouse near the fort on the river's bank was con-

structed, and the fort was the refuge of the people of the vicinity on alarms of attack or invasion.

The French commander, Champlain, and his forces were at Brewerton in October, 1615, on the way to fight the Indians at Onondaga, and being defeated, retreated that way a few days later. The Jesuit priest, Le Moyne, was there in 1654, and left a record of his visit and of the superior fishing there. Chaumonot and Dablon, the priests, were there on their way to Genentoa the next year. La Salle, the great Spanish discoverer, visited there in 1773; and also the Indians at Onondaga, being attracted by the reports of silver deposits (salt) on the shores of Genentoa lake; Carangula in 1684, on a war expedition to Canada; Romer and others in 1700, to select the site for a fort; Sir William Johnston was frequently there; Kirtland, the missionary, was there in 1786; St. Leger, with 2,000 British troops, on the way to the siege of Fort Stanwix, was there in 1777; Brandt, with his Indians followed St. Leger closely; in 1759, Prideaux, with 2,000 men, was at Brewerton on his way to destroy French power in Canada. Fort Brewerton never was besieged, nor was any battle ever fought there. Nevertheless it was an important outpost, and deemed a valuable defense in the line of fortifications extending

from Oswego into the Mohawk valley. Old settlers relate that when the old fort was dismantled at the close of the Revolution, the cannon



OLD FORT BREWERTON AND ITS SURROUNDINGS

were withdrawn away into the swamp to the south and there buried; but diligent search has failed to discover the buried ordnance.

Original Outlines Preserved

The original fort was in the form of an 8-sided star, and there were high earthworks, a well in the middle, and a passageway to the river. The fort, an octagon, was 350 feet in diameter, with a wall of earth five feet high above the interior area of works, a ditch ten feet deep outside of this, and another embankment still outside; within the interior embankment were palisades twenty feet high, pierced with rifle holes and

embrasures. On the river side, outside the fort, were other palisades. The fortification stood on an eminence and was of a character to command the passage of the river. Until about 1850 the old fort was in excellent preservation; then it was plowed over, but since has been carefully preserved in its original outlines. The blockhouse long ago disappeared, and nothing remains of the sentry's mole excepting the rock foundation. In a sandhill, near by, many human remains have been unearthed.

Baldwin's island, in the river, directly above Brewerton village, has possessed a great interest from the large number of relics found there.

In this respect the shores of the river for several miles from the lake have been wonderfully productive of Indian curiosities. Recently this island has been graded and improved, and rechristened Iroquois island.

In 1790 the Bingham and Stevens families kept hotels at Brewerton.

ELEVENTH PAPER

The Jesuits and the Salt Springs

The Jesuit Relations contain little respecting the salt springs at Onondaga. No mention of the springs is made in the Relations of 1645-6. The springs first discovered by the Jesuit visitors were south of Onondaga lake and the marsh east and south of it, and none are spoken of as being near the mission house located at Genentoa or Green Point. According to Doctor Beauchamp the Onondagas and others used no salt until long after these discoveries, and some of the French missionaries discouraged its use.

The first reference to these springs in the Relations was by Father Le Moyne, who wrote August 16th, 1654: "We arrived at the entrance to a small lake (Genentoa, or Onondaga) in a great basin, half-dried; we tasted the water of a spring which they (the Indians) dared not drink, saying that there was a demon within which renders it fetid; having tasted it I found that it was a fountain of salt water; and, in fact, we made salt from it as natural as that from the sea, of which we carried a sample to Quebec."

Father Dablon wrote November 11th, 1655: "The fountain of which one makes very good salt intersects a beautiful prairie," (between Salina and Green Point), "surrounded by a wood of high forests trees. At 80 to 100 paces from this salt spring is seen another fresh water, and these two opposites take birth from the bosom of the same hill." (This, Beauchamp declares, was at Salina, not at Genentoa, or Green Point, and the prairie was the marsh.)

Father Le Jeune wrote in 1657: "We found on the south side of the lake several springs or fountains of salt water, although this lake is very far from the sea, as well as at Lorraine, where similar ones are found; but I do not think salt could be made there as easily as we shall be able to make it here, because we find salt ready-made upon the ground about these springs, and making the water boil it is easily converted into salt." The salt springs at what later was Salina were the only ones then known.

"The second is that in springtime there gather around these salines so great a quantity of pigeons that they sometimes take as many as 700 in a morning."

Of rattlesnakes, in 1667, it is written: "I know not if these snakes are attracted by the salt, but I know well that the place where we have set up our dwelling, surrounded by beauti-



ful springs of fresh water, is not infested by them, although it is on the shores of the small lake."

The Salt Springs and Reservation

Sir William Johnson, in 1751, obtained title to 13,000 acres of land about Onondaga lake (by deed from the Onondagas, for one mile in width adjoining and including the entire lake), with political purposes, for the colony of New York, and not for the salt. The council would not reimburse him for the outlay, but confirmed his title. He disposed of this land by will. Johnson and his family adhered to the British cause, and their landed property was confiscated. The land later came into the Salt Springs reservation.

The state of New York derived its title to the Salt reservation from the Indians by the treaty of Fort Schuyler in 1788 (the Johnson title having been canceled by confiscation), by which all the Indian lands, except "certain tracts reserved," were ceded, including the salt springs, the lake and country adjacent. Out of this transaction came the annuities to the Indians which the state continues to pay. By this treaty the whites were assured of their right to occupy the lands and to produce salt. The state took the salt interest in hand, and in 1791-2-3, laws

of regulation were passed, and subsequent legislation, which, with the public demand and the energy of the manufacturers, brought the salt business into sixty years of prosperity.

Sir William Johnson's purpose in acquiring the salt springs and vicinity was to check the French plan of establishing a military post at Onondaga lake, which would secure to them a foothold in the very heart of the Six Nations and augment their influence with the Indians. Johnson was able and wily, and calling a council of the Indians at Onondaga, he impressed upon them the importance of keeping out of the clutches of the French and convincing them, they deeded to him for £350 the lake and adjacent lands. This strategic move disheartened the French, who gave up their plan of acquiring this central point of control.

The Onondaga salines were known to exist before the war of the Revolution, and though no specific explorations were made to reveal their extent or value, many covetous eyes were directed towards them as furnishing profitable enterprise for business and wealth. At the close of the war emigration poured into the Onondaga country, which rapidly was settled by a superior class of people, and from that time onward Onondaga has kept its place thus gained in population, enterprise and wealth.

Salt Springs Data

The salt manufacture was under some restriction from the treaty of 1788; and by an additional treaty in 1795 these complications were removed, the state became absolute owner of a district about ten miles square, which was organized into the Onondaga Salt Springs reservation. The state assumed supervision of the salt manufacture in 1797, and Judge Stephens was the first superintendent. Dr. William Kirkpatrick succeeded him, and greatly promoted the interest. A tract of about twenty miles square of land was set apart, from which timber and fuel might be obtained and on which structures for the manufacture of salt might be erected. Under the law the use and distribution of brine were regulated. A tax of 4 cents a bushel was imposed upon all the salt made. At first the manufacturers dug wells and pumped salt water; but the state soon found the necessity of taking possession of the wells and pumps and of distributing the brine. The right to brine was enjoyed first by the property earliest invested in the manufacture and then by works in the order of their erection.

Dr. Mullaney says of the Jesuit Father Le Moyne, the Catholic missionary at Onondaga, that "he was the first to make known the usefulness of the salt springs to the Indian and the

white man, and with the usual success of first discoverers. His statement was called 'a Jesuit lie,' and was laughed at by the Dutch of New Amsterdam, but curious to relate, the chronicler spelled the word 'lye,' an unconscious vindication of the Jesuit's truthfulness. The industry was as nothing then; it was merely a curiosity. Traders carried salt to Albany and Quebec, only to exhibit it in exchanging their furs. The salt blocks, the ruins of which now surround us, were then a few small household kettles; yet this was the beginning of an industry which afterwards grew into vast proportions."

The Jesuit Wells

Missionaries of the Society of Jesus first visited the Onondaga region, coming from Quebec, in 1654. The first year's Relations give the detailed account of the journey through the beautiful Thousand Islands of the St. Lawrence river, across Lake Ontario, up the Oswego river to Onondaga (Genentoa) lake, and the visit to the Onondaga villages. Subsequent accounts tell of the French settlement formed about what is known as the "Jesuit Wells," on the easterly shore of Onondaga lake, a little south of the village of Liverpool. The place pointed out is within a stone's throw of the traditional scene of Hiawatha's giving the form of federation to the Five Nations, and of his translation in his



white canoe. "The site was a delightful one, easy of access from all directions," says the historian. It was the first French colony in the present United States, and was known as St. Mary's of Genentoa, from the Indian name of the lake. A fort, a chapel (the first Catholic erected in the state of New York), and a village were built. The place was garrisoned and a French officer named Depuys was in command. The missionaries were Father Claude Dablon, Joseph Chaumonot and Rene Mesnard. The first Sabbath bell rang out from the cupola of the mission chapel at St. Mary's. This bell is said now to be at Quebec, and parts of the altar furniture to be in Paris and other parts in Philadelphia. The history of the mission is very interesting. The Rev. Dr. John F. Mullaney of St. John's church, Syracuse, has been deeply interested in the restoration of the scene of this mission and in the purpose of making it a center of interest to the Catholics of this region of country. He has published an account of the pioneer Catholic church in the state of New York, St. John the Baptist of former Salina. The mission at Genentoa was relinquished in 1658, on account of troubles with the Indians, and the colonists fled back to Canada.

Arrival at Genentoa

Father LeJeune's account of the arrival at

Genentoa is graphic. He recounts the joyful ending of the journey thither, and the demonstration made. Five pieces of cannon were disembarked, and their thunder, aided by the firing of arquebuses, rolled majestically over the waters of the little lake, being the first volleys from artillery ever heard in the valleys and over the hills of the Onondaga country. A great multitude of "the ancients" were gathered and the reverberations of the cannonading much surprised them. The Indians' reception was cordial, and the French greatly interested those simple people with their religious exercises. The formal ceremonies that followed were prolonged and impressive. The presents given to the Indians were fine and many. The work of proselyting the Indians was taken up actively. The mission at Genentoa was built as rapidly as possible. The Indians were friendly and all went well for a time. Mosquitoes were the most savage enemies encountered. But later the enterprise failed to prosper. Instigated by the jealous Mohawks and Oneidas, the Onondagas became hostile, and the mission was abandoned. It existed from November 5th, 1655, to March 20th, 1658. The story of the great feast to which the treacherous and malevolent Indians were invited, during which the French colonists made ready and took their departure, is roman-



tic. The hopes of the French were seriously blighted by this result.

The Jesuit Wells

At the site of St. Mary's at Genentoa were the two famous springs known as the Jesuit wells. They were reputed to be marvelous; being only a few feet apart, and yet one flowing sweet water and the other salt water. Doctor Beauchamp holds that these springs both were fresh, and that the wonderful companion fresh and salt water springs were located at the present site of Salina.

The Jesuit wells some years ago were conveyed to the ownership and care of the Onondaga Historical association; but recently a land owner in the locality fenced in the ground, filled up the springs, destroyed the beautiful ravines in which these wells were located and made it a potato field.

The next mission, that of St. John the Baptist, was established among the hills of Onondaga in 1666, but it did not attain the importance of that of St. Mary's at Genentoa. It is stated that the missionaries and settlers were massacred in 1669. Jesuit missionaries continued, however, to dwell among the Onondagas till about 1710. They compiled a dictionary and grammar of the Onondaga language, with spelling books and religious translations, and

recorded many interesting notes of their residence here. As early as 1615 Champlain, the French explorer, visited Onondaga lake, and a French expedition under Frontenac invaded the Onondaga country in 1695.

Bayard Taylor, the great traveller and author, visited the site of Genentoa in 1865, and Daniel Willard Fiske, his companion, says: "Looking at the spot with an eye thoroughly accustomed to the study of landscapes, Mr. Taylor confessed that in its summer aspect, with the placid lake and the thriving city framed by the green-clad hills of Onondaga, it afforded a scene of striking beauty. He expressed his surprise that Syracuse, happily blessed with a historical locality of so much interest, has not as yet marked it monumentally." There has been an effort, ineffectual it is true, to erect a memorial over the Jesuit wells. •

The Jesuit Relations, which contain the annual reports sent home by the Jesuit Superior in North America, to the general of the order in Europe, are the sources of the earliest history of the northern United States. The first footprints of the white race in the vast watershed of the Great Lakes were those of the faithful, patient and zealous missionaries of the Society of Ignatius Loyola. The importance of the Relations in historical aspects cannot be overrated.



The Canadian government was the first to publish them, and the state of New York has issued a translation. The most complete edition has been put forth recently at Cleveland, O. But for the Relations the history of Onondaga would be almost a blank down to the middle of the eighteenth century.

Onondaga Lake

There is a tradition that Onondaga lake was formerly sixty to eighty feet higher than in recent times; had this been true, the lake would have been boundless, and its waters a part of those of Lake Ontario. There are physical evidences that the Onondaga valley was at one time an inland sea, and probably a salt sea.

Onondaga lake is not the deep body of water it is reputed to be. In fact, it is quite uniform in its deep places. George Geddes ascertained its greatest depth to be about sixty-five feet. It is, however, subject to high winds, and it has been the scene of a series of fatal casualties.

TWELFTH PAPER

The Salt Point Blockhouse

This paper is devoted to the prehistoric and aboriginal defensive works in the Onondaga country, of which abundant evidences existed half a century ago, and many of which are still recognizable. They extended over a period of hundreds of years; indeed, much of these primitive works were built by an unknown people in a remote time, certainly anterior to the coming hither of the Iroquois about 400 years ago.

In the year the county of Onondaga was erected, 1794, there was a great scare among the inhabitants because of reported expeditions of hostile Indians into this region of the new country. There was war in the Ohio region and a belligerent spirit was manifested by the Indians in western and northern New York, incited by British troops on the frontier. Some of the Onondagas had joined the belligerent forces in the West. Such was the apprehended danger that many of the settlers buried their valuables and some of them made ready to fly from the region. There was a conference held at Morehouse's tavern in eastern Onondaga to make

provision for the public safety, and a representative was dispatched to Albany to lay the situation before the Governor. The Governor deputized Gen. William North, Gen. Stephen Van Rensselaer and Adj. Gen. David Van Horne to meet Baron Steuben at his home in Oneida county and all together proceed to Onondaga, and under their authority as commissioners to erect such fortifications as they might consider necessary for the defense of the northern and western frontiers of the state and act as was deemed expedient. The commissioners came to Morehouse's, where a review of the military of the county took place, and then they went to Salt Point to examine the locality recommended for the proposed defensive works—a blockhouse—into which the inhabitants could retire and make resistance to an attacking force should it come. The commission found the people in great excitement, and such was the popular fear that the inhabitants, about thirty families, had taken refuge in the near-by woods, Thompson's sugar bush, where they were concealed for three days and nights. A committee of public safety was appointed, consisting of Moses DeWitt, Isaac Van Vleck, Thomas Orman, Simon Pharis and John Danforth and Asa Danforth and Moses DeWitt were appointed to superintend the building of the blockhouse,

which the commission ordered. Baron Steuben located the structure, whose site was duly staked out, and the house was constructed by Cornelius Higgins. The accompanying illustration is from a picture belonging to the Onondaga Historical association.



BLOCKHOUSE, 1792, AT SALINA

The blockhouse was demolished in 1816, but its site is pointed out on the bluff to the right on the northerly side of the Oswego canal bridge, nearly in front of the state's pumphouse. It was made of oak timbers, hewed square, and was surrounded with 20-foot cedar palisades. The structure was 20 feet high, and was pierced with portholes. A volunteer company from

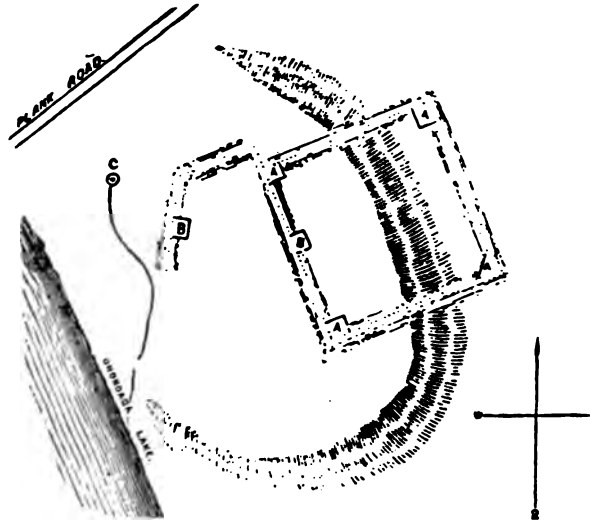
Onondaga Hill, called "The Grenadiers," occupied it, and a 6-pounder cannon, with arms and ammunition, was supplied from the state commissary. The blockhouse was occupied by troops into 1795, the necessity for its use passing away, and for some time it was used as a state storehouse for salt.

At this time, although peace had been declared between Great Britain and the United States, a British garrison was maintained at Oswego, and American boats conveying supplies had been plundered on the Oswego river. There was understood to be a purpose to fall upon and destroy the Onondaga settlements. Spies being set to notify the British at Oswego of approaching boats, so that they might be stopped and tolls collected, the people at Salina captured two of them and publicly whipped them. Hence the retaliation against the Onondaga settlements.

Ancient Fortification Near Green Point

The easterly shores of Onondaga lake between the sites of the villages of Salina and Liverpool, are very interesting in their ancient remains, whose existence was known to the early settlers, but whose origin and history are not now at all understood. The mission house and church and fortification at the Jesuit wells are the best known in that vicinity; but the old fortification, on the lake shore, near that site, which was

clearly distinguishable about a hundred years ago, was not identified, beyond its lines and proportions, and the inference that it was of French construction and occupancy. This fort



THE OLD FORT NEAR LIVERPOOL

A A A A—Parapets. B B—Gateways. C—Spring and Well. ..—Palisades
was probably the one built by Frontenac at the time of his invasion, in August, 1696.

Judge James Geddes wrote that, in 1797, when the Surveyor-General laid out the salt lands, he acted as deputy surveyor, and in traversing the shores of the lake from Brown's pumphouse to Liverpool he found traces of an old stockade, of which he made a survey and

map. It was near a fine spring of water and in a pleasant locality on a commanding situation. Its angles were true, and evidently it was made by skilled engineers. Mr. Geddes filed his map in the Surveyor-General's office at Albany. (A copy of the draft appears herewith.) An old deserted house stood on the site until recent years. All traces of the earthwork disappeared at least seventy-five years ago, but the locality has been prolific of relics, brass kettles, gunbarrels, musket balls, hatchets, etc. Burnt earth and calcined stones, where fires had been made, were plentifully found at this place.

Ancient Works Near Delphi in Pompey

Herewith is an illustration of ancient earthworks near Delphi in the town of Pompey, which fifty years ago were in good preservation. No. 1 represents the ruins of an old fort on lot 100, Pompey, eight acres inclosed, and adjoining an extensive burying-ground. It was on elevated ground, on either side of which was a deep ravine made by running water, constituting the elevation into a triangle. Clark relates that there were appearances as though of recent occupation. Wherever a picket had stood there was a slight depression in the earth. What evidently had been a blacksmith's forge and a granery were plainly discernable. Three gateways were recognizable. A mound or bas-

tion was at the front. A ditch and pickets marked the enclosure. The trees within were fruit and ornamental, whose growth was less than that of the trees outside the original forest.

Other remains of a similar nature were discovered at several points within a radius of two or three miles about Delphi.

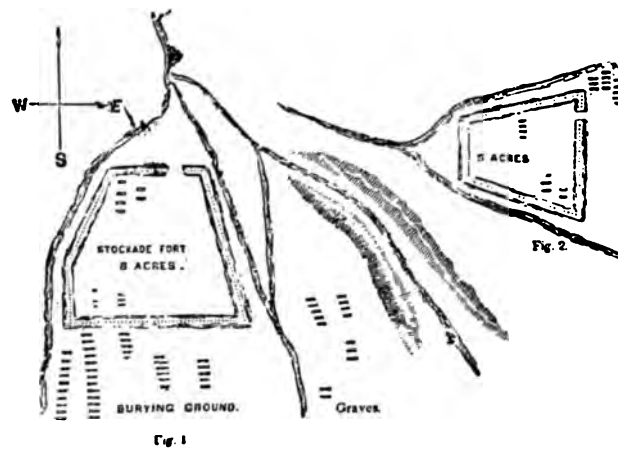


Fig. 1

ANCIENT WORKS NEAR DELPHI

The picture No. 2 represents one of these. Evidences that the land had been cleared for quite a space existed. Corn hills were distinctly traced. Many fruit trees were found. These antedated the present growths, which are believed to be 250 years old.

Across in Madison county are many like relics

of forts and settlements. "So common," says Clark, "are works of this description in this neighborhood, and so extensive are the burial places of the dead, that the most undoubted evidences exist that a numerous population must have at some early period inhabited this part of the country."

Prehistoric Evidences

The first men who came into the Onondaga country were not permanent settlers; they came here to hunt and fish. Some of them came out of the West, from the borders of the great lakes, as the striped slate, the bird and bear amulets indicate. They had few villages and these were transient. The prehistoric comers are known from the relics they left behind them, which differ from those of the aborigines. The archeologists recognize the several races of inhabitants here by the remains of their occupation, and they prove that some were out of the territory on either side of Lake Michigan, and others from the north river, beyond Lake Ontario and St. Lawrence river.

Southeast of Onondaga lake was the home of the Onondagas, and their various locations are readily traced. The northern part of the present Onondaga county is filled with relics which indicate prehistoric occupation. The Iroquois coming is fixed at from 300 to 400 years ago.

What people were before here, to leave the extensive remains that show their occupancy, but without any traces of whither they came, how long they stayed, or who or what they were, is not recorded or otherwise known. This line of inquiry gets no solution.

There are scant evidences of early people in the towns of Camillus, Fabius, Skaneateles, Spafford, Otisco, and Tully. Manlius and Marcellus reveal relics, but no villages. The territory watered by the Seneca and Oneida rivers and Oneida and Onondaga lakes is filled with interesting remains of the Indian occupation. Extensive collections have been made of the relics of the prehistoric and aboriginal times, none better in all the country. Cabinets throughout the continent are enriched by these curiosities, and those left within this county are comparatively small and inconsequential, with few exceptions. The remains of Indian fishing villages and of Indian fish-weirs in lakes and rivers are interesting.

Other Early Defenses

The stockade on lot No. 6 Van Buren, was extensive, 150 by 500 feet, and very like the recent forts in the town of Onondaga. Another fort existed on lot No. 16. Burial places have also been identified in Baldwinsville.

In Elbridge there was an Onondaga village near Cross lake and a number of camps and hamlets along the lake shores. South of Elbridge was a group of prehistoric remains, earthworks, lodge fires, fragments of pottery, etc. Earthworks were formerly traceable on lots Nos. 70 and 81 in this town. It is a hundred years since these were plainly identified.

On the west shore of Onondaga lake, from Nine Mile creek to the outlet, there were hamlets and camps, all earlier than the Iroquois occupation. In recent years this was a favorite collection ground. In the woods at Long Branch was an Indian mound, and another in the near vicinity. When these were opened, skeletons, arrows, belts and pipes were found. One mound was oblong; the other circular. The earth to build them was brought from the adjacent higher land.

Antecedent to Syracuse

Kaneenda, a village of the Onondagas, often referred to in the Relations, was near the mouth of Onondaga creek, old channel, and was occupied in both early and recent times. The germ of Syracuse was located along the creek just above the site of this village, soon after Webster's locating his trading post at the creek's mouth.

The eastern shore of Onondaga lake near the

vicinity of Kaneenda, was rich in relics, where there were frequent camps and hamlets, mostly quite ancient.

The unearthing of twenty skeletons from a gravel bed in what is now East Syracuse, was told in the newspapers of 1878. The finding of skeletons, some of them very large, occurred in the excavation for the Erie canal locks just west of Syracuse, within old Geddes, and Cheney tells of digging up skeletons near where the pioneer Neukirk was buried in the sand close by where Geddes street runs north, north of West Genesee street.

Johnson's Fort in the Valley

On Webster's mile-square, in 1756, Sir William Johnson built a stockade, remains of which were left when the valley was settled, in 1788. The graded way of field stone from the terrace still exists and is called the Military road. Traces of the fireplaces in the blockhouse and of the blacksmith's shop are well remembered by living persons. Two Onondaga villages, further up the valley, were burned by Van Schaick's expedition in 1779. Prehistoric hamlets are noted in various adjacent localities. Some interesting relics have been dug up, and among them valuable historic medals.

A stockade on lot 3, LaFayette, was burned by Frontenac's expedition in 1696, and most of

the relics found there are modern. A burial place and several natural mounds are near it. On lot 13 was an Indian village, described by Bertram in 1743. It was agricultural, and its orchard supplied the early settlers.

Earliest Onondaga Villages

Pompey contained the earliest Indian villages, and their number varies, according to several authorities, from fifteen to eighty. The earliest site of the Onondagas is next to lot 44 on the county line, and is known as the Atwill fort. It was occupied about 1600. Its evidences were very interesting, and its relics of bone fishhooks and pottery bearing human faces and forms are quite rare. It was a long stockade on a ridge between two ravines. Half a dozen other stockades in old Pompey and the towns carved out of it are described by Clark and Beauchamp, and their construction and the relics found in and about them constitute an absorbing chapter in the archeology of the region. Much of the characteristics of the early Indians in the Onondaga country is derived from these evidences.

The Largest Indian Village

Indian Hill, on lot 9, Pompey, about two miles south of Manlius village, is the most interesting of all. The outline of this town was elliptical, about 1,650 by 450 feet, and it was a broad table-land between two streams. Beau-

champ says: " Everywhere there are traces of the French missions of the seventeenth century, and a vast amount of metallic works has been carried away as well as trinkets of all kinds. This was the largest town the Onondagas ever occupied, for they were then in the height of their power. The burial ground lay on the north, and along the sides of the ravine. Part of a large boulder, used in sharpening tools, has been removed, but there are six hollows in the remaining portion, which is about seven feet long." Not less than twelve other burial places are described by Clark and Beauchamp, in the same vicinity, each having considerable interest.



CENTENNIAL MEDAL ISSUED BY ONONDAGA HISTORICAL
ASSOCIATION IN 1894

All these things, and much more of the early accessible history, go to make up the conditions which existed here in the Onondaga country

when in the last quarter of the eighteenth century the New England emigrants came into the Onondaga valley and upon the heights of Pompey and Otisco and thence onward steadily flowed into this beautiful, fertile and attractive region, and laid the foundation of the large and prosperous communities now here, a little more than a single century later.

THIRTEENTH PAPER

Like New England Villages

The early villages in Onondaga county were laid out on the plan of the New England villages which were established in colonial times, with a broad, well-shaded avenue running throughout the length, along which business places and residences were located in surroundings of shade and beauty. Elbridge and Fabius are types of this style of the early villages, which have not outgrown the original plan. Cities and towns in Massachusetts and Connecticut have these special features. The same plan was adopted in old Manlius, Onondaga Hill, Onondaga Valley, Skaneateles, Otisco, Marcellus, Camillus, Tully, etc. These distinctive phases are still retained in those places. Together with the old churches and other old structures, the broad main street gives these places a delightful air of breadth and freedom that cramped and confined places do not have. Early Salina and Syracuse had the same characteristics. One of the most public-spirited of early Syracusans, Gen. Elias W. Leavenworth, with old-fashioned Connecticut predilections, strove for broad avenues, and

would have had nothing less than 80-foot streets, and the principal highways 100 to 120 feet wide. Salina street and Genesee street were started on this liberal order. It is really a refreshing view in old-time villages to look into and through principal avenues not less than 100 feet in width, with green grass plots and shade trees lining these admirable highways. City streets of four rods width look narrow and mean in comparison.

The First Newspaper in the County

The earliest newspaper published within the limits of Onondaga county was the *Derne Gazette*, published in the present village of Manlius by Abraham Romeyn in 1806. It was continued about a year. Its name was derived from a proposition to change the name of the village from Manlius to Derne, which did not succeed. Partisan politics ran high in those times, and it is related that the *Derne Gazette* might have had a much longer tenure of life had not its editor closed the columns of his paper to political discussion. He was a Federalist, and would allow no other doctrine to be preached in his little sheet. He was persecuted by a number of libel suits, on account of his strictures upon political opponents to whom he denied a hearing. Other papers, more liberal, sprang up and his went out. Successive papers, eight in number, followed up to 1831. Thurlow Weed edited and published the



JOSHUA V. H. CLARK

**Born in Cazenovia, N. Y., February 6th, 1803; died in Manlius, N. Y., June 18th, 1860.
Published his History of Onondaga County in 1849.**



Manlius Times for three years, beginning in 1821. Inquiry was recently made in Manlius as to Mr. Weed's location. After some difficulty it was ascertained that his printing office and residence were the little 1-story building located on the corner of Pleasant and Franklin streets, nearly opposite the former residence of Clark, the historian. It is standing in a dilapidated condition, with no traces of its pristine importance.

