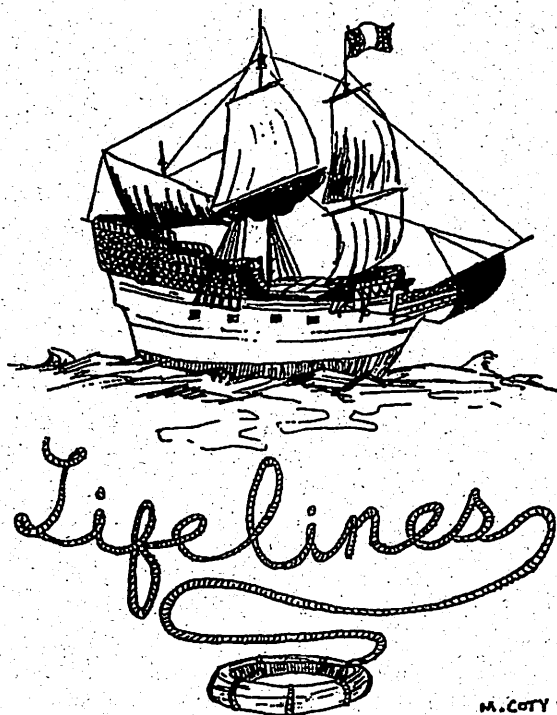


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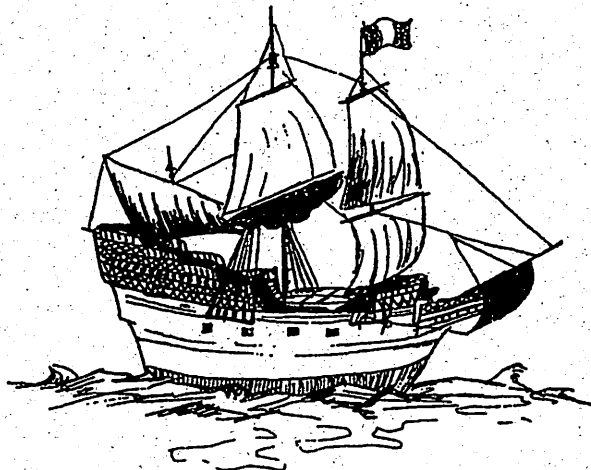
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## Table of Contents

Flint/ Phaneuf Families .....	3
By Virginia Curulla	
Life of Col. Louis Cook .....	15
Transcribed by Darren Bonaparte	
Hero of New France—Gullaume Cousture .....	23
By Patrick Couture	
Civil War Enlistees .....	26
Family Bible Entries .....	28
By Richard Ward	
Interviewing Your Immediate Family .....	37
By Jenne Johnson and Holly Henson	
Dannemora Military Records .....	39
Transcribed by Ann Noel Messier	
Special Collections—Feinberg Library .....	41
By Michael Burgess	
The Palmer Family .....	45
By L. Grant Palmer	
Grandma and the Family Tree .....	46
Submitted by Gloria Pratt	
Reminiscences of Clintonville .....	50
By L. Grand Palmer	
Some O'Hara Family History .....	70
By Richard Ward	
Le Francais Quebec .....	78
By Patrick Couture	
Racket in the Seventies .....	87
Submitted by Roland Thibault	
President's Letter .....	2
Society News .....	69
Library .....	80
Exchanges With Other Societies .....	81
Articles from Exchanges .....	84
Book Reviews .....	85
Queries .....	88
Publications for sale .....	90
Society Informatio .....	91
Society Annoucements .....	92

## President's Letter

Dear Members:

It's been longer than I expected since last I wrote to you. While I have been recovering with exercise and physical therapy good things have been happening in the society. The library is looking better than ever with the expertise of Barb and her staff. We are excited about our next two conferences (see the announcement in this journal). We more book projects in the works that we will talk about at a latter time.

We do have some needs. We need help from members who are able and willing. Help is needed with the conferences, filing, photocopying, etc. You may only be able to help occasionally or be a steady hand, either way would be helpful.

We also need articles for the journal.

You may wish to share the actual material that you have researched, or any interesting event that occurred in your search. Our elusive ancestors have played many tricks in attempting to stay hidden from us. I'm sure they weren't aware of it and it wasn't intentional, but it is no less a problem for us. If you are delighted with a "good find" please share it with us.

The weather is becoming milder, with more sunny days. We feel a renewal of interest and energy; let's all meet at the conference in May.

Enjoy,

*Elizabeth*

## Semi-yearly Conferences

Always the 3<sup>rd</sup> Friday and Saturday in May  
and the 1<sup>st</sup> Friday and Saturday in October

For Any Questions about the  
conferences check our Web-site  
at [NNYACGS.org](http://NNYACGS.org)



## Our Migratory French-Canadian Ancestors Flint/Phaeuf Family

By

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Not being blessed with letters and diaries, we can only form theories about the particular circumstances that led our French-Canadian ancestors to leave Québec when they did. Marie Théotiste Phaneuf is the earliest of my ancestors known to leave Québec for the United States. Her second husband was Joseph Mazuret dit Lapierre. This couple used the names "Joseph Flint" and "Mary Flint" in the United States civil records<sup>1</sup>. No wonder! Can you imagine the census taker in upper New York trying to spell "Théotiste" or "Phaneuf" or "Mazuret dit Lapierre?" Marie was known to her descendants as "Grandma Flint."

Joseph and Marie Théotiste were the parents of Sophie (Flint) Mazuret dit Lapierre, who married Louis Philippe Foisie in New Haven, Connecticut in 1871<sup>2</sup>. Sophie and Louis were my great-grandparents, and ancestors of all us who are LaFobuchen descendants.<sup>3</sup>

Family tradition says that Marie Théotiste was 94 years old when she died in 1904. Her exact age might not have been known at that point. According to information on Marie's death certificate, her granddaughter, Emma, thought she had been born in France. Marie could not have been born in France, because the French-Canadian Phaneuf family never existed in France.

The Phaneuf family was founded by a young captive from New England, Mathias Farnsworth<sup>4</sup>. In the early 1700s, Native American raiders took Mathias to Canada, where a French-Canadian priest ransomed him from the Native American warriors. Mathias married a young French-Canadian woman, Catherine Charpentier, and lived the rest of his life as Mathias Faneff<sup>5</sup> in Québec<sup>6</sup>.

The 1900 Federal Census says that Marie Théotiste Phaneuf had come to the United States around 1834. Of course, by 1900, who knows if she or her family member who talked with the census taker remembered correctly when she came to the United States?<sup>7</sup>

Marie Théotiste first married a man named "Perreault", his given name yet to be discovered. They had one known child, Adeline, probably born around 1835.<sup>8</sup> We don't know if Marie had other children from this marriage. The 1900 Federal census tells us that Marie had twelve live births during her childbearing years. A high birth rate was typical among French-Canadians at that time. We know of only six of Marie Théotiste's children who survived their early years, including five who were born to her and Joseph Mazuret dit Lapierre.

The 1830s were hard years in Québec. One poor harvest followed another. Wheat, the principal source of bread for the family, and of surplus grain for sale, was infested with the wheat "midge." Crops were ruined one year after another. The French-Canadian "habitants," as these rural dwellers called themselves, were mostly farmers. They struggled to feed their families, pay their annual dues to the seigneur<sup>9</sup>, tithes to the local curé or priest, and to keep enough seed for spring planting.

Many historians say that the soil on the habitants' lands had become depleted because of years of intensive farming. Farms originally of a generous size had grown smaller and smaller after being divided among the family's sons during the late 1700s and early 1800s. By the 1830s, most habitants' farms would no longer sustain a family if they were further fragmented. At that point, the father, most likely with the mother's advice, picked a son to whom to give his land. In the absence of any "social security" system, the notary public would witness a "donation" or "gift" of the property to the son. The notarial document would specify how much and which types of food the son would provide to his parents annually. The notary also wrote the amount of firewood, the amount of forage for a horse or two, and other necessities that the son would provide for his parents each year during the rest of their lifetimes. Sometimes the son also agreed to give certain sums of money to his brothers

and sisters. These provisions were the son's cost of receiving the land.

Perhaps Marie Théotiste's first husband, Mr. Perreault, was one of the many French-Canadian sons in Québec who didn't have a farm to support his future family. Without land available for farming or settlement, young men frequently emigrated to the northern states such as Maine, Vermont, New Hampshire, or New York. There had been some French-Canadian settlers in these border areas dating from the 1700s. After the American Revolution, Congress designated a tract of land in northern New York for the French-Canadians who had fought alongside the American rebels against the British. Lake Champlain facilitated southern migration because it extends south from Québec into the States. It is bordered on the east by Vermont and on the west by New York.

Water travel was relatively inexpensive and more feasible than dealing with primitive and muddy roads, especially during wet seasons. Boats and barges were the preferred method of transportation before the coming of railroads. An immigrant might find work with the many commercial enterprises that used Lake Champlain to transport people and goods.

Family tradition tells me all that I know of Mr. Perreault, Marie Théotiste's first husband. He is said to have drowned in a ferry accident on Lake Champlain, leaving his widow, Marie Théotiste, and their young daughter, Adeline. A researcher whose specialty is Lake Champlain disasters told me several years ago that the sinking of ferries and drowning of passengers were common during the 1800s. English language newspapers rarely afforded even a single mention of such unfortunate events. Publishers and English language readers might be particularly disinterested when the persons lost were French-Canadian. Immigrants provided a cheap source of labor, easily replaced by those newly arrived from Québec.

Sometime around 1838,<sup>10</sup> Marie Théotiste Phaneuf married Joseph Mazuret dit Lapierre<sup>11</sup>. Joseph first appears with Marie Théotiste in the New York State Census in 1855. The state census data for 1855 and 1865 for their oldest known son, Maximillian, indicates that he was born in Erie or Monroe County, New York State.<sup>12</sup>

Maximillian's birth in New York State shows

that Joseph had left Québec by 1837 or 1838. The rebellions in Lower and Upper Canada took place in 1837 and 1838. The French-Canadian habitants who lived along the St. Lawrence River and in the Richelieu Valley played the largest role in the Lower Canadian rebellions. Was our ancestor, Joseph Mazuret dit Lapierre, involved in the insurrections?<sup>13</sup>

The timing of Joseph's emigration from Québec suggests that he might well have been involved in the struggle against British domination of Québec. An unknown number of rebels fled across the Canadian border into Vermont or New York State when their hopes for French Canadian self-rule collapsed in 1837, and again in 1838. There was considerable sympathy for Canadian "patriotes" in the border states. Some Americans talked of aiding these French Canadian refugees to invade and re-conquer Canada.

Joseph's tombstone in the cemetery of St-Jean-le-Baptiste in Keeseville, New York, shows his name as "Joseph Flint." Headstones of other family members who died after Joseph used the surname "Lapierre," a French version of the family name. Was Joseph's surname inscribed "Flint" in accordance with his decision to make a life outside of Québec and the reach of British oppression?

Maximillian's birth in Erie or Monroe County around 1838 suggests that Joseph might have been a laborer on the Erie Canal. Canals provided a major transportation route for both goods and people before the proliferation of railroads. Work would have been relatively easy to obtain, and such work would not likely have required a good command of the English language.

The possibility that Joseph was a canal worker is given greater credence by the fact that his next known son, Dolphius John [T.], was born in Ohio around 1845.<sup>14</sup> Major canals were being constructed in Ohio at that time, one being the Miami and Erie Canal.

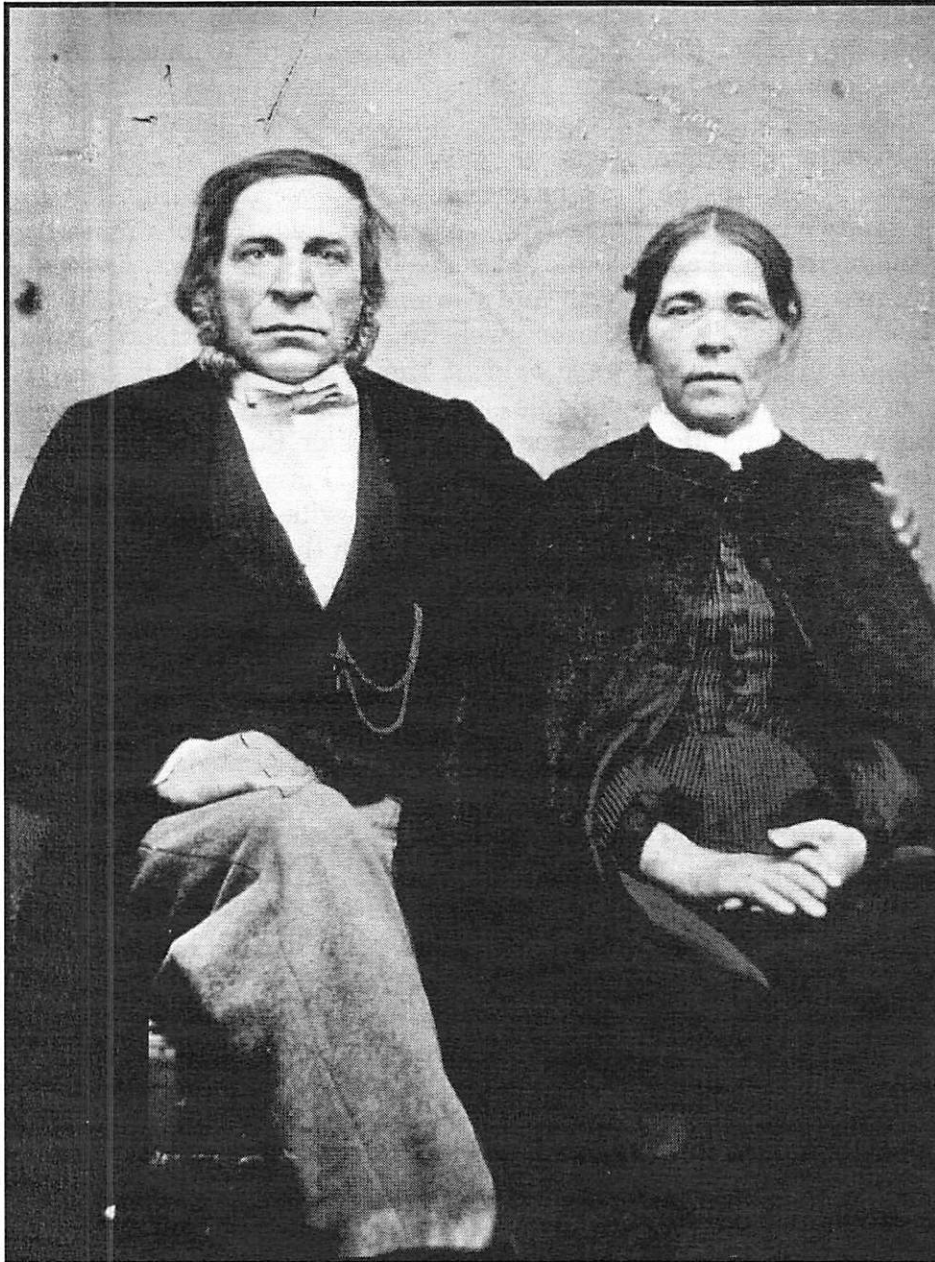
Marie's next known surviving child was my ancestor, Sophie Mazuret dit Lapierre. Sophie is said to have been born the fourth of March 1846. She might have been born a year or two later.<sup>15</sup> Several Foisie sources state that Sophie was born in Cincinnati. Census information for various years agrees that Sophie was born in Ohio.<sup>16</sup>

The Ohio birthplace for John T. and Sophie

is congruent with tradition from the Contant/Gladd family, also from L'Assomption Parish in Québec. Contant [family] tradition says that

to search for work, and to provide a better future for their children.

The "Canal Period" in the U.S. often is con-



Joseph Mazuret dit Lapierre a.k.a Joseph Flint and his wife Marie Téotisté (Phaneuf) Flint

Marie's daughter, Adeline Perreault, was married to George Contant in Cincinnati, Ohio around 1855. Probably this marriage took place several years earlier.<sup>17</sup>

The migration of Joseph and Marie along the canal routes in the United States during the 1830s and 1840s is consonant with the most common reason for immigration and migration. Our ancestors usually left their native lands or hometowns to escape from hunger and poverty,

considered to have been between 1825 to 1850.<sup>18</sup> The Erie Canal was completed and opened in 1825, spawning a flurry of canal projects that were designed to take advantage of the ability to easily and cheaply ship goods and products to the port of New York. Before the Erie Canal opened, it cost \$100 per ton to ship products from Buffalo to New York City. By way of the Erie Canal, the cost dropped to \$10 per ton.

The original Erie Canal was such a success that the New York legislature approved a measure to enlarge it only ten years later, in 1835. The Erie Canal was improved several more times before 1862.

French Canadian laborers<sup>19</sup> might have been in the minority among the workers who constructed canals in the United States. Irish were often hired, even before the 19<sup>th</sup> century. Roman Catholic missionary priests served the large pool of Irish Catholic canal workers

during the 1800s as best they could. Priests' visits would have been infrequent, perhaps every month or two. Our French Canadian ancestors probably took advantage of the priests' ministrations when they could<sup>20</sup>.

Factional fights and brawling were known as common diversions among canal workers. Perhaps French Canadians were so few on the United States projects that they weren't considered as a "faction" worth fighting. Way's book

doesn't list any riots having occurred during the construction of the Erie Canal or the Miami and Erie Canal. But life for canal workers had the reputation of being very rough and rowdy. The tintype we have of Joseph and Marie shows him with a solid, muscular build. Perhaps he was able to hold his own with his fellow workers, as well as being suited to the hard physical labor.

What was canal life like for a family? The majority of canal workers in projects in the northern states were single men. When families traveled together, they might live in shanties along the route, or the women and children might find lodging in a nearby town. If they lived in the work camp, the women could take in boarders, wash clothes, sew, or seek other ways to supplement the family income. If living in a nearby town, women and children would likewise try to add money to the small amount earned by their husband or father. Excepting possibly Adeline, Marie and Joseph's children would not have been old enough to add to the family income during this period. The incredible burden on Marie Théotiste in such conditions might well explain why a number of her children died at a young age.

Joseph and Marie Théotiste traveled through Monroe and Erie County in New York, afterwards living in Cincinnati, Ohio. If Joseph worked on the enlargement of the Erie Canal, as I suppose, what did the family do when they arrived at the end of the project, at Buffalo, on Lake Erie?

The birth of two children in Ohio, one specifically in Cincinnati, suggests that Joseph obtained work on the Miami and Erie Canal, which opened waterways from Toledo to Cincinnati. The Miami and Erie Canal connected transportation routes on the Ohio River with those on Lake Erie. Products from the rich farmlands of the Ohio Valley could easily reach the port of New York.

The Miami and Erie Canal was built between 1825 and 1845. Wages for working from dawn to dusk were thirty cents per day. Picks, shovels, and wheelbarrows were used to remove the dirt and clay. The canal path was termed "a center of disease, and drunken violence." Immigrants did most of this grueling work. Even immigrants tried to find other jobs, so they could avoid canal conditions. Canal work in Shelby County, Ohio required enduring "freezing tem-

peratures in the winter and the threat of malaria... cholera, and other diseases in the summer."

Miami and Erie Canal commissioners traveled as far as Germany to induce immigrants to come to the "Promised Land" to undertake these huge and labor-intensive enterprises. If the commissioners found it worth their time and expense to go to Germany, they certainly would not have neglected to recruit workers in Buffalo, New York. Canal contractors must have employed some French Canadians, as well as Irish and Germans. The Shelby County Ohio History website says that "German workers were told of the towns of Berlin (now Ft. Loramie) and Minster, while the French were directed to Versailles or Russia. Irish workers found their way to St. Patrick, a settlement east of Berlin, or McCartyville". These towns acted as clearinghouses for those who wanted work on the canal.<sup>21</sup>

Joseph and Marie must not have been totally "sold" on becoming United States citizens after their Canal experiences during the 1830s and 1840s. They returned to L'Assomption Parish in time for the birth of their son, Amable Joinville, on September 11, 1850. Sadly, Amable died at an early age, and was buried February 2, 1852.<sup>22</sup>

Was Amable's death a factor in Joseph and Marie's return to New York State later the same year? Their next known surviving son, Joseph Napoleon, was born in New York on December 3, 1852, and baptized February 6, 1853, at the French parish in Keeseville, New York. Joseph Napoleon's godparents were his half-sister, Adeline Perreault, and her husband, George Contant (Gladd).

St-Jean-le-Baptiste Parish, Keeseville, had been started in 1851 because the growing number of French Canadians wanted their own parish,<sup>23</sup> separate from that of the Irish Catholics who had founded Immaculate Conception. The French Canadians raised money to purchase an older church building from the Baptist congregation, which had moved into the downtown area.<sup>24</sup>

The village of Keeseville, in Chesterfield Township, Essex County, is located near the western edge of Lake Champlain. What conditions and opportunities attracted the Flint family to Keeseville? Of course, employment op-

portunities were a key attraction.

Keeseville was a thriving business center in the 1850s. The Ausable River provided power for a number of enterprises. Iron ore was brought by horses and wagon from nearby mines, smelted, and manufactured into nails and other necessary objects. Trees from the Adirondacks gave up their lumber. Furniture was manufactured in Keeseville, and logs were carried by wagons to be dumped into Lake Champlain and floated in rafts northward to Québec. There were woolen companies, a twine factory, a tannery, a brewery, and hotels.<sup>25</sup> Keeseville must have been quite different in those days.

Marie had one last child, Marie Anselme, who was born September 20, 1855. Marie Anselme was baptized at St-Jean-le-Baptiste on October 7, 1855.<sup>26</sup>

Joseph and Marie settled in Keeseville for what they might have supposed would be the rest of their lives. Like most immigrant families, Joseph's work must have been low paid. Marie worked as a seamstress. Census data from 1860 do not show that Marie and Joseph's children had attended school within the last year. Perhaps there was a fee for schooling that the family couldn't afford. Children probably were needed to help at home or to work in factories to add to the family income.