Origin of Town Names

While most of the towns in Onondaga county are named from classical persons or places, there are some that got their names from prominent Americans. Clay was called from Henry Clay, the great Kentuckian; DeWitt, from Moses DeWitt, an early settler, cousin of Gov. DeWitt Clinton and of Simeon DeWitt, the Surveyor-General of the state, who had the Military Tract surveyed and who is responsible for the classical nomenclature; Geddes, from James Geddes, who introduced the salt manufacture in that locality, and who, together with Joshua Forman, were the Erie canal pioneers; Lafayette, from the distinguished Frenchman who espoused the cause of the infant American colonies; Onondaga, from the aborigines, who were at the settlement located within the town's limits; Salina, from the salt springs or salines first discovered

in that locality, giving the place its early name of Salt Point; Skaneateles, from an Indian word, signifying "beautiful lake;" Spafford, from Horatio Gates Spafford, the author of the first Gazetteer of the state; Van Buren, from President Martin Van Buren, the statesman, who spent much of his vacation in Onondaga, both before and after he was chief magistrate of the United States.

The names of Camillus, Cicero, Fabius, Ly-sander, Manlius, Marcellus, Pompey, and Tully were unmistakably of classical derivation. Syracuse was, after it had borne several unsatisfactory names, called from the ancient Syracuse, on suggestion of John Wilkinson, who discovered a resemblance in the locations and surroundings of the places.

Indian Friendliness

During the pioneer settlements, when the best efforts were made to preserve friendly relations with the Indians, the latter reciprocated in kind. Few instances are recorded in which Indian aggressions were made upon the whites, who were few in numbers and subject to the superior physical power of the aborigines. A peculiar characteristic of the Onondagas is related of that period. Whenever the Indians went on a drunken frolic they appointed one of their number to whom they delivered their deadly weap-



MANLIUS VILLAGE AND ITS BROAD MAIN STREET
(Reproduced from an Old Print)

ons and especially charged him to keep sober and retain the arms. They chose a confidential person, who would be true to his trust. The Indians going on a spree well knew that it meant excess and oblivious drunkenness, in which they might inflict injury upon their companions or any whites who came in their way. The Indians were more thoughtful in this respect than the pale faces.

Feud of Onondagas and Cayugas

In 1795, the year after the county was organized, a serious feud broke out between clans of Onondagas and Cayugas. It raged with great fierceness for some time and whenever the hostile parties met, there was sure to be violence and oftentimes murder. The vendetta was brought to an end in a bloody and deadly strife in which the handsomest of the Onondaga braves was the victim. "Handsome Harry," as he was known, was followed by a party of Cayugas from Tonawanda, and was overtaken by his pursuers at the sand bank, located near the western bounds of old Syracuse, and later owned by Henry Youngs, a place well-known in early times, but which has been obliterated by the march of improvements. "Handsome Harry" saw the fatuity of attempting to escape, and so, kneeling and baring his bosom, he received the fatal arrow of his slayer in his

breast. He was buried on the spot where he fell, and his sisters, very handsome squaws, daily visited and wailed over his grave. This event put an end to the feud; afterwards peace reigned between the Onondagas and Cayugas.

A Child's Death in the New Country

The grim messenger of death spares not the pioneer settlement. "Let us attend a first funeral," writes the Rev. Mr. Palmer, in his account of pioneer events in southern Onondaga. "A girl of five years has died. The intelligence rapidly spreads for miles around among the scattered settlers, and the characteristic kindness found in such settlements is at once apparent. The day and hour of sepulture are fixed, a grave is opened, a large chest furnishes materials for the rude coffin; all things are ready, the hour has arrived, and the scene is hushed in stillness. The father never has professed to have a Lord or Saviour; the mother was a believer in the old home down East. A painful silence ensues, which at last is broken by the mother's agonized wail. 'Will not some one pray? I cannot have little Mary buried so!' Another pause; and then the sobbing mother kneels by the little coffin and pours out her heart's anguish before her God and Saviour, and seeks not only balm for her wounded spirit, but that God in mighty power would come to

bestow a spirit of prayer and peace and righteousness in the whole settlement. The call was answered."

A Famous Family

The DeWitt family figured extensively in the new Onondaga country. Its principal local representative was Moses DeWitt, the surveyor, who had brothers and other relatives in the settlements. He was a cousin of Gov. DeWitt Clinton, and a nephew of Gen. James Clinton, under whom he ran the New York and Pennsylvania boundary line when a mere youth. He was a nephew of Gen. Simeon DeWitt, the Surveyor-General of the state, and he, together with Abraham Hardenburg, under the Surveyor-General, surveyed the Military Tract. He it was who gave the towns the grandly classical names which they bear to this day. He also was Surrogate and County Judge, and held other civil positions. He was, as also was Asa Danforth, a major in command of a militia battalion. He resided in old Pompey, now Lafayette, and had landed property in the town of DeWitt, which town was named after him. Major DeWitt died at the early age of 28 years, and was buried near Jamesville. A visit recently to his burial place shows it to be neglected, the stone marking the grave being overturned and broken in



two. The DeWitts were of a distinguished Holland family.

The stone in the little family burying-ground bears this inscription: "Here lie the remains of Moses DeWitt, Major of Militia, and Judge of the County Courts, one of the first, most active and useful settlers in the county. He was born on the 15th day of October, 1766, and died on the 15th day of August, 1794, aged 28 years." The same stone bears inscriptions of Egbert DeWitt and of Jacob R. DeWitt.

A Railroad Village

East Syracuse, the most considerable railroad village in Central New York, was incorporated November 12th, 1881. It drew its population mainly from the old Fifth ward in Syracuse. Nine years before the Central bought lands there for the establishing of freight yards, engine houses, etc. Then began the growth of a flourishing community. From four dwellings there sprang up a community of 2,500 people. Considerable business enterprises have located there and in the vicinity.

A Village of Early Times

Fayetteville, in the first years of its settlement, was widely known to the travelling public as "the village of four taverns and no meeting house." It since has bravely recovered.

First Circulating Library

The circulating library at Eagle Village was the earliest in the Onondaga country. It contained several hundred well-selected volumes and was the means of affording much entertainment and of spreading much good information in the surrounding communities.

Some Corrections

Doctor Beauchamp corrects Clark's measurements of the old forts near Delphi in the town of Pompey, reproduced in part 12 of these papers. He says: "In figure 1 the stockade is too large and disproportionately wide. It was about four acres, and its date 1620. Figure 2 also is too large and wide. It was about four and a half acres, and was occupied about 1600. The Sheldon fort was a stockade, about four acres in extent, and occupied about 1630." One of these years antedates the Pilgrims at Plymouth and another is simultaneous with their landing. "Indian fort," Beauchamp says, "was on lot 23, Pompey. The cannon balls found there are probably of recent date. Grooved boulders, like the big one there, are found in many places."

Doctor Beauchamp says that Clark correctly quotes that "the only meeting house between New Hartford and the Pacific ocean was the



one built in 1803 in Marcellus (the church of the Eastern society); " but he adds: " A church was built in East Bloomfield in 1801, which is said to have been the first in western New York."

The fragments of a bell with the tongue attached, found at Indian Hill, were of the old mission bell at Onondaga (Genentoa) lake.

FOURTEENTH PAPER

The County's Area Diminished.

Onondaga county, formed from Herkimer (originally Tryon) county, March 5th, 1794, included the original Military Tract, set apart for bounties to soldiers of the Revolutionary war, was diminished to its present area of 812 square miles by the taking off of Cayuga county, March 8th, 1799; Cortland, April 8th, 1808; a part of Oswego, March 1st, 1816, and parts of Seneca, March 29th, 1804, and Tompkins, April 17th, 1817, from Cayuga. All west of the original county of Albany was Tryon, which became Herkimer, and then was sub-divided into the present civil divisions. At the close of the Revolution there were fourteen counties in the state of New York; now there are sixty-one. The Mohawk valley counties were mostly settled by Holland Dutch, and when Onondaga was opened up the settlers were mostly all from New England. The institutions, customs and habits of the New England colonists were brought hither by the early settlers.

Treaties between the state of New York and the chiefs of the Onondaga nation of the Iroquois were executed:

First, at Fort Schuyler (Utica) by Sir George Clinton and associate commissioners on the part of the state and chiefs of the Onondagas, September 12th, 1788, when the Indians ceded forever to the state all their lands, save the Onondaga reservation and the right to fish and hunt on said lands; and the land for one mile about the salt lake (Onondaga), and the lake itself, to be held for the common benefit of both Indians and whites for salt-making purposes. In payment for which the Indians were to receive 1,000 French crowns and £200 worth of clothing, together with an annuity of \$500 in silver, the state agreeing to protect the Indians in their rights on the reservation.

Second, at Onondaga, March 11th, 1793, between John Cantine and Simeon DeWitt on the part of the state, and the Onondaga chiefs, ceding parts of the Onondaga reservation embraced in the salt lands; consideration a payment of \$210 and further annuity of \$410. The right to lay roads through the reservation was granted.

Third, at Cayuga Ferry, July 28th, 1795, by Philip Schuyler and assistants, for the state, with the Onondaga chiefs, increasing the annuity to the Onondagas to \$800, the Indians renouncing their right to the Onondaga lake and the mile of territory around it, and to half

a mile along the Onondaga creek, for the added annuity of \$700 and 100 bushels of salt,—making the total annuity in money, clothing and salt, \$2,430.

Fourth, at Albany, February 11th, 1822, the Onondagas selling to the state 800 acres of land from the south end of the reservation for \$1,700.

In 1883-4 negotiations were entered into for the dissolution of the tribal relations of the Onondaga nation and the division of Indian lands in severalty by E. B. Judson, J. F. Seymour and C. N. Sims, commissioners for the state, and the Onondaga chiefs, but after treaty provisions had been prepared, the Onondaga nation rejected them.

The enumeration of Indians on the Onondaga reservation shows these totals: 1855, 349; 1865, 360; 1875, 401; 1892, 509. There are Onondagas on other reservations, bringing their numbers up to between 700 and 800; and instead of thus decreasing, the census shows that they are slowly increasing in numbers.

Origin of the Onondagas

David Cusick's history of the Six Nations relates the tradition of the origin of the Iroquois in "the holder of the heavens" taking them out of a hill near Oswego Falls, and leading them down the Mohawk and Hudson rivers to the sea, where they became scattered; but



their great leader brought six families back to the junction of the Hudson and Mohawk, whence they proceeded westerly under his guidance, and were located as Mohawks, Oneidas, Onondagas, Cayugas and Senecas, the sixth family being taken to the Mississippi river, and being divided by the breaking of the grape-vine bridge upon which they attempted to cross over, those left on this side travelled eastward and became the Tuscaroras, who, joining the nations, made the number full.

Cusick relates the mythological accounts of the invasions of the Indian country by the Flying Heads, which ravaged the habitations, the Lake Serpent, which did great destruction, and the Stone Giants, which waged cruel, unrelenting war, and the Giant Mosquito, which, after doing great mischief, was killed at what is now Centerville, and from its blood sprung all the brood of minor mosquitoes. These and other stories embody the exaggerated traditions of the Onondagas. When the Cardiff Giant was unearthed the Onondagas came in numbers and greeted the stone man as one of the enemies who centuries ago invaded and played havoc with the Indian country.

The more probable origin of the Onondagas is that the Iroquois were four or five hundred years ago in Canada, and that from the Niagara

river they migrated both east and west. This migration left the Onondagas in the Jefferson county region. About 1600 they came down into this region, where prehistoric people lived before their coming, and they located first on the site of Fenner, Madison county; then they moved to the Indian Hill site in Pompey, where was their largest village; thence to the vicinity of where Jamesville now stands (Greenhalge describes their village in 1677); then, about 1700, to near Onondaga Hollow, where they are described by Bertram, and where Sir William Johnson built them a fort in 1756. The Van Schaick expedition in 1779 destroyed their villages. They then located in their present reservation, where they since have enjoyed a rather quiet existence for about 120 years. They are inoffensive and scarcely self-supporting, and are living out the probationary period of the remnants of the " noble red men " in the Onondaga country.

The Onondagas, the Men of the Mountains, claimed at one time to have 4,000 warriors. It is known that the braves numbered about 1,000, when the French and English wars were being fought in their territory. There was a great decadence for many years after the whites came to rule the country, but in recent years there is a manifest improvement, and in numbers, intelligence and morality there is very decided gain.

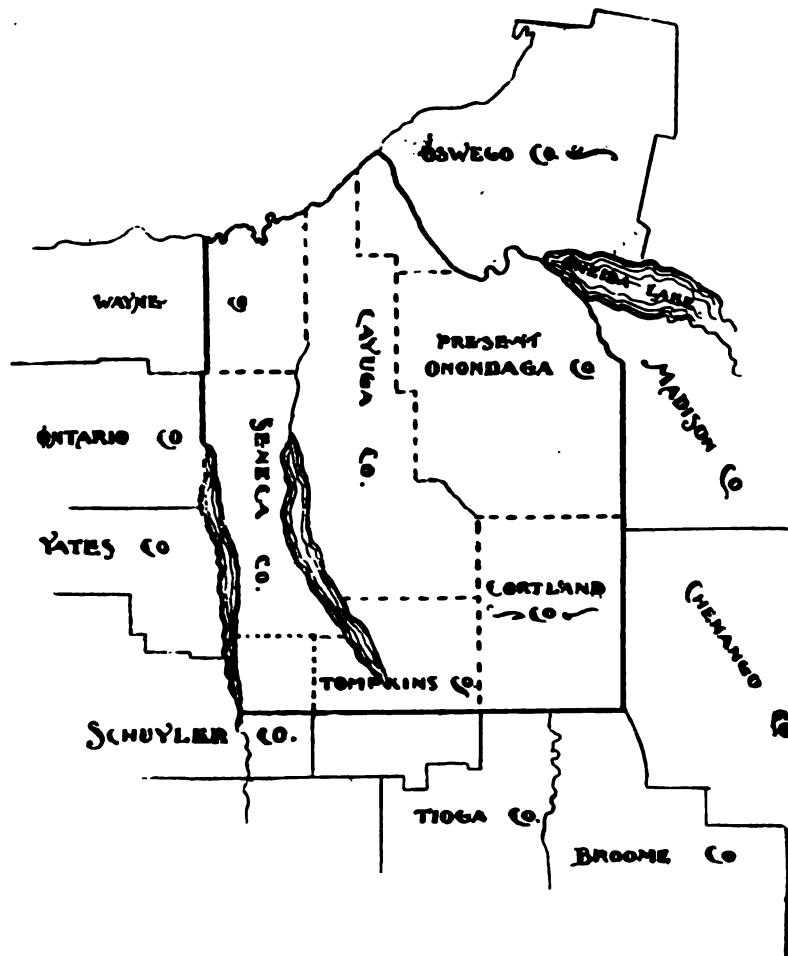


The Military Tract

Under the treaty of 1788 the Onondagas ceded to the state of New York all their lands-excepting the Onondaga reservation and fishing and hunting rights; and the lands thus acquired and another tract lying west were under act of Congress, September 16th, 1776, and other legislation, set apart as bounty lands to soldiers of the Revolutionary war, and became known as the Military Tract. It included all the territory within the original county of Onondaga, and now constituting the counties of Onondaga, Cayuga, Cortland and Seneca and parts of the counties of Oswego, Tompkins and Wayne.

The Military Tract was laid out by Surveyor-General Simeon DeWitt into twenty-five townships, each intended to contain as nearly as possible 60,000 acres of land, and each township being divided into 100 lots. Three more like townships were added to the tract, making twenty-eight in all. Following is a complete list of them:

<i>No.</i>	<i>Township</i>	<i>Present Towns</i>	<i>County</i>
1	Lysander	Lysander	Onondaga
		South part of Granby	Oswego
2	Hannibal	Hannibal, west part of city of Oswego and north part of Granby	Oswego
3	Cato	Victory and Ira, and north parts of Conquest and Cato	Cayuga
4	Brutus	Brutus and Mentz, and parts of Conquest, Cato, Montezuma, Throop and Sennet	Cayuga



ORIGINAL MILITARY TRACT—ONONDAGA COUNTY AS FIRST ESTABLISHED

MILITARY TRACT TOWNSHIPS

197

- 5 Camillus.....Van Buren, Elbridge and part of
Camillus.....Onondaga
- 6 Cicero.....Clay and Cicero.....Onondaga
- 7 Manlius.....DeWitt, Manlius and part of Salina..Onondaga
- 8 AureliusAuburn city, Fleming, Owasco,
Throop, Sennet, part of Aure-
lius, one lot in Montezuma.....Cayuga
- 9 Marcellus ...Skaneateles and Marcellus, parts of
Spafford and Otisco.....Onondaga
- 10 Pompey.....Pompey, most of Lafayette, three
lots in Otisco.....Onondaga
- 11 RomulusRomulus, west part of Fayette and
Varick, four lots in Seneca Falls..Seneca
- 12 Scipio... ..Scipio and Venice, south part of
Ledyard, five lots in Niles and
northwest corner of Moravia.....Cayuga
- 13 Sempronius..Moravia, Sempronius, most of Niles..Cayuga
Part of SpaffordOnondaga
- 14 Tully.....Tully, south part of Spafford and
Otisco..... ..Onondaga
Scott, Preble.....Cortland
- 15 FabiusFabius.....Onondaga
North part of Truxton and Cuyler...Cortland
- 16 Ovid.....Ovid, Lodi, Covert.....Seneca
- 17 MiltonGenoa.....Cayuga
Lansing.....Tompkins
- 18 Locke.....Groton.....Tompkins
Locke, Summer Hill.....Cayuga
- 19 HomerHomer, most of Cortlandville.....Cortland
- 20 SolonSolon, Taylor, part of Truxton,
Cuyler.....Cortland
- 21 HectorHector.....Schuyler
- 22 Ulysses.....Ulysses, Enfield, Ithaca.Tompkins
- 23 Dryden.....Nearly all Dryden.....Tompkins
- 24 Virgil.....Virgil, most of Harford and Lapeer,
two and one-quarter lots of Cort-
landville, one lot FreetownCortland

25 Cincinnatus..	Cincinnatus, Freetown, most of Mar- athon.....	Cortland
26 Junius.....	Junius, Tyre, Waterloo, north part of Seneca Falls.....	Seneca
27 Galen.....	Galen, Savannah.....	Wayne
28 Sterling	Sterling.....	Cayuga
	East part Wolcott, Butler.....	Wayne

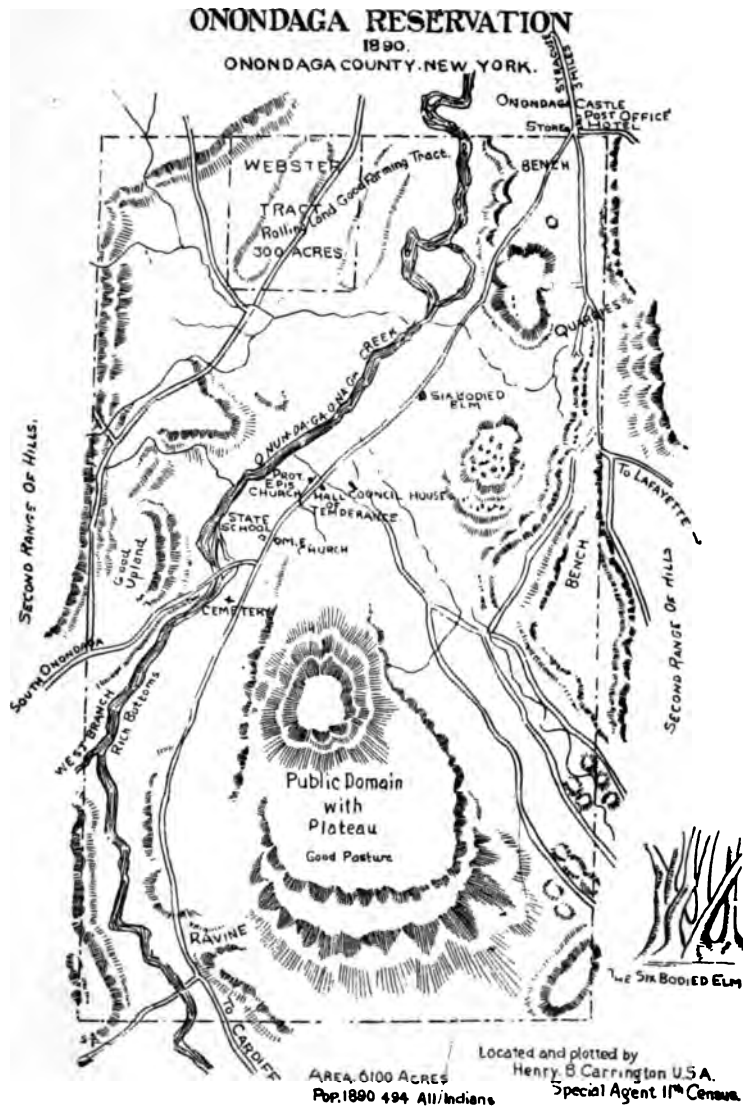
The "State's hundred" of the Military Tract was the reservation from some of the lots of 100 acres by arrangement with the Ohio soldiers, who had received that quantity of land in Ohio. The "Survey 50 acres" was set apart to pay the expenses of the surveys. Six lots in each township were devoted to gospel and school purposes. Many of the soldiers settled upon the bounty lands allotted to them; others sold their lands without ever occupying them. Some frauds were attempted, and it was many years before settled conditions obtained.

The Onondaga Reservation

Under the several treaties the Reservation of the Onondaga nation was reduced from its original extent, embracing the whole town of Lafayette, Camillus, Geddes and the city of Syracuse, to the reserved lands in the town of Lafayette, adjoining the town of Onondaga on the south. The state Red Book makes the extent of the reservation to be 7,300 acres, while the survey of Colonel Carrington makes it 6,100 acres. Of the lands upwards of 5,000 acres are

most excellent, either in timber or for farming. The rest is hilly and stony and includes valuable quarries of limestone. Springs of good water are abundant. The better lands are fertile and raise fine crops. While ancient customs and pagan rites are continued, there has nevertheless been considerable improvement in the conditions of the people in recent years. Christianity is gradually gaining ground. The state school is prosperous and better attended than formerly, and the missions are more thrifty and influential. About half the land of the reservation is under cultivation. An agricultural society is representative of the progress in farming, gardening, horticulture and stock raising. An Indian band shows the musical taste of the people, and a temperance association evidences the steady habits of many of the nation. The Onondagas were well represented in the war of 1812 and in the Civil war and acquitted themselves creditably. The government is in fifteen chiefs, who follow in the line of female royal descent, and their administration conforms to the ancient, unwritten laws of the nation. The pagan element is in the majority.

The reservation at the last enumeration contained about 75 frame houses, many of them modern and comfortable, 26 frame barns, 26 horse teams, 11 single horses and 7 yoke of



oxen. Their industries and business were represented by five grocery stores, a blacksmith shop, two carpenters, two shoemakers, etc. Two ministers live among them. The churches need to be helped, and the school is under state supervision. Both are in improved condition. In some of the dwellings are modern improvements, and pianos, house organs and other musical instruments are to be seen. Some of the Indian women develop rather remarkable business ability. The quarries and much of the tilled land are rented.

FIFTEENTH PAPER

Women of Pioneer Times

The women of pioneer times have had scant recognition in the histories of those times. They had little or no part in the clearing of the land, the felling of the forests, the culture of the soil at least not so large a part as to be made a matter of record. But they did have important relations to the home and the family, to education and religion; and their part was of as much consequence, and their lot as difficult and as hard as that of the men. In the isolated settlement in the embryo community, woman's presence was the civilizing and elevating and ennobling influence, the motive to organized society and to all progress. Without her pioneer life would have been unendurable, and its scheme barren.

There are some glimpses of the home life of the colonists in the "Life of Josiah Quincy," and sidelights are scattered in the pages of Bancroft, Hildreth, and Parkman, and in Green's "History of the People of the United States" record is made of the habits and customs of the better society of the Revolutionary period; but

the family life of the pioneer in the new regions of country is seldom touched upon. In the Onondaga country, when the clearings were made, the homes built, the church and school established, women had a foremost work to her credit. The prosperity and success of the early settlements were due to her co-operation and labors, her economy and prudence, her enterprise and progress, her morality and circumspection. The home was constituted and kept together by woman; the children were taught in the home school; the church was established and promoted by women. Their privations and hardships were like those of their husbands, brothers and sons, whose toils, and troubles were greatly lessened by their presence and aid. Their lives expanded and blossomed out as thrift and prosperity and comforts came to the family. The better, brighter side of pioneer life was in their keeping.

In the past there were charming narratives of mother's ways and doings in the early time household; and, later, the excellent though primitive ways of grandmother were traditions of the family, and prized memories. There was little of parlor in those days; the library was scant; but the kitchen and dining-room, usually one, were fully developed; and, with the resources and utensils of the period, the family table

was maintained royally, and healthful and happy conditions were preserved. The isolated habitation, perhaps miles distant from any neighbor's, was the castle of the pioneer. It sometimes was beset with danger; and this when the wife and mother was the sole adult occupant and defender. The woman's part on the frontier was not easy, nor was it always secure; but it was as important as that of the man, and in the settlement, growth and prosperity of the new country had equal responsibility with his part; and too much honor and respect cannot be paid the women of the pioneer time.

County Buildings

The first courts in Onondaga county were held at Onondaga in 1794. The county offices were divided between the Hill and the Valley. The lock of the first clerk's office at the Valley hangs up in the present clerk's office, and locally it has always had much interest. It is a relic of the past like the key to the French bastille. The first court house was at the Hill, and near it was the county jail. Later the County Clerk's office was added to the group. These buildings occupied the triangle formed by the two north roads out of the village. It now is owned by several adjoining property owners, is a vacant field, and is cultivated. No vestage of its former importance attaches to the plot.



In 1829, after a severe contention, the county seat was removed to Syracuse, under an act of the Legislature, and by vote of the Board of Supervisors a court house and jail were built midway between the village of Salina and Syracuse, on the corner of Salina and Ash streets, which were burned in 1856, and the next year the present court house was built in Clinton square. It was at the time a commodious and suitable structure, built of Onondaga limestone, but it has survived its day, and the construction of a successor that will better serve its purposes is being agitated. The County Clerk's office, at the Valley till 1813, was succeeded by a small office at the Hill, which was occupied till 1829, when the office was removed to Syracuse, being lodged in a small building at the corner of North Salina and Church streets till 1853, when a more commodious structure was built, and this was used till 1880, when the present building was provided at the corner of Willow and Clinton streets.

The County jail was merged in the Penitentiary in 1850, and the County penitentiary, begun in that year, was subsequently enlarged at various times from 1859 to 1879. The institution was under a board of inspectors, and a superintendent. In 1898 the Penitentiary site was sold and a new penitentiary ordered, which



ONONDAGA COUNTY POOR HOUSE

is to be located near Jamesville in the town of DeWitt.

The County Poor house was the result of an agitation for that institution begun in 1825, and the site was located in the town of Onondaga in 1827. The building then erected continued in use till 1860, when the insane asylum was added, an addition and water supply were constructed in 1866 and there was further extension in 1867 and 1872, with other improvements in 1879. Discontinuance of insane care, on its being assumed by the state, has provided the room for later demands. A county farm is connected with the poor buildings.

Early Steamboats

On Skaneateles lake were made the pioneer attempts to introduce steam navigation on the waters of the county. The Independence, in 1831, was not a success, nor was the Highland Chief a little later. The Skaneateles (1818), Homer (1849), Ben. H. Porter (1866) and the Glen Haven each has served a career of usefulness.

The first steamboat ever used upon the Erie canal was built in 1823 by William Avery at Buelville in the town of Pompey.

The steam commerce of the canals has steadily increased and now is a considerable item in the daily business of Syracuse with places along the

canals in the vicinity. The steamboat interests were, until recently, small on the lakes and rivers of the county. Pleasure craft are now numerous.

Primitive Street Names

In the pioneer times, when Syracuse was a part of the town of Manlius and had no distinctive name and no inhabitants, and the whole territory was the haunt of wild beasts, a gloomy impenetrable swamp occupied the site of the present prosperous city and it was the home of bears, wolves, wildcats, deer and rattlesnakes. The western portion of the valley about Syracuse was timbered with hemlock, birch, and soft maple; the eastern portion with cedar and pine. From the frequency of wild animals the early-travelled routes were called bear and wolf paths, and when the settlements began, the first opened streets were Wolf and Bear, etc. Some very romantic stories are told of adventures with wild animals. In the early thirties a fine specimen of bear was captured in what is now South Salina street, near where Star park is located, and the late Charles Leonard told of a fine deer running down Genesee street, and, being affrighted, jumped through a store window where the Larned block stands and landed in a group of men sitting there, of which Mr. Leonard was one.



Deer were plentiful in all parts of the county. Levi Clark of Elbridge told that prior to 1800 he often saw deer by the hundreds within sight of his house near the present Half-Way, and that he shot scores of bears and wolves in that vicinity.

Early settlers at Pompey told of the many bears and wolves they encountered in the neighborhood of their primitive dwellings.

In the early trails from Brewerton to the Onondaga villages, by way of the lake shore, wild animals were met in droves and poisonous snakes were only avoided with great care. It was anything but a pleasant country to travel through in those times. Game and fish were superabundant.

An Inhospitable Region

The country round about Onondaga lake was accounted most unhealthy, and from its early settlement till well into this century it was the region most avoided by the settlers. The attraction of the salt business brought people to it, and led to the taking of measures to neutralize the unwholesome influences. The lowering of Onondaga lake and the draining of the Seneca river marshes, under plans prosecuted by Forman and Geddes, were the correction of these evils and led to the establishing of more healthful conditions. The filling of the old mill-pond

in Syracuse and the straightening and opening of Onondaga creek were very helpful measures, and these and other sanitary steps have made Syracuse a healthy place.