Ten years after coming to Keeseville, on October 20, 1862, Joseph purchased one acre of land in Chesterfield Township. The deed mentions "appurtenances", suggesting that there was a house on the land. On April 15, 1870, Joseph purchased an additional 20 acres of land for the sum of \$125. This second purchase was close to his one acre tract, judging from the land descriptions found within the deeds.<sup>27</sup> Perhaps Joseph bought the land hoping that one of his sons would farm it.

Maximillian, Marie and Joseph's oldest son, left home at an early age. In 1860, at 21, he was working in nearby Ausable as a blacksmith's helper. "Maxime Lapierre," as he was called in the census for that year, was living with a Canadian family that had taken the surname of White.

The 1865 New York State census noted that Maximillian, called "Mike," was then employed as a blacksmith in New York City. By 1870, Mike/Max was working as a carriage maker in New

Haven, Connecticut. His brother, John, appeared in the New Haven Directory as a blacksmith beginning in 1871. Their sister, Sophie, married Louis Philippe Foisie at St. Patrick's parish in New Haven January 6, 1871. All three of the older children must have left Keeseville for better opportunities. Sophie might have come to New Haven to work in a factory. Possibly she met her future husband through her "blacksmith" brothers, because Louis also was a blacksmith.

What attracted the Marie and Joseph's children to New Haven? New Haven was not known as one of the "Little Canadas" of New England. It had relatively fewer French Canadians in the 1870s than many other New England cities and towns. The 1873-74 yearbook for the City of New Haven lists no French Canadians in positions of prominence or responsibility.<sup>28</sup>

New Haven was in a period of rapid growth. The city yearbook for 1873-74 noted that "the buildings and additions (from permits issued during the year) afford four hundred and fifty-eight tenements, seventy-four stores, thirty-eight shops and factories, thirty-five barns, six sheds, and six public buildings." There were 29 blacksmiths in New Haven that year. Blacksmiths probably had plenty of work in a city of almost 50,000. Six churches are listed in New Haven the 1873-74 yearbook, but the Catholic Church of St. Patrick was not mentioned. Perhaps the local Catholic Church was not considered a "house of public worship" in that New England town?

Joseph and Marie's younger children, Napoleon and Marie Anselme, remained in Keeseville with their parents. Marie Anselme died on May 1, 1873, and was buried two days later. Marie Théotiste must have been heartbroken to have her youngest child die when not yet 18 years old. We don't know the cause of Marie Anselme's death.<sup>29</sup>

Joseph Mazuret dit Lapierre died on December 4, 1878. Church records show that he was buried six days later, December 10, 1878. Was the funeral delayed to allow the return of the oldest children from Connecticut?

On June 3, 1879, MarieThéotiste's youngest son, Joseph Napoleon, purchased some of the family property from Marie and his siblings. "Mary Flint", as Marie then was known, signed her name with an "x", but Maxime, John, and

Sophie each signed their own names.

On March 15, 1880, Joseph Napoleon sold the family property to "John Mitchell".<sup>30</sup> The 1880 Federal census shows that Joseph Napoleon, his wife, Clementine, their son, Joseph Napoleon, and Mary Flint were living later that year with Louis and Sophie Foisie in New Haven. Throughout the following years in Connecticut, Marie lived with one or another of her children, but mostly with her daughter, Sophie.

The 1896 New Haven City Directory noted that Louis and his family had "removed" to Boston. Perhaps business opportunities seemed better there.

Louis and Sophie's son, Omer Napoleon, must have been the first to leave Boston and come west to Seattle. He is listed in the Seattle City Directory for 1903. Except for Louis Foisie<sup>31</sup> and his daughter, Abbie Foisie Henderson, the rest of the family, including Marie Théotiste, appear in the 1904 Seattle City directory.

What led the Foisie family west? Although

hard working, the Foisies had never owned their own home in Connecticut or Massachusetts. Did they hear or read in the newspaper speeches such as that reported by Clarence Bagley in his History of Seattle? The praises of the Puget Sound region were "sung loud."<sup>32</sup>

During the course of her lifetime, Marie Théotiste Phaneuf had two husbands and twelve children. She journeyed from Québec, through New York State, across Lake Erie, through Ohio to Cincinnati, back to L'Assomption Parish in Québec, again to upper New York State, to Connecticut, and to Boston. During the last year of her long life, she came to Seattle by train with her daughter, Sophie, and Sophie's children. Marie died May 17, 1904, and is buried in Calvary Cemetery in Seattle. The story of Marie and her family truly represents a "great migration." And that is how the Foisie part of the LaFobuchen family came to Seattle.<sup>33</sup>



## End Notes

<sup>1</sup> Joseph Mazuret dit Lapierre's cousins adopted the surname "Stone" for use in the United States, which their descendants use today.

<sup>2</sup> Sophie's marriage certificate names her as "Sophie Lapierre".

<sup>3</sup> The name "LaFobuchen" was coined during the 1920s or 1930s by our ancestors here in Seattle. Of course, it is a combination of the surnames for Latta, Foisie, Buck, and Henderson. Did you know that we have several family songs that were created around the same time? These were printed in an earlier newsletter.

<sup>4</sup> Mathias's father, Matthias Farnsworth, emigrated from near Lancaster, England to the American Colonies with his father sometime between 1652 and 1656.

<sup>5</sup> Faneff was spelled as Phaneuf by later generations of this family. Phaneuf is the currently used spelling.

<sup>6</sup> A recent French-Canadian publication provides much information about the Phaneuf family, written in French. It is Claude-Mathias Faneff: Ancêtre de tous les Phaneuf, authors Guy Letellier & Jean-Marc Phaneuf. Montréal, Qc. 2000. This book can be ordered from Jean-Marc Phaneuf [phaneufjm@videotron.ca](mailto:phaneufjm@videotron.ca). There also is a Phaneuf website <http://pages.infinit.net/phaneuf/html-jm-p/english.htm>. As noted, these pages are in English.

<sup>7</sup> This year might not be exact, because census information might have been given by another family member or a neighbor, or Marie herself might not have recalled the exact year correctly. She would have been 87 years old in 1900, if she were the Marie Théotiste born to Pierre Phaneuf and DesAnges Bétourné in 1813 in St-Hyacinthe Parish of Québec. I believe that this couple is most likely to be the parents of our Marie Théotiste, but further investigation is needed to verify that she is their daughter of the same name.

<sup>8</sup> Records and tradition might use variations of Adeline's name, such as Adelaide or Odelie. Adeline had



her first known child in June 1853, so we might estimate that Adeline married in September of 1852 or before. Presuming that Adeline was at least 17 years old when she married, we can estimate her date of birth as 1835 or before. On this basis, it seems quite possible that Marie Théotiste came to the United States in 1834 with her first husband, Mr. Perreault, and that Adeline was born in the United States. Records of her parents' marriage and of Adeline's birth have not been found so far.

<sup>9</sup> The seigneurial system was introduced under the French Regime in Canada, and allowed by the British to continue well into the 19<sup>th</sup> century. The seigneur owned all the land, and was paid fees in money, animals and produce by the habitant that lived on his Seigneurie. These duties and fees increased under British rule, becoming quite onerous to the habitants.

<sup>10</sup> The year of this marriage is estimated from year of birth for their first known son, Maximillian, using New York census data.

<sup>11</sup> Joseph Mazuret dit Lapierre probably was born at St. Pierre du Portage in L'Assomption Parish, Québec on December 7, 1803 to Amable Mazuret dit Lapierre and Agathe Hunault dit Deschamps. L'Assomption parish is located to the north and east of Montréal, along the St. Lawrence River. Amable and Agathe are the most likely candidates for the parents of our ancestor, Joseph. Two other men of the same name, born in Québec around the same time, are known to have married other women. The New York State census data indicates that Joseph's marriage to Marie Théotiste was his only marriage. There is other evidence, such as godparents for their son, Amable Joinville, that also suggests that our ancestor Joseph was the "J-Marie" born to Amable and Agathe, but the connection needs further confirmation.

<sup>12</sup> Erie County is listed in the 1855 census, and Monroe County is written in the 1865 census.

<sup>13</sup> About 8000 French Canadian men were active in the rebel cause. Around 2100 of these have been identified by name in Jean-Paul Bernard's work Les Rebellions de 1837-1838. Joseph Mazurette (sic) dit Lapierre, cultivateur (or farmer) is listed from the parish of Saint-Jean-Baptiste, located in the Richelieu Valley. Was this Joseph our ancestor? We don't know, because there were at least two other men of the same name, living along the St. Lawrence or in the Richelieu Valley. One of the other men of the same name, who would have been a cousin of our Joseph, married Louise Frego-Laplanche on January 12, 1835 in the parish of St-Jean-Baptiste. The location and time of this marriage suggests that this cousin is the one who was identified as a rebel in Bernard's book.

<sup>14</sup> New York State census data 1855.

<sup>15</sup> Federal census data for 1860.

<sup>16</sup> There is a Joseph Flint, drayman, listed as living at the junction of High and Front streets in the 1846 Cincinnati Ohio city directory. This Joseph Flint was not listed in the next city directory, for 1849-1850.

<sup>17</sup> Private communication from Monroe Gladd, Florida. The year 1855 seems too late for Adeline and George to have been married and living in Cincinnati, based upon several facts. The baptism and birth of their oldest known child was recorded in L'Assomption parish, Québec in June 1853. However, the location of Cincinnati for their marriage probably is correct. For this French-Canadian couple to have been living in Cincinnati is sufficiently unusual as to lend credibility to that fact. Descendants would have been likely to pass on an unusual location for their ancestors' marriage. Foisie family tradition and census records for several different years indicate that the Flint/Phaneuf family was in Cincinnati around the same. Independently developed evidence from two different family traditions and census data lend credence to both Foisie family and Content family information. Adeline Perreault and George Content used the surname Gladd in the United States. Many of their descendants now live in upper New York State.

<sup>18</sup> Some U.S. canals were built in the late 1700s. Work on the Champlain Canal, connecting Lake Champlain with the Hudson and Mohawk rivers, and thus to the Erie Canal, had opened that waterway in

1822. Enlargement and improvement continued well into the beginning of the 1900s. For these reasons, some historians use a much broader time period for the canal era. These major projects in the New York area provided plenty of work for "common laborers", who were mainly recent immigrants.

<sup>19</sup> Peter Way's work, Common Labour: Workers and the Digging of North American Canals 1780-1860, makes little mention of French Canadian's working on U.S. Canals. The breakdown of those employed in the 1850 Chesapeake and Ohio project mentioned mostly Irish and German nationalities. Mr. Way's book, however, does provide much insight into canal projects and conditions of the times.

<sup>20</sup> The transient nature of these priestly services makes church records for Joseph & Marie's children during this period very difficult to find. Baptisms might not have been faithfully recorded, or records could easily have been lost during the priest's travels. I have not been successful in finding birth records of any other of Joseph & Marie's children in older parishes of New York located along the Erie Canal.

<sup>21</sup> <http://www.shelbycountyhistory.org/schs/canal/workerswhobuilt.htm> also <[www.bright.net/~dietsch/grandlake/canal.htm](http://www.bright.net/~dietsch/grandlake/canal.htm)>

<sup>22</sup> Records of L'Assomption Parish, Québec.

<sup>23</sup> In the French church, the readings, sermons, etc. would have been in French, not English.

<sup>24</sup> The old church still can be seen in Keeseville, across the street from the "new" stone church of St-Jean-le-Baptiste.

<sup>25</sup> A Thoroughly Wide Awake little Village: A Walking guide to Keeseville's historic District. Published by Friends of the North Country, Inc...1996.

<sup>26</sup> Records of St. John the Baptist Parish in Keeseville, NY.

<sup>27</sup> Essex County records, Elizabethtown, NY. Unfortunately, photocopies of many of older record books were not allowed.

<sup>28</sup> City Year Book of the City of New Haven, containing lists of the officers of the city and town governments, messages of the mayor, Reports of the Heads of Departments, Public Documents, and Miscellaneous Papers, for 1873-4.

<sup>29</sup> I have a copy of a photo that was in the possession of Omer Napoleon Foisie, now held by Paul Foisie, of Vancouver, WA. It shows a young woman and was taken in Keeseville, NY. Is it of Marie Anselme? Unfortunately, there was nothing written on the photo, so that we could know the identity of this young woman.

<sup>30</sup> "John Mitchell" might have been the "Jean-Baptiste Michel" who married Adeline Perreault's daughter, Marie Virginie Contant/Gladd in Keeseville in 1874. John probably also was related to Clementine Mitchell/Michel, Napoleon Flint's first wife.

<sup>31</sup> Louis Philippe stayed in the New England States, living with various relatives after the family left. He died in New Haven 6NOV1917. Family tradition says that Omer and Sophie went by train to New Haven to be with him during his last days.

<sup>32</sup> Attorney Judge Burke addressed a crowd in New London, Connecticut on April 16, 1903. Judge Burke was Seattle legal representative for railroad tycoon, James J. Hill. He proclaimed to an attentive crowd, "the important event of the launching of the Minnesota [a recently built ship] impresses me like the fulfillment of a prophecy, or realization of a wonderful dream. It is now something more that twelve years since, in the course of an evening's conversation at St. Paul, Mr. James J. Hill outlined to me a plan, a



system of transportation by land and by water which would reach from New York to Yokohma and Hong Kong. ... a chapter out of some new Arabian Nights; but ... it proved to be no idle dream, for with unexampled energy and rapidity the new railway line was pushed forward in its course across the continent, over two great ranges of mountains, across to the shores of Puget Sound. ... And now, in less than a decade, what was practically a wild and uninhabited country has been transformed as if by magic into cultivated and productive farms, supporting in comfort and independence hundreds of thousands of people, with towns, villages, and cities springing up ... the truest expression of philanthropy, the one that is dearest to the human heart, is that which helps thousands and tens of thousands of self-respecting men and women to help themselves; is that which opens the way for the deserving and industrious thousands of other and less happy lands to provide homes of comfort and independence for themselves and for their families; ... Yet, to James J. Hill belongs this rare distinction. He has opened the door of opportunity literally to hundreds of thousands of people now living in happy homes of their own who, without his labors to open the way for and to help them, might today be numbered among the homeless. This, in brief, is the real character of the services rendered by James J. Hill to his country and to mankind." (It might be noted that Judge Burke was involved in many local Seattle business enterprises and stood to gain financially by an increased population in that city.)

<sup>33</sup> I want to thank Robert Perreault of Sherbrook, Québec for his help in identifying probable parents of Marie Théotiste Phaneuf and Joseph Mazuret dit Lapierre. \_\_\_\_\_ □

## Family Line of Joseph Mazuret dit LaPierre aka Flint and Marie Theotiste Phaneuf Perrault

1. Joseph MAZURET dit Lapierre aka Flint
  - b. abt 1803, Canada
  - d. 4 Dec 1878, Keeseville, Essex, NY<sup>1</sup>
  - bur. 10 Dec 1878, St. Jean le Bapt, Keeseville, Essex Co., New York
- and Marie Theotiste Phaneuf widow of Perrault
  - b. 7 Jun 1813, St. Hyacinthe, Qc, Canada<sup>2</sup>
  - d. 17 May 1904, Seattle, King, WA, USA
  - bur. Calvary Cem, Seattle, King, WA
  - m. abt 1838
- 1.1. Maximillian MAZURET dit Lapierre/aka Flint
  - b. abt 1838/1839, Erie or Monroe, New York or Cana
- and Marie SIMON dit Thomas
  - b. abt 1839, Canada
  - m. 25 May 1868, Notre Dame, Montreal, Quebec
- 1.1.1. Marie Louise FLINT
  - b. 23 Jul 1871, New Haven, New Haven, CT
  - ch. 30 Jul 1871, St. Patrick, New Haven
- 1.1.2. Frederick FLINT
  - b. 5 Sep 1873, New Haven, CT<sup>3,4</sup>
- 1.2. Adolphus John T. MAZURET dit Lapierre aka Flint
  - b. abt 1845/1846, Cincinnati Ohio<sup>5</sup>
- and Maggie McKeown
  - m. 3 May 1874, St. Patrick Catholic Church<sup>3,6</sup>
- 1.3. Sophie Mazuret/Lapierre
  - b. 4 Mar 1846, Cincinnati, Hamilton, Ohio
  - d. 3 Oct 1919, Seattle, King, WA, USA
  - bur. 6 Oct 1919, Calvary Cem, Seattle, King, WA
- and Louis Philippe Foisie
  - b. 25 Oct 1848, At-Césaire, Quebec Prov., Canada<sup>7</sup>
- d. 6 Nov 1917, New Haven, NH, CT

- bur. 9 Nov 1917, St. Lawrence Cem, W. Haven, CT
- m. 6 Jan 1871, St Patrick's Ch, New Haven, New Haven Co, Connecticut<sup>8</sup>
- 1.3.1. Abbie Gertrude Elmina Foisie
- b. 4 Oct 1871, New Haven, New Haven, Connecticut, USA<sup>9</sup>
- d. 22 Apr 1956, Seattle, King Co., Washington, USA
- bur. Calvary Cemetery, Seattle, King Co., Washington
- and Eric Wilhelm Henderson
- b. 26 Nov 1871, Stiby, Skåne, Sweden
- d. 10 Oct 1953, Seattle, King County, Washington, USA
- bur. Calvary Cemetery, Seattle, King Co., Washington
- m. 29 Aug 1896, New Haven, New Haven, Connecticut<sup>10</sup>
- 1.3.2. Eleanore Foisie
- d. 28 Jun 1873, New Haven, CT<sup>11</sup>
- 1.3.3. Emma Laura Vicencia Foisie
- b. 11 May 1874, Connecticut Or Massachusetts
- d. 19 Jul 1925, Seattle, King, WA, USA
- 1.3.4. Joseph Louis Foisie
- b. 9 Jan 1875
- d. 15 Oct 1961, Bakersfield, Kern Co, CA, USA<sup>12</sup>
- bur. 17 Oct 1961, Johanasburg, Kern Co. CA<sup>12</sup>
- and Marian Miller Livingston
- b. 19 Sep 1866, Scotland
- d. 26 Oct 1953, Bakersfield, Kern, CA
- bur. Johannesburg, CA
- m. abt 1950
- 1.3.5. Omer Napoleon Foisie\*
- b. 16 May 1880
- d. 17 Mar 1967, Seattle, King, WA
- ch. 20 May 1880, St. Patrick Ch, NH, NH, CT
- and m-1 Maude Hewitt Calvert
- b. 31 Mar 1881
- m. 9 Sep 1909
- and m-2 Frances Bell Seward
- m. 1935
- 1.3.6. Eva May Foisie
- b. 12 May 1883, New Haven, New Haven, CN
- d. 30 Aug 1976, Seattle, King, WA, USA
- and Anthony John Buck
- b. 13 Apr 1881, Scotland, S. Dakota
- d. 6 Sep 1959, Seattle, King, WA
- m. 1 Jan 1902, Seattle, King, WA
- 1.3.7. Emmanuel Maximillian Foisie\*
- b. 27 Nov 1884
- d. 20 Aug 1965, Seattle, King, WA, USA
- and m-1 Lillian Popp
- b. keep
- m. 29 Mar 1909, Shoshone, Wallace Co., ID<sup>13</sup>
- and m-2 Faith Lubberts
- and m-3 Mabel Jackson
- b. 5 Jan 1893
- d. 20 May 1989, Seattle, K, WA
- 1.3.8. Francis Patrick Foisie
- b. 17 Mar 1887, New Haven, CN
- d. 17 Sep 1971, Grnwd Hts Con Ct, El Sobrante, California, USA
- bur. Holyrood Cem, Seattle, King, WA
- and Wynifred Amanda Shaw
- b. 2 Jan 1891, Irasburg, VT

- d. 30 Aug 1970, Albany, Oregon
- bur. Holyrood, Seattle, King, WA
- m. 29 Aug 1914, Cambridge, Massachusetts
- 1.3.9. Albert Victor Foisie
  - b. 19 Nov 1890, New Haven, CT
  - d. 25 Jan 1966, Alameda County, California, USA<sup>14</sup>
  - bur. 29 Jan 1966, Holyrood Cem, Seattle, King, WA
  - ch. 23 Nov 1890, St. Louis Catholic Church, New Haven CT
- 1.4. Amable Joinville Mazuret\Lapierre
  - b. 11 Sep 1850, L'Assomption Par, Quebec
  - d. 2 Feb 1852, L'Assomption Par, Quebec
  - ch. 11 Sep 1850, L'Assomption Par, Quebec
- 1.5. Joseph Napoleon MAZURET dit Lapierre AKA Flint\*
  - b. 3 Dec 1852, Keeseville, Essex Co, New York
  - d. 2 Feb 1917, St. Francis Hosp, Hartford, New Haven, CN
  - bur. St. Jean le B, Keeseville, Essex, NY
  - ch. 6 Feb 1853, St. Jean le B, Keeseville, Essex, NY
- m-1 and Clementine Mitchell
  - d. 1885
  - m. 20 Apr 1874, Immac.Concept., Keeseville, Essex, NY
- 1.5.1. Napoleon Joseph Flint
  - d. 1878, Keeseville, Essex, NY<sup>1</sup>
  - bur. 1878, St. Jean le B., Keeseville, Essex, NY
  - ch. 3 Jan 1875, St. Jean le B, Keeseville, Essex, NY
- 1.5.2. Clemence Sara Flint
  - b. 1876, Keeseville, Essex, NY
  - d. 7 Oct 1955, New Britain, CN
  - bur. St. Mary's Cem, New Britain, CT
  - ch. 5 Oct 1876, St. Jean le B., Keeseville, Essex, NY
- and James E. Sheehan
  - b. 1876, England
  - d. 1915, Terryville, CT
  - bur. St. Mary's Cem, New Britain, CT
  - ch. England
  - m. 28 Nov 1900, New Britain, CT
- 1.5.3. Joseph Napoleon Flint
  - b. 1878
  - d. 1880
  - bur. 1880, St. Jean le B., Keeseville, Essex, NY
- 1.5.4. Lillian Flint
  - b. 1 May 1883, New Haven, CT<sup>3</sup>
  - d. abt 1912-1915, New Haven CT?
  - ch. 6 May 1883, St. Patrick Catholic Church<sup>3</sup>
- 1.5.5. Arthur FLINT
  - b. 27 Jun 1880, New Haven, CT<sup>3</sup>
  - d. 1882
  - ch. 1 Jul 1880, St. Patrick Catholic Church<sup>3</sup>
- and m-2 Elmina MEIGNER<sup>15</sup>
  - b. Feb 1854, Canada
  - m. 1886, New Haven, CT<sup>16</sup>
- 1.6. Marie Anselme Mazuret\Lapierre
  - b. 20 Sep 1855, Keeseville, Essex Co, New York
  - d. 1 May 1873, St.J.leBaptiste, Keeseville, Essex Co, New York
  - bur. 3 May 1873, St.J.leBaptiste, Keeseville, Essex Co, New York
  - ch. 7 Oct 1855, St. JeanleBaptis, Keeseville, Essex Co., New York

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# The Life of

## COLONEL LOUIS COOK

### Patriot

By  
Reverend Eleazer Williams, c. 1851

From the Papers of Franklin B. Hough, New York State Archives

Transcribed by Darren Bonaparte

When Dr. Franklin B. Hough visited Akwesasne in the early 1850's to gather information for his book *A History of St. Lawrence and Franklin Counties*, he met the Reverend Eleazer Williams, the self-proclaimed Lost Dauphin and retired missionary. Williams provided Hough with three biographies he had written about his father, Thomas Williams, William Gray, and my namesake, Akiatonharonkwen, or Colonel Louis Cook. Hough paraphrased from the biographies in his text and later published a limited edition of the Thomas Williams biography.

When I had the opportunity to examine Hough's manuscript collection in the summer of 1998, I was

thrilled to hold the actual biographies in my hands and read these rare, unpublished manuscripts. It is no exaggeration to state that Colonel Louis Cook is perhaps the most important and most fascinating personality in all of Mohawk history, ranking right up there with his personal enemy Joseph Brant as far as historical impact.

It is my privilege to present a transcript of this fascinating biography. I left the spelling and punctuation as is but eliminated the peculiar word breaks (=) that Williams employed. This is the first time it has appeared on the internet.

### Lewis Cook

Leut. Col Lewis Cook must have been born about 1737 at Saratago. His father was coloured man & his mother an Indian woman of the Mohigan or abaniquis tribe. The attack made on Saratago by the french & Indians in November 1745, the parents of young Lewis were among the captives. A french officer Mr Le Corn [Brother of the noted St. Luke Le Corn] seized the Boy and would claim him as his captivated property. But his mother unceasingly cry out "Uh Nihawa" i.e. "He is my child"—No-no," said the officer, "he is a Negro and he is mine." The afflicted mother made an appeal to the Iroquois chief warriors for the restoration of her child—who immediately demanded of the officer to deliver up the child to them as one of their own people, who reluctantly gave up his prize. The mother, out of gratitude to her Iroquois friends would accompany them with her child, on their return to their country. She lived & died at Cahnawaga, and after her death, the Jesuit father of that Mission, persuaded young Lewis to reside with him as his attendant, which was accepted. Here Lewis acquired the french language of which he spoke with ease. He grew up

pretty much as other Indians Boys of the place. He was early discovered as having inquisitive mind. In his youth he was often seen in councils to hear the orators of the day and to learn the object of their deliberations. From these councils, he often said his old age, that "he learned the Lessons of [wisdom]." Living as he did with the Jesuit father of the Mission, he was taught the faith of the Romish church, and was somewhat partial to its mode of worship yet he did not believe all her dogmas & was liberal towards other religious sects.

The war which commenced in 1755, between Great Britain & France, Lewis was among the Indian warriors on the side of the french who were detached to watch the movements of the English on the Lake George. Early in the spring of 1756, he being in the vicinity of Ticondaroga and was one of the scouting party and out to spy out the enemy, and was met by the English under Major Rogers who, were on a similar errand, a skirmish ensued. The contest was maintained with a great obstinency by both parties for nearly one hour but finally, they seperated. In this affair , Lewis was wounded which

troubled him for a considerable time. From this period, he was considered to be a warrior of the first order as to courage & bravery.

He was with the french troops at the depot of General Braddocks on Ohio, where a french officer was saved by the brave and skillful conduct of Lewis. He was also at the taking of Fort Oswego with General Montcalm in 1756. In 1758. but few of the Iroquois warriors had reached the fortress of Ticonderago, when General Abercrombie appeared before it, with 7000 British regulars & ten thousand colonial troops

In this unequal engagement, Lewis was for the first time, made a commander of the Iroquois party and the choice was not misplaced. General Montcalm and Chevalier de Levy commended him as a good soldier for the french and a brave warrior for the Indians. In April of 1760, he accompanied with the french army under Chevalier de Levy when an attempted was made by the french to retake Quebec and was engaged in the battle on the Plains of Abraham, where the English were defeated under Gen. Murray. After the conquest of Canada his war spirit entirely ceased—He once more, to gain his livelihood, resumed the chase. In the mean time, he was much respected by his Brethren, the Indians as well as the french, where ever he was known.

Lewis was so much attached to his old military friends, the french, he was never reconciled under the English Government. He would sigh, when speaking of the English conquest of Canada. He watched with intense interest at the movements of the American Colonies expected rupture between England & her American subjects. Once or twice he took a journey to Albany for information. The Late Gen. Schuyler & John Blecker, he would confer and from whom he derived all the information he desired. Many of the cahnawaga chiefs, on his return became friendly to the American cause from the information they [received] from him. [The] above mentioned gentlemen were known to them & highly respected.

The long expected hostilities between Great Britain and her colonies, finally reached Lewis, with which he seemed to be roused from his lethargy, and his martial spirit was once more on the wing. He was sure that the Americans would succeed, He knew they were brave people, (by experience) he had met them in a battlefield,

when they fought with unequal numbers, like tigers. He was sure, they would swept the English every where and show them what is to be a soldier. "They will fight," said he, "for their liberties, their country, their wives & children and for their church." "The King of England" said he, "would make slaves of them, and their country as a nursery to keep up the strength of his army & navy and as a treasury to enrich his Kingdom." To these, they will never submit—their cause is a good cause, and they will be victorious."

After the skirmish at Lexington and the battle of bunker hill, and General Washington had assumed the command of the American army at Cambridge, several of the Cahnawaga chiefs would visit the American General & his camp and this visit Gen. Washington mentioned it in one of his letters to Congress+ [+which see in the I Vol. of his Letters].

Lewis was one of the party. He had exerted to persuade & encourage the chiefs to make this visit. He succeeded as to get the party in a motion and their arrival at Crown point where they remained for several days where most unfortunate event occurred which would to destroy his peace & comfort for a time—although done innocently, he and a young man of the party, in a play, was killed. In consequence of this sorrowful event, Lewis, was dejected & appeared to be in a gloomy state of mind. But after the interview with the American General he assumed his former vivacity [ ] which he appeared to be highly gratified what had passed between the Gen. and his party. his war spirit was rekindled in his breast & his whole soul appeared to be to defend the Americans cause. General W. was pleased with his speech which was delivered in a council with him, which unfortunately is not preserved. The Rev. Mr. Kirkland Missionary to the Oneida Indians (it so happened he) was present & acted as an interpreter on the occasion, from him we learn, something what it passed between the Gen. W. & the Indian council with the Iroquois from Canada and the Oneidas. "One of the Cahnawaga chiefs rose & said, He perceived that there was a war cloud rising in the East which may make much trouble and bring a great distress upon the American people, on account of which his very soul troubled him. War was an great evil to any nation or people. He knew this by sad experience. In the war be-

tween the English & France, which ended in the conquest of Canada by the former, the french people, in Canada were brought to the very verge of destruction—and it was happy for them, that they were conquered at the time and that this saved them from further distress, and lost of lives. He rejoiced to see that the Americans had such a independent spirits as to take up arms & defend their rights and liberties—and that they would seceed because, he believed that God was on their side. and that this must be gained at expense of much blood and a great distress upon the people. That the King of England was strong & powerful King, yea, so powerful was he as to conquer the french King in Canada. but that the King of heaven is a stronger than any Earthly King and will defend the oppressed.” and then with a strong voice, added, “Brother Bos toinans, Be strong & courageous. Your cause is good—you will assuredly be supported by the Great Spirit above, whose omnipotent arm will defend you, and in the end will give you a victory. A victory that will resound through all the Earth, and this shall be a noteable day with you & your children and it shall be celibrated with joyful hearts as long as the true Americans spir- its shall beat in their hearts. Your true Indians friends from the north will do what they can in your favour. Indians are free born people—they love liberty, yes, they would wish to live as free as the deer in the forest and fowles in the air. Brother Bostonians, you are a great people, you are sensible of this as to dare to meet the King of England in a battlefield. We the Indians, are now in feeble state in comparison of what we were once, — you will I hope, always remember the feeble people, once the Lords of this soil—but who are now much reduced as to numbers & strength. The war spirit, which is naturally in us, is still so, and we will therefore exert ourselves to our uttermost to aid you when an opportunity shall offer, even to the destruction of our village, by the British your enemies. Remember, Brother, Bostonians, the words of your Brothers at Cahnawaga. Never forget that a portion of them are your true friends at heart, & pray to the Great Spirit that you may become free people as your Brothers, the Indians.

It is said, by those who heard the foregoing speech, that it was delivered with great modesty, but it was with much animation. General W. pronounced it to be sensible, judicious &

friendly speech. It was re[ceived] with much satisfaction by all present, especially by the officers of the army. Other friendly speeches which were somewhat more eloquent were delivered on this occasion by the cahnawaga chiefs, but the above was the only one preserved. The chiefs were regaled during their stay at the expense of the Continental Congress. They returned by way of Albany, where a Council was held by Gen. Schuyler with them and John Bleecker acted as an interpreter. There Lewis made known to the party of his intentions to remain and join the American forces in the contest. four others volunteered with him. The remainder ten returned to Canada with strong appearance to be friendly and to render secret service to the American Colonies. So they did, on various occasions. Governor Carlton & his Indian angents were jealous of them. But Indian sagacity & activity were not to be thwarted by “slow & long thought Englishmen.” They carry out their plans & projects in defiance of the vigilance of the British agents. The information they communicated to Lewis, he to Gen Schuyler & General W. were seasonable & important.

In 1775, he accompanied with the American army when Gen. Schuyler invaded Canada, but who was prevented by sickness. He left the army at Aux Isle Noix and was succeeded by Gen. Thomas. After the reduction of Montreal, Lewis was active among the Indians & Canadians in sustaining the American cause. He assisted Col. Livingston and Haven in raising volunteers from the french. one or two Regiments of them were received into the service.

In the spring of 1776 the commanding General of the American forces would erect a fort at the Cedars, with which Lewis attempted in strong language to dissuade him as impolitic, & unsafe with so small detachment he had sent to erect the works & to defended it.

Knowing as he did, that the British were still in possession of Oswegatchie under Capt. Foster, a viligant & brave officer, although he had but few regulars with him yet, he had one thousand Indians warriors were at his command. As predicted by Lewis, the unfinished works were attacked by Foster & his Indians & some Tories. Col. Biddle being absent from his command & had gone down to Montreal to bring up reinforce ment—and Major Butterfield made but a feeble ressistance and surrendered. There was

a massacre a goodly number of the prisoners by the western Indians. Col. Biddle corps was advancing at the time & a portion of them had reached at St. Anna's Church where the enemy's Indians had already amassed—a skirmish ensued, Lewis with Cahnawagas fell with them on the right flank and as soon as the British Indians heard the war whoop, they fled and at the same instant, the Americans pressed forward, the English also gave away and retreated to their Boats and were fired upon so long as the Indian rifles could reach them.

In June Governour Carlton having received large reinforcements, and the Americans were compelled to retreat. Lewis was deeply affected with event. He left Canada once more and directed his course for Albany, accompanied with 16 Cahnawagas. From this period, he watched with intense interest, the preparations & movements of the enemy under the command of Gen. Burgoyne.

In the winter 1777 he was in a feeble state of health, and this may be attributed to his having passed through so many hardships in his several expeditions. But in the spring his health was restored. As the Oneidas had taken headquarters at Schenectady, so he resided with them when not in actual service. He gave an early intimations (in June) to General Schuyler of the movements of the enemy on Lake Champlain. With his Indian friends, they were in two battles which was fought at saratoga and shared with the Americans—the joyful event in beating and taking the English army.

In the winter of 1778 or 9, when it was contemplated by Congress to invade Canada one more time with an army under the command of General La Fayette, and to prepare the minds of friendly Indians & french in that quarter of such an event and to obtain information the strength of the enemy in that quarter, Lewis and Capt. John Vincent were dispatched on this dangerous expedition. They were Indians and the country they were traverse was known to them. They reached Chateaugay River and there Vincent was left with a friendly french Canadian and Lewis alone proceeded accompanied by the frenchman and in dark ness met the American chiefs as they were called and delivered to them Letters and the message from General Schuyler and La Fayette which were received with peculiar satisfaction. Before the

dawning of the day and in the midst of a snow storm, he left the village and was once more on his way toward Albany accompanied by Vincent. They struck into deep forest and bent their course for Lake Champlain which they gained at the nor end of Isle Motte . as they entered upon the [Lie] of the Lake they were discovered by the British piquet guard at Rouse's Point and heavy guns were fired. This hastened their steps and in a few hours they reached Onion river which they followed up and so on to Connecticut river.

It would appear that Lewis went on a similar errand in the winter of 1777 and extended his journey as far as river Boquet in Essex County and there met him according to previous agreement a Messenger from the north, and there they interchanged the communications entrusted to them. Lewis reached the camp of his friend in a state of starvation, as he had lost his provision bag in crossing one of the branches of the hudson river.

He could not hunt on the way, as the British had Indian scouts from Lake Champlain to Fort Edward - But he was relieved by his forest friend, who had plenty of venison, Bears Greese & with all, his friend had preserved two bottles of Brandy for him. After spending three days in merriment, they separated on the fourth at noon— each one bearing an important & confidential communications to their respective friends. Lewis crossed the Lake & took his course for Coose Country, as some Letters were directed to President Wheelock of Dartmouth College & his friend Col. Biddle of Haverhill, by whom the dispatches were immediately forwarded to Albany.

In June following he visited Gen. Washington's camp where he was much respected for his patriotism and was often with Gen. Washington in a private walk. Lewis, "worth to our cause," said Gen. Washington to some of his officers, "cannot be too highly appreciated."

In 1780 he recieved a commission from Congress as Leiut. Col. of the Calvary with which he had merited for the important services he had rendered to the American people.

After peace in 1783, he & his Cahnowaga friends accompanied with the Oneidas on their return to their country, where he resided until 1784 and the removed with his family to St.



Regis—he gave preference to this place (which being near the great territorial line) instead to that of Cahnawaga, where in all probability he would not live in peace, in consequence of the great prejudice existed among the British officers in the Indian Department and the Tories.

The Cahnawaga, who had so nobly volunteered in the American cause, were left to find home where they could—as no special provision was made for them by Congress as they had done for the French Canadians. These patriotic Indians for years wandered here & there homeless. Some of them finally went to St. Regis. This act of ingratitude on the part of Congress is indelible stain in the view of the Indians upon the character of that Honorable body. Congress may yet retrieve its character by granting something to their descendants.

A spirit of unfriendly feelings was created between Col. Lewis & Col. Brandt during the Revolution. They were in opposite parties. This feeling was cherished by Brandt to an unmanly degree. After Lewis' return to St. Regis he was often disturbed by the British Indian agents. Although living peaceably with his Indian friends, yet, his former course in the American struggle was not easily forgotten by the Tories who had taken a refuge in the Province.

Col. Brandt at Montreal in 1797 made a visit, with a large party of the Mohawks & held a council with Sir John at La Chine. The Mohawks were heard with threats against the life of Col. Lewis. Some of the friendly Cahnawagas, gave timely notice to Lewis of those threats. As it was expected, on the return of Brandt's party, they crossed the St. Lawrence from Cornwall with a view to execute those threats uttered at La Chine. But he was secured by his friends. An account of which there was a fray with the Mohawks by some of the St. Regis Indians.

Lewis received a military grant in land from the State, like other officers, and a hand tract from the Oneidas and several sums at different times from General Government.

The claims to some lands in the state of New York were agitated by the Iroquois Indians in 1789. To favour the claims of the Cahnawaga Volunteers, for services rendered to the U. States, in the revolution, Lewis, who had been their late commander would sustain their claim. With this view, he, Thomas Williams & W. Gray,

the interpreter, formed themselves into an association to effect this charitable and friendly act in behalf of the long neglected Indian Volunteers, if effected, not only for their benefit but for all those who may hereafter be in a similar situation. To give home to the Indian Volunteers as well as to manifest some gratitude by the Americans towards them was one of the most powerful arguments which moved the Legislature of the state to give hearing to the pretend claims and finally, to go into a treaty, with seven nations of Canada, as they termed themselves, who were to realize five hundred dollars per ann. and this was all it was provided for them. But the land was given up for the benefit [of] their American friends, which tract all lay within the state of New York. Although the treaty reads as if it was surrendered to the 'St. Regis Indians' who were all living within the British Province, and the name of the place & village was over the territorial line, and this only shows that the commissioners intended for their own volunteers friends as a place of refuge then & hereafter. This tract was within the town of Bombay and Missina. The arguments used by Lewis, Williams & Gray with the Legislature for a grant certainly favours this idea & construction of the treaty. It was intended for those who may live within the state of New York and by those who had rendered service. When Lewis & Williams objected to the term of St. Regis Indians, being used but the commissioner replied, that the name was nothing, which being in Canada and the state of New York had nothing to do with it. And the same was used in [consequence?] of Lewis and some of the volunteers being at the place, who intended to reside in the tract specified and for whose benefit the state had repurchased from Macomb, Constable &c.

The treaty was finally consummated at the head of Lake George in 1796 between the commissioners of the state, with the consent of the Gen. government with the Deputies & chiefs from the North. On this occasion Lewis appeared to a great advantage and much notice was taken of him by the several officers & soldiers of the revolution who were at the place.

From this period of his life, nothing worthy occurred to our notice, excepting from 1801. to 1811 he was greatly troubled & perplexed the course had been taken by the St. Regis chiefs in relation to the lands within the state. its those,

for whose especial benefit, it was granted, had not occupied excepting three or four, nor were disposed to central it as they (& with Lewis) might have done. The power of centrouling the same was assumed in a gradually manner by the chiefs of the St. Regis village. Many of these were dissipated and ever deposed to sell it, which they knew it was not granted them. They commenced to sell those lands on Solmon River to some french men, and which give the name french mills after words. To these sells, Lewis was opposed and from necessity was often compelled to put his signatures to those sels.- The St. Regis Indians became so tinacious "of their sole right" to the tract of land within the state as to attempt to exclude those for whose benefit it was granted, even the heirs of Col. Lewis, Williams & Gray are suffering under it to this day. This spirit of ingratitude & usurpation over the rights of others, manifested by the St. Regis Indians, may be attributed to two causes, vis: Religious & political principles of those men whose rights they would disclaim. those patriotic men, who were liberal in thier religious sentiments and above all, they loved the Americans. The Romish Priesthood & the British functionaries, have ever cherished this spirit of discord & usurpation in the tribe.

In the war of 1812, Lewis was once more called upon to manifest his love for the americans & his Indian Brethren. The Indians at St. Regis were called upon by the British Governour to take up arms for his Britanic Majesty. To this Lewis strongly opposed it. In accordance to the policy and wishes of the american government, he would have them to be neutrals in the present contest. He and Thomas Williams at Cahnawaga were in unison in the senti ments. But on this account, Lewis was compelled to withdraw himself from the tribe & repaired to Plattsburgh, where he drew his rations from the government stores. Being now aged, he could render no active service to his american friends yet his influence was some use.

"On the 17th August 1813, a body of volunteers, under commande of Major Chapin had a skirmish with the enemy, near Fort George, in which the Latter was defeated & completely routed. The American Indians captured 12 of the British Indians, & four whites. In the former there were four Cahnawaga Indians, and the latter, a Capt. De Lorimie of the Indian Department (whose father was the principal agent at Cahnawaga).

The captivity of the four Cahnawagas excited much interest among them, as two of those were chiefs & men of consideration in their village. A belt & a branch of peace, or in other words charity and mercy for the prisoners was sent to the neutral party of the St. Regis Indians, for their [interference] (if possible) in favour of the prisoners. Col Lewis was applied to for an advice, and who, out of humanity, consented to repaire to Niagara and make an attempt to do something in their favour. His young friend Col. E. Williams was not consulted upon the subject, who was somewhat surprised at the hearing of Lewis mission. Seven or eight warriors from St. Regis accompanied him to Oneida where in a council he made known to the chiefs the object of his mission. After several hours in consultation, he was dissuaded by them to dropt the subject and not make further known the object of his mission. As the six nations had in a formal manner declared war against the English so that they could do nothing for the prisoner, they must be left with the American Government. To this Lewis assented, but would proceed to Niagara.