In the early years of this century the opening of hot weather brought fevers into Salina and Syracuse, which multiplied so rapidly that oftentimes there were scarcely a sufficient number of well persons to take care of the sick, and it seemed that man and beast alike were attacked by the same malarial causes. Many of the early settlers died during the sickly seasons, and cattle and horses were alike victims of the deadly scourge. There were but thirty persons in Salt Point, all told, in 1793, the year before Onondaga county was organized, and all were sick at the same time, excepting an Irishman, Patrick Riley, who carried on Van Vleck's salt works, drawing the wood for the fires at night, boiling salt all day and half the night, and every alternate night watching with the sick, and keeping this up for two months. Doctor Holland of Jamesville, who was probably the first physician in the county, came over to Salt Point every day to visit the sick and give them attendance. Four years later, in 1797, Doctor Burnet took up his residence in Salina, and is recorded as the first resident physician. It is related that the Indians were attentive and kind to the pale faces in



their sickness, and they furnished the settlers with venison and fish until they were able to provide for themselves.

Before the Horses

There was a period in the pioneer time when horses and wagons were unknown in the Onondaga country. Up to about 1800 there were no horse wagons anywhere in this region. Much of the transportation of articles of food was done on men's backs, and Indians were much employed as carriers, making trips from as far as Albany to supply the settlers with flour and meal and other necessities. Ox teams were used for transportation in the winter season. Materials for the construction of saw and grist mills were thus provided, and also much of the supplies for other building purposes. Wagons were rare until about 1820.

Home-Spun Clothing

The main reliance for clothing was in the spinning wheel and domestic loom. This was a matter of necessity in the earlier years. At the close of the war of the Revolution there was a general movement throughout the country in opposition to imported fabrics, and a popular demand for reliance upon home products for all material used in clothing. The patriotic people in the large cities led off in this demand for the promotion of American interests in production

and in trade. It was a rage in New York, Boston and Philadelphia, which rapidly spread throughout the interior. The fever raged fiercely in the Onondaga country, where were settled many families of revolutionary soldiers. The fabrics thus insisted upon were at first rough and uncouth in large degree, but soon the products of the home manufactories were brought to a fair degree of perfection, and the home-made garments were quite passable. The mark of disloyalty was the wearing of imported goods. Few people disregarded the popular mandate, and those who did were branded as Tories.



SIXTEENTH PAPER

The Origin of the City

The origin of Syracuse was in the trading post established in 1786 by Ephraim Webster near the mouth of Onondaga creek, which then was at the high grounds just below the present High school site, probably near the state pump-house. He kept a small stock of goods for exchange for furs with the Indians. In 1788, Webster joined Asa Danforth in the settlement at Onondaga Valley, keeping up his Indian trade, but taking up his home with the Onondagas. He later put the trading post in the charge of Benjamin Neukirk, who died at the place in 1793, his being the first death of a white person in the Onondaga country.

The Early Indian Village

A considerable Indian village sprung up on Onondaga creek above the trading post, the cabins ranging along the west bank for a mile or more. An extensive Indian burial place was located on the creek's west bank. In constructing the canal many human skeletons were unearthed, and to the present time occasional skeletons are found. Brass kettles, tomahawks and

domestic utensils are frequently brought to light in these burial places. The growth of trees standing in these spots indicates that some of the burials took place at least 200 years ago. Leaden bullets are among the articles recovered, and these and other relics connect the burials with the time of the French colonies established in 1656.

The Future City's Site Indicated

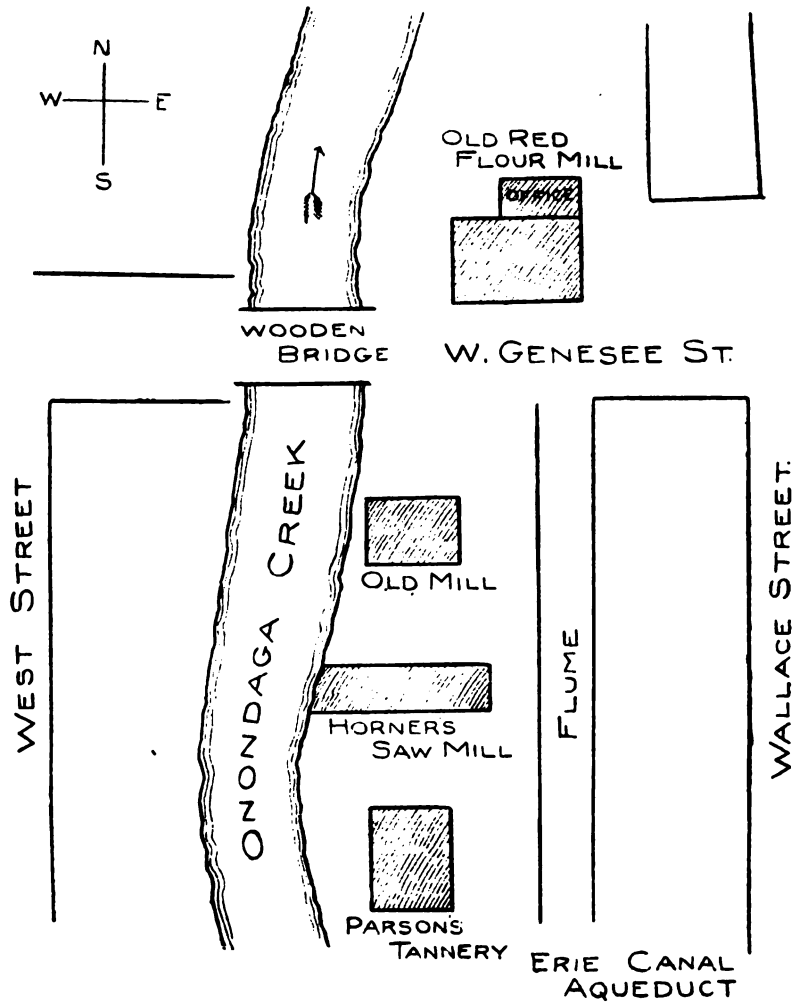
The site of Syracuse was indicated in 1804, when under an act of the Legislature the sale of 250 acres of land on the Onondaga salt springs reservation was made, for the providing of money for the laying out of a public road from Manlius to Onondaga, through the reservation. James Geddes made the survey and ran the lines in an irregular way for the purpose of including as much dry land as was possible, to avoid the swamp that stretched over nearly all the territory of the future city. It was not feasible to locate the tract all upon upland. Surveyor-General Simeon DeWitt supervised the survey and sale. It was Mr. Geddes's experience in this transaction which led him to engage in the later surveys of the Erie canal, which indicated the route adopted by the state in carrying out that enterprise. A question being raised as to the water power included in the advertised tract, DeWitt and Geddes took measurements, which



showed that it was a more extensive power than had been supposed to exist at this point.

The Walton Tract

The sale was made in June, 1804, and the purchaser was Abraham Walton of Albany, who bid off the 250 acres for \$6,550, about \$26.20 an acre. The plot was thenceforth known as the Walton Tract, which embraced what now is the business center of the city of Syracuse. It was an irregular tract of land, extending from a line a little west and parallel to the Onondaga creek, (the northwest corner being in the Allen Monroe place in West Genesee street), running thence southerly to near the line of Jefferson street, thence easterly across the old mill pond to Salina street, thence southerly through the middle of Salina street to Adams street, thence east to midway of Grape and Orange streets, thence irregularly to Irving street, thence northerly to near Genesee street, to Lock street, through that street to James street, and at the corner of Lock, thence westerly to the place of beginning. It was nearly all forest land at that time; the Seneca turnpike, Salina street, Onondaga street, and the Erie canal being the thoroughfares later laid out. The turnpike was the first and the other streets were at the time merely paths through the woods and swamp. The names of streets



MAP SHOWING THE OLD RED MILL AND SURROUNDINGS

were after a primitive order, Genesee and Salina streets being nearly the only ones that still retain the original designations. The turnpike through what is now Syracuse was a corduroy road, 100 feet wide.

The Beginning of the Place

Besides the stipulation that the money derived from the land sale should be applied to the laying out of a road, it was also provided that the purchaser should within a specified time erect, or cause to be erected, a suitable building for a tavern or house of entertainment for the accommodation of travellers. The tavern site was sold to Henry Bogardus for \$300; a half-acre of land located where the Mansion house stood, and where the Empire house now stands. In 1806 Bogardus erected a 2-story building, 35 by 45 feet, which was called the South Salina hotel, the embryo village having been informally named South Salina. A small frame dwelling was erected the same year by a Mr. Merrill on the lot opposite, east of the hotel, in Cooper (later North Salina) street, (where Peter Waggoner's stood later, and the Third National bank now is located); but there was so much sickness in the locality that the next season he pulled it down and carried the material to another location. There were, however, several log cabins in the near vicinity of the Bogardus hotel. Prior to

1800, Clark names the families of Hopkins (1797) and Butler (1799) as residents there. They were settled around a spring of fresh water near the site, west, of the present Oswego canal bridge in Salina street.

Other Early Settlers

In a small log house built by Calvin Jackson on the turnpike, near where the Jervis House now stands, in 1800, his son, Albion Jackson, was born on December 28th of that year—the first white child born within the limits of the later village of Syracuse. In the ensuing five years there were straggling settlers; Amos Stanton, whose son was Rufus Stanton, and the latter's daughter, Mrs. Charles Keene, located near the Oswego canal bridge, and father and son were hotel-keepers and farmers, and Rufus Stanton raised a crop of rye on the site of the old Syracuse house (now the location of the Onondaga County Savings bank) in 1816. Other early settlers were William Lee and Aaron Cole, who opened a blacksmith shop in 1805; Mr. Blake, who made a clearing and began farming midway between the two Salinas; Doctor Swan, who put up a small frame house in 1807, and Jonathan Fay, who settled near the old Court house in 1808.

The Old Red Mill

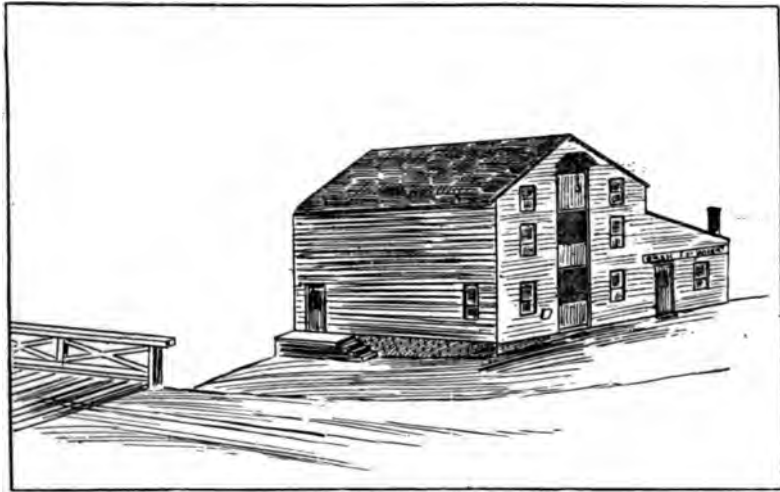
The old red mill was built for Mr. Walton by



James Sayles in 1805. This was the utilizing of the water power sold with the Walton Tract; the first dam was built on the Seneca turnpike where it crossed the creek, the road at the time passing over it. This dam was swept away by a freshet within a year, and another was built a little way up the stream, where Water street crosses it, which stood till, in 1849, it was removed for the lowering of the mill pond, which extended up the creek to near Onondaga street, for the abatement of the agues and fevers which it was believed to promote. The old red mill, which stood wholly in what is now Genesee street (the only correct picture of which is given in the accompanying illustration), was in use till the removal of the mill pond in 1849, when the mill and the old wooden bridge over the creek at Genesee street were demolished; the mill giving way to the widening of the street, and a new stone bridge being constructed over the creek. An early miller was Henry Young, and the last miller was Thomas Bennett.

Industrial Interests

Adjacent to the red mill were several industrial concerns which had important relations to the early settlement. Mr. Walton, the year after building the grist mill, constructed on the same side of the creek, but on the southerly side of Genesee street, a saw mill, and later for



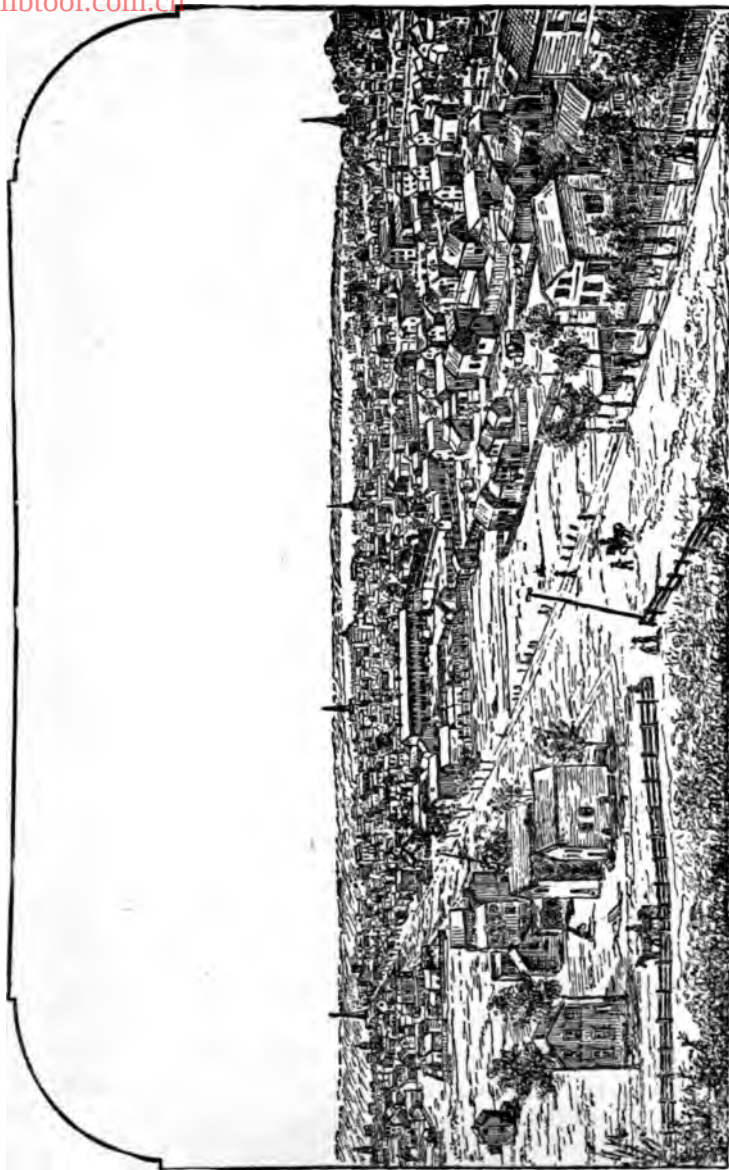
THE OLD RED MILL



many years it was operated by Frederick Horner, (the last survivor of that time), who recently died at an advanced age. Rufus Parsons built a linseed oil factory, which later was converted into an ax factory and was operated by Henry Olds. Veneer mills also were run there. A tannery, built and operated by Rufus Parsons, was in the same locality. Captain Parsons lived across the way in Mechanic street. (The accompanying sketch shows the relative locations of these early industries here in the opening years of the century.)

The Purpose of the Promoters

The purpose of Mr. Walton to establish a village, on a large real estate speculation, and to make the red mill the nucleus and center of it, was pushed with some success; but these things seldom take the direction the promoters undertake to give them, and the business center of the village, and later of the city, located itself elsewhere under the superior influence of the canal and the railroad. But in the early days of the village the old mill and its surroundings had great attractions. The mill itself, with its big wheel, generous hoppers of grain and whirling mill stones, was the favorite resort of the school boys; the flume, where the boys disported themselves on the floating logs, was also attractive;



SYRACUSE AT THE TIME IT BECAME A CITY

and the immersion place of the Baptists in the creek, then free from sewerage, where minister and converts walked down the inclined pathway to the water, in the narrow space between the bridge and the mill, while the congregation stood upon the bridge or the opposite bank, watching the proceedings, was a point of much interest in the community on Sunday afternoons.

Frequent Changes in Names

Early Syracuse had a varied nomenclature. First it was known as Webster's camp or Webster's Landing; Bogardus Corners, from 1796 to 1809; Milan, in 1809; South Salina till 1812; Cossit's Corners, 1814 to 1817; Corinth till 1824; named Syracuse in 1824 by John Wilkinson, who fancied he traced similarities in the new place with the ancient Syracuse in the island of Sicily; incorporated as the village of Syracuse, in the town of Salina, April 13th, 1825; and made a city December 14th, 1847. When christened Corinth, a new survey of the Walton tract being made, and a formal laying out of the village taking place, there being an inability to secure a postoffice under the name, it was relinquished and the name Syracuse was taken. Corinth occupied a limited territory; its extent being from the old red mill to the Grand canal, embracing Genesee street, Church and Salina streets on the north side, with Water and Salina

streets, and Clinton street to Fayette street, as far east as Warren street on the south side.

This was the original Syracuse, which name was taken at the village's incorporation in 1825, and in this period of a quarter of a century, covering the pioneer time, the village bounds included a limited settled territory. It was a small clearing, surrounded by a pine grove interspersed with oak undergrowth. A horse pasture of twenty acres was on the site of the later Syracuse house, and the bars of this pasture opened on what then was the Salina road. Besides the Bogardus hotel there were but two frame dwellings in the settlement. The major part of the population from 1815 to 1820, were laborers on the canal, who lived in log cabins and slab huts.

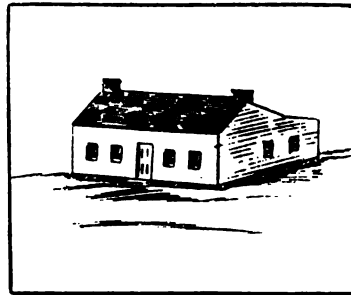
Changes in Ownership

The Walton Tract, after some unimportant changes, came into possession of Forman, Wilson & Company in 1814, at a cost of about \$9,000; then, in 1818, into the hands of Daniel Kellogg and William H. Sabine, who in 1823 sold it to Henry Eckford of New York; and then, in May, 1824, the Syracuse company, consisting of William James, Isaiah and John Townsend and James McBride of Albany purchased it for \$30,000. Moses D. Burnet and Gideon Hawley took its management under a trust deed, and

began extensive sales of village lots. Joshua Forman, Owen Forman, Moses D. Burnet, John Wilkinson, and James G. Tracy were successively agents for these lands.

The Oldest Structure

The miller's house, a small 1-story frame structure, was built by Mr. Walton for the man in charge of his mill, in 1806. The building



THE MILLER'S HOUSE, 1806

was put together with wooden pegs, not a metal nail being used in its construction. It is now the oldest building in Syracuse. Some years ago a second story, mansard roof, was added, but the first story was not changed. The house stands on the second lot east of Wallace street, in West Genesee street. An illustration is herewith given of "The Miller's House."

Cheney's Recollections

Timothy C. Cheney, in his recollections of early Syracuse, describes the old red mill; men-

tions the grist and saw mills, the oil mill and tannery near it; states that pine lumber sold at the mill for \$4 a thousand and hemlock for \$11.50; and mentions that the village green was located on the point where Genesee and Church streets came together, where later the Baptist church and still later the Universalist church were built.

"The Corners"

The place was then known as "the Corners," and Mr. Cheney relates that one morning, in crossing "the green," the thought came across his mind that he might live to see the time when "the Corners" would become a large and flourishing place, and that when that time came it would be pleasant to look back and be able to tell how many houses there were then. A year before Syracuse village was incorporated he counted the houses, all being within view from "the green," and there were twenty-three, with six or seven in course of construction. Mr. Cheney recollects his feelings as he contemplated the old red mill, always a favorite place of resort; his sensation of awe and wonder as he watched the great wooden waterwheel turn and turn, with uniform motion, as if striving to get rid of the heavy weight of water falling upon its time-worn frame from the moss-covered flume; curiously watching the tin boxes of the

elevator as they wound rapidly upward, bearing their burdens of grain or flour; listening to the ceaseless bur-r-r of the millstones and the clatter of the hopper as it supplied the greedy mill; the great bolter doing its part; the wooden spout from which issued the great dusty stream of brand or shorts; the huge box into which was emptied the farmers' bags of grain to be weighed and then let down into the big bin below, whence it was later turned into the great mill. His description of the abandoned mill and his visits to its deserted walls, which seemed haunted with scenes of the past, and of the old wooden bridge across the creek, from which was witnessed the ceremony of baptism, is an old man's impressive story of bright days of his youth.

A Pair Start Gained

Migration to the new village was slow. The promise of the salt manufacture was its incentive; but it was not till the opening of the Erie canal, the construction of which began in 1817 and was completed in 1825, that the new Syracuse began to grow and prosper. Better sanitary conditions were introduced, the commercial importance of the place increased, and Syracuse got recognition and a fair start in its career of prosperity.

SEVENTEENTH PAPER

Forman Moves to Syracuse

The Walton Tract, which passed into the ownership of Daniel Kellogg and William H. Sabine in 1818, was placed in charge of Joshua Forman, as their agent, and in the spring of 1819 he moved from Onondaga Valley and located in what was to become Syracuse, with which place his name was to be identified as its founder and promoter. Mr. Forman lived at the Valley from 1800, when he began the practice of law with his brother-in-law, William H. Sabine, and thenceforward was one of the most public-spirited citizens. He was the moving spirit in establishing the academy, church, hotel, mill and several stores at the Valley. He was in 1807 elected to the State Legislature on the "Canal ticket," and it was his resolution that the Legislature adopted which provided for the survey to be made of "the most eligible and direct route for a canal to open communication between the tide-waters of the Hudson and Lake Erie." He had thoroughly studied the canal systems of the world, and prepared an estimate of the work of building the Grand canal (as the Erie originally

was called) and labored unceasingly to gain converts to the scheme. He was ridiculed as a "visionary projector," and in response declared that he expected to see the enterprise undertaken and completed if he lived to the ordinary age of men. This he did and his name went into history as a foremost promoter of one of the grandest improvements of the age.

Salt, Canal and Syracuse

The construction of the canal began in 1817, and in that year the active work was in progress in Syracuse and vicinity. Mr. Forman had attempted to secure the canal's route for the benefit of the Valley, but this was found not to be expedient, and so he came to the canal at its nearest point of contact with the promising salt manufacture, and to these two interests, the salt springs and the canal, Syracuse owed its settlement, growth, and commercial importance. Mr. Forman had the prescience to foresee that a considerable city would be located at this point. He did a large service in securing legislation, under which Onondaga lake was lowered about two feet, and the canals extended into the salt manufacturing district.

Forman's Confidence

In 1820 William M. Stone, a New York journalist, visited the place with Mr. Forman, on a canal investigating tour. He wrote an account

of his visit, in which he said that he stayed over night in a miserable hotel which was thronged with salt-boilers, a group of about as rough-looking specimens of humanity as he ever had seen. "It was in October, and a flurry of snow during the night rendered the morning aspect of the country more dreary than the evening before. The few houses standing upon low, marshy ground and surrounded by trees and entangled thickets, presented a very uninviting scene."

"Mr. Forman," said Mr. Stone, "do you call this a village? It would make an owl weep to fly over it."

"Never mind," said Mr. Forman in reply, "you will live to see it a city yet." Both gentlemen lived to see Mr. Forman's confidence fully realized.

Forman's Career

Judge Forman, the pioneer and founder, was a native of Pleasant Valley, Dutchess county, N. Y.; he was a graduate of Union college, and became a successful lawyer and a man of affairs; he was a Member of Assembly, and first Judge of the Court of Common Pleas of Onondaga county. He was author of the safety fund act which relieved the state of New York of financial difficulties in 1826. Owing to failing health, he removed to North Carolina in 1827, and en-

gaged in real estate speculation. In 1831 he was the recipient of a silver-plate testimonial from prominent citizens of Syracuse. He was here again on a visit in 1846, and was given a complimentary banquet, at which he was toasted as "the founder of Syracuse." He died at his North Carolina home in 1849.

Value of a Plum Tree

The Walton Tract was resurveyed in the spring of 1819; the former survey for Mr. Walton being discarded because of incorrectness. But for a certain wild plum tree mentioned in Geddes's survey, Clark says it is doubtful whether the original lines could have been identified. The village was laid out into lots and the adjacent lands were plotted into farm lots of five or ten acres.

How Syracuse was Named

It was Mr. Forman's suggestion that the place be named Corinth. But as there already was a Corinth postoffice, it was necessary to find another name, and for several years the designation was Cossit's Corners. This was while Sterling Cossit kept the tavern. When the village incorporation was first agitated in 1820 it received the name of Syracuse. The suggestion of the name was by John Wilkinson, who fancied a strong similarity in the surroundings of this place with the ancient Syracuse.

Gen. W. H. Moseley, in "The Syracusan" of October, 1850, tells how the name was conferred. The subject was taken up after an evening religious meeting at the house of Judge Forman, when it was resolved to drop Corinth and give the place a permanent and enduring name. At an adjourned meeting held at Cossit's tavern, the names proposed were Algiers, Barbara, Wales, etc., when at last sober consideration came back to Syracuse, which was finally agreed upon. Thirteen persons were present, namely Joshua Forman, Daniel Case, Rufus Stanton, Henry Young, Sterling Cossit, John Wilkinson, Rufus Parsons, John B. Creed, Frederick Rhyne, Peter Wales, Robert Hamilton, O. C. Congdon and William H. Moseley. The postoffice was named Syracuse, and John Wilkinson was the first postmaster. The story is that Mr. Wilkinson brought the first mail for the new office from Onondaga Hill in his hat.

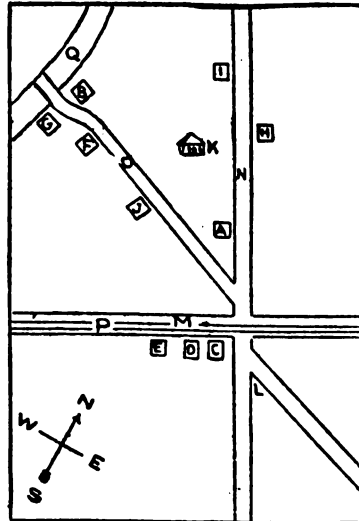
Map of Syracuse in 1820

A map of the Syracuse of January 1st, 1820, is reproduced herewith from the original publication in Moseley's "Syracusan," and excepting as to relative positions and distances it is well verified. Onondaga creek should be shown on the left, crossing Genesee street, at the red mill; Church street, running from about N to O (letters on the map); K, the site of the old



school-house, being midway of the street's length. Peter Wales's house (I) and Rufus Stanton's house (H) were on opposite sides of Salina street, and later the Oswego canal cut be-

- A. Tavern, where Empire house now stands.
- B. Old red mill, 1805-1849.
- C. Moseley's store.
- D. Daniel Case's dwelling.
- E. Joshua Forman's dwelling.
- F. Cap't Parson's dwelling.
- G. Old saw mill.
- H. Rufus Stanton's dwelling.
- I. Peter Wales's dwelling.
- J. F. Rhyne's Eagle hotel.
- K. Old school house.
- L. Bars to horse pasture on Syracuse House site.
- M. Erie canal.
- N. Onondaga road, Salina street.
- O. Genesee street.



MAP OF SYRACUSE, MOSELEY'S,
JANUARY 1ST, 1820

- P. Water street.
- Q. Onondaga creek.

tween them. The Bogardus tavern (A) became the rear annex of the Mansion house when that hotel was rebuilt in 1823, and came under the management of O. H. Williston, who kept it till 1831. Subsequently it made way for

the Voorhees house, which later became the Empire house.

The Moseley map is valuable and interesting as showing what original Syracuse was. The extent of the occupied territory is outlined and the locations of the two taverns and the red mill, the saw mill and the school-house, which were designed to be the village's business center, and of the one store and five dwelling houses, are shown. The Erie canal was that year opened and divided the hamlet, with but one store and two dwellings on the south side. When the village of Syracuse was incorporated, five years after the map was made, there were about 250 inhabitants in the place, and thenceforward the village had a rapid growth.

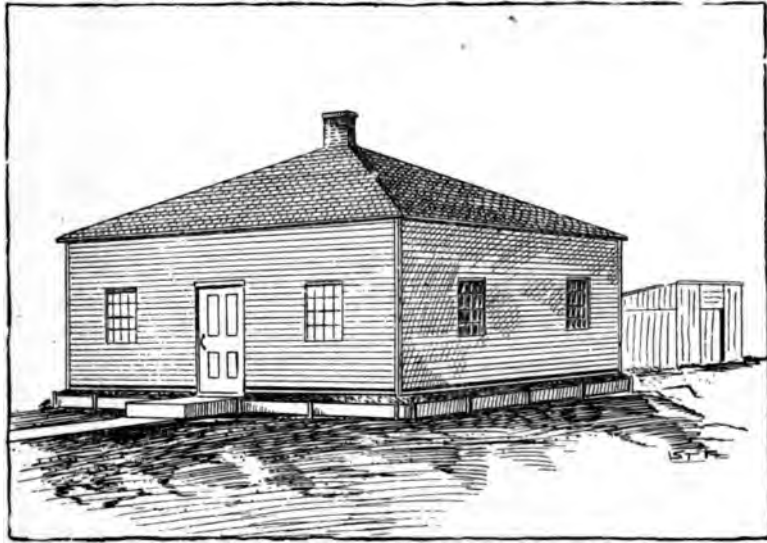
Clinton Square

There is no reference to Clinton Square, which evidently was formed a little later. It was constituted by the running through the place of the Erie canal, with Genesee street crossing it diagonally. Water street on the south side and Dock street, later Foot street, and finally James street, coming in at the Mansion house from the east, thus giving the bounds to the square. The name was suggested by Judge Forman and readily accepted. The canal during its construction was commonly called Clinton's ditch.