In the meantime, Col De Lorimie of Cahnawaga writes to the an officer in the American army, in which he stated a chief, by name Lewis, a resident in the Province, was on a secret mission in that quarter. The letter was calculated to rouse the spirit of jealousy among the American officers against patriotic Lewis. The Letter had reached Niagara before his arrival. When he presented himself at the fort he was detained as a prisoner, his old friend in revolution Gen. Dearborn had been recalled. The old patriotic was held as a prisoner eight days when some officers arrived from Plattsburgh who knew him and were surprised to find, he was suspected,- They would have a further investigation into his case - according a court of enquiry was instituted - only three were known to him, and the rest entirely strangers. When it was represented of his patriotism & fidelity in the revolution, and with all that he bore a commission. All these were doubted- He stood before them with great modesty- Several questions were put to him by the young officers- One of them more officious than the rest- his questions roused the war spirit in Lewis- with a strong voice and with a commend ing aspect- said - Gentlemen officers, you see I am old and your are young - yes, your are in the service of your country, your know but little of that service, but I am worn out & know it much by experience - You seemed to doubt of what I have been & what

I am now - It is right for your to guard the rights of your country and with whom you have to do in the time of war. My history you shall have. there are living witness to the East in this state, who I am confident will declare to you that I am the same man now that I was during the revolution, in which you gained your independence. General Mooers Gen. Dearbor who were acquainted with me in those days, Gov. Thompkins, and Col. E. Williams, the Superintendant General of the Indian Affairs at the north, will be able to give you the information of my attachment to the American people and thier cause in the present contest. Gentlemen, I do not blame you for examining me so close in regard to the object of my coming here. I have no secret. I understand that Col. De Lorimie's Letter is the cause of this examination. This infamous agent of our enemies, has effected in some measure to [injure] me and his sole object was to destroy me. I will state the real cause in the beginning of my taking this journey, but my brothers, the Oneidas make me see the impropriety of interfering in the Governmental concerns. - But I would extend my journey into these frontiers in order to visit the six nations who have de clared war against the common enemy. I have learned since I left St. Regis that it was by the advice of De Lorimie that an application was made to me to take such a mission as I did when I left St. Regis in behalf of the prisoners and one of them is his own son. But mark Gentle men - Immediately on my departure he writes that infamous Letter - and to whom was it directed - to a American officer - how comes he being an enemy, to write to his enemy - This is a new thing with me. For an enemy to write his enemy and appraise him that there is a man from his own country going to do him a mischief. If my words and statements are not sufficient, here are my credentials and these will show you what I have done for your country and how I am viewed by those who are now in authority in civil & military. He then with a heavy hand laid large black pocket Book on the table - "please Gentlemen" said he, "examine them". There were found his commission as a Leut Col. of the calvarey - Gen. Washington's commending Letters, Gen. Schuyler's, Gen. Gates, Gov. G. Clinton, Gen. Knox, Gov. Tompkins, Gen. B. Mooers. A certificate (in parchement) as a regular member of Gen.

Washington's Military Masonic Lodge. To satisfy the commanding officer of the American army in the Naigara Frontier Lewis insisted that Letters should be addressed to different persons at the north by way of inquiry as to his character & standing. Although the Gentlemen were more than satisfied of his patriotism, yet to gratify him Letters were written and one to Col. E Williams at Plattsburgh, who replied. "I am astonished that Col. Lewis Cook should be suspected of his fidelity to the American people. He is now suffering on account of it. He has been driven from home- and I believe, as old as he is, he is ready to sacrifice his life to sustain the honor of the American flag. I fear there is an intrigue in operation against him by his personal as well as common enemy in Canada. I have regretted much, that the object of his Indian mission to the west, was kept from me. Of this, I am satisfied it was not for want of confidence in me, but from various circumstances, which were urgent in their nature, that his departure was somewhat in haste."

In autum, on the arrival of Gen. Wilkinson with his army at the french Mills (now Fort Covington), in 1813 he repaired thither. and when the army vacated the place January 1814, he followed Gen. Brown's deviation for Sacket Harbour. In June following he & his sons & several others of the St. Regis Indians went to Buffaloe. When the American army under Gen. Brown crossed into Canada side, he and a detachment of the warriors of the six nations, accompanied the army. He was present at the battles of Chippewa & Lundy's Lane. After the retreat of the American army to Fort Erie, he soon after recrossed to Buffaloes being now in a feeble state of health, where he was attended to with much kind ness and care by the Government Physicians. Age & other infirmities were making a slow progress upon his strong constitution, - He desired to be carried to the Indian settlements, as he wished, as he said, to give his last advice to them, and to breath his last breath among them. Col. Moody Biddle of the 11th Regiment, the son of his former old friend in Coos Country, often sent to know his welfare - Lewis at length sent for the Col. who hastened to his wigwam & found him in a dying condition but able to speak. Lewis said to him, "My Col. you see I am about to leave the world- leave all my dear friends - to die in the midst of the

American camp as I have always wished. Pray remember me to Gen. Brown & other officers here. I think much of my family at St. Regis and the American part of the tribe - but they are under the superintend-ance of Col. E. Williams, they are safe if they will adhere to his councils. He is a true friend to them & to the Americans. Col. Williams is follow ing my steps, and I trust, he will live & protect the Indians at St. Regis - as you are about to return to Plattsburgh remember me to my Indians there,

Gen. Mooers, Saily, Col. Isaac Clark."

After a few minutes - said, Col. as your Honoured father was a soldier, & brave one too - I hope you will prove to be a worthy of his descendant." Several other officers now made their appearance, but was able to say but a few words. In three hours after the party left him, he breathed his last, in the month of October 1814. His death was announced by heavy guns in the American camp. \_\_\_\_\_□

## Biography

Mohawk Darren Bonaparte (Akiatonharonkwen) is a writer, historian, and artist from Akwesasne Territory in Ontario. His articles have been published in Aboriginal Voices, Winds of Change, The Nation, and Native Americas magazine. He has edited the Akwesasne Notes and Indian Time newspapers. Currently, he runs Mohawk Multimedia, a digital video production company, and is the author of the web site "The Wampum Chronicles: A Website of Mohawk History".

Publications

Online resources:

### The Wampum Chronicles: A Website of Mohawk History

Author: Akiatonharonkwen (Darren Bonaparte)

Type: tribal

Description: "The Wampum Chronicles: A Website of Mohawk History represents independent research into Mohawk history. It is based on historical documentation, secondary sources, and Mohawk oral tradition. " Includes biographical information on the author Akiatonharonkwen (Darren Bonaparte).

URL: <http://www.wampumchronicles.com/>

## Book

Bonaparte, Darren. A History of the St. Regis Catholic Church : a commemorative book St. Regis, N.Y. : St. Regis Catholic Church Restoration Fund, 1998.

Genre: Nonfiction

Description: ca. 100 p.

Co-author: Rosemary Tarbell Bonaparte

Bio and publication information taken from <http://www.ipl.org/div/natam/bin/browse.pl/A497>

# Hero of New-France

**Guillaume Cousture**

By

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The name "Couture" finds its origin in medieval France. Indeed, in ancient French, a "costure" designated an agricultural land. The writer Chrétien de Troyes uses this word in his famous story entitled "Perceval," which was written in 1170.

All the Coutures of North America have a common ancestor, Guillaume Cousture, who arrived in New France around the year 1640. Born in Saint-Godard-de-Rouen, Normandie, young Guillaume had chosen to offer his services to the Jésuites. We can safely assume, that he was recruited in Normandie by Father René Goupil. This marked the beginning of an adventurous life where he brushed with death on many occasions.

Goupil left for New France in the summer of 1640. Cousture was quite probably already here since 1637-38. As soon as 1641, Cousture had learned many Indian dialects, which made him a precious asset for the young colony. Also, his talents as a carpenter were very appreciated. He apparently built a chapel in a mission called "Sainte-Marie," near the Georgian Bay.

On June 26th, Guillaume Cousture decided to give the lands he inherited from his father to his mother and sister who had remained in France. The young man then in his twenties had already decided that his destiny would be in the New World.

In 1642, Cousture left Trois-Rivières for an expedition in the Huronie, with fathers Isaac Jogues and René Goupil and 19 Huron Indians. In the vicinity of Lake Saint-Pierre, the small convoy was attacked by a group of about 80 Iroquois warriors. As the battle raged, Cousture managed to shoot one of the chiefs with his pistol, but the battle was nevertheless lost. Cousture managed to escape, but, upon realizing his friends had been captured, decided to return on the scene of the attack where he was captured himself.

Thirsty for revenge, the Iroquois captured the

French and Hurons travellers and tortured them. Father Jogues tells us of these events in his notes. Here is an approximate translation in English.

"Cousture, who had killed one of their chiefs in the combat, was exposed to their whole fury. They undressed him and beat him up with wooden sticks. They ripped out his fingernails with their teeth and stabbed a sword through his hand. One of the savages cut off half of his right middle finger. The pain was all the more unbearable since he did not use a knife, but a piece of shell. Since he could not cut the slippery nerve, the savage twisted it and pulled with such violence, that a nerve the length of the arm came out. The arm became prodigiously swollen."

The two Jésuites went through similar horrible torture and Goupil was finally assassinated with an axe because he had made the sign of a cross on the forehead of an Iroquois child. Jogues will also be killed later, like many other Jésuites such as Father Jean de Brébeuf. These brave men are now known as "les Saints Martyrs Canadiens" (the holy Canadian martyrs).

Jogues was lucky and managed to escape in November 1643 with the help of the Dutch. Cousture also had his chance then, but he decided to stay behind so he wouldn't compromise his friend's chances.

Cousture, as was required by Iroquois tradition, was sent to another village and given to the widow of the warrior he had killed. She was to decide his fate. He witnessed the torture and execution of the brave Huron warrior, Ahatsistari (he later told the tale to Father Jogues who wrote it down). Afterwards, he was adopted by the widow who treated him like a member of the tribe. She saw to his recovery and treated his wounds. He later confided in his friend Jogues and told him that, despite many offers, he had remained true to his vows as a "donné".

Cousture shared the life of the Iroquois and learned about their language, culture, beliefs and traditions. He became a valued member of the village and was soon invited to join the tribe council. He thus became the first and one of the only Frenchmen to ever win the confidence and friendship of the Iroquois.

When he returned to the colony in 1645, the valiant Normand accompanied chief Kiotseaton and his followers to Trois-Rivières. They were invited by the governor Huault de Montmagny to negotiate a new peace. Upon their arrival, people hesitated to recognize Cousture who was dressed like an Iroquois and who was believed dead, but "as soon as he was recognized, everyone hugged him and he was looked upon as a resurrected man".

The summit was a great success and peace was signed between the Mohawk tribe and the French, thanks in great part to Cousture who had convinced his Iroquois friends of his compatriots' noble intentions. It is then that he realized that he was in an excellent position to negotiate a permanent truce between the entire Iroquois nation and France. He decided to return with the Indian ambassadors to encourage peace.

In 1646, Cousture asked to be relieved of his vows, probably so he could marry an Iroquois woman (although no documents can prove this). He continued to negotiate the peace he dreamed of with the different Indian nations. He was about to succeed when, on October 18th 1646, Fathers Jogues and Lalande who had been sent as emissaries to the Iroquois were ruthlessly massacred. Negotiations were abruptly stopped. The Algonquins and Hurons were pleased of this turn of event because they desired the monopoly of the commerce with the French.

Refusing to be discouraged, Cousture left for the Huronie in 1647 to renew the truce with the Iroquois. His efforts were met with failure but upon his return to Trois-Rivières, he was welcomed as a hero by the local populations. Father Jacques Buteux gave him the nickname "the valiant Cousture" (*le valeureux Cousture*). In that same year, Cousture established himself in Pointe-Lévy in the seigneurie of Lauzon. He thus becomes the first settler of Lévis, where his statue stands today on Saint-Joseph Street. On November 18th 1649, he married Anne Aymard who was born in the Poitou. The

wedding was celebrated in the Cousture house that Guillaume had previously built himself. This union would give no less than 10 children!

Although Cousture wanted nothing more than a quiet peaceful existence spent with his new wife on their farm, the authorities asked for his help again. His experience with the Indians was very valuable and unequaled. In 1657, he served as interpreter for the Onondagas nation. In 1661, he joined an expedition whose mission was to find a way to reach the North Sea by land. Sadly, the Frenchmen had to abort the mission when their Indian guides abandoned them. Two years later, Governor Dubois Davaugour named Guillaume Cousture commander of a new expedition towards the Greath North. On this important voyage, Cousture was joined by two Frenchmen, Pierre Duquet and Jean Langlois, and by a large number of Indians who accompanied them in 44 canoes. They left in May, paddled up the Saguenay and reached Lake Mistassini on June 26th. A storm surprised them and they found themselves covered by one foot of snow! The group continued nonetheless and arrived to a river that, according to the Indians, "flows in the North Sea" (Rupert River). The Indians refused to go any further and they all headed back south. Cousture established new contacts with the northern tribes and found them to be much more peace loving than the Iroquois and Hurons. A lake in Québec's north now bears his name.

Cousture was the owner of a lot situated in the lower part of Québec City from 1658 to 1668. Impossible to say if he actually ever lived there, but we know he started building a house on it in 1667 and sold it in 1668. It is situated on 53, Sous-le-Fort Street (lot 2285).

In 1666, Cousture was sent to New Holland by the governor to protest against the murder of two French officers. He arrived in the Iroquois village and ordered that they surrendered the murderers, otherwise France would organize an expedition against them. On September 6th, he was back in Québec with the two Mohawk assassins. This expedition was to be his last.

Around 1666, he was named captain of the côte de Lauzon militia. The 1667 census informs us that he was cultivating 20 acres of land and owned 6 beasts. Cousture was then named to the very prestigious office of "Juge-Sénéchal". It appears that he might also have served as

local notary on occasions. Clearly a leader of the Lauzon community, he demanded in 1675 that a priest be assigned permanently to the seigneurie. Despite the prestige of his responsibilities and of his accomplishments, in the census of 1681 he simply declared himself "a carpenter".

In 1690, during the British siege of Québec, story goes that the militia captain (then about

73 years old Cousture) and his men managed to keep the British troops from landing in Lauzon. On several occasions, he was invited to sit at the colony's Sovereign Council (Conseil souverain) when one of the regular members (the governor, the intendant or bishop) was unable to attend. The valiant Cousture passed away on April 4th 1701. The final resting-place of this great hero of New France remains a mystery.

### Epilogue

Guillaume Cousture is the ancestor of all the Coutures of America, but not all his descendants bear his name. Of his six sons, only one (also named Guillaume) will keep the original family name (from which the "s" has now disappeared). Jean-Baptiste, the older son, becomes the ancestor of the Lamonde family. Charles takes the name of Lafrenaye, Eustache chooses to be called Bellerive and Joseph-Odger will be known as La Cressonnière. The daughters will also marry, and in so doing become the ancestors of the Côté, Couillard, Marsolet and Bourget families.

Guillaume's descendants can now be found all over North America, mostly in Quebec but also in Canada and in the United States. I have recently learned that some American descendants now spell their name "Cutcher".

Guillaume's statue can be seen in Lévis, on the south shore of the Sainte-Laurent, opposite Québec city. A Montréal school now bears the name of Guillaume Cousture, it is situated on Albanie Street, near Rosemont and Langelier boulevards.

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Along with long researches made by my father, Denis Couture and myself.

Other site of interest:

Suzanne Couture's homepage, in California: <http://Couture.Ancestors.Couture.org>

## Civil War Enlistees

Beekmantown  
Clinton Couty Website

"The following list of those who enlisted from this town during the war of 1861-65 and was compiled by the town clerk - 1865"

Newel S. LACHRE, 16th Cav; enl. April, 1865  
William BECKWITH, Co. B, 118th Regt; enl July, 1862  
Isaac UMFRES, 31st Regt; enl 1864  
Erastus PIERCE, 2d Lieut, Co. E, 96th Regt; enl October, 1861  
Alexander KING, Co. C, 16th Regt; enl 1861  
Albert PERIGO, Co. B, 96th Regt; enl 1862  
Edward FINEGAN, Co. F, 192d Regt; enl 1865  
Henry P. CHATTERTON, Co. H, 118th Regt; enl 1862  
Phillip SMITH, Co. A, 16th Regt; enl 1861  
John SMITH, Co. A, 16th Regt; enl 1861  
Harvey C. ALFORD, 81st Regt; enl 1865; died  
Samuel LAPLANT, Co. E, 17th Regt; enl 1863  
Joel ALLEN, Co. d, 96th Regt; enl November 1861; died  
Richard REED, Co. E, 153d Regt; enl 1862  
Asel W. BEKER, Co. I; 153d Regt; enl 1862  
Joshua O. SERVICE; Co A, 3d Regt; enl 1861  
Frank CULVER, Co A, 16th Regt; enl 1863; missing  
Henry PRIGO, Co. B, 96th Regt; enl 1861; died  
William M. PRIGO, Co. B, 96th Regt; enl 1862  
Charles WEBB, Co. H, 3d Cav; enl December, 1863  
George H. ANDERSON, 1st Lieut, Co. H, 118th Reg; enl 1862  
Samuel SHIELDS, Co. H, 16th Reg; enl December, 1863  
William PORTER, Co. F, 105th Ill. Reg; enl 1863  
D. M. GALE, Co. H, 4th Mass. H. Art; enl 1864  
Owen RILEY, Co. M, 2d Cav; enl 1861; died  
Timothy KELLEY, Co. K, 62d Reg; enl 1861  
Myron REYNOLDS, Co G, 64th Reg; enl 1864  
Henry REYNOLDS, Co. E, 16th Cav; enl 1864  
Patrick KILLROY, Co. E, 96th Reg; enl 1865  
Erastus REYNOLDS, Co. E, 96th Reg; enl 1865  
Henry BROADWELL, Co. K, 10th Cav; enl 1865  
Thomas REED, Co. G, 2d Reg; enl 1861  
Henry REED, Co. G. 2d Reg; enl 1861; killed  
Redman HOLLAND, Co. C, 91st Reg; enl 1864  
Adolphus KING, Co. H, 16th Cav; enl 1862  
Michael SHIELDS, Co. G, 153d Reg; enl 1862  
Lewis HOWES, Co. H, 118th Reg; enl 1862  
Sylvester MATOON, 2nd Lieut., Co. H, 118th Reg; enl 1862  
Jarvis DEEVRA, Co. H, 118th Reg; enl 1862  
George W. FISHER, Co. A, 16th Cav; enl 1863  
James PARDY, Co H, 118th Reg; enl 1862  
Derias PARSONS, Capt, Co. B, 96th Reg; enl 1861



George BAKER, enl 1864  
Minor COOPER, Co. B, 96th Reg; enl 1863  
Sanford PARSONS, 2nd Lieut, Co. B, 96th Reg; enl 1861  
Hiram EDWARDS, Cavalry; enl 1861; died  
Elick LAPORT, Co. D, 192d Reg; enl 1864  
Nathan MOONEY, 1st Lieut, Co. H, 96th Reg; enl 1861  
Nathan MOONEY, Capt, Co. H, 16th Cav; enl 1864  
Perkins HAVENS, Co. E, 16th NY Vols; enl 1861; killed  
Cornelius PARSONS, Co. M, 1st VT Cav; enl 1863  
Adelbert PARSONS, Co. E, 16th Cav; enl 1863  
Silas PARSONS, Co. M, 1st Cav; enl 1861  
Rowland DOWNING, Co. H, 96th Reg; enl 1861  
Richard WILLS, Co. H, 96th Reg; enl 1862  
William HARRISS, Co. M, 9th Cav; enl 1861  
Sidney MOORE, Co. B, 39th Mass.; enl 1862  
Joseph ROOD, Co. D; 192d Reg; enl 1865  
Josephus PRINDLE, Co. B; 96th Reg; enl 1861  
Alford ELKINS, 97th Reg; enl 1862  
Fayette FARNSWORTH, Co. K, 16th Cav; enl 1864  
George QUELCH, Co. H, 118th Reg; enl 1862  
John O'NEIL, Co. H, 1st NY Art; 1864  
Eli KIMBERLY, Co. L, 16th Cav; enl 1864  
Wm. TABBURAH, Co. F, 96th Reg; enl 1861  
Zebulon BOMBARD, Co. C, 2nd Cav.  
A. BORAL, Co. A, 33d NY Art; enl 1862  
Edgar HOWES, Co. H, 118th Reg; enl 1862  
James HOWES, Co. F, 96th Reg; enl 1861  
Stedman STILES, Co. C, 16th Cav; enl 1862  
Robert REEDS, Co. F, 2d VT Cav; enl 1863  
Andrew CRAIG, Co. G, 96th Reg; enl 1864  
Richard CHESBOROUGH, Co. H, 61st Reg; enl 1864  
Robert NASH, enl 1865  
John LEONARD, Co. K, 2d VT Cav; enl 1863  
George BAKER, enl 1864  
Eugene McCRADY, Co. B, 118th Reg; enl 1862  
Thomas FINIGEN, 91st Reg.  
John MAWOR, Co. K, 47th Reg; enl 1865  
Noman BAXTER, Co. E, 16th Reg; enl 1864  
Samuel McLALLEN, Zouaves  
James McLALLEN, Co. I, 118th Reg; enl 1862; died  
Alford HARRISS, Co. H, 118th Reg; enl 1862  
Newton HARRIS, Co. H, 118th Reg; enl 1862  
Melvin HARRISS, Co. H, 118th Reg; enl 1863; died  
John DOWNING, Co. B, 118th Reg; enl 1862  
Robert LORGHAM, Co. I, 16th Cav; enl 1864  
Felix GARVEY, Co. H, 118th Reg; enl 1862

## Family Bible Entries

Submitted by  
Richard Ward #10  
53 Tom Miller Road, Plattsburgh, New York 12901

Crate/Crete Family Records  
The Holy Bible  
The Latin Vulgate  
Holy Catholic Bible  
Boston, Mass.  
George V. Jones, No. 123 Pearl St.  
1883

[Crete Memorial Center in Plattsburgh is named for Arthur and Wilfred Crete. They were both businessmen (I believe they were also bachelors) on So. Catherine Street. At the death of Wilfred it was disclosed that these two brothers had bequested a considerable amount of money to the City of Plattsburgh...]

### Births

Delia Crate	15 Aug 1852
Israel Crate	8 Feb 1851
Arthur Crate	8 Nov 1875
Emma Crate	16 May 1877
Wilfred Crate	17 Sep 1880
Agnes Crate	20 Jul 1888
Albina Crate	20 Oct 1895
Marguerite Crete	1910

### Marriages

Israel Crate	Delia Touchette	?
Emma R. Crete	? Pepin	16 May 1898
Marguerite Crete	? Trombley	?

### Deaths

Israel Crete	1923
Delia Touchette	1929
Arthur Crete	1967
Emma Crete R.	1943
Marguerite Crete	1982
Wilfred Crete	1970

### Births

(Listed on a piece of lined paper inserted a small interesting booklet, Mend Your Speech One  
Thousand Hints on Words Their Use and Abuse  
1920

by Frank H. Vizetelly, Litt.D., L.L.D.

Managing Editor of The Funk & Wagnalls New Standard Dictionary and Its Abridgements;  
Author of Essentials of English Speech and Litarature, etc.)

Levi Lawrence Todriff	6 Oct 1911
Orville Leonard	13 May 1913
Lyneus Lyonel	4 Mar 1915
Ruth Amelia	16 Feb 1916
Glendier Solomon	12 Jan 1918

Note: Printed on the inside cover was: "Ruth Love Parker"

**Holy Bible  
American Bible Society  
1893**

**Births**

Louise Springer	10 Sep 1878
Joseph Barnabas Lambert	14 Jan 1882
Helen Louise Lambert	27 Sep 1903 at Albany, NY
J. Henry Filkins*	8 Jan 1908 at East Berne, NY
Louise Carolyn Filkins	2 Apr 1935 at Albany, NY
Wilbur Lambert Filkins	24 Jul 1938 at Albany, NY

**Marriages**

Kate Springer	Charles Clark of Carthage, NY	5 May 1903 (Divorced 18 Feb 1904)
Louise Springer	Joseph B. Lambert	9 Sep 1902 at Worthington, MA
Helen L. Lambert	J. Henry Filkins	7 Jan 1933 at Clarksville, NY by Rev. Hack
Louise C. Filkins	James H. Edwards	10 May 1951 at New Salem Church by Rev. Stanton
Wilbur L. Filkins	Fryllys A. Cass	10 Sep 1960 at Claksville, NY Community Church

\*Inducted into the U.S. Army on 10 Mar 1944. Trained at Camp Roberts, California in the Infantry. He had 10 days at home, then to Ft. Meade, Md., forwarded to Atterbury, Ind., was there less than 5 weeks when he was sent across (on the Queen Elizabeth) and landed at Greenock, Scotland, then to Shaltonham, England.

Then on to Belgium, France and Germany, was captured Dec. 19, 1944 at St. Vith in "the Battle of the Bulge." He was with the 106<sup>th</sup> Infantry known as the "Golden Lions." Gen. Patton's Army released the Stalag 9-B where he was on Apr 2, 1945, which was our daughter Louise's 10<sup>th</sup> birthday.

He was flown out of Germany to Camp "Lucky Strike" France. Then on to Le Herve where he was put on a boat (Gen. Richardson). Went to England to pick up more boys. Landed in the States, Apr 28, 1945.

He was sent to Camp Kilmer, NJ for papers to be home for 2 months as a rest period. Then he and I were at Lake Placid for 13 days of the most wonderful vacation anyone could ask for. Then he went back to Ft. Dix, NJ and was there about a week and then was stationed permanently at Northport, L>I. Hospital until he was discharged on Nov. 16, 1945.

## Holy Bible

**American Bible Society**  
1853

(Inscribed: Rollin B. Field's Bible, given to him by his mother at her death.)  
[Poem pasted on page opposite of Family Record page.]

### My Mother's Bible

'Let the inhabitants of the Rock sing.'

This book is all that's left me now!—  
Tears will unbidden start—  
With faltering lips and throbbing brow,  
I press it to my heart.  
For many generations passed,  
Here is our family tree;  
My mother's hands this Bible clasped—  
She, dying, gave to me.

Ah! well do I remember those  
Whose names these records bear;  
Who roused the hearth-stone used to close,  
After the evening prayer.  
And speak of what these pages said,  
In tones my heart would thrill!—  
Though they are with the silent dead,  
Here are they living still.

My father read this holy book  
To brothers, sisters dear—  
How calm was my poor mother's look,  
Who learned God's word to hear.  
Her angel face, I see it yet!  
What thronging memories come!  
Again that little group is met  
Within the halls of home.

Thou truest friend man ever met,  
Thy constancy I've tried;  
When all were false I found then true,  
My counselor and guide.  
The mines of earth no treasure give,  
That could this volume buy;  
In teaching me the way to live,  
It taught me how to die.

**Marriages**

Anson Field	Almira R. Shaw	1 Dec 1828
R. Bert Field Of Jericho, Vt.	Clara H. Levene Of Richmond, Vt.	29 Sep at Jericho Center, Vt. By Rev. Austin Hazen

**Births**

Edward B. S.	12 Mar 1832
Henry Martyn	25 Nov 1833
Alexia Marianna	22 Mar 1835
Almira Jane	6 Jan 1838
Anson, Jr.	27 Oct 1840
Granville Sharp	19 Jun 1842
Ellen Hendricks	2 Jun 1844
Louisa Augusta	17 Aug 1846
Rollin Burton	19 Aug 1850

[The following was written in the same hand as the above entries:]

Will all these names engraved stand  
At the last day, in God's fair book,  
Recorded there by His own hand  
Because they every sin forsook?  
Mother

**Deaths**

Granville S.	25 Jul 1843
Dear Mother	13 Oct 1856
Ella L.	4 May 1871
Lucy	21 Sep 1874
Dear Father	27 Dec 1884
Edward B. S.	9 Nov 1889
Almira Jane	15 Feb 1898
Henry W. Goding	16 Dec 1903
Ellen H.	28 Dec 1903
W. Scott Benton	
Clara H.	2 May 1912
Anson	17 Mar 1913
Henry M.	24 May 1915
Mary A.	27 Mar 1916
Lucia A.	7 Sep 1920
Elizabeth S.	1 Feb 1922
R. Burton	7 Jan 1931

Note: Attached to Title page of the New Testament was the following newspaper clipping:

Charles S. Field—Charles Steven Field died yesterday afternoon at his residence at 104

North Willard street after an illness of several weeks' duration. Mr. Field was born at Jericho, September 21, 1858, and had been a resident of this city for a number of years. The past 11 years he had been engaged in the lumber industry at Berlin, Vt. He is survived by his wife; by one daughter, Miss Nellie C. Field of this city; by one son, Burton A. Field of Panuco, Mexico; and by one brother, R. Burton Field of Jericho. Funeral services will be held at his late residence Tuesday afternoon at 2 o'clock. Burial will be in the family lot in Lakeview cemetery.

Note: Beneath this notice was hand written the following entry:

Sister Flora — adopted before any of the children were born — died Nov. 7, 1908.

Note: The following items were from a baptismal booklet, a marriage booklet and a marriage announcement:

This Certifies that on the 10<sup>th</sup> day of Dec 1899 Miss Cora Shaw was Baptized into The Calvary Baptist Church, Saranac Lake, NY.

Names of others Baptized at the same time: Mrs. Jennie Bradt and Miss Emma Cavanaugh.

This Certifies that William J. McMaster and Cora Maud Shaw were by me united in marriage according to the laws of the State of New York on the ninth day of December in the year of our Lord one thousand nine hundred and two at West Plattsburgh.

Witnesses were: A. S. McMaster and Elsie Shaw

E. E. Manning  
Pastor of Bapt. Ch.

### **Wedding Announcement**

Mr. And Mrs. Wm. J. MacMaster  
takes pleasure in announcing the marriage  
of their daughter  
Helen Cora  
To  
Mr. Kenneth M. Hayes  
On Saturday, October Ninth,  
Nineteen Hundred Thirty-seven  
At Home  
November 1<sup>st</sup>  
Dannemora, NY

### **Holman's Edition Holy Bible**

[The calligraphy of these entries is of a professional quality.]

### **Marriage**

Mr. Hamilton Mills and Miss Emma Eyler, both of Reading, Pa., on March 29, 1871 at Reading, Pa. by Augustus Herman, Minister of the Gospel and witnessed by Mrs. Caroline Rhoads

### **Births**

Hamilton Mills	12 Apr 1849 at Reading, Pa.
Son of Hamilton and Mary Wunder	
Emma Eyer	20 Sep 1853 “
Daughter of Henry and Mary Stone	
Robert Mills	16 Jun 1878
Hamilton Mills	10 Nov 1880 “
Clarence Mills	18 Apr 1882 “
Maggie Mills	21 Feb 1885
Harry Mills	9 Oct 1891

### **Deaths**

Hamilton Mills	12 Jul 1881, age 7 months and 22 days
Clarence Mills	29 Jul 1882, age 3 months and 11 days

### **Daniels Family Bible** **J. B. Lippincott & Company** **1866**

### **Births**

Joshua Daniels	4 Apr 1795
Jane (his wife)	12 Nov 1820

### **Marriage**

Joshua Daniels and Jane ? 12 Jul 1855

### **Farnsworth Family Bible** **Brattleboro, Vt.** **Published by Joseph H. Steen & Co.** **And** **G. H. Salisbury** **1852**

### **Marriage**

Howard Haskell Farnsworth and Susan Allen	Mar 1859
Nathaniel Allen and Polly Buel	4 Sep 1814 in W. Rutland, Vt.

### **Births**

Nathaniel Allen	2 Sep 1795	d. 1 Mar 1886
Polly Buel (M-1)	23 Nov 1790	d. 15 Oct 1828

**Children:**

David Lewis	31 Jul 1815	d. 21 Aug 1898	M-1 Caroline Landers
			M-2 Sara Page?
Marcus Buel	26 Aug 1817		Pricilla Curtis
James Addison	21 Nov 1819	d. 21 Feb 1916	M-1 Mary Cole 17 Nov 1869
			M-2 Jennie Wright
Elias Bliss	23 Sep 1823		Eliza Ann Boyd
Almon Augustus	12 Nov 1825	d. 9 May 1910	Mary Helen Meeker
Eliza	18 Dec 1827	d. 26 Aug 1848	

**Child of Marcus and Pricilla Allen:**

Charles H.	11 May 1842	d. 11 Feb 1863
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Nathaniel Allen	2 Sep 1795	d. 1 Mar 1886
Cynthia Jackson (M-2)	29 Mar 1830	d. 19 Aug 1875

**Children:**

Catherine	29 Mar 1830	d. 19 Aug 1875	
Susan	26 May 1832	d. 15 Dec 1907	Howard Haskell Farnsworth
mar Mar. 1859		d. 13 Jan 1874	
Eber Nathaniel	5 Sep 1834	d. 30 Dec 1863	
Alma	22 Jan 1840	d. 8 Oct 1920	
Charles Henry	8 Oct 1842	d. 13 Aug 1855	
George Gary	8 Jan 1845	d. 10 May 1864	

**Children of Susan Allen and Howard H. Farnsworth:**

Cora Ada	26 Jan 1860	d. 27 Nov 1921
Eber Walden	24 Jun 1862	d. 12 Jun 1926
Jay Alfred	17 Jul 1865	d. 12 Jun 1926
Allen Howard	25 Jul 1869	d. 31 May 1882

[Editor's note: Charles H. Allen, Eber N. Allen and George G. Allen all died during the Civil War. Did they die in uniform?]

**Mr. M. McVeay****The Holy Bible**

Containing

Old and New Testaments

Published by G. Lane &amp; C. B. Tippet

For the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street  
James Collord, Printer  
1844

[This Bible was purchased at an auction conducted by Thomas Hirschaks Company at their facility in Williston, Vt. on Thursday October 14, 2004. It was part of a group of books having belonged to various persons living in Northern Vermont and other Eastern Townships of Quebec. These McVey's probable lived somewhere in that region.]



### Births

John McVey was born 18<sup>th</sup> March A.D. 1836.  
 Jane McVey was born 13<sup>th</sup> March A.D. 1838.  
 Susan McVey was born 14<sup>th</sup> September 1841.  
 Agnes Marshall McVey was born 8<sup>th</sup> March A.D. 1846.  
 Margaret McVey was born July 13<sup>th</sup> A.D. 1858  
 Agnes Catherine Mary Gilmore was born on the 17<sup>th</sup> day of January 1874 A.D.

### Deaths

Susan McVeay died on the twenty ninth day of September A.D. Eighteen hundred and seventy, aged 29 years and fifteen days.

Agnes Marshall Ma McVeay wife of John Gilmore died on the twenty sixth day of January A.D. Eighteen hundred and seventy four, aged 27 yrs 9 mths 13 days.

Michael McVeay died Sept. 4, 1883 in the 80<sup>th</sup> year of his age.

Magrat [sic] McVeay wife of James Becknell died on the first day of October 1889.



## *Society Needs*

NNYACGS, as with most genealogy societies, is a society of volunteers. Our needs have a wide range—photo copying, filing and helping with conferences. With regard to the conferences we help with promoting the conference (TV, newspapers coverage, etc.) setting up and taking down—part of this varies with each conference—the other part is consistent with each conference), etc.

Anyone interested should contact any of the Board of Directors. Your help will be appreciated.

# **Society Announcements**

## **Dues Change**

(effective beginning September 1, 2003)

Individual —\$25.00

Family \$30.00—for both spouses and children living at home up to age 21

Student \$10.00—for full time students regardless of age

Lifetime \$375.00—15 times individual membership

Institution \$30.00

and

## **NNYACGS**

### **Semi-yearly Conferences**

Always the 3<sup>rd</sup> Saturday in May

and the

1<sup>st</sup> Saturday in October

For Any Questions about the conferences check our Web-site  
at

**NNYACGS.org**

# Interviewing Your Immediate Family

By

Jenni Johnson and Holly Henson

## What Do You Know About Your Mother's First Date?

Do you know how Grandma and Grandpa met? What do you know about your mother's first date? How did your father feel about being a teenager? These are questions that you may never know the answers to unless you ask.

The best place to start your family history is with the people who are still alive. Amazing, isn't it? You don't have to begin by doing hard-core research. This is not rocket science; it's just talking to your family. Most people have a wealth of information about their own lives, and they usually know at least something about their parents and brothers and sisters. What they know just might help you uncover some fascinating facts and heartwarming stories.

## Interview with Jenni's Dad

On the 24<sup>th</sup> of July, between the Pioneer Day parade and the evening fireworks, I interviewed my dad. I asked him questions that brought back many memories and recorded priceless moments from his life. My mom and I laughed out loud as he told about making a secret tunnel in a straw pile, as a boy, with a little den at the end. He said, "I put some boards around so it wouldn't fall in on me and I kept my gum and lifesavers in there on a shelf." He always did have a sweet tooth!

We understood more about dad's great love for Christmas when he described the excited feelings it gave him as a child. His eternal optimism must have started early in life; he never did give up hope of finding the pony of his dreams on Christmas morning with "a white bally face, four stocking legs, and a flax mane and tail—a perfect little horse."

Something in our discussion reminded Dad of how baling wire was the all-purpose solution of yesteryear; the same as duct tape is today. He never said much about his experiences in the Naval Air Corp during WWII, but the memory of baling wire prompted him to tell a hair-raising war story. He and his crew used baling wire

to hold a vital cable in place after their plane had been shot full of holes. The baling wire held long enough for the plane to land in the ocean, after which two boats pulled up to rescue the crew moments before the plane sank. I gave thanks that his life was preserved so that his posterity, including me, could come to earth and be part of the family that I love.

Three months after our interview, my dad made an unexpected exit from this mortal life. We wished him well as he went on to his next assignment, and began to feel how the absence of his light left our world a little dimmer. When the family asked me to speak at the funeral, I was delighted that I could tell stories from his life—in his own words! By that time, I had almost finished a small book about him, complete with pictures, and I presented copies to my family at Christmas. They were thrilled and I was, too, because I was able to capture his story before it was too late.

## Why Interview?

You can feel the same emotions stirring in your heart by discovering your family's memories. However, some approaches work better than others. We have heard this story dozens of times: "I gave my mom a book to write her story in, but she never did it." You are lucky if that strategy has worked for you. A better idea is to ask questions—one-on-one. For your first interview pick someone that you are comfortable with, such as a grandparent or sibling, to be your storyteller. Make sure that person is agreeable to the idea and then start getting ready. (*See the tips in the sidebar.*)

## What to Ask

There are lots of places where you can find interview questions (on the Internet, at bookstores, through church resources), or you can make up your own. Be sure to pick questions that will trigger memories, not yes or no answers. Here are some examples:

- What were some of your father's characteristics?

- Describe your first date.
- What was your first job for pay and what was it like?
- Tell me about a time when you were very ill.
- Describe a funny family memory.
- Tell me about a spiritual or inspirational experience you have had.

For more ideas, go to: [www.tapisinc.com](http://www.tapisinc.com), [www.storypreservation.com/links-gg.html](http://www.storypreservation.com/links-gg.html), and [www.genealogy.com/mainmenu.html](http://www.genealogy.com/mainmenu.html).

### Start with a Timeline

One of the best ways to prepare for an interview is to build a timeline of the storyteller's life. To do this, simply make a column listing every year of his or her life. Next to each year, list the storyteller's age, beginning with zero. Next to each age, list the significant events that happened and make a note of where he or she lived.

Creating a timeline helps you avoid putting someone on the spot during an interview. Older people, especially, tend to panic when they can't remember when or where something happened. You want your interviews to go as smoothly as possible!

Try building a timeline of your own life and you will quickly see what a valuable tool this is. When you are finished, the timeline can help you remember things like what year you were married, where your kids were born, and when you changed jobs.

To download a free timeline form, go to [www.tapisinc.com](http://www.tapisinc.com).


### Conducting the Interview

Once you have selected your questions and gathered some background information, you are ready to interview. How you go about this depends on your objective and what both you and the storyteller are willing to do. The most desirable method is recording the interview, but some people are reluctant to talk on tape or, worse yet, star in their own video. If all you can do is write down what the storyteller has to say, even that is a priceless treasure.

With the tools that are available to us today, recording a history is relatively simple. Use a cassette or video recorder to capture every one of the storyteller's words. After recording an interview, transcribe (type up) the tape yourself or hire someone else to do it. It takes a professional about two times as long to transcribe the length of tape they are listening to, so be prepared to do some work or spend some money.

Whatever you decide to do, it will be more than worth the effort. In fact, it's addictive! Have fun and share the wealth with your family and friends.

Jenni Johnson and Holly Hansen are co-authors of the *Capture the Memories* series of interview books. They provide family history products and services through their company, Tapis, Inc. at [www.tapisinc.com](http://www.tapisinc.com).

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## She Will Be Missed...

Thwaits—Jean W. Thwaits of Adams Center, Jefferson County, NY, a member of NNYACGS for six years died August 25, 2004. Mrs. Thwaits was a court stenographer until the 1880s when she retired due to a disability. She was a Mayflower descendant, active in the Daughters of the American Revolution along with her interest in genealogy.

## Military Record, Dannemora

The following list of those who enlisted from this town during the late Rebellion was received too late for the insertion in its proper place. The list is a copy of that on file in the Military Bureau at Albany.

History of Franklin and Clinton Counties, New York

By D. H. Hurd, 1880 pp. 508

(Philadelphia J. W. Lewis & Co. 1880)

Transcribed by  
Ann NOEL MESSIER

Surname	Given Name	Rank	Unit	Enlist Date	Discharge Date & Notes
Aryell	Velor	private	2d NY Vet. Cav.	21 Dec 1863	
Abar	John	private	Co. C, 91st Regt.	19 Aug 1864	
Billy	Joshua	private	44th Regt.	17Mar 1864	
Collins	Robert	private	Co. C, 16th Regt.	25Apr 1861	
Cummins	Silas	private			
Chappell	Clark	private	83rd Regt.	25 Jul 1863	re-enlisted
Cournell	Isaac	private		10 Oct 1863	
Dockum	Warren	private	Co. C, 16th Regt.	28 Sep 1862	
Detour	Henry	private	Co. B, 96th Regt.		died in hospital
Detour	Joseph, Jr	private	Co. B, 96th Regt.		
Eddy	Albert	private	Co. B, 5th NY Cav.	1 Apr 1864	25 Aug 1865
Fournio	Charles	private	Co. E, 16th Regt.	25 Apr 1861	re-enl. In 16th NY Cav., 1863
Ford	John	private	Co. E, 16th Regt.	25 Apr 1861	Aug. 10, 1862 for disability
Facto	Henry	private	Co. C, 91st Regt.	19 Aug 1864	
Germain	Philip	private	2d NY Vet. Cav.		
Higby	Hiram	private	Co. C, 16th NY Cav.		died of wounds in battle of Wilderness.
Hart	James, Jr	private	16th NY Cav.	16 Sep 1864	
Joundran	Mitchell	private	1st Art.	19 Dec 1863	
Jasmand	Joseph	private	44th Regt.	22 Jul 1863	
Laroe	Joseph	private	Co. E, 16th Regt.		
Laroe	Frank	private	Co. G, 16th Regt.	26 Apr 1861	
Lacosse	Charles	private	Co. B, 96th Regt.		
Lacosse	George	private	Co. B, 96th Regt.		
Myers	Thomas	private	Co. C, 16th Regt.	25 Apr 1861	killed 27 Jun 1862, at Gaines' Mills
McVela	Hugh	private	Co. B, 96th Regt.		
McVela	Patrick	private	Co. B, 96th Regt.		
McVela	Walter	private	Co. B, 96th Regt.		
Mear	Lewis	private	2d. NY Vet. Cav.	31 Oct 1863	
Murray	Antoine	private	44th Regt.	17 Mar 1865	
Morrow	John	private		9 Aug 1864	
Mear	Albert	private		22 Sep 1863	

Mason Morrison	Robert Oscar B.	private 2d lieut.	Co. B, 96th Regt. Co. B, 96th Regt.	18 Nov 1861	died in service pro. to capt.; wounded; resigned
Morrison	Edwin	private	16th NY Cav.	18 Jul 1863	
Rassett	Marshall	private	Co. C, 91st Regt.	19 Aug 1864	
Rassett	Eli	private	Co. C, 91st Regt.	19 Aug 1864	
Rassett	Octavius	private	Co. C, 91st Regt.	Aug. 19, 1864	
Richards	Joseph	private	1st NY Cav.	18 Sep 1861	
Ramo	Francis	private	2d NY Vet. Cav.	31 Dec 1863	
Soper	Edmond	private	Co. E, 16th Regt.	29 Aug 1862	6, Jul 1865
Shelly	Henry	private	Co. E, 16th Regt.	29 Aug 1862	
Sangamon	John	private	2d NY Vet. Cav.	21 Dec 1863	
Sleven	James	private	Frontier Cav.	18 Jan 1865	
Sharp	John	private	Frontier Cav.	21 Jan 1865	
Putran	Joseph	private	Co. E, 16th Regt.	21 Apr 1861	
Patnode	Adolphus	private	Co. G, 16th Regt.	25 Apr 1861	
Patnode	Francis	private	Co. B, 96th Regt.		
Powers	Mark	private	Frontier Cav.	10 Jan 1865	
Park	Thomas	private	Co. C, 16th Regt.	25 Apr 1861	
Tenant	A.D.	private	Co. C, 16th Regt.	25 Apr 1861	
Torrey	Lafayette	private	Co. C, 16th Regt.	25 Apr 1861	
Tefft	Charles	private	Co. E, 16th Regt.	29 Aug 1862	
Tacey	Joseph(3d)	private	2d NY Vet. Cav.	21 Dec 1865	
Williams	John	private	118th Regt.	15 Dec 1863	
Gonya to	John	private	Co. F, 91st Regt.	5 Oct 1864	credited
Gay	Jerome H	private	Co. F, 91st Regt.	19 Aug 1864	Essex Co. credited to Town of Saranac enlisted in another State enlisted in another State credited to another Co. credited to another Co. credited to another Co. credited to another State [Mass] credited to Essex Co., NY credited to Plattsburgh, died of disease credited to another State
Ladue	Leander	private			
Lancore	Edward	private			
Lamora	Aleck	private			
Larre	David	private			
Myers	Charles	private	Co. F, 91st Regt.	16 Oct 1864	
Pollard	Antoine	private	[I 4 Mass. Cav.]		
Turner	Arza	private	16th NY Cav.		
Vanaraman	James	private	Co. E, 16th Regt.	29 Aug 1865	
Wells	Lewis	private			

**Special Collections  
Feinberg Library  
Plattsburgh State University  
Submitted By  
Michael Burgess  
Mjbcard@aol.com**

[Note: The following pamphlet was the handout given by Michael Burgess when he spoke about research in the Special Collections Library, on May 15, 2004, at NNYACGS's Spring Conference.