First Syracuse School-House

Among the first enterprises of Joshua Forman, the founder, was the establishment of a school-house. The first school-house was located in the intended center of the new village, on an eligible site, a slight elevation or knoll, midway between the first tavern and the first mill, on the northerly side of Church street, at what since has been the corner of Church and Franklin streets, the latter a mere lane leading to the salt field beyond it. The first church, the First Baptist, was located in Genesee street, nearly opposite the school-house. The modest little building was the scene of much of Syracuse's early history. Not only was it the place of the first school, but within its walls were organized the first village government, the first churches (the First Baptist, Episcopalian, Presbyterian and Methodist) and there were held the town meetings, etc. Its seating capacity was about sixty persons.

The exact date of the building of the school-house is not recorded; but it is well attested that it was in 1819 or 1820. Judge Forman was the mover in the enterprise, but the architect and builder are not known. The cost of the structure may have been \$350. It was a square building, about 22 feet on each side, with 10-foot posts, and an inverted hopper-shaped roof, slanting four ways. The foundation was simple, and



THE FIRST SCHOOL-HOUSE IN SYRACUSE

was buttressed by an embankment of tanbark, after the style of the time. It was clapboarded and shingled, but without cornices or eaves or adornment. It never was painted. On the south front, Church street, was the one door, midway between two windows, the glazing of which was of common glass, 7 by 9 panes. The door was paneled, and had a heavy latch, with an iron-bow handle. A large stone was the platform to the entrance. The single room had two windows on each side. The teacher's desk was midway of the northerly side, and from its slightly elevated position he commanded the pupils, who occupied the two rows of desks and seats ranged around three sides of the room. The school furniture was cheap and plain; slanting desks and long benches of the cheapest construction, the largest children having the side walls to rest their backs against, and the younger ones having back rests against the fronts of the outside desks. The heating was by a large cast-iron box stove, fed with cord-wood, and the chimney was directly over the stove in the roof's peak. Of teachers in the old school Hiram A. Deming was probably the first. He was as early as 1821, and was succeeded by William K. Blair, Mr. Bement, Miss Thompson and others. But one is known to survive—Orvilla Parker, wife of Nelson Gilbert, who was the son of Elder

Nelson J. Gilbert, the first pastor of the First Baptist church.

First Village Officers

“The first meeting for the election of officers of the village of Syracuse,” says the record, “was held in the old school-house in said village, May 3d, 1825, at which Joshua Forman, Amos P. Granger, Moses D. Burnet, Heman Walbridge and John Rogers were elected trustees. Joshua Forman was chosen first president of the village.” John Wilkinson was chosen clerk, John Durnford treasurer, James Webb, Alfred Northam, Thomas Spencer assessors, Henry Young poundmaster, Henry W. Durnford, Jesse D. Rose constables, Henry Young, John Garrison overseers of highways. Daniel Gilbert was Justice of the Peace presiding. Most of these names became prominent in the subsequent history of the village and city.

The old school-house gave place to public school No. 4, in 1842, and here was organized the high school, with the Rev. Robert R. Raymond as its principal in 1855. “The brick school-house in Church street (old No. 4) I was familiar with,” wrote Joseph A. Allen, one of the old-time teachers, to his friend, M. W. Hanchett, in 1896. “The high school was organized there, with Rev. Mr. Raymond as principal, and I often visited him there. In 1843, when teaching the Syra-

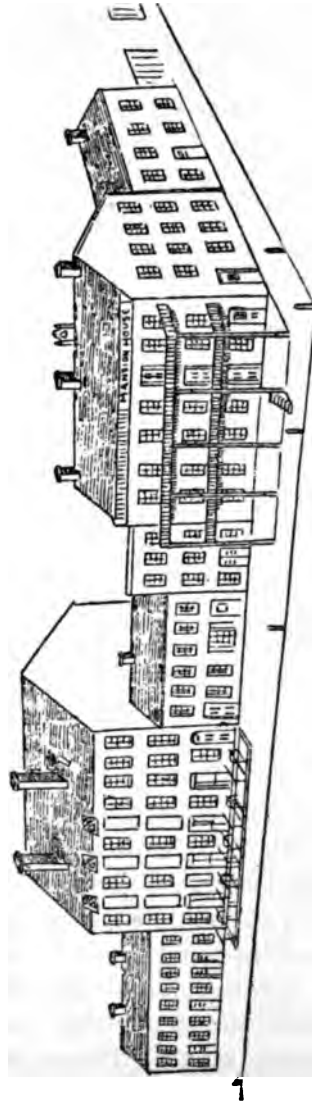
cuse academy, I was invited to attend a teachers' convention held in this building, and bring some of my pupils to sing. I took Andrew D. White, Ware Clary, Charles Wellington and others. They sang several pieces. White and Clary sang a duet, 'Two Orphans of Switzerland.' What fun it would be to hear them now.'

Clinton Square, North Side, 1820 to 1826

The appearance of the north side of Clinton Square, the business center of Syracuse from 1820 to 1826, is preserved in the accompanying illustration by M. W. Hanchett, and also the record of the persons who were in business in that period when the locality was nearly all there was of the general business part of the village. The occupants of the entire village block at that time are indicated.

The Marvin block, built by Asa Marvin, was the most pretentious brick structure in Onondaga county. The Syracuse company owned the eastern end, and Mr. Marvin the remainder. All other structures on the block were wooden. The old buildings at the corner of Genesee and Clinton streets were removed for the building of the Court House in 1856. The others were displaced about the same time for the building of the Empire block by John H. Tomlinson and associates.

The Mansion house was the enlarged Bogardus or Cossit tavern. It was practically rebuilt when



NORTH SIDE OF CLINTON SQUARE, BUSINESS CENTER OF SYRACUSE, 1820 TO 1836

From corner of Genesee and Salina streets, successively, west to Clinton street—Mansion house, E. B. Wicks & Co., hatters; H. Judson, jewelry; Silas Ames, saddlery; A. Dunbar, barber; dwelling; S. C. Brewster, Sam Copp, "The Mint and Mine;" Marvin & Norton, hats and furs; Dr. J. W. Hanchett, drugs and dwelling; A. Root, shoes and dwelling; First Presbyterian session room, Mrs. Barlow's dwelling; B. B. Batchelor, store; Samuel W. Ketcham, grocery.

Surroundings—In Clinton alley, packet barn, Capt. F. Wellington; E. Norton's house, corner Church street. In Salina street, village hay scales, Onondaga house, log cabin, 1840, corner Church street.

O. H. Williston became its proprietor in 1823, being made a 3-story building by the addition of a hall for public occasions, which occupied the upper floor and was used for theaters, concerts and balls. It was fitted up with plank benches for theaters and concerts and these were removed for dancing parties. Later, from 1831, Robert J. Brockway, Philo N. Rust and others kept the house, till in 1843 it passed into the hands of James L. Voorhees and associates, who rebuilt it of brick and named it the Voorhees house, which was under the management of Harry Allen, Barney Becker, Walter Herrick, Philo N. Rust, Barcut Filkins, Lucius W. Wright and Sprague & Gage, when Horace K. White purchased the property and converted it into the Empire house. The oldest tavern site in Syracuse has been in many hands and in several forms. It is a central point in our local history, and has been the scene of many public occurrences which have contributed to the historical annals of this city.

From the earliest days of the old Mansion house it was a favorite gathering place for politicians and other public men. Political conventions were held in its hall, and the house was the headquarters of public men, and in the time of three days elections the Syracuse polls were held in its public room. The Salt Pointers made

it a lively place on those occasions. On the first floor, the office was located in the corner, then two windows indicated the sitting room, and the two others lighted the dining room. The broad piazzas commanded an outlook over most of the little town. The Mansion house corner was the place of arrival and departure of the stage coaches in the days before the canal packets and railroad trains. It was a busy place at least twice a day, when passengers and mails came and went, and the people there gathered heard all the news of the day. The stage coaches came in with a rush and a whew, and indeed it was an event for the quiet little place.

The Original Canal Bridge

The original stone bridge over the Erie canal at Salina street, full in view from the Mansion house, was an architectural success. It was a single arch, with imposing parapets at either side. This bridge was built of Onondaga stone and cement and served to introduce that cement for building purposes. When by the widening of the canal the old bridge was removed for a longer one, it was found that the structure had been built on honor. It was a job to take it down, and giant powder was the agency by which the work of demolition was accomplished.

EIGHTEENTH PAPER

Slow Growth Under Temporary Names

The growth of Syracuse under several temporary names, from 1805 till 1820, was slow. Moseley's map shows, in the latter year, two public taverns, grist and sawmills, a school-house, a store, a tannery and six dwellings. On its incorporation, five years later, as the village of Syracuse, the effects of promotion and settlement were considerably in evidence. The area of the village had somewhat extended, and to the original Genesee and Onondaga roads, Church and Water, Franklin and Mill, Clinton, Fayette, Warren, Dock (later Foot or James) streets were added and Salina and Genesee streets extended. Salina, north of the canal, was originally Cooper street, from the manufacture of salt barrels, the principal industry in it, and the Onondaga road south of the canal. Dock street was so called from the canal dock, in which boats were built and repaired, where The Durston now stands.

The Founder's Work

Joshua Forman, who appeared as the agent for Kellogg & Sabine, the purchasers of the Walton Tract, was a partner in the business of selling

village lots and promoting enterprises that would advance the new village, and he was the person who more than all others influenced the growth and prosperity of the place. He laid out and extended streets, built dwellings and stores, procured state aid for the salt manufacture, and for lowering the waters of the lake and creek, induced people to come here, and inaugurated schemes for the health and advancement of the village. He believed in the future of Syracuse, and that the canal and salt would make it a large and prosperous city. No proposition that promised good to the place was without his co-operation and aid. He was broad-minded and sagacious; and the same mind that foresaw the importance and value of the Erie canal and had the force to inaugurate the survey that demonstrated its feasibility, recognized the possibilities and the probable future of Syracuse. Nothing was done that did not have Forman's sanction, and in church and school, in parks and highways, in dwellings and business places, his excellent judgment was exercised to secure results that endure till this time.

In the seven or eight years that Forman gave his best efforts to Syracuse, his management was active and energetic; the village grew rapidly; new business places and dwellings were built, and the fame of the new canal village,



enhanced by the increase of the salt manufacture, attested the prosperity gained and destined to be continued in the future city of the plains. The purpose of creating the business and residence center in the vicinity of the old school-house, midway of the area of the original tavern and red mill, was not relinquished, but even at the village incorporation the tendency to cross the Erie canal and extend to the south and east was manifested. In that early time the residence district was in West Genesee street, Church street, Franklin street and Mill (later Mechanic) street. But West Water street soon caught up, and from Clinton to Franklin street became the residence places of the well-to-do and prominent citizens. Into Clinton and South Salina, Warren and East Genesee streets the population extended, and business and homes went there also. It was not, however, till the railroad was located through Washington street that the plan for making the old school-house the center of the place was broken. In locating the railroad the decision in favor of Washington street nearly caused a rebellion by the business interests, which held that it should be in Water street, as Washington was by them considered too far to one side. A meeting of citizens expressed indignation at the action of the commissioners, John Wilkinson and Vivus W. Smith.

This article will continue descriptions of prominent features of the original business and residence parts of the early village.

The Old Yellow Block

One of the early business blocks was the old Yellow block, located on the site of the present Clinton block, at the north of Clinton street bridge, and facing Clinton and Genesee streets. An excellent picture of the building and of its next neighbor west, the old Eagle tavern, is herewith given, from the recollection of M. W. Hanchett. It was a 3-story brick building, erected in 1824 by Daniel Elliott, father of Charles L. Elliott, the artist, then a resident of Auburn, and the mason was Samuel Booth.

Both these enterprising men had much to do with building up Syracuse. The block was a very plain structure, which was painted a dull yellow.

The early occupants were Daniel Dana, general store, opened in 1825, and later D. & M. Dana, dealers in farm products, dry goods, etc. Grain was taken in on the canal tow-path and transferred to canal boats for the eastern markets. Deacon Dana built a white brick dwelling, still standing, on the opposite side of Genesee street.

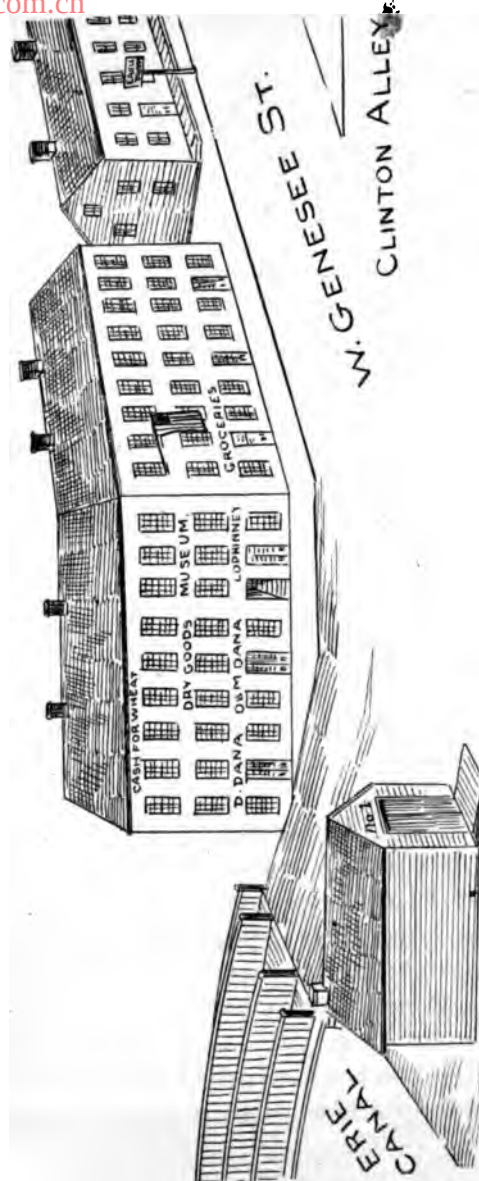
The corner store, Genesee and Clinton streets, had several occupants, including H. W. Starin,

Mathew L. Davis and L. O. Phinney. Mr. Starin was the model family store-keeper of his time. There was a succession of tenants on the Genesee street side.

Phinney's Museum

Lucas O. Phinney was for years a grocer in the Yellow block. He also was the proprietor of the museum, which was the leading place of public entertainment in the village. After the fire of 1834, the first large conflagration in the village, which destroyed the original wooden structures on both sides of the Erie canal, from Salina to Warren street, Phinney bought Tiers's museum, which had quarters in the upper stories of the brick building on the site of the old Onondaga County Savings bank, and located it in the second and third stories of the Yellow block, and the museum and "phantasmagora" annex filled the Genesee street side of the building. The rooms were quite handsomely fitted up, and, for some years, under the management of William Humes, an experienced showman, the museum was well patronized.

This place of amusement was so prominent a feature of early Syracuse as to merit a brief description. It was the new development of means of popular entertainment, following after the travelling shows, of which Sickles's shows were the more famous. The entrance to the



CLINTON SQUARE

THE OLD YELLOW BLOCK, ON SITE OF THE CLINTON BLOCK, 1824



museum was, as shown in the picture, next to Phinney's store, up one flight, on the Clinton street side. On entering the first thing seen was a pipe-organ, run by crank power, about four feet square, set against the wall, and next to it stood a row of eight diminutive wax figures, in front of which was a row of tuned bells, which in unison with the organ were struck by hammers in the hands of the figures. This not altogether harmonious music invariably opened the performance. In high glass cases stationed around the sides of the large room were full-sized wax figures, representing Daniel Lambert, the biggest man that ever lived; the Sleeping Beauty, Captain Lafitte, the pirate, Queen Elizabeth, Mary Queen of Scots, General Marion, Lafayette, Washington and his generals, etc. Then a glass case of live snakes; another of stuffed snakes and small animals; an electric machine, whose shock was the diversion of the Onondaga Indians who frequented the place; a lot of old world curiosities, and many other attractions. The "phantasmagora" was in another room, which also was a theater, concert and lecture hall. The descriptions were given by Manager Humes, who was a glib talker with a vivid imagination. The "phantasmagora" was a large magic lantern, with illuminated figures and views. This part of the show ended

up with a realistic thunder and lightning storm, with sheet-iron thunder, "phantasmagora" lightning and a box of beans rainfall. The apartments were lighted with tallow dips.

The Yellow block later was J. Monroe Taylor's saleratus factory, which passed into Elisha Ford's management. The block was burned August 23d, 1859, when the Clinton block was erected and for many years has been occupied by the Salt company's offices.

The Old Eagle Tavern

Next west of the Yellow block was the Eagle tavern, kept by Frederick Rhyne, which was built soon after the Bogardus tavern. It was commodious and hospitable, a farmers' home of the time, bearing the familiar sign over the stable entrance, "Drovers' Home," and it did a successful business. This tavern, improved, later was kept by William A. Robinson, and was burned in 1842. Mr. Robinson then built the Onondaga house, which was the pioneer temperance hotel.

The Early Residence Quarter

The residence district of the village was for ten years in narrow limits. It grew up and was intermixed with the business center.

In Genesee street, west of the Eagle tavern, were dwellings built by Joshua Forman, which were occupied by Henry Newton, the village

auctioneer, Deacon Pliny Dickinson, the Rev. John W. Adams (still standing), Josiah Wright and Dr. George Hooker, the last at the corner of Genesee and Franklin streets, built by Henry Clifford, in 1827. The Hooker and the Malcolm houses, corner of Salina and Washington streets, were the handsomest dwellings in the village.

Henry Gifford lived in the second house in Franklin street till he built the family residence at the corner of Genesee and West streets. At the north side of Franklin street bridge a small tavern was kept by William Hicks. Several small structures were located along the canal. John Dunn's blacksmith shop was in Mill street, and the residences of Rufus Parsons and the Foster family were also in that street.

In Genesee street, at the corner of Franklin, lived Adonijah Root, and on the west, Dr. J. W. Hanchett, E. B. Wicks, David Stafford and A. L. Fellows. Frederick Horner, the miller, lived at the corner of Genesee and Mill streets. Mr. Horner long ran the old saw-mill. He prided himself on having seen and talked with President George Washington, who visited and inspected a new grain elevator in a mill in New Jersey.

West of the Onondaga creek, into which locality the early settlements extended, was a small, yellow house, on the Allen Munroe place,

where Sterling Cossit lived after keeping the Bogardus hotel. John Wall occupied a dwelling, afterwards the home of George F. Comstock, which was displaced for his more pretentious residence.

Henry Young, the miller, built the house on the southeasterly corner of Genesee and West streets. His brother Andrew lived next door, in West street. Christopher Hyde, Mrs. Marble and Mr. Patterson lived in the same street.

The Joseph Savage residence was built in 1823, and Calvin Mitchell, a railroad contractor, lived there.

These were all the residents west of the creek in 1823-5.

North Side of Genesee Street

Excepting the First Baptist church, at the corner of Genesee and Franklin street, (later the National theater, which was succeeded by the Universalist church), that side of the street from Clinton to the junction with Church street, was filled with a good class of residences. The Woodward brothers built a frame building, which was used as a hotel, opposite the Yellow block. It was burned about 1830. Daniel Dana's residence stood next, then Joel Cody's residence, with a famous flower garden; then Matthew L. Davis's residence in a fine locust grove; then the Slocum residence, where Mrs.

Russell Sage spent her youth. It later was occupied by P. S. Stoddard, the bookseller.

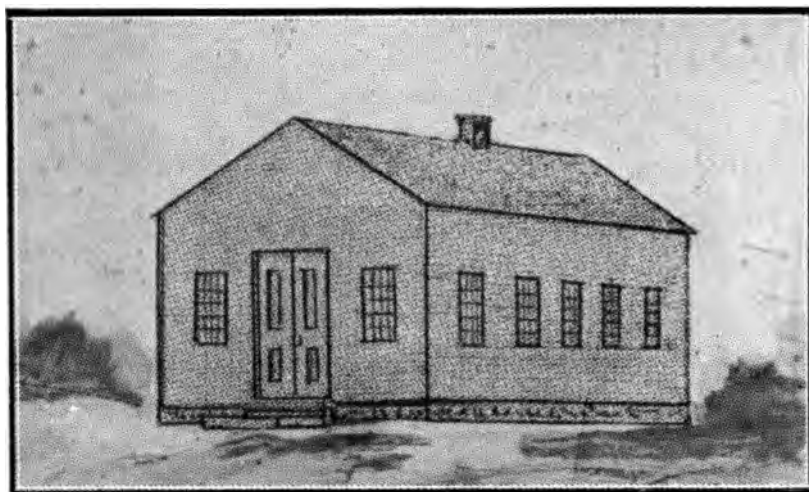
In the point where Church street runs into Genesee was a small yellow dwelling, which long was the home of Deacon A. L. Fellows.

Church street became a fashionable residence street. The handsome brick residences of B. Davis Noxon, Grove Lawrence and Amos P. Granger gave high character to it. Other residents were the Rev. Mr. Barlow of old St. Paul's, Alexander McKinstry, Barnet Filkins, Elijah Bicknell, the builder of the First Baptist church, and a Mr. Cook. Doctor Mayo's school, a celebrated boys' institution, was located in this street. Royal Stewart, Mr. Denslow and Mr. Rainsford lived back of the old Marvin block.

Franklin and Mill streets were also desirable residence streets, and in Genesee street and its immediate vicinity were most of the good residences in the first ten years of the village.

First Methodist Church

The First Methodist Episcopal church society was organized in the old school-house in Church street in 1821 or 1822, but did not have its own place of worship till 1825, when there was built for it a 1-story frame building, about 25 by 40 feet, on the west side of North Salina street, on the site of the present state's salt office. The little building (of which M. W. Hanchett fur-



THE ORIGINAL FIRST M. E. CHURCH IN NORTH SALINA STREET, 1825

nishes the accompanying sketch) stood on a slight knoll on the side of the little creek that ran from the weigh-lock, standing where The Durston is now located, into Onondaga creek and near the High school site. The pulpit was at the west end, an aisle of which ran through the middle, on one side of which sat the men and on the other side the women. "Father" Pease and Charles T. Hicks were the active men in this society, as they were among the promoters of the brick church of this denomination built in 1836 at the intersection of Montgomery and Onondaga streets. The first church was occupied for about twelve years, during which the society grew in numbers and influence. The location of the little church is indicated on the village map of 1834. This religious society was one of the five organized in the first little school-house.

The Northeast Quarter

This part of Syracuse, including all the region north of the Erie canal east of the Oswego canal, was dense forest for several years after the village organization. The Syracuse company in 1827 began to extend the village area in that direction. Dock or Foot street, which was nearly impassable because of ravines and gullies, was improved, and new streets in its vicinity were opened, among them McBride and Townsend and Foot, renamed James, these names be-

ing those of members of the company, and Burnett and Hawley, which were named after agents of the company

Major Moses D. Burnet built a white frame dwelling on top of the gravel knoll in James street, which later was lowered to the level of the street, and when Major Burnet built his brick residence, now the Century club's quarters, Capt. Robert Townsend and afterwards Rodman Reed occupied it. The house is still standing. The first lot sold in the present James street was by Major Burnet to E. W. Leavenworth, in 1830, and upon it General Leavenworth built his fine residence.

The next ten years greatly developed all that section, which became one of the most beautiful parts of Syracuse. Prospect hill was cut down about forty feet and the earth used in filling up the old mill pond in 1849, and was designed as the site for the state capitol, which was lost to Syracuse by the narrow margin of three votes in the Legislature.

The beautiful grove to the south of James street, which contained the territory of Wayne, Green and other streets, was later laid out in building lots, and soon the expansion was over James street hill and into the east. Meanwhile the territory to the northward, connecting that part of Syracuse with original Salina, was rapid-

ly populated and built over. In the thirties, and even later, dense woods covered all that locality.

General Leavenworth wrote that in 1827 there were no open highways east of the Oswego canal or of Salina street north of the Erie canal bridge. It was all woodland, with barely now and then a footpath through it, so that solitary pedestrians could make their way across town.

Henry Blake's tavern, corner of Salina and Division streets, was long the only building between the village of Salina and Syracuse. His place was known as the Center house, and sometimes was called Halfway.

Directly after the incorporation of the village of Syracuse, the village trustees exhibited great energy in the development of the place. Early in the first year, Salina, Warren, Clinton, Water, Washington, Fayette and Church streets were formally named. The Seneca turnpike through the village was named Genesee street. Apple street was changed to West street. Canal (afterwards Pearl) street, Willow street and Lock street from Foot to Willow street also were opened. Clinton street was ordered opened from Water to Fayette street; that part of this street from Genesee street north continued an alley till the Court house was located on its present site. Much was done in clearing up and repairing the

streets, many of which were corduroy roads through the swamps.

"Robbers' Row" was ordered worked four rods in width; it was even then a busy trade center. The north side of the street was built up with small residences from Salina to Warren street. Gilbert Fitch, Thomas Spencer, S. W. Cadwell and Paschal Thurber were the residents. On the Salina street side of the block lived Dr. D. S. Colvin and James Sackett; Gen. Thaddeus M. Wood and his son-in-law, Charles A. Baker, had law offices at the corner of James and Salina streets in 1827, and John F. Wyman's printing office was above the law offices.

The Original Firemen

An early act of the first board of trustees was to order a hand fire engine and in the fall of 1825 the engine was received, a fire company of thirty-five members was organized with Thomas B. Heermans as its captain, and temporarily the apparatus was stored in a little building adjacent to the burial ground in Franklin street. A suitable house was then erected in Clinton square, at the north side of Clinton street canal bridge. (See its site in the picture of old Yellow block). This was the origin of the Syracuse Fire department, in whose volunteer force the most active and prominent citizens were enlisted. A little later a second fire engine house, the duplicate of

the first, was built on the south side of the Clinton street bridge, an engine procured, and company organized. These two fire companies, occupying houses separated only by the width of the canal, served in generous rivalry in the early years of the village.

NINETEENTH PAPER

Opening of the Canal

The strongest of the impulses to early Syracuse was the opening of the Grand (Erie) canal, middle section, on April 21st, 1820. The ground was broken for the canal at Rome on July 4th, 1817, and the work was prosecuted at the same time eastward and westward of that place. The middle section was first available. A trial of the canal system, whose success was doubted by many, took place on the trip of the canal boat "Montezuma," which Judge Forman had constructed from a model devised by Comfort Tyler. It was built at Montezuma, the western point on the middle section, and then made the trial trip through Syracuse to Utica, the eastern terminus of the section. Crowds of people were gathered all along the canal to see the new wonder. The trip of the new boat gratified the friends of the canal enterprise and as greatly disappointed its opponents. The boat floated successfully, made as good time as was expected, and it practically sealed the success of the great artificial waterway.

The fate of the canal village of Syracuse was determined by the success of the canal itself. All doubt of its future was removed, and the village began to enjoy the boom which gave it prosperity and thrift; men of enterprise came thither, capitalists invested their money in its business; the settlement grew rapidly, and at the date of the village's incorporation, the prediction five years before, by Forman, that it would be a large city, began to be realized. The growing salt industry served also to attract attention to the place and to make sure its future.

Canal Completion Celebrated

On July 4th, 1820, the completion of the middle division of the canal, 100 miles in length, was elaborately celebrated at Syracuse. Governor Clinton, the promoter of the canal project, was present, and friends of the enterprise from all parts of the state gave their presence to the glad observance.

The old Mansion house (Cossit's tavern) was headquarters, and there was the scene of the reception to the Governor and other distinguished guests. Thaddeus M. Wood presided at the exercises held in the pine grove in the rear of the location of the present Townsend block; the Declaration of Independence was read by Nicholas P. Randall; the oration was by Samuel Miles Hopkins. The procession formed at Cossit's

tavern and marched to the grove. A dinner followed at the tavern. It was the first observance of the Fourth in Syracuse, and one of the most enthusiastic and jubilant. Three events were celebrated—Independence day, the formal completion of the central division of the Erie canal, and the assurance of the future of Syracuse. All the surrounding country and prominent men from all parts of the state had part in the day's glad proceedings. On the completion of the Erie canal, November 4th, 1825, Judge Forman, President of the village, delivered the oration in the pine grove at the Townsend block site, Governor Clinton and other distinguished men being present in the large popular assemblage.

Syracuse from 1820 to 1830

From this time onward Syracuse grew and thrived. Its extension beyond the original bounds indicated by the projectors was decided and rapid. To the east and the south from the proposed center business and population tended. The Syracuse house, built by Buell & Safford, in 1820, was an indication of the tendency. Opposite, west, were one store, Moseley's, and two dwellings, Forman's and Case's. The clearing extended, on the south side of the canal, from Water street south to Fayette street and east to Warren street. The north and south road (Salina street) and the Seneca turnpike (Genesee street)

were rude highways cut away for a few feet at the sides to enable vehicles to pass. On the north side of the canal the settled part was from the canal north to Church street and east to Warren street. The dry ground of the village outside these limits was covered with pine and oak trees, and the lowlands were swamps of cedar and other low growths. Besides the two taverns there were only two frame structures in the place; the rest were log houses and slab cabins scattered about on the dry spots. It was not till 1823 that Syracuse had a newspaper; John Durnford in April of that year issuing the first number of the Onondaga Gazette, which contained one commercial advertisement, that of Kasson & Heermans, hardware dealers. In 1827 the only roads opened in the eastern part of the village were the Seneca turnpike, the Jamesville road and a short piece of Beech street from the turnpike to the canal. A road from the turnpike in what was Lodi, along the present Renwick avenue, to Onondaga Valley, was in use before South Salina street was opened. Yellow brook, quite a stream, running from the tamarack swamp in a zigzag course through the southerly part of the present city, was a feature of the early times. Its waters have been turned into the Jefferson and Harrison street sewers. The Syracuse company's lands east of Salina

street and south of Fayette street, in 1824, were wild, and in that year Jacob Hausenfrat built a house and barn where Salina street corners with Jefferson, and cleared the land and cultivated it as a farm. Salina street was constructed across a succession of hillocks, which later were graded to a smooth roadway. A bridge spanned Yellow brook about at Jefferson street. Onondaga street was through a swamp. After the Syracuse house was built in 1820-2, and rebuilt in 1827, the Exchange hotel was built on the site of the Western Union offices and between the two hostelries a row of wooden stores and offices filled in the space. On the Genesee street side were Col. Elijah Phillips's stage office, Harvey Baldwin's law office, A. Abbott's drug store, John Wilkinson, postoffice, Joel Owen's bowling alley, Jabez Hawley's cabinet shop, Peter McDougal's shoe store and Joseph I. Bradley's blacksmith shop. In the east wing of the Syracuse house was the Onondaga County bank, the first bank in Syracuse, of which Moses S. Marsh was president and W. K. Lathrop cashier. Capt. Samuel Larned bought the corner lots, where were erected successively the Alhambra, Tremont and Sherman houses, and last, the Larned block. Between 1824 and 1830 the adjoining blocks were filled up with modest business places and dwellings.

The old Raynor block, containing two stores, at the west of the Clinton street canal bridge, also is a landmark.

This block has been remodeled, the east front being rebuilt with pilasters, and the roof carried up a story and squared. The platform on the easterly side was added some years ago, and this and the apartment to which it is the entrance, then the police office, was the scene of the rescue of the fugitive slave, Jerry, from the custody of United States marshals on the night of October 1st, 1851. It has since been known as the Jerry Rescue block, and is one of the most interesting historic localities in Syracuse.

An excellent picture of this block, as it was originally, is herewith presented. It was built in 1828 by Henry and Willet Raynor, who occupied the corner as a general store for some years. The Raynors removed from Onondaga Valley, where they had carried on an extensive business. They were of the earliest local grain dealers. As originally built, and before the enlargement of the canal, there was in this block a covered archway on the canal side, for the admission of farmers' wagons with grain and the building was about a rod deeper than at present. In the second floor was the law office of Richard Woolworth, who was long a leading attorney and for twenty years County Judge. The upper floors



THE RAYNOR BLOCK, NOW THE JERRY RESCUE BLOCK, 1823
(Sketched by M. W. Hanchett, 1899)

were grain lofts, from which shipments were made to canal boats.

The second of these stores was that of B. & J. Wright, dealers in hides and oils. Further west were two wooden stores, one occupied by Elihu Walter, painter; then a lumber yard; west of this was the original iron foundry of William H. Alexander, later removed to the corner of West Water street and the Onondaga creek, which became the now well-known "Alexander Iron works."

Across Franklin street were Calvin Riley's soap and candle factory, D. Morey's brewery, and beyond was a distillery, which was early destroyed by fire. Next west was the "flume" of Onondaga creek, which was the public bathing place, and was much frequented by youthful swimmers and was provided with a "spring-board," which added much to its attraction.

On the south side of Water street, opposite the distillery, on the site of the Alexander Iron works, were cattle yards and sheds, and next east was the old village burying ground. Between Franklin and Clinton streets in Water street were business places and dwellings, which will later be described.

On the west side of the creek, on the margin of the canal, was the old stone grist mill, which was owned by the Syracuse company and oper-

ated by Major M. D. Burnet. It was a substantial structure, built of Onondaga stone and run by waste water from the canal. The Amos mill is on that mill's site, and the Greenway brewery is on the site of the old distillery. John W. Barker for many years operated the old stone mill.

The Wieting Block Corner

The original structures which occupied the Wieting block site are portrayed in the accompanying illustration. Before this building was constructed, the business place on the second lot from the corner was occupied by William Malcolm as a hardware store, and the third by W. H. Moseley, grocer, the "green store," the first store between Onondaga Valley and the village of Salina. These were put up in 1819-20. The grocery was later kept by John Leslie, father of David, John, Ross and Thomas Leslie, who also were grocers. The hardware store on the corner was successively kept by Kasson & Heermans, Elam Lynds & Son, Townsend & Jackson, and Horace and Charles A. Wheaton. Archie Kasson bought the corner in 1824 and erected the first brick block, shown in the illustration. It was a three-story brick, about 70 feet in Salina and 25 feet in Water street, and was occupied throughout for hardware business, with a tin-shop in the upper story. John D. Lawson was



WIETING BLOCK CORNER, 1826-7
(From a sketch by M. W. Hanchett, 1899)

for many years the boss tinman. The pile of grindstones, kegs of nails, potash kettle and plow on the sidewalk will be recalled by those who knew this corner in its pristine business glory. The building was sold to the Lynds and then to the Wheatons. Later, and occupying the site of adjoining stores in Water street, was erected the Wheaton block, a fine building for stores and offices. In its upper story was a large hall, whose wide galleries supported by heavy columns running from the floor to the ceiling were notable features. The entrance to this hall was by wide stairways in the southeastern corner of the building.

On the Salina street side, southward, was an alley leading to the rear of the stores in Water street; next to it was James Pease, shoemaker (who lived in Washington street, next to the location of McCarthy's wholesale stores), and the stairway leading to the upper story; then Theodore Ashley's furniture establishment (on the site of the present Everson block); the National hotel, a small public house, which gave way to the present structures, and the residence of William Malcolm, now the Malcolm block.

When, in 1852, Dr. John M. Wieting bought the Wheaton block, he also acquired the alley in Salina street, and the Pease lot, then occupied by the bank of E. B. Wicks & Company,

and the lots in Water street to the Townsend block, and these constituted the premises on which the Wieting block was erected, containing the original Wieting hall. Three times it has been burned, and twice separate opera houses have been erected—the present one on enlarged premises.

On the northwest corner of this block, 100, Gen. Jonas Mann lived in a substantial frame house, fronting on Clinton street.

Early Fire Department

In the foreground of the view of the Raynor block, to the east of Clinton street bridge, is the second fire engine house in the village, which was a counterpart of the house of No. 1, which stood on the north side of the canal, directly opposite this house.

One of the first provisions of the village authorities was to provide fire protection. The organization of No. 1 company, commanded by Thomas B. Heermans, was the next year followed by that of another company, No. 2, and the list of the members of these organizations reads like a roll of the first citizens. A hook and ladder company was next formed. A third, fourth and fifth engine were later added, and the volunteer companies numbered eight, together with hook and ladder, bucket and the Citizens' fire protection companies, ranking fore-

most among like departments in the cities, until the paid department and steam fire engines were introduced in 1877. A long line of distinguished chiefs served the community, the company organizations were strong and effective, and Syracuse always has had a most capable service in protection from fire.

TWENTIETH PAPER

Nucleus of the Present City

Pioneer Syracuse continued from the first settlement in 1805 to the incorporation of the village in 1825, and onward into the early 30's, in which period the nucleus of the present city was clearly formed. Growth was slow for twenty years, during which the place was a mere hamlet; then it was accelerated considerably for ten years or more, and it was rapid thence onward. It was not till 1830 that the expansion from the originally planned center took place, and then the business and residence sections extended into the east and south of the originally occupied territory.

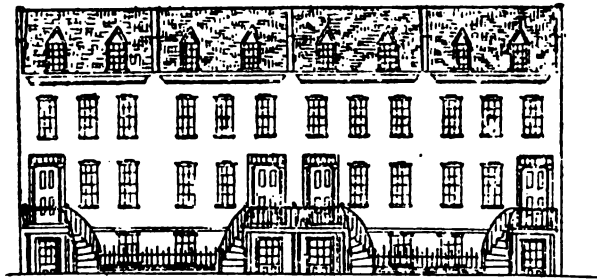
The illustrations accompanying this paper show the development on the south side of the Erie canal in West Water street, between Clinton and Franklin streets. The home of Joshua Forman, the founder, is now for the first time presented in pictorial illustration, and it fittingly accompanies the sketch of the original buildings on the site of the Wieting block, presented in the preceding paper in this series.

The Raynor Residence Block

The Raynor block in West Water street, near Franklin street, built in 1831 by Henry Raynor, was the most conspicuous residence block in Syracuse at that time. It was a well constructed, fine appearing brick structure, containing four dwellings, of two stories, attic and basement, with stone facings, dormer windows, high front stoops, ornamental doorways, and throughout modeled on city style. The locality became the best residence quarter in the village. In each of the dwellings was a basement, in which the dining-room was at the front and the kitchen at the rear; double parlors and bedroom in the second floor, and chambers in the third floor, with a capacious attic. There were wide inclosed piazzas on the rear from each story the entire length of the block. On the high stoops were iron railing protections. The doors carried the old style big brass knockers. One of the most prominent women residents of Syracuse at that time contributes an account of this residence block to this paper, as follows:

“The block contained four residences—the first one occupied by Henry Raynor and family, the second by Schuyler Strong and family and then by Doctor Davis and family; the third by William Jackson and family; the fourth by D. D. Hillis and family. The dwellings were charm-





THE RAYNOR RESIDENCE BLOCK, WEST WATER STREET, 1832.
(Sketched by M. W. Hanchett, 1899)

ingly planned, with cheerful living rooms and domestic apartments. The street in front was lined with beautiful shade trees, while in the rear of the parlors and upper chambers were very broad piazzas, screened with blinds during the heat of summer, and admitting glorious sunshine during the colder months. These piazzas were large enough to be utilized for festive occasions, as, notably, was the one leading from the parlor of the Henry Raynor home upon the evening of the marriage of his sister, Miss Julia Raynor, to Alfred H. Hovey, when it was enclosed with evergreens and flowers, while Ambrose, the one colored caterer of the village, with his assistants, there served wines and lemonade during the early evening, the 'wedding feast' being enjoyed later in the large room above; and the piazza of the second house was similarly utilized upon the occasion of the marriage of Doctor and Mrs. Davis's only daughter, Louise, to Dr. James C. Stuart, who is affectionately remembered for his gentle ministrations in the sick room, and for his artistic musical talent by surviving residents of the Raynor block living in the now city of Syracuse.

"Each home in the Raynor block was not only the center of family happiness, but also of true hospitality in every sense of the word, dispensed with sincerity and courtesy. Each family,

during the winter, gave a 'high tea,' which, translated, means, oysters—soup, raw, stewed, fried, pickled; oyster patties, turkey boiled with oyster sauce and stuffed with oysters, roast turkey, chicken pie, a la mode beef, all manner of dainty biscuit and buns, with cranberry sauce and jellies; Marlborough, mince and squash pie, Old Hyson tea and coffee, with thick cream; while later in the evening good, rich vanilla and lemon ice-cream. Washington, pound and sponge cake, with peaches and strawberries, preserved (not canned), were served.

Old Time Feasts

"Friends from other parts of the village were bidden to these feasts, among whom were: Mr. and Mrs. B. Davis Noxon, Mr. and Mrs. Vivus W. Smith, Gen. Amos P. and Mrs. Granger, Mr. and Mrs. E. F. Wallace, Mr. and Mrs. Willett Raynor, Mr. and Mrs. Peter Outwater, Mr. and Mrs. Elihu L. Phillips, Mr. and Mrs. Elias W. Leavenworth (who lived in the white cottage in Water street a few doors above the Raynor block), Miss Theodora Morey (who later became the second wife of Vivus W. Smith, and is survived by her daughter, Miss Florence A. Smith), Miss Cornelia Noxon, who married George F. Comstock, Mr. and Mrs. B. Frank Colvin, and Dr. and Mrs. D. S. Colvin. On one of these occasions the Colvin brothers became quite

warm, through a political discussion, whereat Mrs. Amos P. Granger, in her characteristic way, called upon a young lady 'to play a lively jig, and see if those Colvins would cool!' The Colvins, at once entering into the spirit of the music, danced a spirited 'pas deux,' greatly to the amusement of the guests.

"In course of time the Raynor block changed tenants, D. D. Hillis, and William Jackson and family going to their new homes in Fayette park, while Dr. John W. Hanchett (father of Mrs. Henry Raynor) and family then occupied the fourth house in the block, and M. W. Hanchett and his bride, nee Miss Martha Huntington of Owego, commenced their housekeeping in the third house. Dr. John W. Hanchett was a prominent and skilful physician, and numbered among his patients members of the leading families of Syracuse, but seeing in one of his old ledgers, shown me by a relative, 'For one month's attendance upon Mrs. —, seven dollars,' proves that fortunes were not made by the profession in those days.

Music's Realm

"After the removal of Dr. Davis and family to the Syracuse house and the death of Doctor Hanchett, their former homes in the Raynor block were occupied by John C. Hanchett and family, and by George Saul and family, and it

might be said that the Raynor block then became music's realm, with the unique talent possessed by Mrs. Saul (who was the beautiful and accomplished daughter of Doctor Hoffendahl, at that period the leading homeopathic physician of Boston), and whose piano instrumentation and technique were most brilliant and touching, while Mrs. M. Waldo Hanchett won laurels through her sympathetic mezzo-soprano voice. M. Waldo Hanchett delighted all with his varied talent, for he was an amateur of wide scope, performing equally well upon any instrument from an organ to an accordin, and John C. Hanchett (eldest son of Dr. John W. Hanchett and brother of Mrs. Henry Raynor), rendered on his flute most charming melodies; while often at Mr. and Mrs. Henry Raynor's home there were musical evenings, where the above mentioned artists discoursed enchanting numbers, aided by Miss Amelia Wallace (who married Jacob S. Smith) and her sister, Miss Charlotte Wallace, who both rendered duets and solos with artistic taste and rare melody.

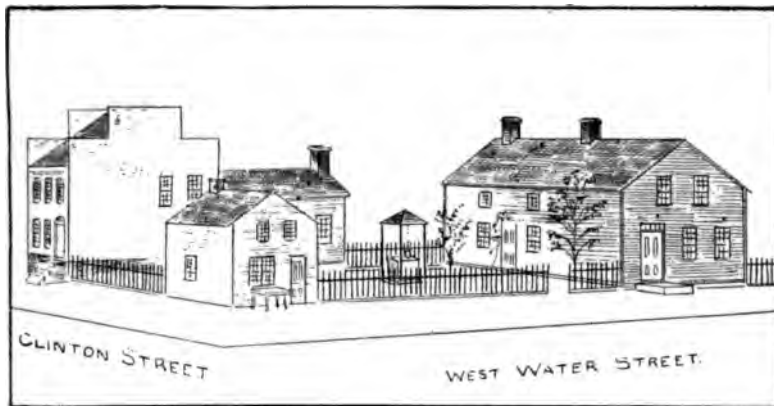
" Mrs. William Jackson, Miss Mary Jackson, M. W. Hanchett, Miss Juliet Raynor Hovey (daughter of A. H. Hovey), Mrs. Edward S. Jenney, Charles F. Saul and sister Emma (children of Mr. and Mrs. George Saul), Dr. Juliet E. Hanchett, Messrs. James and Charles Hanchett

(children of John C. Hanchett), Miss Josephine G. Raynor, Mrs. George R. Granger, Mrs. Charles J. Coleman and Mrs. Arthur Gilman (children of Mr. and Mrs. Henry Raynor), are the only living representatives of the famous old Raynor block, which has been demolished, and in its place stands W. S. Peck & Company's wholesale establishment."

On the west of the Raynor block were three tenements of wood, two and a half stories high, with high steps, which were built before 1830. Nathaniel P. Stanton, jr., the teacher, occupied the corner residence. These gave place to the Mertens clothing establishment.

Next east of the Raynor block was the 2-story brick residence, built in 1827 by John Wall, and first occupied by him, and then by Christopher C. Bradley, which was the second brick dwelling erected in Syracuse. (The John Rogers brick dwelling in East Genesee street, which gave place to the extension of the Bastable block when it was rebuilt after the destruction by fire, was the first brick residence in the village.)

Next east was the old stone house, the oldest stone house in the place, which was built and occupied about 1824 by Judge James Webb, and since has been for years occupied as a recruiting station. Next east was the 2-story and wing dwelling of George Mead, built in 1827, and re-



RESIDENCE OF JOSHUA FORMAN, 1820 TO 1826
(Sketched by M. W. Hanchett, 1899)

moved for the building of the Crouse stores.

Then came, on the last lot of the block, the residence of Joshua Forman, which the Judge and his family occupied during their residence here, till removal to North Carolina in 1826. It had a peculiar part in the development of the village. An excellent illustration of the Forman place is herewith presented, with its surroundings. It was built in 1819, and originally stood in what is now Clinton street, facing Water street and the canal, with some fifty acres of land in the rear of it and extending back to the old creek south and over to Salina street on the east. When the village authorities ordered Clinton street opened so as to cross the west end of Clinton square and the canal, it necessitated the removal of this house, and it was taken one lot to the westward, which located it on the corner of Water and Clinton streets. The house was finally placed in what originally was Clinton street, and Clinton street proper was opened from Water street southward. But the dwelling was placed on the west side of the lot and Judge Forman's law and business office was built on the corner. It was not till 1849, however, that Clinton street was continued beyond Fayette street on a straight line to Onondaga street, because of the diversion caused by the old mill pond, which at and south of Jefferson



street submerged Clinton street and gave it a bend to the eastward. In the illustration will be seen the well situated between the office and the house, which was the source of water supply for all the neighborhood. The dwelling was a large structure, all under one roof. It stood on the line of the street. A pretty garden was at the rear. After Judge Forman's departure his son-in-law, Elias W. Leavenworth, occupied this house, and later Vivus W. Smith lived there, 1830-32. The corner building was occupied by Mrs. Ellis as a confectionery store in 1836, and later it was known as "The Climax." These premises became the site of the Crouse grocery stores.

In Clinton street, next south of Forman's office, was the brick dwelling of Dr. Mather Williams, another son-in-law of Judge Forman. This gave place to the Crouse stores. Adjoining Doctor Williams in Clinton street was a block of two large brick dwellings. The north one was at one time occupied as Miss Allen's school for young ladies, and the south dwelling was at one time occupied by Josiah Wright. Next south of this was a lot used for lumber, and in the rear of this, fronting Washington street, was a 2-story frame dwelling occupied by Daniel Elliott, father of Charles L. Elliott and Mrs. Thomas B. Fitch.

The Kirk Tavern, 1824

John Wilkinson, the first Postmaster of Syracuse, was closely associated with Joshua Forman in the foundation of the village. He came here from Onondaga Hill in 1819, with Forman, to resurvey the Walton tract, and aided in laying out the blocks and lots of the place. After completing his law studies in Forman's office, Wilkinson located at what is now the Globe hotel corner, built him a law office on that corner, a small 1-story structure, and located his residence, a $1\frac{1}{2}$ story dwelling, among the trees further back in the lot. This was in 1827.

Three other frame dwellings occupied the Salina street front of this block. Next to Wilkinson's was Thomas B. Heermann's house; then the residence of Alanson Edwards, afterwards County Clerk, these two standing well back from the street; then the dwelling lining up to the sidewalk, built by Franklin Manning, and later occupied by Vivus W. Smith.

At the corner of Salina and Fayette streets was William B. Kirk's tavern, a typical old-time public house, which was built in 1824 by John Garrison, who bought a wagon of Mr. Kirk, then a wagon-maker at Cardiff. He died in 1826, and Kirk purchased the tavern, allowing the price of the wagon to apply thereon. It was this circumstance that brought Kirk to Syra-



cuse, and his enterprise in this tavern prospered and the money he made was invested in real estate and Central railroad stocks and he became one of the wealthy men of the place. But for the wagon deal he would probably have remained a country wagon-maker.

The accompanying illustration shows the Kirk tavern as it continued under several proprietors after Mr. Kirk retired, until 1859 he erected a



THE KIRK TAVERN

(Sketched by M. W. Hanchett, 1899)

4-story brick block on the site of the old tavern, and this gave place to the fine building erected by William B. Kirk, jr.

On the opposite corner of Salina and Fayette streets, about the same time was erected a similar tavern, by Clark Hebard, which later was kept by Thomas J. Keeler. These two taverns were the favorites with the farmers coming to town from the region round-about. They were

comfortable structures, affording good accommodations, and their stables were large and convenient. The Pike block took the place of the old Keeler tavern.

The first section of the Globe hotel was built in 1846 on the Wilkinson lot, and the other parts, not at first intended for hotel use, were later constructed and the upper floors converted to hotel purposes, while stores occupied the ground floor. John Wilkinson was the first owner. The same year the Malcolm block opposite north of the Globe was built, and the Malcolm hall had a place in its upper floors. The original Larned block, and several stores in South Salina street were erected by the Syracuse company, at about the same time, and these were great improvements for the Syracuse of the period just preceding the blooming out of the village into cityhood.

TWENTY-FIRST PAPER

The Original Syracuse House

The original Syracuse house, erected on the southeast corner of South Salina and East Genesee streets in 1820-22, by Luther Buell and Shubel Safford, 50 feet square and two stories (Mr. Safford being killed by a fall from the building while the structure was in progress), was rebuilt by the Syracuse company in 1827, four stories in height, with wings of three stories on the east and south, and in part was standing when in 1897 the site was built over for the Onondaga County Savings bank. The hotel was the most extensive brick structure in the village for many years.

A good view of the hotel after it was rebuilt is given in the accompanying illustration, the first that conveys an accurate idea of the historic old building. Originally the office, bar-room and dining-room were on the first floor, the office in the corner and the dining-room in the wing next along the Salina street front. The office was large, and in its middle was a famous old-style box wood stove, which burnt four foot logs. Around this splendid fire gath-



THE SYRACUSE HOUSE, REBUILT IN 1827

ered many congenial spirits, prominent among whom are recalled Philo N. Rust, the prince of landlords, whose fame extended throughout the country; Dr. David S. Colvin, Jasper Colvin, Andrew N. Van Patten, Joel Cody, Maj. M. D. Burnet, Capt. Samuel Larned, Col. John H. Johnson, James Manning, Philo D. Mickles, Lewis H. Redfield, Maj. William A. Cook, Samuel C. Brewster, Joseph Slocum, James R. Lawrence, Amos P. Granger, Timothy C. Cheney, Lucius A. Cheney, David D. Hillis, Gen. Oren Hutchinson, Oliver R. Strong, Harvey Baldwin, Gen. Van Cortlandt, Dr. Rial Wright, Doctor Healey, Julius Wood, and many others who formed an interesting galaxy of kindred souls who discussed the affairs of state and nation and settled to their own satisfaction the course of events and the destiny of men.

This hostelry entertained the great men of the time. Presidents John Quincy Adams, Martin Van Buren, and Millard Fillmore were guests there. Webster, Clay, Marcy, Seward, Seymour, Douglass, Cass, Scott, Crittenden, Greeley and many other distinguished Americans, besides Charles Dickens and other noted foreigners, innumerable art, literary and dramatic personages have been sheltered by its hospitable roof. Speeches were made from its balconies by Fillmore, Webster, Cass, Stephen A. Douglass, Wil-

liam A. Graham, John J. Crittenden, Cassius M. Clay, and many other political characters. Jenny Lind, Patti, Parepa, Brignoli, Henry Russell, the Hutchinsons, and other great singers; Henry Ward Beecher, John B. Gough, Garrison and Phillips and other eminent platform speakers were among its temporary inmates. One suite of rooms on its second floor in the east wing was the distinguished guests' chamber, and in later years Thomas T. Davis, Lewis H. Redfield and William Kirkpatrick at various times occupied it. Doctor Irving and Doctor Foran, highly interesting characters, were of the old Syracuse house coterie.

The landlords of this famous hostelry were George Rust, Philo N. Rust, Gillett & Knickerbocker, Daniel Comstock, H. T. Gibson, W. D. Stewart and O. E. Allen. The house always maintained a high reputation and was as widely known as Syracuse itself.

Active Scenes

On the opening of the railroads east and west the Syracuse house was again improved: its dining-room was transferred to the second floor of the extensive addition on the south, and an entrance made direct from the railroad station. Then the first floor was converted into business places, and at various times, on the Salina street side, Garret & Middleton, dry goods; J. C. & M.



W. Hanchett, druggists; Hamilton & Thatcher, Stoddard & Babcock and the Wynkoops, booksellers; W. L. Palmer, news room; the Burnet bank and the railroad ticket office, occupied the stores. The Exchange hotel, next to the railroad station, was also given over to stores and offices. The Wells, Fargo & Company's express and the Western Union telegraph offices were there. The basements were occupied by restaurants, and passengers from the cars to the hotels, in passing, were importuned to take their meals in these places. Hand bells were rung on the sidewalks to attract patrons, and one of the inducements now recalled was: "Step in here for a square meal; three kinds of pie—apple pie, mince pie, and cheese."

The old dining-room on the first floor was a fine apartment, whose ceilings and sidewalls were tastefully ornamented in continuous war-scenes, which were pleasing and attractive. The ball-room in the upper story, which was reached by winding stairs from the ground floor, was a lofty hall, about 50 by 40 feet, with ante-rooms. It was the scene of many public dinners, which were frequent in those times, and of the Independence day, military and other balls, the place of resort for Syracuse's 400 of the early time, and sometimes lectures and other entertainments were given in it. Besides the platform

on the lower floor there were piazzas all around the north and west sides of the house. In its day it was a most comfortable hostelry and of great repute.

At public dinners a peculiar custom was observed. On the giving of a toast a signal would be made from the balcony and the 6-pounder cannon in Clinton square would greet the sentiment with a salute. Fourth of July and Presidential inauguration balls were held in the Syracuse house, and the attendance on these occasions included the elite of the ambitious young town.

In the cupola of the hotel was a bell of goodly size, which was always rung, in the early days, at the regular hours of meals, and was also used, together with the depot and the one or two church bells, in alarms of fires.

The lines of passenger stages—B. W. Sherwood & Company's, Butterfield's and others—in their course through Genesee turnpike and over the stone bridge, made their regular stops, with great flourish, at the north door of the old hotel.

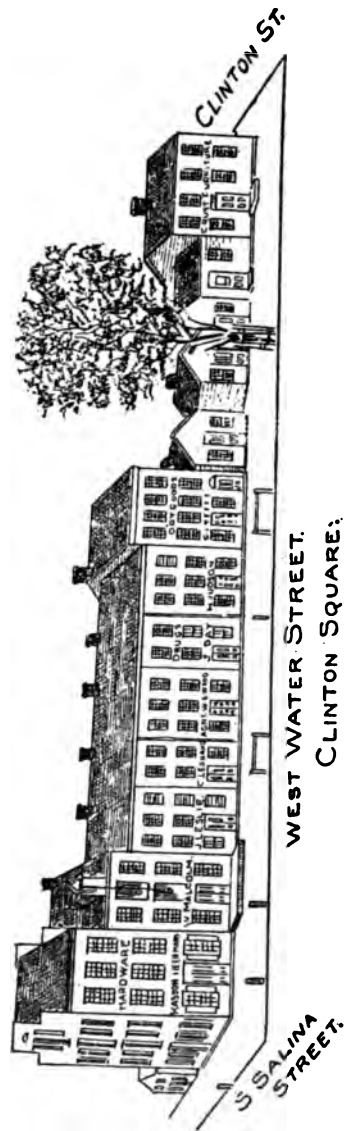
Description of the stores and their occupants on the Genesee street side of the old Syracuse house was given in a preceding paper. The notes in this series of papers of the early center of business in the young village are presented,

as in the main additions to the before recorded history of Syracuse as a village, in what may properly be called its pioneer time.

Accompanying this paper is an illustration of the appearance of the south side of Clinton square at the time the village of Syracuse was organized, 1824 to 1834. It is a companion picture to that presenting the original structures on the north side of Clinton square, accompanying the seventeenth paper of this series. This is the first view of the south side ever published, and its accuracy is fully established. Peculiar interest attaches to these two views, inasmuch as they portray the early development and first decided progress of "the village of the plains," as it was called in those days.

**Structures on the South Side of Clinton Square,
1824 to 1834**

The site of the Wieting block, already described in detail, with the original structures leading up to the present business block and opera house, extended in Water street from the corner of Salina street to the E. T. Tefft store, and in Salina street, including the former alley and the Pease shoe store. The corner hardware store was of brick; all the others of wood. The structures were painted in various colors. The names on the signs were all most familiar: Kasson & Heermans and William Malcolm, hard-



ORIGINAL STRUCTURES ON THE SOUTH SIDE OF CLINTON SQUARE, 1824 TO 1834
(Sketched by M. W. Hanchett, 1899)

ware dealers; John Leslie, a well-known grocer; Charles Leonard, harness-maker, and later salt manufacturer; Agnew & Wood, tailors; Dr. Jonathan Day, physician and druggist, and Hiram Judson, jeweler; these were the original business men in stores on the Wieting block site.