Michael, Instructional Support Assistant at Special Collections, is also Recording Secretary for the NNYACGS Board of Directors.]

**Contact Information**

Telephone: 518-564-5206

Mailing Address: Special Collections  
Feinberg Library  
Plattsburgh State University College  
Plattsburgh, New York 12901

Special Collections Librarian  
Debra Kimok  
Debra.kimok@plattsburgh.edu

Instructional Support Assistant  
Michael Burgess  
Michael.burgess@plattsburgh.edu

**Regular Hours**

Mondays 1 – 4 pm  
Tuesdays 1 – 7 pm  
Wednesdays 10 am – 12 pm & 1 – 4 pm  
Thursdays 10 am – 12 pm & 1 – 4 pm  
Fridays 10 am – 12 pm & 1 – 4 pm  
Saturdays 1 – 4 pm

**Summer Exceptions 2004**

Closed  
Saturdays May 22, 29  
Monday May 31  
Saturday July 3  
Monday July 5  
Saturdays August 7, 14

**Patron Access**

Access is available to anyone (not just Plattsburgh State faculty and students). Group orientations to the collection are also available by appointment

### **Special Collection Reading Room Rules**

Sign in on entrance  
Surrender Book bags , briefcases, coats, etc.  
Books and periodicals are open stack  
All other materials retrieved on request (pamphlets, file clippings, manuscripts)  
Use pen or pencil for note taking  
Use only pencil when viewing manuscripts  
Definitely no magic markers or highlighters  
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### **Photocopying**

Photocopying is done by Special Collections staff at 20 cents per sheet. Extensive requests are done on a 24 hour turnaround basis. Fragile pieces may not be available for copying but they may be photographed or scanned on archival scanner.

### **Some Genealogical Records Available**

McLellan Cemetery Records (Clinton, Essex, Franklin Counties and Canada)  
Rabideau Cemetery Records (Clinton County)  
City Directories  
Federal and State Census  
Census Indexes  
Church Vital Records  
Newspapers  
Newspaper Vital Records  
County and Town Histories  
Military Lists  
Assessment Rolls  
Scrapbooks  
Diaries  
Atlases and maps  
Photographs

What we can do for you

Trained staff to assist patrons  
General research (not extensive)  
Photocopying  
Referral to other reference sources if needed  
Group orientation to the collection

### **Web Site**

Plattsburgh State Home Page  
<http://Plattsburgh.edu>

Feinberg Library Home Page  
<http://www.plattsburgh.edu/library>



## Library Catalogs

Feinberg Library Catalog  
P.O.L.A.R.I.S. – Plattsburgh On Line Archival Retrieval Indexing Service  
ICEPAC – 305 Library Network

### Special Collections Home Page

<http://research.plattsburgh.edu/SpecialCollections>

P.O.L.A.R.I.S.  
Clinton County Cemetery Registry (McLellan)  
Manuscript Guides  
Related Links (Historical and Genealogical)

## Materials in Special Collections

Special Collections  
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P.O.L.A.R.I.S.  
Library Catalog  
Clinton County  
Cemetery Registry  
Manuscript Guides  
Virtual Collection  
Rockwell Kent  
Collection  
Related Links  
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Special collections contains materials on New York State with particular emphasis on the Northern Counties of Clinton, Essex, Franklin, St. Lawrence, Hamilton, Herkimer, and Warren. Information is contained in a variety of formats: monographs, periodicals, pamphlets and other ephemera, photographs, maps, and manuscripts. Special Collections' card catalogs also include indexing of local newspapers and article-by-article indexing of periodicals relating to New York State.

In addition to New York and Local History materials, Special Collections contains the College Archives, the thesis collection, rare books, and the Rockwell Kent Collection.

Services provided in Special Collections include user assistance (available during all hours that the collection is open), referral to other historical collections as needed, and individual and group orientation to the collection. Since Special Collection is a research collection, materials do not circulate. Photocopying service is available on a 24 hour turn-about basis at a cost of 20 Cents per sheet. Fragile pieces must be transcribed or reproduced Photographically.

Page last updated on Friday, May 7, 2004

By Debra Kimok



# **Items of Interest at NNYACGS**

## **Surname Booklet**

**We are now gathering surnames for NNYACGS's next booklet. Would you like to take part by sending in the names you are researching. These can be names you are researching and still seeking information about or it can be names you have already found information on and are willing to share with others. Six to eight names are recommended, but if you are seriously sereaching more they will be considered.**

**Send surnames names to: Surnames NNYACGS at PO Box1256, Plattsburgh, NY 12901-0120.**

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## **NNYACGS Book of Five-Generation Charts**

**We are now gathering five-generation charts for a new book. This is a way of sharing information with others seeking the same information that you may have already researched. You may also contribute charts that you are having a problem filling in some of the information on those elusive ancestors.**

**It is way of not only meeting people sharing the same name search but you may also find cousins you didn't know about.**

**You may contribute as many charts as you wish.**

**Send to:Charts NNYACGS at PO Box1256, Plattsburgh, NY 12901-0120.**



# THE PALMER FAMILY OF CLINTONVILLE, CLINTON CO., NEW YORK

Authored by  
L. Grant Palmer in 1921  
Clinton County Website

## First Generation

1. **Jacob PALMER**, born about 1740, date of death unknown. He came from Long Island and settled in Morris County, New Jersey about 1760. Being by trade a forgerman, probably worked in the first forge at Franklin, New Jersey. He was married to Phebe LYON, of Morristown, New Jersey, November 30, 1768 by Rev. Timothy Johnes. Both are probably buried at the Rockaway, New Jersey cemetery. Dates unknown.

## Second Generation

### Children of Jacob and Phebe (Lyon) Palmer

1.1. **Samuel PALMER**, born at Franklin, November 30, 1769, married Naomi, daughter of Timothy SOUTHARD, March 1791. She was born October 2, 1772, died May 29, 1851. She was born October 2, 1772, died May 29, 1851. He died September 28, 1845. Both buried at Rockaway.

1.2. **Ezekiel PALMER** married Sally HALL, daughter of John of Saybrook, Connecticut. Lived where John Miller now lives on the Dover Road to Morristown. He died in 1844. She died about 1850, buried at Rockaway. They had fourteen children.

1.3. **Aaron B. PALMER** was b. Dec 1786, d. Dec 1840, mar. Marian (maiden name unknown). She was b. in Mar 1787, d. 27 May 1838. They had 12 children. They went to the Lake Country of New York State. See Page four 3

1.4. **John PALMER**, married a HARRIMAN and went to Vermont.

1.5. **Lewis PALMER**, went to Vermont.

There were iron forges in the Lake Country of New York and Vermont, and as Aaron, John and Lewis were forgermen, it is supposed that they worked in these forges.

1.6. **Phebe PALMER** married Joseph LOSEY

1.7. **Rebecca PALMER** married Alexander HILL, son of Deacon John Hill on February 7, 1813. He was born February 11, 1787, died March 13, 1860. Both Buried at Rockaway.

## Third Generation

### Children of Samuel and Naomi (SOUTHARD) PALMER

1.1.1. **Timothy PALMER**, b. 8 Dec 1791, mar. Electa GARRIGUE, daughter of John Garrigue, March 30, 1814. She was b. 9 May 1794. He worked in the Franklin Forge and lived nearby in the house torn down but a few years ago. He d. there on 8 Oct 1833. Both are buried at Rockaway.

1.1.2. **Jacob PALMER**, b. 11 Jan 1793, lived at Franklin, a forgerman he mar. Sarah BONNELL, dau/o Aaron Bonnell of Mt. Freedom, 24 Sep 1818. He d. September 3, 1842 and both buried at Rockaway.

1.1.3.. **Susanna PALMER**, b. 9 Feb 1797, mar. Archibald BROADWELL of Vermont. He was b. 1795 and was in the 1812 War. Died 25 May 1837. He was shoemaker and lived at Denville. She d. 23 Feb 1884. Both buried at Rockaway.

1.1.4. **Mary Ann PALMER**, b. 4 Aug 1799, mar. Silas HALSEY, 27 Sep 1819. Went to Pennsylvania. She d. 18 Sep 1876.

1.1.5. **Silas Southard PALMER**, b. 11Apr 1804, mar. Mary KING, daughter of Jeremiah Baker, 26 Jun 1834. She was b. 24 Aug 1811, d. 11 Feb 1888. He d. 22 Sep 1876. Built the

## GRANDMA AND THE FAMILY TREE

Submitted by  
**Gloria Pratt**  
grcp@juno.com

There's been a change in Grandma, we've noticed her of late,  
She's reading history or jotting down some date.  
She's tracking back the family, we'll all have pedigrees.  
Oh, Grandma's got a hobby, she's climbing Family Trees.

Poor Grandpa does the cooking now, or so he states,  
That worst of all, he has to wash the cups and Dinner plates.  
Grandma can't be bothered, she's busy as a bee,  
Compiling Genealogy, for the Family Tree.

She has no time to baby-sit, the curtains are a fright.  
No buttons left on Grandad's shirt, the flower bed's a sight.  
She's given up her club work, the serials on TV,  
The only thing she does nowadays is climb the Family Tree.

She goes down to the Courthouse and studies ancient lore,  
We know more about our forebears than we ever knew before.  
The books are old and dusty, they make poor Grandma sneeze,  
A minor irritation when you're climbing Family Trees.

The mail is all for Grandma, it comes from near and far,  
Last week she got the proof she needs to join the DAR.  
A worthwhile avocation, to that we all agree,  
A monumental project, to climb the Family Tree.

Now some folks came from Scotland and some from Galway Bay,  
Some were French as pastry, some German, all the way.  
Some went on West to stake their claim. Some stayed near by the sea.  
Grandma hopes to find them all as she climbs the Family Tree.

She wanders through the graveyard in search of date or name,  
The rich, the poor, the in-between, all sleeping there the same.  
She pauses now and then to rest, fanned by a gentle breeze,  
That blows above the Fathers of all our Family Trees.

There were pioneers and patriots mixed in our kith and kin,  
Who blazed the paths of wilderness and fought through thick and thin.  
But none more staunch than Grandma, whose eyes light up with glee,  
Each time she finds a missing branch for the Family Tree.

Their skills were wide and varied, from Carpenter to Cook,  
And one (Alas) the record shows was hopelessly a crook.  
Blacksmith, weaver, farmer, judge, some tutored for a fee.  
Long lost in time, now all recorded on the Family Tree.

To some it's just a hobby, to Grandma it's much more,  
 She knows the joys and heartaches of those who went before.  
 They loved, they lost, they laughed, they wept, and now for you and me,  
 They live again in spirit, around the Family Tree.

At last she's nearly finished and we are each exposed.  
 Life will be the same again, this we supposed !  
 Grandma will cook and sew, serve cookies with our tea.  
 We'll all be fat, just as before that wretched Family Tree.

Sad to relate, The Priest called and visited for a spell,  
 We talked about the Gospel, and other things as well,  
 The heathen folk, the poor- and then- 'twas fate, it had to be,  
 Somehow the conversation turned to Grandma and the Family Tree.

We tried to change the subject, we talked of everything,  
 But then in Grandma's voice we heard that old familiar ring.  
 She told him all about the past and soon was plain to see,  
 The Priest, too, was nearly snared by Grandma and the Family Tree.

He never knew his Grandpa, his mother's name was ..Clark?  
 He and Grandma talked and talked, outside it grew quite dark.  
 We'd hoped our fears were groundless, but just like some disease,  
 Grandma's become an addict— She's hooked on Family Trees.

Our souls were filled with sorrow, our hearts sank with dismay,  
 Our ears could scarce believe the words we heard our Grandma say,  
 "It sure is a lucky thing that you have come to me,  
 I know exactly how it's done, I'll climb your Family Tree.

Author Unknown.



from page 45

house now owned by J. P. Crayon, in 1834. Lived and died there. Both buried at Rockaway.

- 1.1.6. Amy PALMER, b. 10 Nov 1806, d. 10 Dec 1806, buried at Rockaway.
- 1.1/7. Rebecca PALMER, b. 30 Oct 1808, mar. Seele S. TOMPKINS, 21 Dec 1826, lived at Franklin. She d. 20 Dec 1871. He was b. 15 Oct 1802 and d. 1 Jan 1868. Both buried at Rockaway.
- 1.1.8. Anna Eliza PALMER, b. 1 Jul 1810, never mar. Lived at Franklin. D 1 Jan 1875, buried at Rockaway.

### **Children of Ezekiel and Sally (HALL) PALMER**

- 1.2.1. Daniel PALMER, b. abt. 1801, was a soldier and died in the Civil War about 1861.
- 1.2.2 Elias PALMER, b. 21 Oct 1808, mar. first Nancy LYON, who was born 21 Oct 1823. Jane (?) d. 19 Mar 1860. Mar. second COMPTON, lived at Franklin, d. 9 Dec 1885, buried at Rockaway.
- 1.2.3. Agnes PALMER, mar. and went to Newark.
- 1.2.4. Maria PALMER, mar. and went to Newark.
- 1.2.5. Joanna PALMER, mar. first Frank CASTERLINE, second Mathew DOYLE.
- 1.2.6. Charles PALMER
- 1.2.7. Sarah PALMER, mar. CONNETT
- 1.2.8. Sibbah PALMER, b. 1823, mar. Halsey HOWELL of Rockaway, May 1846, d. 5 Oct 1893. Both buried at Rockaway.
- 1.2.9. Hannah PALMER, mar. John Ayres.

### **Fourth Generation**

#### **Children of Timothy and Electa (GARRIGUE) PALMER**

- 1.1.1.1. Albert PALMER, mar., went South, and d. there.
- 1.1.1.2. Naomi PALMER, mar. William BROWN, son of Job Brown, lived at Franklin, buried at Rockaway.
- 1.1.1.3. John PALMER, mar. and went to New York.
- 1.1.1.4. Silas Halsey PALMER, b. 1819, mar. Jane SHADRICK. She mar. second John P. Hill, son of Alexander. He d. 10 Jan 1884, buried at Rockaway.
- 1.1.1.5. Timothy PALMER, mar. May W. DICKERSON, dau. of Stephen Dickerson, lived at Succasunna.
- 1.1.1.6. William Mitchell PALMER, mar. Sarah DOWERTY of Plainfield.
- 1.1.1.7. Jacob PALMER, mar. at Bridgeport, Connecticut, had 3 children died in Morris County about 1895.
- 1.1.1.8. James PALMER, went to Connecticut.

#### **Children of Silas Southard and Mary (King) Palmer**

- 1.1.5.1. Jerimiah Palmer, living at Dover, mar. Mary Schofield, 29 Nov 1897.
- 1.1.5.2. Henry B. Palmer, living at Franklin.
- 1.1.5.3. Seele T. Palmer, b. 5 Sep 1838, d. 22 Dec 1872, buried at Rockaway.

The following records furnished by Richard T. Palmer, as taken from the old family Bible:

### **Second Generation (continues) (First Palmer to come to New York State)**

**1.3. Aaron B. PALMER**, born December 1786, died December 1840, married Marian ?, born March 1787, died May 27, 1838. He was a forgerman and probably worked in the forge at Franklin, New Jersey. They moved to northern New York about 1812 and settled in Essex County on a farm near what is now known as Essex Station. He probably worked in some of the iron forges around

Essex County. They had 12 children, 7 boys and 5 girls. Three of the boys learned the trade of Hammersman and worked in the different forges around northern New York. In fact, the family has been identified with the iron business in New Jersey and New York for about 200 years.

### Third Generation

#### Children of Aaron B. and Marian (?) PALMER

**1.3.1. John H. PALMER**, b. 9 Feb 1802, d. 25 January 1840. He mar. Marion, don't have not her maiden name or dates of her birth or death. He was murdered in New York City.

**1.3.2. Lois A. PALMER**, b. 15 Jan 1804, d. in April 1863, mar. second Abner SLAUGHTER.

**1.3.3. Joseph H. PALMER**, b. 25 May 1806, d. 27 Mar 1876, mar. Melvina MOORE.

**1.3.4. Daniel H. PALMER**, b. 2 Oct 1808, d. 31 Jan 1881, mar. Betsey DICKERSON, 5 Mar 1827. She was b. 27 Mar 1810, d. 16 Aug 1850. He mar. second Jane FRENCH on 5 May 1854. She was b. 29 Sep 1825 and d. 6 Sep 1901.

Daniel H. Palmer was a forgerman by trade and was also an expert blacksmith. He came to Northern New York with his father when he was a young man worked at his trade in the different forges in northern New York. It was his boast that he could do anything with iron and one day a fellow workman declared he couldn't make a pancake griddle under one of the big hammers that were used in the old Catalin forges. "Oh yes I can!" says Mr. Palmer, and immediately goes and gets a billet of iron and puts into one of the forge fires to heat. When the billet was heated he took it and hammered it out into a round flat piece under the large hammer. He then took it into the blacksmith shop and trimmed the edges and bent the handle into an upright position. When he had it completed, it was pronounced a first class piece of work. It is supposed to be one of the few relics of the iron business that thrived so greatly in the eastern part of the country during the past 150 or 200 years. This relic is now in the possession of his grandson, L. Grant Palmer. It is said that he helped hammer some of the iron that went into the first ironclad that this country owned. He went to California in the early Gold Rush and started the first sawmill and machine shop in San Francisco City. He was a member of the Masonic Fraternity. Daniel married second Jane FRENCH, May 5, 1854.

They went to California where she bore one or two children which died in infancy. She started East with the baby which caught the measles on board ship and died just before reaching home.

**1.3.5. Samuel PALMER**, b. 9 Apr 1810 mar. Mary ROLFE. He d. in 1880, she d. in June 1884.

**1.3.6. Lewis PALMER**, b. 9 Oct 1811, d. 19 Feb 1878, mar. Margaret WILES. He learned the harness-makers trade in Plattsburgh, New York, when all that kind of work was done by hand. He was considered an expert workman.

**1.3.7. Jacob S. PALMER**, b. 26 May 1813, d. 14 Jan 1886, mar. Polly Marion GOUCHER, 17 Dec 1836. He went west and located at the Yankee Settlement that was 15 or 16 miles northeast of Joliet, Illinois.

**1.3.8. Phebe PALMER**, b. 15 Jun 1815, d. 25 Apr 1833, mar. Lewis DICKERSON. They did not have any children.

**1.3.9. Rachel PALMER**, b. 12 Jun 1819, d. 11 Feb 1862, mar. Lewis DICKERSON. They had 4 children - Alice, Ella, Roanna and Arthur. They went to California.

**1.3.10 Frederick A. PALMER**, b. 8 Apr 1821, d. at Ottawa, Illinois, 15 Jan 1859, unmarried.

**1.3.11. Inez C. PALMER**, b. 24 Mar 1824. No record of death.

**1.3.12. Lucy J. PALMER**, b. in 1823, died in 1825.

**Children of John H. PALMER and Marion ?**

- 1.3.1.1. Ezekiel PALMER was mar. but little is known of the family. He had one daughter, Mrs. Walter DERBY, living near Wadhams, New York on the road to Lewis.
- 1.3.1.2. Jane PALMER, mar. Alvah KNAPP. She d. 29 June 1879, he d. 15 Jun 1885.