Next to Tefft's dry goods store on the west was a small structure, the law office of John G. Forbes, with whom Harvey Sheldon studied and afterwards was partner; then the business office of the Syracuse Company, M. D. Burnet, agent, who was succeeded by John W. Barker, and Lyman W. Conkey, agent, for the Syracuse Company's grist mill; then Samuel Gardner, jeweler and watchmaker, who invented the electric gas lighter, extensively used in the principal cities; and the Clinton street corner store and dwelling, occupied by Charles Rust, dealer in prison-made furniture. E. T. Tefft, Hiram Judson and Charles Rust had their family residences over their stores. Elijah F. Wallace and John Durnford kept schools in these buildings. Entrance to the upper stories was from the alley in the rear.

The men engaged in business pursuits in this row of buildings, in the early times, all become prominent citizens of Syracuse. Major Burnet, as agent for the Syracuse Company, was an active promoter of the village development. He

gained prominence and wealth; had been Sheriff of Orange county before he came hither; held local offices, and was elected Mayor in 1851, but declined to enter upon the office. Major Burnet at an early date occupied a small frame dwelling in James street, from which he removed to a larger frame house, built by Joshua Forman on the north side of West Genesee street, facing West street. This dwelling, with its wide verandas and finely arranged gardens, was one of the most attractive places in the village. After the Major's removal to his spacious high dwelling in James street the place became the property and home of Judge George F. Comstock. Burnet park, the gift to Syracuse of his son, John B., in his name, is a memorial to this widely respected pioneer citizen. John G. Forbes was an attorney-at-law in the village of Salina, and came to Syracuse, where he was for years prominent in his profession and in public affairs. He was a leader of the Whig party, a Member of Assembly and Bank Commissioner. John W. Barker was long a leader in local affairs, and one of the most active agents and promoters of the salt manufacture. E. T. Tefft here began his long and successful career as a merchant. He removed to New York and was for years at the head of the dry goods firm of E. T. Tefft & Company, and Tefft, Griswold & Weller. Dr.

John M. Wieting was a science student and public lecturer of national reputation. Horace Wheaton was Representative in Congress and Mayor of Syracuse. Charles A. Wheaton was a reformer and anti-slavery agitator.

In front of Major Burnet's office was a magnificent old hickory tree, which remained till a late day. It was celebrated in poetry by Samuel Copp, who was uncle of the well-known Samuel C. Brewster, and was noted for his poetic effusions in his business advertising. The tree often was referred to by the newspapers of the time.

In Salina street, next south of the corner, was James Pease's shoe shop. In Clinton street south of Rust's furniture store were two 2-story white frame dwellings, occupied by Gen. Jonas Mann and Ezra Foster. The rest of that side of the block was vacant.

Granite hall, built and conducted by C. Tyler Longstreet, was the most pretentious structure in this row of business buildings until the Wieting block and Townsend block were erected. Here Mr. Longstreet laid the foundation of his extensive wholesale clothing business, which he later continued in New York city. He was the pioneer in the wholesale clothing manufacture.

The First of the Canal Bridges

The original stone single arch bridge over the Erie canal at Salina street was the first of the

canal bridges at this place, and for some time the only one across the canal here. It was constructed in 1818, and the material was the El-bridge sandstone, the Onondaga limestone not yet being deemed suitable for such purpose. It was in this construction, as also of the canal locks, that the Onondaga hydraulic lime came into use and speedily was largely employed in under-water stone work. In the building of the canal it was at this stone bridge that there was failure of the canal bottom to retain water; after some time the bottom was made water tight, and then a similar experience was had at the Raynor (now Jerry Rescue) block, which also was overcome. The dimensions of the original canal were: Width at surface, 40 feet; at bottom, 28 feet; depth, 4 feet; locks, 90 feet long and 12 feet wide. The first canal boats were 61 feet long and $7\frac{1}{2}$ feet wide, with cabins 14 feet high. They were drawn by single horses, and their draft was 14 inches.

The Original Stone Bridge

The original bridge allowed for the passage of two boats; but soon the size of the boats increased, and they were unable to pass the first bridges. As a consequence larger bridges were constructed in place of the early ones. When the Salina street stone bridge was removed, so firm was its masonry that blasting powder had





ORIGINAL STONE BRIDGE OVER THE ERIE CANAL AT SALINA STREET, 1818
(From a sketch by M. W. Hanchett, 1899)

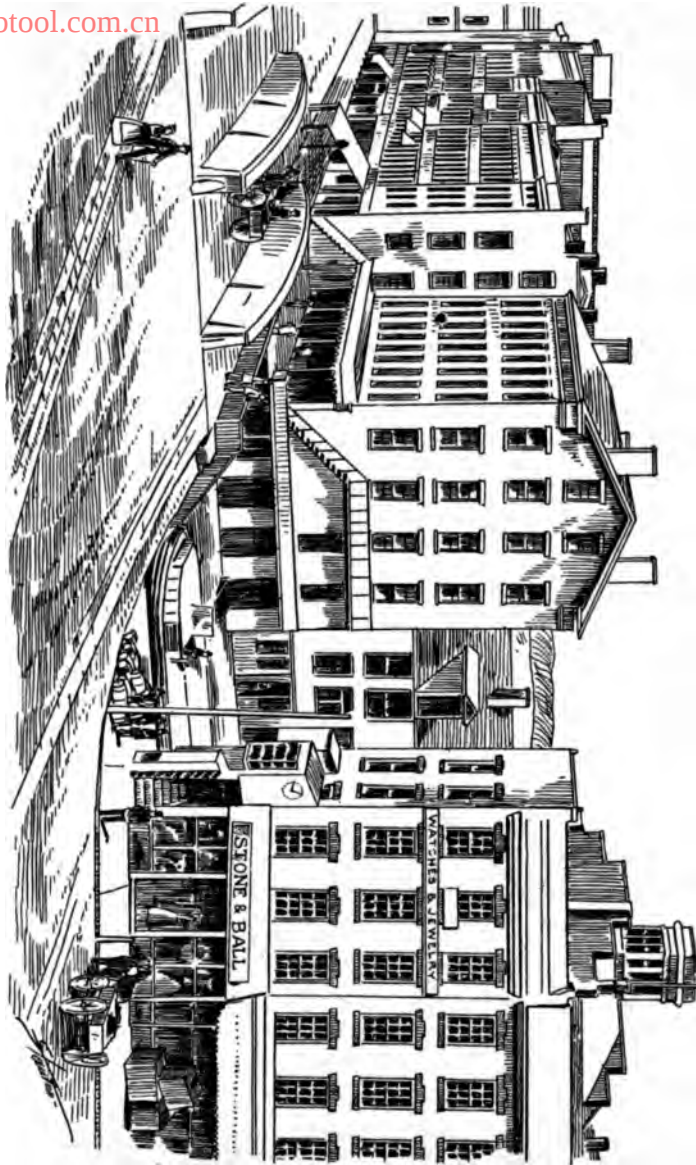
to be used to demolish it. It was replaced by a wooden structure, whose timbers were sheathed. This bridge was too low for the increased height of the boats, and at one time it was raised two feet by placing timbers under its ends. A second wooden bridge was constructed in 1847. The first iron bridge was built in 1858 at a cost of \$2,628. After the city fire apparatus went through this bridge, in 1869, iron needlebeams were substituted in place of the wooden beams of the structure.

The swing bridge at Salina street was constructed by Howard Soule in 1875, at a cost of \$15,190.15. The present hoist bridge was built by the Groton Bridge company in 1898 at a cost of \$36,000. Thus six bridges have been built and served their usefulness over the Erie canal at Salina street in the eighty years the canal has been operated.

The original single stone arch was the handsomest bridge of the series. It was narrow and short compared with the present structure, but it was in excellent proportions and appearance. Oil lamps were on the four corners, which under the regulation of the village trustees were lighted on dark nights.

On all public occasions, when the village 6-pound cannon was brought into use, the gun was fired in Clinton square in front of the Man-

SALINA STREET IN THE OLD WOODEN CANAL BRIDGE TIME



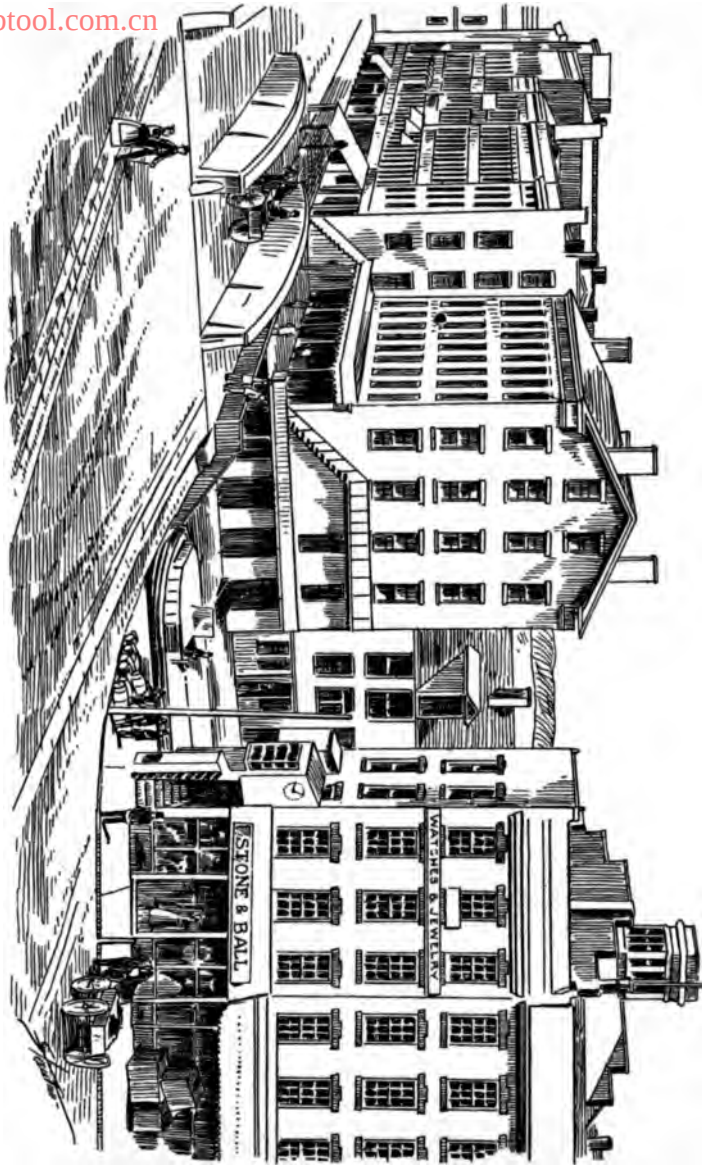
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SALINA STREET IN THE OLD WOODEN CANAL BRIDGE TIME



fever. In that time some of the salt-makers made the Onondaga villages their homes for reasons of health and comfort. The little community was composed of energetic, sturdy people, mostly from New England, and many of these men made their mark indelibly on the growth of the new country.

Unpropitious Beginnings

The earliest and most promising salt-manufacture was at Salt Point. All around the east and south sides of Onondaga lake and in the lower valley of Onondaga creek was a marsh and swamp condition, against which the settlers made their fight. It was an unpromising locality, in respect to health and comfort, where Salina, Geddes and Syracuse were founded, and it was a fervent imagination that foresaw any great future for these places. But salt furnished the basis on which the canal and then the railroad erected a substantial superstructure. There were spots holding out encouragement and the founders and promoters selected these for their first ventures and about them were made the improvements which lowered the marshy streams, filled the low, swampy places, laid substantial highways and gradually converted the whole territory into a state of health and salubrity. Cabins and huts were the first places of habitation; then frame and mud structures, such as



first sheltered the pioneers at Salina, and the frame and brick buildings followed, and later on the magnificent edifices of many stories and the palatial residences were erected and became ornaments of the place, which so recently was a barren waste and swampy jungle. The pioneers in the first quarter of a century made these results possible. The character and traits of these energetic, hopeful people are reflected in their beginning of the work of building the city which now occupies this beautiful valley and their wise and systematic operations in clearing the forest, in renovating the low places, and in turning into spots of beauty the forbidding places of little more than a century ago.

Competition of Salina and Syracuse

The early advantage was with old-time Salina. She had salt, location and popularity in her favor. On the canal impulse Syracuse sprung up and the railroad sent the latter village ahead. The Erie canal was extended to Salina and to the Seneca river, to make connection with the salt works and with places on the earlier water route north and west, but Syracuse was more thoroughly the canal village. It was the enterprise of Forman, the founder of Syracuse, that extended canal facilities to Salina and moved successfully in the state's lowering the water of the lake and the removal of the most serious

causes of malarial troubles. Salina had the advantage of eligible residence sites on the high grounds, but this did not avail against the superior facilities of Syracuse for reaching the outside world. The rivalry of the villages continued till in the '40s, when common interests brought them together in a city organization.

Opening of Trade Relations

Supplying the new country with provisions was a difficult matter. Exchanges for salt were made with distant points, at Tioga, Whitestown, Kingston and Albany. "Captain Canute" established a trading boat running between Albany and Salt Point, by way of Onondaga lake, Oneida river and lake, Wood creek and the Mohawk river. The captain not only carried salt in exchange, but he carried furs and young bears, wolves, raccoons, foxes, fawns, etc., which had ready sale at Albany. Deer were plentiful and so regardless of human beings that they freely came to the habitation and herded with the cows in the barnyards. Young bears and other animals were furnished to the traders by the Indians for small prices. Wild animals were so common in the vicinity of the settlements that they were troublesome. Original names of streets at Salina were taken from the animals common there, as Bear and Wolf paths, which later became streets of those names.

The Cholera Seasons

The mortality rate from malarial diseases was very large in the early years of the settlements, and in the cholera seasons of 1832 and '34 there was a very large number of deaths. These visitations were trying to the young communities. At Syracuse the loss of prominent men was most marked. Dr. Jonathan Day, Dr. William Kirkpatrick and the Rev. N. J. Gilbert succumbed to the disease at about the same time. They were among the most prominent citizens. The record is not complete, but the deaths from cholera in Salina and Syracuse numbered about 250. All burials of cholera patients were at night. Sexton Gould of the Presbyterian church dug the graves, and "Veto" Clark, overseer of the poor, always was the mourner following the solitary hearse. Clark was a character of the early village. His full name was John H. Clark. He was a small person, but full of energy and true as a dial. He got his nick-name "Veto" from his devotion to President Andrew Jackson, whose veto messages he carried in his pocket, and from which he always was ready with quotations in a political argument. Clark was a true man, faithful to every duty, and his attention to cholera patients when everybody else ran away from them, was truly heroic. Clark was a printer and active in the early newspaper publications.



Abraham Van Vleck was the first white male child born in the county of Onondaga—at Salina in 1792. The family of an Indian who at the time of Abraham's birth was drowned at Oswego Falls, gave him the name of Ne-un-hoo-tah, which meant sorrow for one departed, and presented him with a mile-square of land at the outlet of Onondaga lake. The title was not recognized by the state. All the Van Vleck family were decorated with Indian names.

The first physician was Doctor Holbrook of Jamesville, who came to Salina every day during the ague and fever season to attend the sick. Doctor Burnet became the resident physician in 1797.

In 1794 the blockhouse at Salina was erected in anticipation of trouble with the Indians. It was located by Baron Steuben and associate commissioners, and already has been described in these papers. At several times the settlers were alarmed by threats of attacks by Indians and the British. There was trouble with the British troops at Oswego, who held up trading boats from Salt Point, and some reprisals were taken by the Salt Pointers, but no serious results occurred.

The Village of Salina

The state took charge of the salt springs in 1797, when, under state survey, the village of



VIEW OF THE VILLAGE OF SALINA, 1840
(Reproduced from the Historical Collection, published in 1841)

Salina was formally laid out, and in 1809 the town of Salina was organized. The territory of the town had been in the original townships of Manlius and Marcellus, and by various changes later the present town was formed.

At the laying out of the village of Salina the village lots were marketed, and many families then purchasing are still represented by their owners and occupants. William Stevens, first Salt Superintendent, Elisha and Diocletian Alvord, Fisher Curtis, Ashbel Kellogg, Samuel R. Mathews, Davenport Morey, Thomas McCarthy, William Gilchrist, Thomas Wheeler, David W. Hollister, Ichabod Brackett, Samuel P. Smith, David Brace, William D. Stewart, Dean Richmond, Burr Burton and Russell Buckley were among the more active of the early Salt Pointers. Captain Stewart, Richmond and Buckley carried the first boatload of salt by canal to Utica.

Salina was incorporated as a village in 1824, one year before Syracuse. In 1847 it became a part of the city of Syracuse, and the First ward of the young city, with a separate postoffice and other concessions. There had been a severe rivalry between the two villages from the day Joshua Forman became a promoter of Syracuse in 1819. This rivalry, often heated and intense and sometimes violent in its demonstration, con-

tinued up to nearly the time of the consolidation of the villages. Early occurrences incident to this rivalry were very warlike in their character; the fights between bodies of men from each village were fierce and bloody; at elections and other times the order of "knock down and drag out" was practiced. Sometimes prominent men were involved, and active leaders were of the Dean Richmond, Charles Woodruff and Tobias Buckley class, men who were forces in business and political affairs. The writer has seen 300 to 500 men engaged in an election or street fight between these elements, in which stones and clubs were the missiles and barricades of timber were erected across the streets. Contests were waged on the line of Division street, the division between the villages, at elections held at the old Court house and at the Manson house, and on one occasion a very fierce battle was fought in East Genesee street where now stand the Granger and Bastable blocks. The Salt Pointers had forced their way to that point, and there the Syracusans made a stand behind the timbers the Granger block was being built of, and repelled their assailants with showers of cobblestones torn up from the street pavement. Another occasion of a desperate fight between these elements was at the time of the Coffee house riot on January 1st, 1844, the Salt

Pointers being the aggressors, and one of their number, named Blake, being shot by Sigel, the keeper of the house. A public meeting was held in denunciation of these proceedings and the public sentiment aroused did much to repress the hostilities.

Center of Salt Business

In 1826 the Salina canal extension was begun, and two years later the Oswego canal was in operation. Salina was always the most active center of the salt business and furnished a large amount of business to the canals. Westward shipment of salt was on favorable terms, as the boats returning to the West were mostly light. Henry Seymour, father of Horatio Seymour, was early engaged in milling at Salina, and Horatio and John F. Seymour, later. Thomas G. Alvord, Elizur Clark and William Clark, Ezra M. Knapp, Jonathan R. Beach, Richard Sanger, Alonzo Crippen, Coddington B. Williams, Ira H. Williams, Noah Wood, Hunter Crane, James Lynch, Thomas McCarthy, Stanton P. Babcock, were early engaged in business pursuits. The center of business was in Exchange street.

The old Alvord building, at the corner of Salina and Exchange streets, is the oldest brick building within the limits of the city of Syracuse. It was erected by the brothers Alvord in 1808.

The church and school history of the village shows the enlightened and progressive qualities of the inhabitants. Old Salina contained social elements of the highest order, which have been perpetuated in the later generations.

Geddes as Town and Village

The village and town of Geddes derived their name from James Geddes, the pioneer of the salt industry there, and one of the most vigorous promoters of the Erie canal project. He came from Carlisle, Pa., in 1793. He at once began salt-making, which the Indians resented on the ground that they had taken the white men into partnership, and the whites having monopolized the salt on one side of the lake should leave the other side to them. The matter was at last fixed up by the making of suitable presents to the Indians by Mr. Geddes, and the installing of him as a member of the Onondaga nation. Ephriam Webster successfully negotiated this settlement. After a couple of years Mr. Geddes retired to his farm at Fairmount and was succeeded in the salt manufacture by Freeman Hughes, from Westfield, Mass.

Geddes was located on high ground and always has been more healthy than other early settled localities. The first tavern in 1803, the first school-house in 1804, were followed by churches and other improvements.

The town of Geddes was organized in 1848 from all that part of Salina lying on the west side of Onondaga lake. In 1886 nearly the whole of the village of Geddes was annexed to the city of Syracuse. This village antedated Syracuse and was nearly as old as Salina. When settled it had but one connection with the outside world, and that by way of a road to Onondaga Valley. The first public improvement by the new settlers was the building of a road from Geddes to Salina. The village map, made in 1807 by Mr. Geddes for Dr. William Kirkpatrick, superintendent of the Salt Springs, shows twenty lots on the turnpike, now Genesee street. A characteristic of the streets of the village, which in 1822 were resurveyed by John Randall, jr., is that they are 100 feet wide. The opening of the Erie canal gave this place quite an impulse, and from being merely a salt village, it broadened out into general business and manufacturing interests. Many active and prominent men were identified with its growth and prosperity. The Solvay Process works, the state fair grounds and buildings, the Onondaga pottery, the Lakeside stock farms of Smiths & Powell, many manufacturing and industrial establishments mark the recent career of the West End. The growth of its churches and schools, as well as its population, has been very marked.

The hamlet known as Lodi, lying east of the Walton tract and including the highlands of the eastern part of the present city of Syracuse, was promoted by Capt. Oliver Teall, who located there in 1819, was active in building the Erie canal and who was the first superintendent of the long level. He had extensive mills at Beach street, operated by the waste water of the long level, and he organized the original water system for Syracuse. He associated himself with Aaron Burt and Harvey Baldwin, and the three were promoters of the village of Lodi. They built the Syracuse academy and superintended it during its existence. The first highway opened in the village was Beach street, which in 1820 was extended from the turnpike to the canal to bring Teall's mills into relations with the adjacent community. The Teall residence near the canal at Beach street is still a pretentious dwelling. The Syracuse Water works had their original supply from springs in the hills east of the village in 1842. The Water works company was incorporated in 1849, with Oliver Teall as president, in which relation he continued till his death in 1857.

Aaron Burt was prominent in the early affairs of Syracuse, a typical pioneer, a leading citizen, active in public works and useful throughout a long and honorable career. Harvey Baldwin

occupied similar relations. As first Mayor of Syracuse he holds a leading place in the city's history. He was an accomplished gentleman, with broad views, and he had a large part in the affairs of his time.

Other strong men in early Lodi were Thomas Rose, the Ostroms, Rufus Stanton and Deacon Larabee.

The village of Lodi was annexed to the village of Syracuse in 1834. At the sale of state lands in 1822 a considerable tract lying near Forman park was sold for \$6 an acre. Other lands lying between the turnpike and the canal at the foot of Lodi hill sold for \$10.50 an acre, the purchaser agreeing to clear the swamp lands at once. The high land at the southeast later became most valuable residence property, and prominent in this beautiful quarter are the university buildings, the Yates castle and many private dwellings.

TWENTY-THIRD PAPER

Variable Territorial Conditions

Not many of the oldest surviving residents of the city of Syracuse recall the contour of territory and the variable conditions that existed here in the pioneer times; the isolated areas of hard, solid land; the extent of creek, lowland and swamp, and the natural difficulties which impeded the progress of settlement. Large areas of marsh lay at the north of the villages of Salina and Syracuse, over which the high waters of spring and fall flowed; the Onondaga creek was often flooded and overrun its banks; in what is now James street were gullies and ravines, in which floods prevailed at times; in East Genesee and West Onondaga streets were cedar swamps and morasses, under water much of the year; where Fayette and Forman parks now are were almost impassable bogs and swales, traversed only on corduroy roadways; in Onondaga street vehicles sank over wheels in the highway, and to the south and east of the settled districts were long stretches of water, mud and swale. Out of these conditions a large, fine city has been created, elevations have been reduced, depres-

sions filled, smooth, easy and well-paved streets have been constructed, grand business blocks and splendid residences erected. In less than seventy-five years these great results have been achieved through the activity, enterprise and perseverance of the settlers.

The main business street, Salina street, like others, was a series of undulations, which under a system of scientific engineering have been leveled and smoothed; there and elsewhere gullies and ravines have been filled and obliterated; the creeks and brooks have been turned into the great sewers, and freshets and floods made impossible; and a city of regularity, uniformity and beauty has been created out of unpromising conditions.

Plan of the City

The city's plan was shaped by the original state roads and turnpikes, which centered and diverged at the original business centers. The radiating streets, although bewildering to strangers, afford easy and ready access to the common center from the outskirts. The early inhabitants brought with them the New England love for shade and ornamental trees; hence the fine elms and maples which adorn the streets of this beautiful city and make it most attractive. It is noted also that the residence premises are liberal in extent and that spacious dooryards,



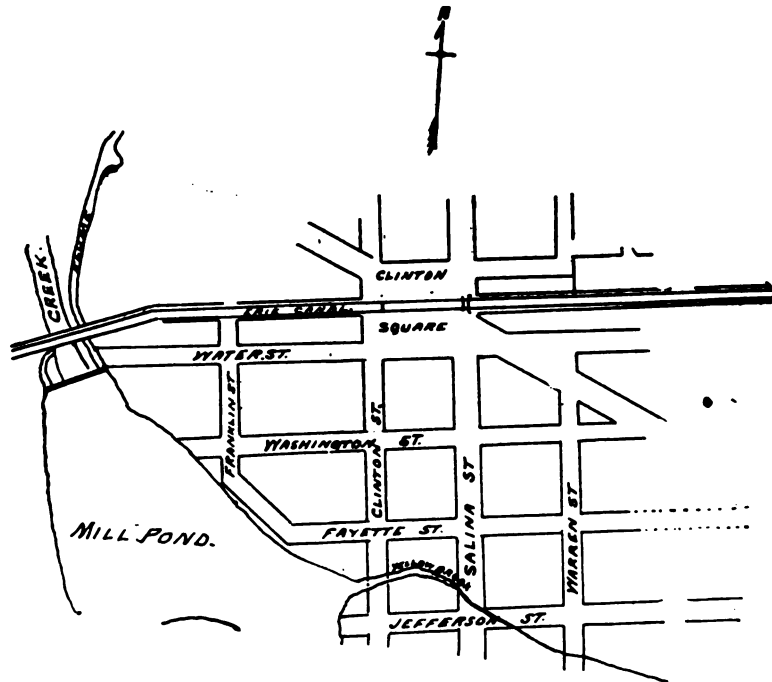
handsome lawns and neat garden plots are the rule rather than the exception. In most other cities the dwellings abut upon the sidewalks, quite different from the arrangement of residence districts in Syracuse.

The extent of water courses and of the low lands and swamps of original Syracuse is shown on the early maps. Herewith are reproduced sketches of the old Mill pond the Yellow brook and the North side brook, which were much in evidence in the pioneer times of this place, but which entirely disappeared from view under the progress of village and city improvements. Few of the present inhabitants know that any such things ever existed here, and it is only when some relic of the old water courses which bisected the original village and were grave obstacles to progress and improvement, and the sources of malarial disease to a frightful extent, is brought to light by preparations for extended building that the knowledge of those things of the past is revived.

The Old Mill Pond

The mill pond which was formed in 1805-7 for the old red mill by the building of a dam first at Genesee and then at Water street, overflowed 100 or more acres of land lying along the creek between Genesee and Onondaga streets, and from the bluff just east of West street to

Clinton street. A point of high land extended into the pond from the west side, and when this was cut down and the surplus earth used in filling up the pond, the state armory was built upon the site. A new channel was cut on the west side, connecting the creek across what had been an elbow in its course. The pond was deemed the main cause of malarial sickness in early Syracuse, and it was declared a nuisance by the state, the abatement of which was ordered by the removal of the dam and the filling up of the pond. The earth used in filling the disused channel was mainly obtained from the cutting down of Prospect Hill, which was done to fit that hill for the state capitol, then intended to be removed to Syracuse. The Armory and Armory park, were located and the lots situated about the park were sold to repay the expense of filling the pond. In the village's earlier years the mill pond was much used for boating, and a large number of rowboats and skiffs were upon its waters. It also was a favorite fishing ground, the stone bars on the southerly side being good bass grounds, and on the site of the Neal & Hyde store was a fine mullet and sucker fishing place. Clinton street at Jefferson street was wholly under water, and not until the pond was filled was this street run direct from Fayette to Onondaga street. At the precise place where



THE MILL POND AND THE YELLOW BROOK
(Adapted from the Syracuse Company's map of 1819)

Jefferson crosses Clinton street, Charles Nolton, a lad of 17, was drowned by being thrown over a horse's head into the pond, and his cousin, Gaylord Starin, aged 19, was drowned in the near vicinity, while skating, in 1841. Near where the Delaware & Lackawanna railroad station stands, Oliver L. Hanchett, son of Dr. J. W. Hanchett and brother of M. W. Hanchett, was drowned while skating in 1828. Sylvanus, son of the late Henry Gifford, was drowned near the same place while skating in 1842. These several places have been for many years solid ground. The filling of the mill pond was accomplished in 1847-8. The cost was \$9,000, and the thirty lots about the park were sold for upwards of \$15,000. That improvement, together with that effected by the Onondaga creek commission later, greatly promoted the public health.

The Yellow Brook

The Yellow brook originated in the Tamarack swamp east of the railroad tunnel in East Washington street, running westward in Water street to Lemon street, thence south and southwest, crossing Genesee street near Almond street, thence southwest across the swamp lands in the southerly part of the city, turning westerly and into Warren street near the site of the Farmer block, thence into Jefferson and

into the old mill pond of Onondaga creek. It flowed through a ravine varying from five to fifteen feet in depth. It got its name from the color which the clay soil through which it flowed gave it. This creek was a considerable stream from its mouth to beyond the present Warren street, sufficiently wide and deep for small boats, which the boys of the time navigated in it. At Salina street there was a bridge over the brook and here it was that the incoming stages from the west were espied on their way into the village to the stopping places at the taverns. When the Farmer block, Deys' building, and Sager's block in Clinton street were built the digging for the foundations revealed relics of the old Yellow brook.