**Children of Daniel H. and (m-1) Betsey (DICKERSON) Palmer**

- 1.3.4.1. William M. PALMER, b. 21 Mar 1830, d. 13 Dec 1885, mar. Phila Jane SHELDON, 4 Mar 1849. She was b. 27 Oct 1827, and d. 10 Nov 1865. William M. PALMER was b. 21 Mar 1830. He d. 13 Dec 1885. He mar. Phila Jane SHELDON, daughter of McConley SHELDON and Lois CULVER, 4 Mar 1849. She was b. 27 Oct 1827 and d. 10 Nov 1865. William M. learned early the art of hammering iron and worked in the forges at Flackville, Elizabethtown, Black Brook, Jay, and Clintonville, New York. He also worked in the forge at Bethel, Vermont. He and his son, Daniel PALMER, hammered iron for the Maulson Interests in Canada for awhile. He moved to the farm known as the McLean property in New Sweden, New York about 1874. After living there a few years, he moved to Clintonville, locating in the large house near the lower or long forge, where he died. The long forge at Clintonville was called the largest Catalin process forge in existence. It had 16 fires and 4 hammers, and it was erected in 1836 and was in operation for about 50 years. Mr. Palmer went to California during the early Gold excitement there, making the trip via the Isthmus of Panama. William M. married second Jane Maria MCCLURKIN, b. 10 Dec 1838, she d. 11 Sep 1905. She was the daughter of Hugh McClurkin, who lived on the farm known as Farmers' Home about 2 miles east of Ausable Forks village on the road to Clintonville. Mr. McClurkin carried on quite an extensive teaming business between the Forks and Port Kent, New York, which was the outlet for the products of the Rogers Company before the railroad was built to the point of rocks, three miles east of the Forks.
- 1.3.4.2. Sarah Jane Palmer, b. 28 Mar 1832, d. Jun 1905, mar. Edward W. Prary (unsure of first letter), he d. 21 Jan 1854. She mar. second Edwin H. Moore, 27 Dec 1857. He was b. 1835.
- 1.3.4.3. David D. Palmer, b. 17 Oct 1836, d. 4 Dec 1863, unmar. In California.
- 1.3.4.4. Helen E. Palmer, b. 10 Apr 1841, d. 16 Jul 1849.
- 1.3.4.5. Albertine Palmer, b. 16 Jul 1850, d. 6 Aug 1850.

**\*Children of Daniel H. and ( m-2) Jane (FRENCH) PALMER**

- 1.3.4.6. Addie L. PALMER, born abt 1858, died November 11, 1859.
- 1.3.4.7. Ina A. PALMER, born abt 1861, died May 26, 1864
- 1.3.4.8. Evert PALMER, born May 1, 1866, died 1935, mar. Emma VAN ORNAM, b. 17 Mar 1869. He spent his boyhood on the farm in Brookfield where Mr. Gay now lives. He kept a store at Reber for awhile, but it was not a success. He worked at different places for a number of years, finally locating at Whallonsburgh, New York, where he keeps a store.

**Children of Samuel and Mary (ROLFE) PALMER**

- 1.3.5.1. Harriet PALMER, mar. Norton SMITH.
- 1.3.5.2. Elizabeth PALMER, b. 19 Jun 1840, d. 8 Jun 1902, mar. Alex TATRO.



1.3.5.3. Louisa PALMER, unmarried, deceased.

1.3.5.4. **Ellen PALMER**, b. 19 Jun 1843, mar. Friend **SMITH**.

1.3.5.5. Ann Eliza PALMER, unmarried, deceased.

1.3.5.6. **Manfred PALMER**, b. 15 Jul 1848, d. 15 Jul 1915, mar. Ella **CROWNINGSHIELD**, she was b. Feb 1860.

1.3.5.7. Lora PALMER, b. May 1852, d. 15 Jan 1903, mar. Sidney M. **SMITH**, Jul 1872. No known children.

1.3.5.8. **Maud PALMER**, b. 16 Apr 1854, mar. Luke **STRANAHAN**, 20 Mar 1872. He was b. 1 Nov 1848, d. 14 Oct 1915.

#### **Children of Lewis D. and Margaret (WILES) PALMER**

1.3.6.1. Richard T. PALMER, b. 30 Oct 1861, is unmarried and lives in Joliet, Ill.

1.3.6.2. **George W. PALMER**, b. 10 Apr 1853, d. 12 Aug 1920, mar. Margaret A. **BOLES** of Joliet, Illinois.

#### **Children of Jacob S. and Polly (GOUCHER) PALMER**

1.3.7.1. Charles Munroe PALMER, b. 15 May 1838, d. 25 Feb 1841.

1.3.7.2. Charlotte Ann PALMER, b. 15 May 1840, d. 28 Oct 1841.

1.3.7.3. Perlley Marian PALMER, b. 27 Oct 1841, di. Jul 1845.

1.3.7.4. Helen M. PALMER, b. 11 Oct 1845, d. 23 Sep 1863.

1.3.7.5. Elbridge F. PALMER, b. 8 Dec 1842, d. Mar 1920 in Chicago, Illinois. He was the only one of Jacob Palmer's children that lived many years and little is known of him.

1.3.7.6. Wilber PALMER, b. 4 Jan 1852, d. 24 Jul 1852.

1.3.7.7. Emma PALMER, b. 19 Sep 1853, d. 26 Jun 1860.

1.3.7.8. Edgar F. PALMER, b. 2 Sep 1856 d. 1856.

### **Fifth Generation**

#### **Children of Alvah and Jane (PALMER) KNAPP**

1.3.1.2.1. John KNAPP, d. 24 Jul 1891.

1.3.1.2.2. Fred KNAPP, now living in Mancelona, Michigan.

1.3.1.2.3. **Sarah L. KNAPP**, b. 1 Aug 1853, d. 5 Feb 1916, mar. H. W. **BEARDSLEY**, 1 Jan 1873. He was b. 15 Nov 1850, d. 2 Mar 1920.

#### **Children of William M. and (m-1) Phila Jane (SHELDON) PALMER**

1.3.4.1.1. **Daniel M. PALMER**, b. 15 Aug 1850 in Flackville, d. 8 Nov 1910. Daniel M. He mar. first, Eleanor **COLBY**, daughter of John **COLBY** and Syrena **WHITE** in Sep 1876. She was b. 1861 in Jay, New York, and d. in childbirth 17 Dec 1883. He was born in Flackville, which is now called Reber, New York. The eldest son of William M. Palmer, he was a strong, sturdy youngster who grew up to become one of the strongest men in northern New York. When he was a young man he learned the trade of hammering iron and worked in several of the forges in Clinton and Essex Counties, and at one time hammered iron with his father for the Maulson Bank interests of Canada. He also worked for awhile on the Ausable Branch of the Delaware & Hudson, while it was being built. What is known as the Palmer Cut on this road was completed by a contractor named Palmer and Dan worked for him. He was known as "The Last of the

Hammersmen" and various stories are told of his strength, it being stated on unimpeachable authority that he lifted and wheeled over 3000 pounds of iron in a wheelbarrow. After the closing of the iron business in Clintonville, he worked for awhile at Arnold Hill and Standish, later locating at Lake Placid, New York where he was foreman on the Water Works System while it was being built, and later engaging in the transfer of the mails and passengers at that point. Being of a sunny disposition and a ready wit he was liked by everybody in the village, being mourned by all that knew him when he died. He was a member of the Masonic Fraternity. Daniel M. mar. second Eleanor's sister, Amelia COLBY. She was b. abt 1854.

1.3.4.1.2. Seymour PALMER, b. 25 Jan 1855, d. 14 Oct 1865.

1.3.4.1.3. Ida Kate PALMER, b. 28 Sep 1856, d. 17 Apr 1881.

1.3.4.1.4. Earle PALMER, b. 24 Dec 1860, d. 9 May 1883, he mar. Martha DODGE, of Jay, New York. No children.

#### **Children of William M. and (m-2) Jane Maria (MCCLURKIN) PALMER**

1.3.4.1.5. **Walter C. PALMER**, b. 21 May 1870 in Clintonville, d. 30 May 1916, he mar. Mattie **WELCH**, 24 Jan 1895. He was b. in Clintonville and attended the village schools there and at Ausable Forks, later taking a course at the Albany Business College. While attending the school, at Ausable Forks he became acquainted with Mr. Milo **MILLER** and worked for him in the insurance business, later going to Keeseville and entering the office of Boynton and Mason. While in their employ, he bought the insurance business from Mr. Mason and opened an office of his own. He later disposed of his business in Keeseville and went to Saranac Lake where he opened an Insurance and Real Estate office. After leaving Saranac Lake, he went to Watertown, New York and entered the insurance business there. At the time of his death in the Good Shepard Hospital at Syracuse, he was in charge of the agents in several counties in the western part of New York State. He was considered one of the best solicitors in the business. He was Superintendent of the Sunday School for a great many years while he lived in Keeseville. He was also a member of the Masonic Fraternity

1.3.4.1.6. **L. Grant PALMER**, b. 25 Oct 1871 in Clintonville, he mar. Mary **STALKER** of Cascadesville, New York, 5 Nov 1891, she was b. 8 Feb 1874. He was born in Clintonville. The family later moved to Jay, New York, and from Jay to Flackville, or Reber, New York as it is now called, later moving to New Sweden, a small hamlet two miles from Clintonville on the road to Ausable Forks. When he was 8 years old the family moved to Clintonville, and until the death of his father lived in the large house near the long forge, and as he and his brothers often said that it was one of the best places for boys to live that they ever knew. The canal which took the water from the lower dam to the forge about one half mile distant being at the rear of the house and the river in front of the house there was always good swimming in the summer and lots of skating in the winter. Keetan's Mountain, Gays Mountain, Old Hogback, Baldface and Carney's Mountains in the front, Winter Hill with Lily Pond back of the old schoolhouse made it a veritable boys para-

dise. After the death of his father, his play days were over and he went to work on the farm of Charles BALDWIN. After three or four years of various kinds of work, he decided to take up telegraphy and in the spring of 1890 went to work at the Cascade Lake House. After the house closed in the fall, he came to work at the Keeseville Railroad Station as telegraph operator. He moved the family to Keeseville in 1891, being married that fall, his brothers and sisters making their home with him until they married, his mother living with him until just before her death in 1905. He had been in the employ of the Railroad Co. for about 30 years and is now Superintendent. He is a member of the different Masonic bodies at Keeseville and Plattsburg. He is also a member of the Mystic Shrine.

- 1.3.4.1.7. William M. PALMER**, b. 12 Aug 1873 in Reber, he mar. Katherine **MACE** of Keeseville, New York, 16 Sep 1897. she was b. 28 Apr 1875.

William was the youngest of the three boys. He went to work while a young lad, working at different kinds of work and at one time ran a peddler's cart for a firm in Fort Edward, New York. It was while on the peddler's cart that he acquired the liking for mercantile life, which he has followed during the greater part of his life. When but a young man, he opened a variety store in Keeseville, and in a few years opened a branch store in Lake Placid, but later gave it up on account of inconvenience. He then bought out A.G. Fletcher and moved into his new block, which he has run ever since. He is a member of the Masonic bodies in Keeseville, and Plattsburg, New York.

- 1.3.4.1.8. Anna L. PALMER**, b. 12 Feb 1877 in New Sweden, mar. Walter E. **CALKINS**, 30 Jun 1905. He was b. 25 Dec 1879, he d. 8 Oct 1918. She spent her girlhood in Clintonville and Keeseville, but early in life went to work for her brother, Walter, in this office. Mr. Calkins was an electrical engineer and worked at his profession for several years, but on account of their health they went to live on a farm, eventually buying the Clear Brook Farm near Essex Center, Vermont, where they lived for several years. In the summer of 1918 they sold the farm and he went to Philadelphia, Pennsylvania to work at his trade where they were both taken sick with the flu. He died there. He is buried in Keeseville. She still makes her home in Philadelphia. They did not have any children.

#### **Children of Evert and Emma (VAN ORNAM) PALMER**

- 1.3.4.8.1. Harry PALMER**, b. 3 Nov 1894.  
**1.3.4.8.2. Beatrice PALMER**, b. 31 May 1897 (?). She mar. Robert **FARROW**, 12 May 1919. He was b. at Capron (?) New York, 11 Feb 1893. They have a daughter.  
**1.3.4.8.3. Norton PALMER**, b. 12 Jun 1907

#### **Children of Norton and Harriet (Palmer) Smith**

- 1.3.5.1.1. Rose (Mrs.) CHURCH FULLER** now living at Whallonsburgh, NY.  
**1.3.5.1.2. Anna (Mrs.) CHURCH FULLER** of Essex, New York

**Children of Alexander and Elizabeth (Palmer) Tatro**

- 1.3.5.2.1. Mrs. Wesley McDougal, living at Whallonsburgh, New York
- 1.3.5.2.1. Mrs. Milton ROSENHEIM lives at 207 Atlantic Avenue, Providence, Rhode Island.

**Child of Friend and Ellen (Plamer) Smith**

- 1.3.5.4.1. Mrs. Milton ROSENHEIM lives at 207 Atlantic Avenue, Providence, Rhode Island.

**Children of Manfred Palmer and Ella Crowningshield**

- 1.3.5.6.1. Belle PALMER, b 7 May 1891, mar. Noah STRONG, 7 May 1910.
- 1.3.5.6.2. Bessie PALMER, b. 20 Oct 1884, mar. James DOYLE.

**Children of Luke and Maud (PALMER) Stranahan**

- 1.3.5.8.1. Loren R. STRANAHAN, b. 20 Jul 1873, d. 20 Sep 1875.
- 1.3.5.8.2. Walter P. STRANAHAN, b 17 Apr 1876, d. 2 Sep 1897.
- 1.3.5.8.3. Lora E. STRANAHAN, b. 27 Jun 1880, mar. Herbert SUMNER, 16 Oct 1907.
- 1.3.5.8.4. Maude E. STRANAHAN, b. 4 Dec 1880, mar. Clarence M. DICKERSON, 4 Dec 1909.

**Children of George W. and Margaret (BOLES) PALMER**

- 1.3.6.2.1. Harvey W. PALMER, b. 16 Oct 1877, d. 7 Apr 1915, mar. Margaret KELLY of Joliet, Illinois.
- 1.3.6.2.2. Loretta M. PALMER, b. 10 Aug 1881.

**Sixth Generation****Children of H.W. and Sarah (KNAPP) BEARDSLEY**

- 1.3.1.2.3.1. Jennie M. BEARDSLEY, b. 14 Oct 1875, mar. first Mack MARTIN, b. 4 Jul 1876, he d. 1916.
- 1.3.1.2.3.2. Kittie F. BEARDSLEY, b. 29 Dec 1882 (?), mar. Andrew HOAG, 26 Dec 1901.
- 1.3.1.2.3.3. Etta BEARDSLEY, b. 7 Jan 1883 (?) mar. Charles GIFFIN, 26 Dec 1901.
- 1.3.1.2.3.4. Winifred A. BEARDSLEY, b. 7 Apr 1890, mar. first, Emery J. FISHER, 20 Jul 1908, second ELLSWORTH, third George N. POULOS.

**Children of Daniel M. and (m-1) Eleanor (COLBY) PALMER**

- 1.3.4.1.1.1. Frank Russell PALMER, b. in Lower Jay, New York, 24 Mar 1877, d. 24 Mar 1928 in Connecticut, mar Helmi (Helen) Kristina SEVERIN, daughter of Axel SEVERIN and Hannah MOLIN. She was b. 2 Dec 1882. Frank Palmer was born in Lower Jay, New York. His boyhood and early manhood was spent in Lower Jay. Later going to Clintonville, and Lake Placid, New York. He was a typical son of his father and excelled in athletic sports, being considered a good man at boxing. He went to Ansonia, Connecticut in his early manhood, where he went to work

in the iron works of the Farrel Foundry & Machine Co.  
**1.3.4.1.1.2. Daniel M. PALMER, Jr.** b. 3 Jul 1879, mar. Mary **PETERS**. Daniel was born in Lower Jay, New York and his boyhood and early manhood were spent there and at Clintonville and Lake Placid. He was of a quiet nature but vied with his brothers in outdoor sports. He went to Ansonia, Connecticut as a young man and entered the employ of the Farrel Foundry & Machine Co.

**Child of Daniel M. and Mary (Peters) Palmer**

**1.3.4.1.1.2.1. Alton Daniel PALMER**, b. 24 Oct 1907 in Ansonia, Conn.

**1.3.4.1.1.3. Arthur W. PALMER**, b. 11 Jul 1882, mar. first Mamie **WORTHINGTON** on 18 Jun 1902. She was b. 8 Jul 1879, and d. 20 Aug 1910. He mar. second Grace **WORTHINGTON**, 7 Apr 1912. She was b. 4 Feb 1885. Arthur was born at Lower Jay, New York, and spent his young boyhood there and Clintonville, and Lake Placid, New York. He went to Ansonia, Connecticut when quite a young man and entered the iron works of the Farrel Foundry & Machine Co. He is a typical Palmer and excelled at athletic sports, being an excellent baseball catcher.

**Children of Arthur and Mamie (Worthington) Palmer**

- 1.3.4.1.1.3.1. Arthur PALMER**, born January 10, 1903.
- 1.3.4.1.1.3.2. Harry PALMER**, born December 7, 1905.
- 1.3.4.1.1.3.3. Mae PALMER**, born June 19, 1908.

**Children of Arthur and Grace (Worthington) Palmer**

- 1.3.4.1.1.3.4. Edward PALMER**, born August 4, 1913.
- 1.3.4.1.1.3.5. Robert PALMER**, born December 26, 1914
- 1.3.4.1.1.3.6. Margaret June PALMER**, born June 10, 1924.

**1.3.4.1.1.4. Leroy PALMER**, b. 17 Dec 1883 in Jay; d. 17 Dec 1883 in Jay.

**Children of Daniel M. and (m-2) Amelia (COLBY) PALMER**

**1.3.4.1.1.5. Harry PALMER**, b. 5 Sep 1886, d. 17 Oct 1918, mar. Gertrude **RANSOM**, d. 12 Oct 1918. They went from Lake Placid where they had been living with his mother to work with his half-brothers in Ansonia, Connecticut, and were living there when the epidemic of the Flu was at its worst in the fall of 1918. They thought they would be better off at their old home in the mountains and moved back to Lake Placid, where being exhausted by the long journey they caught the disease, she dying October 12, and he October 17, 1918.

**The Children of Harry and Gertrude (Ransom) Palmer**

- 1.3.4.1.1.5.1. Catherine**, b. about 1912.
- 1.2.3.1.1.5.2. Daniel**, b. about 1917.

1.3.4.1.1.5.3. Alice, b. about 1917.

1.3.4.1.1.6. Thomas PALMER.

**Children of Walter C. and Mattie (WELCH) PALMER**

1.3.4.1.5.1. Howard PALMER, b. 12 Nov 1895, mar. Pauline COULTHART, 1 Oct 1919.

1.3.4.1.5.2. Marjorie PALMER, b. 6 Jan 1898, mar. Frank GILBERT, Aug 1918.

1.3.4.1.5.3. Rolland PALMER, b. 28 Nov 1899.

1.3.4.1.5.4. Roger PALMER, b. 28 Nov 1899.

**Children of L. Grant and Mary (STALKER) PALMER**

1.3.4.1.6.1. Marian Grace PALMER, b. 20 Sep 1893, d. 13 Jan 1915, mar. John D. GALSTON, 12 Sep 1913

1.3.4.1.6.2. Earle N. PALMER, b. 11 Feb 1895.

1.3.4.1.6.3. Harold K. PALMER, b. 14 Jan 1897, mar. Helen MARKLE of Accord, New York at Pinehurst, North Carolina 25 Dec 1917

1.3.4.1.6.4. Winifred A. PALMER, b. 17 Feb 1899, mar. Wilfred LAGOY, 4 Aug 1916, he d. in the fall of 1918 of the Flu.

1.3.4.1.6.5. Dorothy PALMER, b. 30 May 1907.

**Child of William M. and Katherine (MACE) PALMER**

1.3.4.1.7.1. Alice PALMER, b. 14 Jan 1899, mar. Reuben GRAVES, 30 Sep 1919.

**Children of Belle PALMER and Noah STRONG**

1.3.5.6.1.1. Carlton STRONG, b. 7 May 1912

1.3.5.6.1.2. Ella May STRONG, b. 6 Oct 1914

1.3.5.6.1.3. Irene STRONG, b. 12 Feb 1917

1.3.5.6.1.4. Feletia STRONG, b. 19 Jun 1920.

**Children of Bessie PALMER and James DOYLE**

1.3.5.6.2.1. Harry DOYLE, b. 9 Oct 1903

1.3.5.6.2.2. Arthur DOYLE, b. 12 Mar 1907

1.3.5.6.2.3. Rolland DOYLE, b. 26 May 1909

1.3.5.6.2.4. Rita DOYLE, b. 16 Apr 1913

1.3.5.6.2.5. Margaret DOYLE, b. 20 Jan 1916

1.3.5.6.2.6. Gladys DOYLE, b. 5 Sep 1920.

**Children of Maude STRANAHAN and Clarence M. DICKERSON**

1.3.5.8.4.1. Loren Walter DICKERSON, b. 18 Oct 1911

1.3.5.8.4.2. Audrey Elizabeth DICKERSON, b. 1 Jul 1913

1.3.5.8.4.3. Donald Clarence DICKERSON, b. 2 Feb 1915

1.3.5.8.4.4. Claude Stranahan DICKERSON, b. 16 Jan 1917

1.3.5.8.4.5. Milton Glen DICKERSON, b. 14 Dec 1919

1.3.5.8.4.6. Maitland Elroy DICKERSON, b. 31 Dec 1920.

**Children of Harvey W. and Margaret (KELLY) PALMER**

1.3.6.2.1.1. George M. PALMER, born April 7, 1904.

1.3.6.2.1.2. Jos. A. PALMER, born April 24, 1906, died February 11, 1911.

1.3.6.2.1.3. Margaret A. PALMER, born June 24, 1908

### Seventh Generation

#### Child of Mack and Jennie M. (Beardsley) Martin

1.3.1.2.3.1.1. One son, Karl B. MARTIN, b. 31 Oct. 1899. He was drowned at Schenectady 1 Aug 1917. She mar. second J. L. SMITH, he was a lineman and was killed 25 Jun 1919 while at work on an electric light pole.