The waters of Yellow brook were conveyed in part into the railroad sewer in East Washington street, but in times of heavy rains this discharge was insufficient. Eventually the waters of the brook were directed into Fayette, Harrison and Jefferson street sewers. Since about 1840 no surface traces of Yellow brook have been in sight.

Besides the Onondaga creek the Yellow brook was the most considerable stream within the present limits of Syracuse. It followed a course midway of the low and swampy lands in the easterly and southerly parts of the old village,

and the disposition of its waters was at one time a serious question for decision. Who, now looking over the fine section of the city built over the territory through which this stream coursed, would conceive that any such waterway ever ran in that locality.

The North Side Brook

There was on the north side of the Erie canal a brook similar to but not as large as Yellow brook. It had its rise also in Tamarack swamp, and coursing down what now is Canal street, it made its way to the Onondaga creek, emptying into the creek, with the waters of the flume from the old mill pond, just below the High school site. This brook also was fed by the rivulets, which in the rainy season ran down from James street hill before that locality was sewered. When the canal weigh-lock was constructed this brook was utilized to carry away the waste water. This made a considerable brook, which ran underground at the sites of the old County Clerk's office and the state Salt office in Salina street. Back of Church street, in the rear of the salt yard, was a considerable pond, which for years was a swimming place for boys. The stream later was confined within stone walls. The culvert of discharge from the weighlock was uncovered in recent work of enlargement of the canals, at the intersection of

the Erie and Oswego canals. From the weighlock to the Onondaga creek no surface evidence of the existence of this brook has been seen in the last forty years.

Canal Basins

When the Erie canal was constructed what was called the Salina basin was built on the north side of the canal at the point of junction with the Salina extension (afterwards the Oswego canal). It occupied the space where now stands Andrews Brothers' store, the Durston and the intermediate waterway to the Erie canal. This later was the Durston dry dock, but occupying less space. It originally was the tying-up place for boats engaged in the salt trade.

Opposite, south, was what was called the South basin, which extended from the canal 100 feet wide to the north line of Washington street. It was surrounded with cedar bushes. On the easterly side was Parley Howlett's packing house, where now is the Windsor house. In 1845 the basin was declared a nuisance and its abolition decreed. The site was bought for a public market, which was erected, becoming Market hall, on the location of which the City hall now stands.

There was a side canal in the old Fifth ward in the '40s, running from the Erie canal through the solar salt works to Gifford street. It was



THE NORTH SIDE BROOK, "AA"
(Now the weigh-lock waste conduit. Reproduced from the Village map of 1834)

designed to facilitate the shipment of salt from those yards, but never was of much service. The demand of the lands for private residences led to the filling up of this ditch.

Side-cut canals were constructed for the salt works at Salina, soon after the Erie canal was built. They have been in use for many years.

Harbor Brook

Harbor brook is a natural stream taking its rise in the vicinity of Split Rock, running through the valley towards the city past Burnet park, and winding to the northwest, empties into Onondaga lake. It has been a very pretty stream, formerly famous for its fine trout, but latterly has been contaminated by the sewage of the locality. The mouth of this brook has a place in the history of the county, as being the place where Sir John Johnson's party of Indians and Tories, on an incursion into the Mohawk valley, in 1779, took refuge in the bushes and brakes and escaped their pursuers. The retreat is delineated in an old painting in possession of the Onondaga Historical association. Doctor Beauchamp thinks this narrative, as related by Clark, is confused with an affair, duly authenticated, which occurred on Chittenango creek.

There are in the town of Salina a Mud creek and Bear Trap creek, near the northerly borders of the city limits, which are good-sized streams

running through the low marsh-lands of that locality. They empty into the lake, and never have had any relation to the adjacent city, but they figured mildly in connection with the early military operations in that vicinity.

A Wise Foresight and Provision

Clark's history, in the chapter on early Syracuse, states that "during the building of the Erie canal, from 1817 to 1820, the sickness was terrible. No estimate can be made of the fatalities of disease in that time. To the far-seeing mind of Judge Forman something was to be done to improve the health of the place, or his plans would fail; accordingly, during the winter of 1821-22, he procured the passage of a law, in connection with one authorizing the lowering of Onondaga lake, by which the commissioners of the Land office were to draw a map of the swamp and marsh about Syracuse and Salina. This map was to designate the route of several ditches or drains through the swamp and marsh-lands, with an accompanying estimate of the sum necessary to be raised to effect such object. The judges of the County court were authorized to appoint three discreet freeholders of the county, who should assess the amount of money necessary to be raised on the owners of the lands contiguous to the drains, in proportion as they were supposed to be benefited. In case of non-

payment, provision was made for the sale and subsequent redemption of lands. Citizens were allowed to build their own ditches, or the commissioners were empowered to build them and collect the expense. It was an arbitrary law; but it seemed to be the only plan under which the improvement could be effected. In the summer of 1822 the lands were drained, and at once the public health began to improve, disease and sickness diminished, confidence was restored in the future and the past was quickly forgotten. The prosperity of Syracuse was placed on an assured foundation." Clark in vivid words pictures the changes of a quarter of a century, and notes that "the time had been so short that it is difficult to realize that so great a change has been wrought." * * * "In less than a generation of men a city has sprung up from a loathsome swamp, where, least of all, the traveller would dream of such an event." Clark's prediction, unfortunately not realized, was that "in less than another quarter of a century the capitol of the Empire state would be located in the Central City."

TWENTY-FOURTH PAPER

Sociability in the Olden Times

Pioneer society and sociability were distinguishing traits of the time; the people were few and scattered, but the homes were generous, acquaintance was general; everybody delighted to make everybody else comfortable and happy; the latchstring was out at every door, and the welcome within was most cordial. Read the accounts of the first Danforth household at the Hollow, and there you will see that all comers were greeted and entertained without money and without price. Rest, lodgings and meals were free to the stranger. So it was all the way round; at the Hill, at Pompey, at Salina and at Syracuse. There were no more delightful social relations and more whole-hearted hospitality than in the pioneer settlements in the Onondaga country.

In early Salina, around Washington park and the vicinity; in early Syracuse, first in the center round about the old red mill, the early churches, and the school-house, in Church street, in Genesee and Franklin streets and a little later in Clinton, Water and Salina streets, there were

princely men and noble women who made it the delight of their lives to extend social courtesies to friends and neighbors, and by mutual sociability get all the pleasure and satisfaction possible out of life in its relations to others.

The home life was a distinguishing characteristic of the pioneer time. It developed domestic and social traits of fine effect and charming realizations. It was a natural condition and productive of the highest social enjoyment. By the lack of this trait in later times and the existence of artificial conditions, a most wholesome influence is lost from modern social existence. With all the progress of the nineteenth century there still are respects, in the home circle, in which the preceding generations had advantages. The old-time home life is something to be respected and honored.

Social Centers

There came into the social lives of the inhabitants here, after the village incorporations, something more of system or organization, and the little communities that grew up in old Water street, in Salina street, in Foot street and about Fayette park became more distinctively social centers, and society functions and the rule of fashion were intensified. There was as early as 1830 a recognized coterie of fashion in the villages, but it was not of arrogant aristocracy.

There were old families and high-toned families, but there were no unduly rich ones, whose claim to precedence was in money only.

The old Mansion house, with its added third story, had its dancing hall at the top, and many events of sociability were held there. The Syracuse house, when rebuilt, had its saloon in the upper floor, and there were held for years most of the swell functions of the palmy days of village life. There were held the famous series of inauguration balls, which celebrated the introduction of Jackson (1829-33), Van Buren (1837) and Harrison (1841) into office. There also were held many of the early military balls, which were great affairs in their time. At those balls the new brides and the rosebuds were introduced to Syracuse society, and many are the pleasant recollections of the new couples who were given the place of honor in the grand promenades. The handsome young brides and their bridal dresses and finery were for many a long year the subject of elaborate description in female coteries. A goodly record of these has gone into Mrs. Hatch's historical portiere, and many of the prominent men and most respected women of this time will find their antecedents in that record.

Christmas festivities, New Year balls, and the military balls on Washington's birthday were

grand occasions, which called out the people of society and fashion. The grand parties at private residences, often taking the form of masquerades, are fondly cherished memories of the days of auld lang syne, in the recollections of the oldest inhabitants. It seems that no such scenes of gaiety and pleasure have been the lot of more recent generations.

Early Time Balls

The chronicles at command contain references to the following balls of note in the neighborhood of the present Syracuse:

“National jubilee—Fiftieth anniversary of American Independence, at Onondaga Hollow, June 19th, 1826, at C. Tyler’s assembly rooms.” Thaddeus M. Wood, R. Woolworth O. I. West, A. B. Potter, M. Olmsted and J. Andrews, managers.

“New Year’s ball at the house of Kneeland Sweet, in Pompey, January 2d, 1821, to participate in the pleasures of a social ball.” “Come and trip it as you go. On the light, fantastic toe.” Freeman Richardson, Elihu Clement, Abner Stevens, managers.

“Military ball at Manlius, January 8th, 1832. Colonel Hicks Worden, Col. R. T. Reed, Captains N. H. Kinne, Emerson Kinne, J. C. Kinne, Henry Shattuck, B. C. Beard, Maj. W. A. Cook and

other officers of the One Hundred and Seventy-sixth regiment, managers, all of Manlius.

Early Balls in Syracuse

“Military ball, at the saloon of the Syracuse house, January 9th, 1821.” Its list of managers included Maj. Gen. Thaddeus M. Wood, Brig. Gen. Orin Hutchinson, Col. Martin Woodruff, Col. Grove Lawrence, Col. Daniel Earll, Col. Johnson Hall, Col. D. B. Bickford, Lieut. Col. E. D. Hopping, Maj. W. A. Cook, Captains Silas Ames, W. D. Stewart, Seth Hutchinson, J. M. Ellis, E. W. Leavenworth, Ezra Town and J. Day. Accounts of the time show that this was in fact a grand ball.

“Mechanics’ Cotillion party, at D. Comstock’s assembly room, February 12th, 1830.” “United we stand, divided we fall” was the motto on the cards of the invitation. James Webb, Parley Bassett, Calvin Riley, John Rogers, A. S. Tilden, Thomas J. Field, Joseph Edwards, Jabez Hawley, Waterman Chapman and Abram Harris were the managers. The affair was the indication of social schism in the young community.

“Washington’s Birthday Ball, in Saloon of Syracuse house, February 21, 1834.” This was one of the most brilliant balls in the early years of the village. Maj. Gen. Oren Hutchinson, Brig. Gen. Grove Lawrence, Brig. Gen. J. Richmond, Brig. Gen. D. Hugunin, Col. Thad-

deus M. Wood, Col. Martin Woodruff, Lieut. Col. E. D. Hopping, Col. D. T. Jones, Majs. Henry Davis, jr., William A. Cook, C. C. Richardson and M. Williams and Capt. Joseph Rhodes were managers. This was a distinguished military array. Hopping became a Brigadier-General in the army in Mexico and died in the service; Woodruff entered heart and soul into the liberation of Canada in the patriot war of 1837, was captured at the battle of the Windmill, opposite Ogdensburg, and was executed by his captors. Others attained distinction in civil life.

“Independence Ball, at Bennet’s saloon, Franklin building, Syracuse, July 4, 1836.” H. Baldwin, A. Burt, E. L. Phillips, H. Raynor, R. A. Yoe, W. Jackson, Dean Richmond, Amos P. Granger, E. B. Wicks, H. Davis, jr., J. I. Bradley, W. W. Teall, T. G. Alvord were the general committee; W. W. Teall, W. Tousley and others, acting committee.

“Military Ball at Bennet’s rooms, February 22, 1836.” Major-General Hutchinson and staff, managers.

“Washington Ball at Syracuse house saloon, February 22, 1840. B. Davis Noxon, D. S. Colvin, Aaron Burt, L. H. Redfield, D. D. Hillis, Hamilton White, Joseph Savage, Daniel Pratt, Alfred H. Hovey, Peter Outwater, jr., H. Sheldon, J. B. Burnet, G. W. Noxon, A. T. Butler,

Jasper Smith, D. P. Phelps, G. J. Gardner, Thomas Earll, George Raynor, Charles Earll, W. W. Teall, J. W. Barker, L. W. Marsh and Joel Cody were managers.

"Washington Artillery, first annual ball at Malcolm hall, January 14th, 1850." Majors Baldwin and Leavenworth, the city aldermen, Capt. J. Springer and Serg't Jacob Amos were of the managers.

"Syracuse Cadets, first annual ball, Library hall, Februry 22d, 1844." Lieut. W. B. Olmsted and other officers managers. Officers of Fifty-first regiment honorary managers.

"Syracuse Citizens' Corps, first annual ball at Library hall; December 31st, 1843. Second ball, same place, 1844. Third ball at Empire house, January 15th, 1846." Thence after for a series of years the S. C. C. regularly held its annual balls, which always were popular and successful.

"Syracuse Light Dragoons, first annual ball, at Myers' hall, December 13th, 1855." Capt. A. H. Hovey, Lieuts. H. D. Hatch, and J. S. Graham, Serg'ts E. T. Wright and H. M. Barker, Silas Titus, L. Brigham, O. W. Titus, I. H. Bronner, J. B. Pierce, managers. Maj. Gen. W. C. Brown and staff honorary managers, including Maj. R. M. Richardson, J. M. Taylor and R. H.

Nolton, Capts. F. P. Minier, E. L. Walrath and J. Dean Hawley."

Regimental balls were given by the officers and privates of the Fifty-first regiment, National Guard, in a succession of years. An invitation to the ball of February 22d, 1860, contains the names of Maj. Gen. Henry A. Barnum and staff, with Cols. J. D. Hawley, J. C. Bennett and J. M. Strong as honorary managers.

A political ball was that of "The Silver Grays," held at the Salina house, January 8th, 1849, when the managers were as follows: James Lynch, Richard Sanger, Benjamin F. Green, Dennis McCarthy, Miles W. Bennett, William Dallman, Patrick D. Lynch, William A. Porter, Alonzo Crippen, Ira H. Williams, Fred Morele, Charles B. Scott, Charles L. Annas, Elizur Clark, C. B. Williams, Latham Y. Avery, Noah Wood, John Barron, Silas Titus, S. R. Mathews, O. W. Childs, Edwin Hills, N. M. Childs, Harvey Hathaway, John McCarthy, Thomas G. Alvord. Richard Sanger was room manager, with Cornelius L. Alvord, Henry Dallman, Chauncey B. Clark, Charles Wheeler, Charles H. Gage, Orville H. Childs, Michael E. Lynch, William Benham, and Philander Giles, assistants. The ball was a great success.

Firemen's balls, leap year and fancy dress balls, since 1840, are numerous, and the full

record would present a very interesting history of the social events of a general public character. The "Cobleighs" and the series of great charity balls would add much to the chronicles of the social side of Syracuse as village and city.

Teachers of Deportment

In 1835 Harvey Bennett, teacher of dancing and deportment, gave lessons at his academy in Perkin's hall, (in the old Syracuse hotel, on the site of the present First Presbyterian church). He taught quadrilles, mascalonze, mazourkas, waltzes, Spanish dances, contra dances, ukrane, Tyrolese dances, tredrilles and Swedish figures.

In 1852 W. B. Smith had his dancing academy in Filkin's hall, east end of Franklin building, and later in Library hall. His list was all the dances, waltzes and gallopadinges. The teacher, heavy and stout, was a very light-footed person.

In the '50s and '60s Cobleigh was the popular dancing teacher in Syracuse. The "Cobleighs" and his dancing school form pleasant recollections with very many people in and about Syracuse.

TWENTY-FIFTH PAPER

Onondaga Courts and Bar

The courts and the bar of Onondaga county form an interesting study. While this county was still a part of Herkimer county, the courts were held at the church in the village of Herkimer, and after the county's organization, in 1794, civil and criminal prisoners were confined in the Herkimer county jail. There were no lawyers in the new county constituting the Military Tract at its organization, and no court house or other county buildings. The first court held in Onondaga county had its session in Gen. Asa Danforth's corn-house at Onondaga Hollow, on the first Monday in May, 1794, and the first court of Oyer and Terminer was held at Danforth's house July 21st of the same year. One indictment was found, for assault and battery with intent to rob, and conviction followed. Later courts alternated between the Hollow and Scipio until 1805, when the court house of Onondaga Hill was so far completed as to allow courts being held there. With the new century lawyers came into the county, and the bar of Onondaga began to assume the prominence and strength

which were recognized attributes of it in after years.

The Early Courts and Judges

The Court house and jail at the Hill were completed in 1807, and courts were held there till 1830, when the county buildings were located at Syracuse. The County Clerk's office was first kept at the Hollow, in private residences or business places, until 1813, when a clerk's office was erected at the Hill, and in 1830 was located at Syracuse. Egbert Benson held the first court of Oyer and Terminer. He was a resident of Jamaica, L. I., and a very prominent man. Besides being a Judge of the Supreme court he was Attorney-General of the state, Member of the Legislature, of Congress and of the Continental Congress, and of the Council of Safety, a Judge of the United States Circuit court and Deputy in the conventions which resulted in New York accepting the Federal constitution. Other Judges who served in the early Onondaga courts were James Kent and John Lansing, who were later Chancellors of the state Court of Chancery.

The First Court House and Jail

In 1801, when measures were adopted for the building of a Court house for Onondaga county, a lively competition took place between the Hill and the Hollow, with the result that the Hill won the prize. The Court house then erected was



JUDGE EARLL'S OFFICE AT ONONDAGA HILL

located on the plot of ground to the northward of what was known as the "upper tavern," then in a dense forest, and was a substantial frame building, 50 feet square and two stories high, with a square roof sloping to the four sides. The jail was under the same roof. The court room was on the second floor as were apartments for the jailer's family. The cells of the jail on the first floor were of oak plank, filled with wrought-iron spikes. The cost of the building was about \$10,000. The commissioners in whose charge was placed the construction of the building were Elisha Lewis, Medad Curtis and Thaddeus Wood. It was not until 1810 that the structure was completed. James Beebe, a Revolutionary soldier, was the first jailer, and was succeeded by Mason Butts. After its disuse it speedily fell into decay. In 1813 the County Clerk's office was established on a site adjacent to the Court house at the Hill. It was a 1-story structure, 18 by 25 feet. This served its purpose until the county buildings were removed to Syracuse in 1829.

The small structures which were occupied as law offices by B. Davis Noxon and James R. Lawrence still stand near the site of the old Court house at Onondaga Hill.

Syracuse Made the County Seat

The definite location of the county buildings

at Syracuse was effected after a very spirited contest, in which the people of the whole county took a part. The decision was reached by legislative action brought about by a large number of petitions from all parts of the county in favor of the removal. This was promoted by the activity of the Syracuse company. On March 19th, 1827, it was decided by state legislation that the county buildings should be removed to a new site, to be determined by the Board of Supervisors. At once the competition between Salina and Syracuse took an active shape. Both localities offered building sites and other inducements. The Syracuse company's offer was the entire block, excepting the corner then occupied by the First Presbyterian church, which now includes the Government building, the University building and the White Memorial building. There also was offered an adjacent site for the County jail, and Gen. Amos P. Granger offered to build a fireproof Clerk's office building and to contribute \$1,000 to the cost of the new Court house. Salina's offers were generous, but more modest, and they resulted in a proposition to locate the Court house and jail midway between the two villages, and this project prevailed in the Board of Supervisors by a majority of one.

The Court house was erected in 1829-30, at a cost of \$27,000. It was of brick, 64 feet square



SALINA ST.

COURT HOUSE AND JAIL, AT SYRACUSE, 1880 TO 1886 (sketch from partial memory by M. W. Hancock, 1944)

and two stories high. The lower floor was divided equally by halls running from north to south and east to west, with a room in each of the four corners, which were occupied by public offices. In the second story were the court room and small ante-rooms. It was quite an imposing building, prominently located at a bend in North Salina street and was in good view all the length of Salina street as far as Onondaga street. The jail, standing near, of stone, was fifty feet square and two stories high. The jailer's family occupied the south half and strong stone cells the north half of the first floor. In the second story were apartments for debtors, witnesses, etc. Judge Nehemiah H. Earll held the first court in this building, in May, 1830. Opposite the Court house on the corner of Salina and Ash streets was the fine residence of James R. Lawrence, and on the opposite side of Salina street was the Center house, long a hotel of some importance.

Agitation for a New Court House

Inconvenient as was the location of the Court house is was put up with until 1845, when an agitation for a new location was begun and continued for ten years, during which time many suggestions were made and considered. In 1855 the Board of Supervisors, for economic reasons, voted down the special committee's report favor-

ing a plan for a new location and new building. On February 5th, 1856, the old Court house building was destroyed by an incendiary fire, which promoted the project of a new location and made necessary a new structure.

Locating the Present Court House

After much negotiating, the old site was exchanged for a new one on the corner of West Genesee and Clinton streets, and the present Court house, at the time considered a very fine building, constructed of Onondaga limestone and well arranged for the accommodation of courts, was built at a cost of \$38,000. It has been occupied ever since 1857, and with many changes since made it has answered its purposes; but now it is the demand of the courts, the bar and the people that a larger building, with suitable accommodations, shall supersede it. Adjoining the Court house is a building for the Court of Appeals Library, Judges' Chambers and some public offices.

The County Clerk's Office

On the location of the county buildings at Syracuse a small structure for the County Clerk's office was erected at the corner of North Salina and Willow streets. This was supplanted by a larger building, for the Clerk's office, Surrogate's office and Board of Supervisors, in 1853, which was occupied till 1880, when the present County

Clerk's building at the corner of North Clinton and Willow streets, was erected, and ever since has been occupied. The Board of Supervisors hall, the Surrogate's and other public offices are in this building.

The Onondaga County Bar

The list of the members of the bar of Onondaga county contains many eminent names. During the past seventy-five years no bar of an interior county has surpassed, and few have equaled, that of this county. The old court houses at the Hill and in Syracuse witnessed many remarkable trials, and the ability, learning and research of the attorneys were in many instances of the highest order.

In the old Court house in Syracuse occurred the trial and conviction of the colored man, Freeman, the wife murderer, and in the jail yard his execution followed, the first in the county, in 1841. There also occurred the famous trial of Alfred Fyler, for wife murder, in 1855, his conviction and sentence to be executed; but after a year in the state lunatic asylum, he walked out of the Court house a free man, through a legal technicality.

In the later Court house there also was an important series of civil and criminal trials, and among the latter were: That of Fralich for the murder of Shafer, his conviction and execution

in the Penitentiary yard; that of Casey, for the murder of Johnson at Collamer, which resulted in his conviction and sentence to hang, which was interfered with by a commutation by Governor Hoffman to life imprisonment, and a pardon after nineteen years' service in state prison; that of Lindsay, for the murder of Colvin, near Baldwinsville, for which he was convicted and executed in the Penitentiary yard; and that of Greenfield, for wife murder at Orwell, Oswego county, for which, after several trials, he was convicted and executed in the Penitentiary corridor. Since then there has been no capital conviction or expiation in Onondaga county.

In the newer Court house, in the past forty years, many trials of great public interest have occurred, the recitation of which would cover the local judicial history for that eventful period.

The Early Onondaga Bar

Sixty-five years ago the Onondaga Bar embraced the following named attorneys and counselors: John Wilkinson, Harvey Baldwin, John G. Forbes, E. W. Leavenworth, B. Davis Noxon, Peter Outwater, jr., Henry Davis, jr., Schuyler Strong, Richard Woolworth, and Charles A. Baker of Syracuse; Thaddeus M. Wood, Daniel Moseley, Jonas Earll, Samuel Forman and William H. Sabine of Onondaga; Victory Birdseye, Daniel Gott and Daniel Wood of Pompey;

David D. Hillis, Grove Lawrence and James R. Lawrence of Camillus; Samuel H. Hammond and Isaac T. Minard of Baldwinsville; Nicholas P. Randall, Samuel L. Edwards, John Fleming, Leroy Morgan and Henry C. Van Schaack of Manlius; Sanford C. Parker and George C. Stansbury of Marcellus; Freeborn G. Jewett, Augustus Kellogg, Daniel Kellogg and Lewis H. Sanford of Skaneateles; Thomas G. Alvord, Jerome J. Briggs, Enos D. Hopping and A. C. Griswold of Salina; Reuben Farnum of Elbridge, Hicks Worden of Fayetteville, Elijah W. Curtis of Geddes and William Porter of Jordan.

A Brilliant Galaxy

This was, indeed, a distinguished array of legal and forensic ability; followed by the larger and even stronger bar in the 40's and 50's, which included many survivors of the above list, with the addition of these and others: Charles B. Sedgwick, Daniel Pratt, David J. Mitchell, George F. Comstock, Charles Andrews, Thomas T. Davis, George N. Kennedy, Henry J. Sedgwick, James Noxon, Harvey Sheldon, John Ruger, William J. Hough, James W. Nye, L. Harris Hiscock, Frank Hiscock, William J. Wallace, Joseph T. Sabine, Henry S. Fuller, N. F. Graves, Daniel F. Gott, Hamilton Burdick, James S. Leach, C. M. Brosnan, Richard Rayner, Daniel P. Wood, R. H. Gardner, Israel S. Spencer,

Henry Reigel, Z. L. Beebe. Since 1860 the Onondaga bar has occupied an exceptional prominence; but the memories of the preceding half-century are still fresh in story and tradition. There were giants in the days when Thaddeus M. Wood, Medad Curtis, Joshua Forman, George Hall, Moses DeWitt and Jasper Hopper were the bright particular stars of the legal fraternity; so again when the learned Comstock, the well-equipped Forbes, Randall, Pratt, Birdseye and Gott were leading lights of the profession; the brilliant Hillis and the witty Nye ran their meteoric courses; the versatile and profound Sedgwick, the resourceful Ruger, and the resplendent Mitchell held bench, bar and juries spell-bound with their eloquence. The long line of jurists which has adorned the bench of the state has added glory to the legal equipment and fame of the sons of Onondaga. The legislative bodies at Albany and Washington have benefited from the ability and learning of the Onondaga bar, whose members have done most valued service in those relations for the state and nation. And the record of the recent past, since the judiciary reorganization effected in 1870, has been not less luminous and creditable.

Remarks in Conclusion

This series of Pioneer Papers, originally intended to consist of half a dozen numbers, has

extended to twenty-five; and although the subjects of interest embraced in the pioneer period are far from exhausted, it is believed by the writer that the principal topics have been touched upon, and largely the interest in the subject expended. The purpose was to make a record of events, incidents and characters of the pioneer settlements in the Onondaga country, and to bring together for preservation historical accounts which if not now preserved would very soon be lost to historic research. Some papers on specific subjects may later be published.

The preparation of these papers has been a work of pleasure. The endeavor was to gather and preserve matters of importance in local history, now accessible but soon to be beyond reach. Although the papers are only a plain record of fact and incident, yet they have served to bring many people into closer touch with the subject and to arouse an interest in its broad field of inquiry. It has been a gratifying surprise to discover how well some of the pioneers were personally known to living persons, and also that early affairs are so near to us. In this beautiful valley of the Onondaga, with all its evidences of progress, it is scarcely realized that 115 years cover the first white settlements, and yet here we enjoy the civilization of a thousand years. Few localities on this continent present as re-

sourceful a historical field, including the aboriginal legends and traditions for 300 years, and the religious and colonization propagandism of 150 years, followed by the New England settlements in the past century. Half a century ago a good history of this region was written; it is now time that this history was revised and brought down to the present time.

In the course of the publication of these papers some errors have occurred. An object of the publications was to call out the detection of inaccuracies that had been committed and to correct as far as possible existing errors as to occurrences of interest.

William Kirkpatrick calls attention to the origin of the names of certain streets in old Salina. He corrects the impression of Clark and other writers, that Bear and Wolf streets were named after Bear and Wolf paths given because of the frequency of those wild animals in these localities. He states that Bear, Wolf and Turtle streets were so called after the names of tribes of the Onondaga nation.

George K. Collins states that the Syracuse High school was organized 1854, under the first principal, Charles O. Roundy, who for twenty-one years was at the head of that institution.

John M. Strong states that his father, Oliver R. Strong, was the first president of the Onon-

daga County bank, at Syracuse, the first bank in the county, in 1830, and so continued till his resignation in 1842. Moses S. Marsh was the first cashier.

A High school department was organized in old No. 5, Prescott school, in 1854, with Charles O. Roundy in charge, and he continued its principal for twenty-one years. In 1855 it was removed to old No. 4, in Church street; then to the Pike block, corner of Salina and Fayette streets; then to the Greeley block, corner of Warren and Fayette streets, and then took up its permanent quarters in the High school building, built in 1869, in West Genesee street. The High school was a gradual innovation.

There was much opposition to the introduction into the common school system of any features of the higher education; then there was antagonism to the proposed large expenditure for the higher department; and the enterprise had to live down these elements of anti-progress, but finally it triumphed.

The Syracuse High school has been a success from the beginning. It long has held a high rank among the secondary schools in the state. The principals since Mr. Roundy have been: W. A. Brownell, Samuel Thurber, George A. Bacon and William K. Wickes.

The history of the public schools of Syracuse

has been written by Edward Smith, who has been a teacher in these schools since the school system of Syracuse was organized under the act of the legislature April 12th, 1848. One other of the original teachers survives, W. W. Newman, now of South Onondaga.

In the preparation of this series of Pioneer Papers, valuable assistance has been rendered by Dr. William M. Beauchamp, M. W. Hanchett and George J. Gardner, the best authorities on early local history; Mrs. W. H. H. Smith, who has at command a mass of valuable material; Clark's History of Onondaga, and the Memorial History of Syracuse and the Centennial History of Onondaga county. The Syracuse Herald company has greatly promoted the work. In illustrations and new material much has been added to the stock of original local historical information. Many applications are received for the publication of the papers in permanent form.

THE TIMES AND THE MAN

A Chapter by the Hon. Charles E. Fitch

Very appropriately, the address delivered at a memorial meeting of the Onondaga Historical association on the evening of December 4, 1903, by the Hon. Charles E. Fitch, in tribute to the late Carroll E. Smith, who at the time of his death was president of that organization, is appended as an added chapter to "Pioneer Times in the Onondaga Country." This is true in a twofold sense. Not alone does Mr. Fitch pay merited eulogy to the memory of Mr. Smith, but in so doing cites interesting history which, it will be observed, enhances the value of what has appeared upon the pages of this volume proper. The speaker is splendidly qualified for the earnest and eloquent effort and his contribution to this work cannot fail to receive due appreciation from those who read these chapters. Mr. Fitch said:

"I know of no life so intimately associated with the life of Syracuse and Onondaga county—their genesis, their growth, their social amenities, their political conflicts, their memories and their achievements—as that of Carroll Earl Smith. As the span of his life lengthened into



CARROLL E. SMITH

(From a photograph taken at the time he was most
active as the editor of the Syracuse Journal)

its three score years and ten, and 'as, in the review, he saw the forests bow to the fertile acres and the village expand into the city, he might well exclaim, ' a great part of which I was and all of which I saw.'

" Syracuse was his by birth, on Christmas day now seventy-one years ago. The hamlet which, in the vision of Joshua Forman, was to be a metropolis, had already become a busy, bustling town, by which the salt springs, the original source of its prosperity, bubbled, and through which the inland water course cut its way from the Erie to the Atlantic. Hanover square was the center of business activities and from it radiated the principal residential streets—Genesee and Salina and Water—while, on either side, were Church and Fayette, and James straggling toward the outlying fields. Fayette Park was not projected. Farms lined the Cinder road to Onondaga Valley, where were the homes of some of the most prominent men in the county. His boyhood was passed here, during the period that the village was developing into the municipality, a period which now thrills responsive to the tender recollections of those who, with faltering steps and dimming eyes, have been permitted to cross the threshold of the twentieth century. Is it simply the glamour of age, the fond backward look, the far perspective, that

beautifies the vanished time and, in the mellow haze, invests it with such subtle charm, or did it really hold something better and truer and sweeter than that of the cosmopolitan spirit which informs and the complex civilization, with all the momentous, and even terrible, sociological and economic entanglements with which it has to deal, that signalize this wonder-working epoch? I cannot answer. The spell possesses me, and I yield to the delusion, if delusion it be; and I know that he, of whom I am to speak, confessed to the allurements and always referred to it endearingly. Of that time, he was the clearest observer and most industrious chronicler. He clung to it as the ivy to the oak; he vaunted it as ardently as the lark sings to the sunlight. What was the life of that time? If it was narrower in its scope than that of the present, its ties were closer and its sympathies more acute. If it was less luxurious, it was also less fretful, and its ministrations were more unselfish, although this is the day of plenteous beneficences and magnificent charities. The members of the community knew each other and neighbor greeted neighbor. Entertaining, although less an art, was not less a service, and, if not ornate and lavish, was kindly and of good cheer. It was the day when thrift waited upon honest toil, if not that of colossal fortunes, too

often the outcome of speculation and fraud and intrigue. It was the day of the pioneers and founders, of the makers of homes, of a democratic aristocracy, not without its refinements and courtesies and chivalries, that needed no patent of nobility, nor stamp of wealth, as the certificate of its quality.

“ The pioneers of Onondaga, the builders of Syracuse, were mainly of New England origin, a portion of the mighty Puritan forces which, with the close of the Revolutionary war, began the march from Plymouth rock to Puget sound, dropping from their ranks, at various stations, recruits for the American civilization that the coming years were to witness, with all of Puritan pluck and virtue in forming, and much of Puritan austerity and intolerance eliminated from it, as, like another Antaeus, it was refreshed and purified as it touched the newer soil. It left contingents in New York, at Utica and Whitestown and Manlius and Onondaga and Syracuse and Canandaigua and Rochester and Batavia, as it swept beyond the Alleghanies, over the Western Reserve and the territory which the ordinance of 1787 had dedicated to freedom, and onward, still onward, to the Pacific slope, carrying with it the axe and the plane, the plow and the scythe, the spelling book and the Bible. The vanguard of settlers in Onondaga, who followed

the pathway blazed along the hills east and south of Syracuse, and crowned the summits with their roof trees or sought shelter in the intervening valleys, were almost exclusively from Massachusetts and Connecticut. Some of them were of liberal culture, with diplomas from Harvard or Yale, and nearly all were graduates of the common school therein established. Their names are hallowed in our early annals. When Syracuse emerged from the morass that the hills encircled, and it was seen that her position, her resources and the lines of travel and traffic, which the enterprise of her citizens had secured, were to make her the principal place of a wide region tributary to her, the Puritan type still prevailed. When Carroll Smith was a boy, these were some of the men who were here plying their industries and fashioning the town. How virile and vigorous they appear, how familiar their forms as we recall them. John W. Adams, loved and revered, was preaching at the First Presbyterian church; Robert R. Raymond, gifted and graceful, at the First Baptist; Samuel J. May, fervent in all good causes, whose name is still a benediction upon this community, at the Unitarian, and the saintly Henry Gregory and William Bliss Ashley were ministering at Episcopal altars. B. Davis Noxon, caustic, yet winning, in speech, and searching in the examination of

witnesses, was the acknowledged head of the bar. James R. and Grove Lawrence had come from Camillus, the one a gladiator in the legal arena, the other patient and faithful in the conduct of cases, each a judge of the county. Daniel Pratt and George F. Comstock were in the first flush of their judicial renown. David D. Hillis was brilliant in his pleas before juries, and Charles B. Sedgwick and Thomas T. Davis, both subsequently to represent this district in congress, were gaining laurels for the polish and eloquence of their address. Elias W. Leavenworth was still in active practice as a lawyer, but was rapidly becoming foremost among his fellows for the zeal with which he urged and the care he bestowed upon all concerns that contributed to the advancement of the place or assured its weal. Opposite the modest home of Harvey Baldwin upon the southern slope of Academy hill was the statelier mansion of Aaron Burt, both their names intimately identified with increasing interests professional and material. Mather Williams, Hiram Hoyt, M. M. White and Lyman Clary were the leading physicians. Oren Root, afterward of Hamilton college, Joseph A. Allen, Samuel S. Stebbins, James W. Hoyt, William Paret, now the Protestant Episcopal bishop of Maryland, and Albert G. Salisbury were the principal teachers. Horace and Hamilton White

were laying the foundations of their princely estates. Moses D. Burnet, as the agent of the Syracuse company, was inviting and obtaining settlement by the liberal terms and advantageous sites he offered; and among those engaged in various vocations were Stephen Smith, James G. Tracy, Edward B. Wicks, Thomas B. Fitch, Ammi T. Butler, William Jackson, Lewis H. Redfield, Peter Outwater, William Malcolm, Henry W. Durnford, Christopher C. Bradley, Harmon W. Van Buren, W. W. Willard, J. Dean Hawley, still surviving, Prentice S. Stoddard, Cornelius T. Longstreet, Major Dana, Amos Westcott, Dennis McCarthy, Allen Munroe, Peter Burns, Dudley P. Phelps, and the Wynkoop brothers. John Wilkinson, a pioneer, while the nineteenth century was in its teens, the first postmaster and the projector of the Utica and Syracuse railway, alert, aggressive, enlightened, was a power in civic affairs. Amos P. Granger, blunt and outspoken, but, with single-hearted devotion to honesty in local administration and soon to become a doughty champion of freedom at the national capital, was a conspicuous figure. Oliver Teall was draining the water sheds to feed his conduits, the while he was inculcating frugality and temperance. Daniel P. Wood and Thomas G. Alvord were at the beginning of their long and serviceable public careers, and Charles

Andrews was a young lawyer, poring over his initial briefs—he who was to be thrice mayor, and who, after the most extended service known to the court of last resort in the state, ever broadening in learning and keeping his ermine unspotted, as the shadows of his life are lengthening toward the western sun, we are permitted to salute as our first citizen, none more honored throughout the commonwealth.

“ It was among these men and men like these that Carroll Smith came to man’s estate. It was his to catch their inspiration, to emulate their worth. And he was of their stock. In the late twenties and the early thirties, five brothers, the sons of Silas Smith and Eunice Bagg, his wife, migrated from the Berkshire to the Onondaga hills. They were of stout Puritan descent, and their grandfather, a soldier of the revolution, is buried in Marcellus. The eldest brother, Vivus W., led the way, in 1824, and, in 1826 bought a newspaper at Onondaga Hill, which was then the mart of the county, thriving and ambitious. There was the Court house, yet echoing to the voices of Thomas Addis Emmet, Aaron Burr and other giants of the bar. There were churches and stores and offices, and in the streets was heard the resonant horn of the stage coach, as in brave array it drove from Albany to Buffalo. There is now but the pathos

of silence over forsaken homesteads and bygone aims—apathy and rust—always, however, with the thought that the electric current may come with a kiss more thrilling than that of the fairy youth, in the poetic legend, to waken them into the new life, which shall be better even than the old, when suburban cottages shall survey the fair landscape about them and the lofty blocks, the mansions of affluence, the temples of education and the spires of the city below them. It was at Onondaga hill that Vivus W. Smith wooed and won Caroline, the daughter of Jonas Earll jr., marrying her February 16, 1831. The Earlls also were a family exceedingly prominent in the early days of good blood and resolute wills. Jonas Earll sr., who came to Onondaga county in 1801, was among the original residents of the Hill, in a house which is still standing. He was a presidential elector in 1804, and died in 1847, at the age of ninety-two. He had three sons—Solomon, Jonas jr., and Daniel S. Jonas jr., Carroll's grandfather, who was born in Granville, Washington county, in 1785, studied law with Forman and Sabine, at the Valley, was admitted to the bar in 1813, and had a distinguished political career. He was successively sheriff, assemblyman, senator, congressman and canal commissioner. He died in Syracuse in 1846, and is buried at the Hill. And so, a lead-

ing part in Onondaga county annals, belongs to Carroll by heredity, on both sides.

“ In 1829, when the Court house was removed from the Hill to the site midway between Salina and Syracuse, the active citizens of the Hill came with it. Among them was Vivus W. Smith who brought with him his printing press to the new and aspiring village, forming a partnership with John F. Wyman in the publication of the Onondaga Standard. In 1836, in conjunction with his brother, Silas F., he founded the Western State Journal and, in 1846, the same firm started the Syracuse Daily Journal, which is still in existence, the oldest daily here. His first wife died in 1835 and, later, he married Theodora Morey, also of Onondaga hill, whose gracious presence and gentle mien many of us remember vividly. Here he lived and labored many years, stalwart in form, weighty and positive in speech, yet benign in demeanor, developing his farm on West Onondaga street into city lots, receiving many public preferments, but chiefly known by the power of his pen. As an editor, he was both respected and feared. He was clear and forcible in the enunciation of his ideas, logical and exhaustive in argument, the exponent of the Whig party in this section of the state, the confidant of Thurlow Weed, the friend, the adviser, the passionate admirer of William H. Seward. He

died at his home in Syracuse, February 7, 1881, at the age of seventy-seven.

“Carroll Smith was educated mainly in the schools of Syracuse, which, whether common or select, I am sometimes fain to think were better than are the schools of to-day. If they had narrower courses and less of what is called enrichment, they had more of earnest, honest study and the discipline that comes from study. If they were deficient in their classical departments, and they certainly compared unfavorably with the New England preparatory schools in this regard, they were excellent in mathematics and the English branches, and they had teachers who were skilled in and dedicated to their profession—born teachers, as the phrase is, of the stamp of Arnold of Rugby and Mark Hopkins, who got the best out of their pupils that there was in them. Carroll got something from the old Academy, where that eminent scholar, Oren Root, presided, and Miss Buttrick, afterward the wife of the Hon. William A. Sackett, made all the boys love her, and something, if I mistake not, from Samuel S. Stebbins, a graduate of Yale college, of long pedagogical experience, urbane of manner and suggestive in instruction, whose school was in a house at the corner of Washington and Clinton streets, but more from the select school in the basement of the old Park

Presbyterian church, of which in 1848 and 1849 James W. Hoyt, of Union college, was the principal. I have spoken publicly of this school more than once and I cannot pass it lightly by in this connection, partly because it was a select school, with but twenty pupils, nearly all sons of the men I have mentioned, and my memories of them are tender as being of those I was intimately associated with, but more because of the gratitude I still entertain for the master and to whom no tribute can be too hearty. He was not a great scholar, but he was, what is better, a good man. His moral fiber was of the finest texture and the purest quality. He was among the manliest of men. And what he was himself, he tried to make the boys committed to his care. They were put wholly upon their honor in their relations with him—no spying, no tale-bearing, no ungenerous rivalries. They reported their own delinquencies. That was the law that was to guide them, that the standard to which their training was conformed. His stay in Syracuse was all too brief, and he soon went elsewhere to mold other minds, but he left his impress, distinct as the seal in the yielding wax. I can recall hardly one of the boys who has not exemplified in his daily walk the precepts of the master, who has not cherished his honor as the apple of his eye. Nearly all have lived worthily

and well, and some have written their names large in letters, the professions and statesmanship. Carroll was among the brightest of the little band. He was a fair scholar in the routine of the text-books, but he excelled in English composition, as became his inclination and the leading of the master, for in that branch we were constantly drilled. In the very atmosphere of the school, there was the animus to write. Carroll was robust physically, free of limb and quick in movement, but he was not a captain of the playground. He did not spend much time there. The hours that others gave to recreation were passed by him in the printing office and the click of the types was music to his ears. He finished his studies at the Institute in Florida, Orange county, established by the father of Governor Seward and bearing his name, from which he graduated at the age of nineteen. I think he always regretted that he did not take a college course, but the invitation of the press was to him more persuasive than that of the curriculum of the higher education, and so he became a journalist. In his day, the great majority of those who engaged in journalism drifted into it, having failed, perhaps, in other pursuits, but he was born to it. He was of a race of newspaper men. Not alone his father, but all of his uncles on that side, save one, were of the

guild. The youngest, now well stricken in years, is still the editor and proprietor of a California paper of high repute.

“Carroll tried his ’prentice hand as a reporter on the Journal. He was associate editor of the Chronicle, when Robert R. Raymond, who had left the pulpit to become its head, gave to it an exalted moral tone and rare literary grace, and its local page was enterprising and sparkling. Our friend did his full share in maintaining its place as, upon the whole, the most readable and entertaining paper in the city, although it was in sharp competition with the Journal, still controlled by the forceful pen of his father, the Star, with Washington Van Zandt, for a time its editor, who, if his character had been commensurate with his ability, would have constrained the esteem of the community, and Francis A. Marsh as reporter, and the Standard, just assuming the proportions of a daily, with Patrick H. Agan, well-informed and able, as its editor, and Moses Summers, with tireless feet, scurrying the streets for the news. From the Chronicle, Carroll went, for a year or more, to the Rochester Democrat, and then returned to the Journal, as city editor, really the first city editor, which was tantamount to the entire reportorial staff, as which he did most competent work, notably his account of the notorious Fyler

murder. In 1860, he became editor-in-chief of the Journal, with a proprietary interest, and so remained for thirty-eight years. It was in this capacity that he did his life-work and made a state, and even a national, reputation as a journalist. Not only was his the editorial utterance, but his also the conduct of the paper in all its departments.

“ Journalistic conditions forty years ago, were very different from what they are to-day. I trust I shall not be charged with a dogged conservatism, if I emphasize a few of these differences without, I hope, indicating my preference for the old simply because it is the old, or decrying the new solely because it is the new. Journalism has made tremendous advances in precision, in enterprise, in amplitude of knowledge, in the exploits of specialists, but not in character, nor as an educating force. Of course, there can be no comparison between the mechanical appliances of the different times—between the ponderous Hoe press, a miracle of genius as it once seemed and the meager service of the telegraph and the web-perfecting, the Mergenthaler and the world-encircling ministry of the wires. Sometimes, I think that journalism is too enterprising to-day, as it rakes the isles of the sea and far Cathay for incidents of scandal and ruthlessly invades the sanctities of the home to feed

the salacious gossip of the moment. There is too much news and much of it news unfit to print. The average editorial is as well written, as of yore, perhaps better, for the plain has been lifted to the peaks, and good writers are numerous, where they were once scarce, but the uniform excellence diminishes individual significance. The editorial has become less telling, as it has become more common, despite the vulgar device, too frequently resorted to, of soliciting attention to it by setting it in display type and lining it through two or three columns, like a peddler hawking his wares. Various causes have rendered the editorial less persuasive than it formerly was—a more general intelligence refusing to be led, more independence of personal thought and, at the same time, paradoxical as it may seem, the control of political parties and evolution of policies, at the behest of party leaders, making the advice of the press superfluous; and there are the dictation of the counting-room, and the suspicions, too often well-founded, that the editorial page is the appendage of a trust or the vehicle of the demagogue. Great editorial personalities have also practically disappeared. I know of but two or three remaining of the long line in which, in this state alone, were Cheatham and Cobbett, Leggett and Bryant, Bennett and Greeley, Weed and Croswell, and

Webb, Raymond and Curtis. I am not complaining, I am but stating the truth that the impersonal 'we,' once a fiction, is now a fact. The matter is minus the man.

"Carroll Smith has been called an 'old time editor.' If that means that he was of the class that spoke with authority, and was the man behind the word, as well as the word itself, this is so. He understood the needs and the environment of a provincial newspaper, and he harmonized with them. He made a good paper—clean, wholesome, instructive. He stood for the weal and the progress of the community; he stimulated all worthy effort and he advanced all good causes. His personality dominated his columns and he commanded attention whenever and upon whatever subject he wrote. But he was first, last and all time, a political editor and as such was nearly, if he was not quite, a great editor. He wielded as much power as any editor in the state, outside of the metropolis and the capital. His English was sinewy, nervous and condensed. He was a student of American history and versed in American politics. He was loyal to his political party, but he did not hesitate to put his finger on its mistakes and weaknesses when occasion demanded. His opinions were pronounced, and he never evaded nor equivocated. He was staunch in his friendships

and made no concealment of his enmities. His acquaintance was large and he had the confidence of leading men, state and national, of the political faith to which he adhered. He came upon the stage of action at the commencement of an era big with the fate of the nation, when slavery and freedom clinched in a death struggle, and the paramount issue was as to whether the union should survive or perish. His career was coincident with the birth, the growth and the rule of the Republican party. His first national vote was for the first national candidate of that party, and his last was for its last successful nominee. In support of that party, he never quavered nor faltered, and at various times, he rendered it conspicuous service. Two cases, I especially recall. In 1872, nearly every local Republican politician of note was opposed to the re-election of the Republican President—the men who were holding office, the men who wanted it, the men who manipulated caucuses, ran conventions and directed affairs throughout this section. Almost alone and single-handed he fought for the succession, not because he did not admit that the President had committed errors in administration and had submitted to guidance not free from reproach, but because he thought that, upon the whole, the republic would be safer under General Grant than under his oppon-

ent. It was better not to change either the principles or the policies of the government. The struggle was a memorable one, and Carroll E. Smith's personal triumph was as memorable, won as it was against heavy odds and numerous desertions from the flag that he upheld. Quite as notable was the issue of the contest, in which he was engaged, eight years later, against the third nomination of the chieftain, to whom he was personally attached and whose military genius displayed in the salvation of the country he gratefully acknowledged, but whose further civic ascendancy he could not favor as against the unwritten law of the land, unwritten, but sacred, through nearly a century of its history. I might cite other instances of his unswerving fealty to the political creed he professed, but these must suffice. Equally unswerving was his loyalty to the men whose political fortunes were in his keeping. The list is a long one of those who were thus indebted to him.

"Intrepid as a protagonist for men and measures in whose behalf he enlisted, he was singularly formidable as an antagonist. He made no doubtful deliverances. It has been said, even over his newly-made grave, that he was too severe and even pitiless in his assaults, that he was as keen and relentless as he was capable and helpful. This is true; let us grant it. His pen



was sharply pointed. He had the gift, sometimes a fatal one, of crisp and acrid attack and retort. He could smite with a paragraph and sting with an epithet; and I say this unreservedly, who more than once felt the hurt, in the contentions that almost inevitably arise between newspapers of the same vicinage and particularly between those therein of like political stripe, but in the calm review I am satisfied that the blows were not meant in malice, and they were forgotten in the warm friendship, the renewal of the boyish intimacy that ensued, when I made my home in another city. His was the gift, and he could not help utilizing it; and it must be conceded that satire and sarcasm may be quite as effective agencies in promoting a desired or desirable end, as solid argument and lengthy appeal. As a maker of short sentences he was unsurpassed, and we would not forget their pith and verve, even if we have lingering memories of the severity of their thrust; and I believe that he believed they were justified by the exigencies that prompted them. They are concluded now; the resentments are hushed and the wounds are healed, but the dexterity of the stroke, the flash of the blade, are not forgotten. Let them not be forgotten. To sum up: Carroll E. Smith was *the* editor of Syracuse—longest in the harness, of widest acquaintance and,

therefore, of widest information, the most forcible in style, the most imperative in tone, making up in common sense what he lacked in scholarship, the most commanding in position, a sagacious counsellor of his political party, drafting its platforms and representing it in local, state and national conventions, pungent as well as weighty of diction, sending into our homes a paper fit for any household and furthering uniformly the best interests of the community in which he so long abided.

“ But he was something besides an editor. He was a public servant, acting as such for the city, the county, the state and the nation, an unusual combination of four-fold public employment. His honors came to him both as the recognition of personal merit and the due reward of party service, some by the suffrages of the people, and others by appointment; but in each he was useful and unsullied. He was city clerk, when he had barely attained his majority and county clerk while still in his young manhood. In middle age, he was elected and re-elected to the assembly, in which body he was highly esteemed, although not frequently participating in debate. In his second term he was chairman of the committee on education, a responsible assignment, to which he brought intelligent comprehension of the common school system and



for which he was enabled to procure valuable legislation. He was postmaster under President Harrison. In 1888, by joint ballot of the senate and assembly, he was chosen a Regent of the University, as successor to General Leavenworth, and it was in the circle of its nineteen elective members that I was brought into close official relations with him. I am inclined to think that the work of this body is not sufficiently understood nor appreciated by the people of New York. The life tenure and the appellation are repugnant to many, as smacking of royal prerogative in the democratic state; the labors of the board are not noisy; most of its members have passed the meridian of life, which induces the assumption that they have survived their usefulness, and its praises are not often sounded in the press. Really, they are exceedingly well-informed, have the wisdom of experience, are alert and even combative in their supervision of higher, and in part of secondary education, of professional, scientific and technical schools, of the state library and museum and of cognate educational agencies. Their jurisdiction was largely extended during the period that Carroll E. Smith was a member. To this office he gave much of his time and attention, was at all meetings, when his health permitted, and his ripe counsel was freely invoked and deferred to

in the deliberations. He was for the most of the time upon the museum committee and latterly upon that of colleges. In his intercourse with his colleagues he was unobtrusive, yet dignified, and no recent death among them has elicited more profound expressions of regret and the sense of loss than his. In token of his services to higher education, and not without regard to his aid in its own up-building, Syracuse University, in 1894, conferred upon him the degree of Doctor of Laws, a title that he worthily wore and by which he was generally addressed at the last.

“Toward the last, afflictions visited and adversities beset him. The death of a dearly beloved daughter grieved him exquisitely. Business embarrassments, against which he had vainly struggled, culminated in disaster. The monument, which his industry had reared, and which stood so fair and sightly before us, tottered and crumbled and fell. He lost the Journal. Could there be a calamity more sore? It seemed as if his heart-strings should have snapped; but how bravely he bore his losses and crosses those who were privileged to be near him know full well. Instead of embittering, they sweetened him. They subdued his asperities, quickened his sympathies and broadened his manhood. He was superior to his reverses; his spirit lightened the gloom. In a new jour-

nalistic connection he formed his pen received fresh impulse and betrayed an ampler knowledge and a more generous culture than it had before been credited with, and treated subjects it had not before essayed. It went beyond the domain of politics and traversed fields of art and letters and philosophy and philanthropy, somewhat foreign to it before. In reminiscent mood, it was delightful. And as was the writer, so was the man, easily approached, genial in manner, free from vanity, catholic in his offices to those who solicited them, proffering them even when unsolicited, and especially suggestive and stimulating to the younger members of the profession. In conversation, he was charming. He cheerfully and readily drew upon the large fund of information he had acquired. There were stories of the time in which he had lived, anecdotes of men he had met, comments on current events, literary and historical allusions, shrewd analyses of character, humorous conceits and gleams of wit, and all with even tempered voice and propriety of phrase. I was fortunate in hearing much of his discourse in later years, —and he was at his best in these years; and I bear willing testimony to the enjoyment and edification I derived from it. Not infrequently, it reminded me of the ‘*Noctes Ambrosianæ*’ of ‘Christopher North.’ I am sure that, in this



presence, I will not be charged with exaggerating its charm. Conversation, which Dr. Johnson declared was the highest of arts, seems in danger of becoming a lost art, but it was not a lost art with Carroll Smith. He was adept in it.

“Toward the last also it was this association that had the full benefit of his prolonged and circumstantial study of local history, of his enthusiasm, which never waned, for collecting the relics and fixing the land-marks of the past. Forty years ago, he was made a director of the Onondaga historical society; he gave to it then efficient effort; he lamented its decline and the sleep that seemed the sleep of death; he was deeply interested in its revival; he helped to breathe it again into being and rejoiced in its increasing strength. Naturally and properly he came to the presidency; and what an energetic, capable and painstaking president he was—how considerate, how attentive, how inspiring. He was gracious and tactful in the chair, happy in his introduction of speakers, happier still, perhaps, in his reference to the occasions for speech and in interpreting the meaning of various commemorative exercises. Here too he developed his own faculty of speech—a fact that I have not seen stated in any of the many appreciative tributes to him. To think on his feet was a talent that came to him late. In his younger

manhood, he did not manifest it. I doubt that he knew he possessed it. Editors are few who have it. They think only with their pens. The habit of putting everything upon paper deprives them of the facility to marshal words before an audience. Raymond and Curtis, Grady and Watterson, McKelway and Charles Emory Smith are exceptions to the rule and not the rule itself; but I submit that when our friend found out that he could speak he did speak with force, felicity and fluency. But more than these here. He vitalized this society. If a tablet was to be placed, a pilgrimage to be made to some historic spot, a treasure to be discovered, data to be determined, investigations to be pursued, he was, in most instances, the one to propose and perfect them. When he died on the 21st of August, 1903, he was the dean of Syracuse journalism, the oracle of the past, and, as I said, at the beginning, and as many others have said, more completely identified with the life of the city and county than any other man who has here resided. Let us preserve his memory as he preserved that of others. Let us continue the work that he began.

“As I have written these lines, there has hung above my desk a likeness of our departed friend and mentor, the work of a local artist, who has done many things well, but nothing better than this. It is a vivid portraiture, strik-

ing in its lineaments, natural in its expression, and with eyes that have searched me through and through and have, with every glance, appealed to me to restrain eulogy of him, the rather that I might include in the review something of the events he witnessed and of the lives of those with whom his life was associated and, more than all, to emphasize the significance of the work in which you with him, have been engaged. I have heeded the appeal, possibly in a larger measure than I should, and, perhaps, to your disappointment; and so have strung bits of local history upon his life as a thread. I believe that he would have wished it so and that his last injunction to you would be to preserve your local associations. That is the object of your foundation. We are but the creatures of an hour, are as moths to the candle's flame, insects that breathe but to expire. When I think of the durability, whatever may be the mutations, of matter, in comparison with the brief span of mortal existence, I have no quarrel with the stern dogma which sees in men but worms of the dust. I once walked miles upon miles through the passages of the catacombs of Paris, where in orderly rows are laid the bones of millions who, like us, lived and labored, had passions, ambitions, victories. They are in oblivion now. All unknown, there is not one who can be labelled. What fashion of immortality is this?

We die, and the gap we make is hardly seen, much less felt, so quickly is it closed. How soon even does time gnaw at the letters on our tombstone. Sometimes, men seem to me but simulacra, walking images, thrust hither and thither by some fierce Frankenstein, as children pull the strings of jointed toys, so soon is this nervous being changed into the marble repose of death. Is this a grim and fatalistic view? Ascend, then, into the higher atmosphere of contemplation, and note the mortification of intelligence. How short will be the catalogue of those who have enduring recognition, although none may gainsay the tremendous propulsions of the race. Where are the speeches that have been made, the songs that have been sung, the books that have been written? There are echoless voids, and they are to 'dumb forgetfulness a prey,' and, unmindful of, though he may be inspired by, them, the mighty processions sweep onward to decay,

And the individual withers, and the world is more and more. Let us, therefore, in very self-defense, preserve ourselves, so long and so well as we may. For this, let us summon all our faculties and employ all our energies. Let no records be effaced, no memories escape us, no labyrinths elude us. Let this society, and societies like it, be maintained in their integrity. This is what he would say who, being gone, yet admonishes us."



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