#### Children of Andrew and (Kittie F. Beardsley) Hoag

1.3.1.2.3.2.1. Dorothy I. HOAG, b. 10 June 1903  
1.3.1.2.3.2.2. Charles HOAG, b. 22 Jun 1909.  
(No info on third child).

#### Child of Charles and Etta (Beardsley) Giffin

1.3.1.2.3.3.1. Aileen M. GIFFIN, b. 4 Jun 1904.

#### Children of Frank Russell and Helmi (SEVERIN) Palmer

1.3.4.1.1.1.1. Eleanor Mae PALMER, b. 24 Nov 1902. She married first Frederick DAVIES, second Edward RADCLIFFE in 1942.  
1.3.4.1.1.1.2. Frank Henry PALMER, b. 20 Aug 1905, died October 1, 1955 in New Haven, Connecticut. Married Emma ?.  
1.3.4.1.1.1.3. William PALMER, b. 1907.  
1.3.4.1.1.1.4. Russell Irving PALMER, b. 8 Nov 1909.  
1.3.4.1.1.1.5. Helen (Dolly) PALMER, b. 5 Aug 1911 in New York. She married Mr. BECKMAN.  
1.3.4.1.1.1.5. Ruth Hannah PALMER, b. 10 Jul 1917. She d. 25 Jun 1998 in Hartford County, Connecticut. She mar. George Alan BARTH, 23 Dec 1933, son of George W. BARTH and Catherine SHANNON. He was b. 14 May 1915 and d. 6 Mar 1988 in Waterbury, New Haven County, Conn.

#### Child of John D. and Marion G. (Palmer) Galston

1.3.4.1.6.1.1. Marjorie Kane GALSTON, who lives with her grand parents.

#### Child of Harold K. and Helen (Markle) Palmer

1.3.4.1.6.1.2. Leona PALMER, b. in Keeseville, New York, 25 Jul 1919.

#### Children of Wilfred and Winnifred A. (Palmer) Lagoy

1.3.4.1.6.1.3. Barbara LAGOY, now living with her mother Winnifred mar. a second time Edward ALLEN, in Aug 1919.  
1.3.4.1.6.1.4. Marian Stalker ALLEN, b. 1 Dec 1920.

#### Child of Reuban and Alice (PALMER) GRAVES

1.3.4.1.7.1.1. Jane Palmer GRAVES, born August 28, 1920.



## Reminiscences of Clintonville, Clinton County, New York

Authored by L. Grant Palmer in 1921

Clinton County Website

<http://www.rootsweb.com/~nyclinto/index.htm>

Contributed to Clinton County Website by Robin A. Coon

### Clintonville Area and People

As I wandered slowly through the streets of the village of Clintonville, in the year 1921, thinking of the past, there was brought to my mind one of the pieces in one of the old reading books that we used to read in the Old Brick School-house on the hill. The piece in the reading book was about a boy's dream of Empire and how he would go away when he grew up and the fortune he would make and then he would come back to his native town and the good things that he would do for the village and the benefits that he would do for the people, but when in after years he came back to his native village - alas - he was content to wander through its streets and drop a silent tear in memory of the brown eyed girl who used to sing in the church choir, and whom the boy vowed he would marry, and for other departed ones. The lines of the old song "Ben Bolt" came to my mind, and as I thought of the departed glories of this picturesque old village and of the people who had gone, my heart was filled with sadness, and the old saying that the saddest words of tongue or pen were these "it might have been" came to my mind as the most appropriate to express my thoughts, and involuntarily I found myself whistling the tune of that old song so dear to the heart of everyone "Home Sweet Home".

Clintonville was one of the earliest settlements on the Ausable River, and received its greatest benefit as a village from its water power, which was considered as among the best on the river, consisted of the power at the upper dam, where was located the upper forge, sawmill, grist-mill, nail works, and rolling mill; the lower dam fed a canal which was about one half mile long, at the lower end of which was located the long forge which was the largest "Catalin" forge in the world.

The Peru Steel Iron Co. manufactured iron here for a great many years and as the village grew other industries started up until the vil-

lage was considered the metropolis of northern New York and was the first village on the river that was incorporated.

Old residents used to tell of how the people came from Plattsburgh and the surrounding country to trade and market their produce.

It has been stated on good authority that the best rolling mill north of Troy was located here, but the great freshet of 1856 destroyed it and did incalculable damage to the village in wiping out different industries. As all of the iron industries were run by the Peru Steel Iron Co. They did not rebuild the rolling mill or the nail factory, but the iron industry flourished for a great many years after that, principally making iron billets which were shipped away, and it has been stated on good authority that a large part of the iron that went into the building of the first ironclad ships that this country had came from here - there is no doubt but that other iron forges that were located in different towns in this part of the country contributed their share.

This narrative would not be complete without mention of the village of New Sweden, which was located about two miles west of Clintonville on the road to Ausable Forks. The village of New Sweden was a thriving little village up to the time of its being destroyed by the freshet in 1866. There used to be an iron forge and other industries located there, but only the stone abutments of the bridge which used to cross the river and some old logs to show where the dam used to be, and the old cemetery on the hill near the old Ausable Station (now Rogers Station) are practically the only landmarks of what was once a thriving village. The dam at New Sweden used to back water above the point of rocks, or about one half mile. My mother, Jane McClurkin, daughter of Hugh McClurkin, who lived two miles from New Sweden, attended school there, and I have heard her tell that the river would be so full of logs for the saw mills there that it was possible to walk on the logs



from the dam to the point of rocks without danger of getting ones feet wet. When I was a small boy I remember seeing Hiram Beardsley tear down the old store and take the timbers away.

At that time our family was living on what was known as the McLean farm and one of our neighbors Mr. David Bean used to furnish feed and lodging for several of the Tallyho stages that plied between Ausable Station and the Summer resorts in the mountains and it need to fill my boyish heart with the delight to see the old tally-ho coaches drawn by four or six horses swing along the old plank road with the city tourists crowded on top of the coaches. He could hear the rattle and roar of those cumbersome vehicles a long distance. The most of the coaches used to have some long horns or bugles which a favored passenger sitting beside the driver would occasionally blow, awaking the echoes which would roll from hill to hill, making a scene long to be remembered. Stage pic

I must relate on circumstance that made a lasting impression on my mind while we were living in New Sweden, and the river in one of its mad moments was the indirect cause.

Mr. Albert Bullard, a basket maker by trade was living there with his family which consisted of a boy named Charles and two girls, Florence and Maude - Charles and one of the girls, I do not remember which one, being little tots, evidently went to the spring which was a short distance from their house down the river bank, for some water, while they were there they got to playing about some row boats that were kept there and while playing in one of the boats it became loosened from its moorings and started down the river with the children in it. The water in the river being very high the boat with the children was being rapidly swept down the stream when some of the neighbors saw them and raised the alarm. My father William Palmer and my half-brother Daniel Palmer were hammersmen and worked in the long forge at Clintonville, the y used to work from twelve o'clock noon until twelve at night, driving to and from their work. They were at home asleep when some of the neighbors discovering the children in the boat came and wakened them. Father and Dan immediately ran to the spring where there was another boat and started in pursuit of the runaway boat. Father and Dan were strong, fearless men but they realized that

they had a hard job on their hands to overtake the drifting children before they were swept over the upper dam at Clintonville. News of the race for life had preceded them and the riverbank at Clintonville was thronged with an eager, watchful mass of people anxiously awaiting the outcome. They caught up with [the] runaways just before they reached the dam and it was an exciting moment as they caught up with the other boat and snatched the children from their boat to their own almost at the brink of the dam and it was an anxious moment as they fought their way inch by inch against the current of the river as they gradually grew nearer and nearer to the shore which they eventually reached exhausted. The writer being a small boy at the time accompanied the distracted parents of the children as they walked and ran down the highway, they had gotten near the Tindale farm when they were met by the people bringing the rescued children home.

The Saltmarshes, Ring's, Havens, Baldwins, Bean's, Burke's, Tindale's have all gone from this vicinity, my uncle Daniel McClurkin, now in his 85th year, is the only resident living in that vicinity. Richard Burke, or "Dick Burke" as he was commonly known was probably the oldest man in the valley at his death; he was about 115 years old when he died.

When I was about eight years of age we moved to Clintonville. Occupying the large house near the long forge for five or six years.

The long forge was a stone structure 200 feet long and 75 feet wide; it had 16 fires or furnaces and four hammers. There was a bellows house at each end of the forge where the air that fed the fires was compressed. This compressed air was forced through an iron pipe about one foot in diameter, the connection at each fire was through iron radiators about four inches in diameter, thee radiators being inside of the furnace, the air was heated before it eventually reached the fire itself through the tuyeres. There was an ore bin near the center of the forge and one at the east end. This ore had to be wheeled to the fire in cars especially made for the purpose.

This iron ore was mined at Palmer Hill. This iron mine was discovered by Zephaniah Palmer, who was a Surveyor or Civil Engineer who used to live near the mouth of the Ausable River, his people owning the property where Grant Car-

penter lives, they also owned some property near Walter Gidding's. The house used to stand on the west side of the highway near Gidding's. His people at one time owned all of the delta at the mouth of the river and for years it was known as the Palmer Marsh. He was a brother of Lydia Palmer who married John Dekalb of Jay, New York, this John Dekalb was a grandson of Baron Dekalb for whom Lafayette laid the corner stone of his monument at Camden, S.C., during his last visit to America.

Mr. Palmer came from one of the oldest families in America and they were quite prominent in the affairs of northern New York. Zephaniah was like most of the Palmer's he having the wanderlust in him to a large extent and it was while wandering around on one of his travels that he discovered the iron mine on the hill that bears his name. Mr. Palmer did not realize any material benefit from his discovery financially and the property eventually passed into the possession of the Rogers Company at Ausable Forks and the Peru Steel Iron Co. of Clintonville. The ore for Clintonville was drawn from Palmer Hill in wagons. The Company maintaining a plank road from the Hill to the Point-of-Rocks where it joined the plank road on the main highway along the river. There was at times quite a strife between the drivers of the ore wagons as to which could draw the larger load from the mines to the Separator which was located near the long forge at Clintonville, a distance of five or six miles. It has been conceded that Richard Johnson, or Dicky Johnson as he was commonly known, drew the heaviest load, he having drawn something over six tons of iron ore in one load from the Hill to the Separator with one team of horses. The ore when drawn to the Separator was put into great pits, into which were first piled great piles of wood, this wood was mostly second growth hardwood, cut pole length, and the ore was piled on the wood to be burned slowly. This burning disintegrated the iron from the refuse stone but not enough for commercial use, after the ore had been burned it was drawn into the Separator where it was into the stampers which crushed it into fine ore. There was a stream of water constantly passing through the stampers while they were in operation; this stream of water carried away the refuse matter. The fine ore when crushed was elevated by

buckets on a belt into bins from which they drew it in dump carts or wagons to the forge.

There was a bank or pile of charcoal at the west end of the forge, this charcoal bank was the largest pile of charcoal that I ever expect to see, as there was frequently several million bushels piled up there. This charcoal was made from the timber cut on the surrounding mountains. There were coal kilns at Poke-O-Moonshine, others at Auger Lake, and some near the forge at Clintonville besides those at Black Mountain which were called the South Kilns. I suppose they were called the South Kilns to distinguish them from the West Kilns and Middle Kilns which were located West of Black Brook. The most of the charcoal from the Middle and West Kilns went to supply the forges at Black Brook, Ausable Forks and Jay. The South Kilns were the most extensive of these owned by the Peru Steel Iron Co., as they owned quite an extensive tract of timberland in the vicinity of Black Mountain. There were other kilns or pits around the country at that time. This charcoal had to be wheeled into the forge, being first put into oblong baskets holding about two bushels each.

The process of making iron in those old Catalin forges was certain interesting and it was a bad thing for northern New York when they went out of business.

The fires or furnaces were made of brick and were approximately three feet by five feet inside, the bottom or base of the furnaces where the loop of molten iron was formed being about three feet square, the furnaces had an iron shelf or threshold about a foot from the bottom or base of the furnace and it was beneath this shelf or threshold that the slag or molten cinder refuse matter was drawn off through vents in the furnace itself. At one side of the furnaces there was a wooden box or trough about one foot wide and about one foot deep by about four feet long, which was kept filled with water. There was also a space between the fires for their coal and ore, also for the tools, which they had to use. After the fire was started in the furnace they would then sprinkle fine ore on the fire which being of charcoal gave an intense heat and burned away without leaving any ashes to amount to anything. As fast as the ore would melt they would sprinkle more ore on the fire, adding fuel when necessary. Occasionally the

fire would get too hot and be in danger of burning the iron when they would dash a firkin of water on it, which would immediately quench it sufficient for their needs. There did not appear to be any set rule to go by as to how often they would have to sprinkle the fine ore on the fire or as to the heat of the fire, these were matters for the bloomers to learn for themselves and it was this ability to tell when matters were just right their degree of expertness was shown. The above process was carried out for three hours when they used to dig up, which means that they considered that they made of loop of iron in that time which they then had to remove from the furnace. In digging up they used long iron or steel bars, which were called "Ring-ers". The loops of white hot metal were saucer shaped and weighed approximately 300 pounds. In digging up one man would gradually raise one side of the loop and three or four would then get hold of it with long steel hooks and drag it over the shelf in the front of the furnace and on to a small two wheel truck with an iron platform on it, in fact all of the truck was of iron, they would then draw it to the hammer where the hammersman would take hold of it with his "Grampuses" and with the assistance of the others roll it up, on to the hammer block where it was hammered down till the hammersman could get the bloom tongs in it. It was then hammered down into a bloom of about eight inches in diameter and about two feet long, one of it being hammered down to a finished billet twelve or fifteen inches long by four inches square, the bloom was then reversed and put back into the fire to be reheated, in the meantime while the first bloom was being reheated they would dig up another fire and go through the same process with that one that they did with the previous one, this procedure was carried out until the four fires had been dug up. When the bloom had been reheated it was hammered down to a finished product, which was called billets. These billets were about four inches square and about two feet long. They were beveled on each four corners and weighed about 100 pounds each.

When it is taken into consideration that this hammering was done under a five ton hammer run by water power and that the men doing the hammering were sitting on tongs about six feet away from the metal it is remarkable, as they had to go wholly by the eye as to measurements

and cutting off the billets as well as beveling of the billets, it needed men of exceptional mechanical ability and trueness of the eye. A good Hammersman, or one who took pride in doing good work would turn the billets out within a sixteenth of an inch of the measurement require, and as smooth as a piece of iron could be that was merely hammered. In fact I have heard people ask how they planed them so smooth. In doing the hammering they used what was called a turnbat to turn the tongs holding the metal. The hammersmen all wore leather patches on the seat of their pants, as they would wear holes in a new pair of pants in a day or two without them. They also used leather aprons, which they tied to their waist, to ward off the sparks that flew from the iron. They all wore woolen shirts and these shirts would have the front of them burned full of small holes about the size of birdshot where the sparks would strike them. It was extremely hot laborious work hammering iron. I have seen the men get off the tongs after hammering a loop and pull their shirt up out of their pants and wring the sweat out of it.

The hammers used in this forge weighed about five tons each and were operated by waterpower. The water wheels used for operating the hammers were large undershot wooden wheels which were hung on a shaft about eight or ten inches in diameter. This shaft extended through the wheel to the hammer, on the hammer end of this shaft there was a square iron casting two or three feet square with a cam like lift or projection on each corner and when the wheel was going this cam would strike the hammer brays, which were wooden blocks inserted in the hammer, and raise the hammer, as the cam raised the hammer to its full extent it would drop and the next cam would raise it, and of course this process was kept up until the gate was closed.

The hammering of iron was mighty hard laborious job and only men of the strongest muscles and physiques stayed in the business very long. In fact, all of the bloomers were strong rugged men who worked hard and when they played they played hard, and despite their hard work there were a lot of them that were always playing jokes on each other. It was a luckless person who went around the forge and put on airs or who tried to patronize the men for they were sure to be the butt of some joke before they

got away. I remember that people on their way from the cities to the summer resorts would occasionally stop off there and come to see them make iron. If they were quiet and behaved themselves everything would invariably be all right but if some tactless person began any antics, lo, the men would make magic, and it would all be done in such an innocent manner that it was next to impossible to locate the culprit, and the party would by lucky to get away with nothing worse than a blackened face or hands. But for all the time it has been proverbial for some city people to poke fun at some countryman that they think they can have some fun with, and when some of that class of people would be in the party the whole party would generally be due for a hazing, but the hazing would be directed against the party who was looking for it. One of the tricks that they used to spring on them was to take some hot cinders or iron and get on the windward side of them and then put something on the cinders or iron that would make an offensive odor, of course when this was played there was usually some horse play connected with it, which being among the workmen was wholly in fun, but if it was directed against some stranger there generally was a lot of pushing and jostling about to find out what it was with the natural result that the person on whom the joke was played was lucky if he got nothing worse than a blackened face and blackened hands besides the odor.

One of the tricks that was usually played on strangers who were looking for fun when there were ladies in the party was to line them up at a safe distance from the hammer when they were digging up, because of the shower of sparks that always flew from the loop when they first began hammering and if any of the sparks hit them it meant burning holes in their clothing, but the fun for the men was to see the women grab their skirts and skeedaddle when the hammer began its operations, the racket it made and the shower of sparks sent out together with the yelling of the workmen was enough to frighten any person uninitiated. The forge being dark except for the light from the fires made the shadows seem darker than usual, especially after the illumination made by the shower of sparks, and the floor being uneven it was not to be wondered at that some of the ladies would trip or stumble or that a pair of brawny arms

would appear out of the darkness and catch them to prevent their falling, but I have always wondered if it was not done on purpose to make a chance for the lucky man to hug them up a bit, and I have no doubt but that they improved their opportunity.

There used to be a large tree near the river bank near the east end of the forge and the men at one time built a platform beneath the tree where they would hold forth on an afternoon and have sports of different kinds. I remember that at one time they had what they called a minstrel troupe and the songs that they sang and the jokes that they cracked on each other were surely amusing. They had a wash tub for a drum, some clappers or bones that were held between the fingers, some harmonicas, Jews harps, tambourines and a motley assortment of other things that they used to make a noise with, occasionally someone would go for his horn and would find it filled with black oil or something of that sort. Pat O'Neil who used to play the drum would find it smeared with something, and of course it being wholly in fun there would be more or less horseplay whenever these tricks would be found out. They would have games of pitching horseshoes, some handball practice, feats of strength, etc. Among the feats of strengths Dan would generally take the lead and as a general thing he was the center of any jollity that was going on. I remember that [on] one occasion the bloomers piled about 3000 pounds of iron on a wheelbarrow that they used for wheeling ore in and wagered that there was not a man in the forge that could wheel it, but Dan promptly walked up to it and picked it up and wheeled it a few feet. He was a man of about six feet tall, weighing about 230 without any fat on him and the feats of strength that he would engage in were certainly astonishing. He was as good-natured as he was large and was a man that was liked by everyone who knew him.

The forge shut down for all time about 36 years ago, possibly 38 years. I give below as near as I remember a list of the men who worked there during the last years of the forge operations.

The hammersmen were William Palmer, Hugh Lawrence, Marsh Bresette, Sr., Daniel Palmer, Wallace Elliott, Marsh Bresette, Jr., Leonidas Williams (called Onnie Williams), and there was one other but memory fails to bring

his name to mind. These hammersmen all had helpers but I do not recall who they were except Earl Palmer and Charles Elliott.

There was Henry Morgan, Hugh Daugherty, Hiram Beardsley, Robert Chatterton, John Hanmer, Tom Nailor, Henry Spinks, Samuel Gaskill, Pat O'Neil, James O'Neil, Louis Carrow (?), Joe Nailor, John Burnham, James Lenaghan, William Lenaghan, Tom Chard, William Cadigan, Jack Cadigan, Prescott Lawrence, Pat Daly, Ransom Bowen. There were others but I do not recall their names. There were other men who worked around the forge but I am just not sure as to what their duties were. I think that Jimmie Carow was a bloomer and made iron there. Mr. James Cochran was in charge of the coal bank and if memory serves me right he also had charge of gauging the iron billets. Mike Rafter, Sr., and his son James Rafter worked under him, and I think that Martin Rafter worked there also. George Kirby, Tom Rafter, Mart Williams, the McCale boys, some men by the name of Reed and several others whose names I do not recall at this time worked around the forge, but I do not recall just what they did. William Morgan had charge of the Separator, and had several men under him.

James Bigwood, Ben Elliott, Sam Casey, the Lehan boys, and some others were blacksmiths and worked in the shop at the forge and at the long stone shop near the upper dam. This shop was a machine shop and had some blacksmith fires in it also.

Mr. Aubin, Legrand Wolfe, James Lawliss, I. Richard, and some others worked in the sawmill and carpenter shop. I do not recall the name of the man in charge of the gristmill.

As I remember the men who worked in the Company's office and store, there were Mose Furgeson, Charley Furgeson, Mr. Kavanaugh, Mr. Coty, Samuel Thomas, Washington Richardson, and later there were Myron Buck, Victor K. Moore, Arch, Lacey, Frank McCormack, and I presume there were others.

Dick Johnson, William Johnson, the Daltons, Ike Smith, and a small army of others drove teams hauling iron ore from the mines, drawing coal from the kilns and drawing the finished iron to the Railroad Station at the point of rocks three miles west of Clintonville, called at that time Ausable Station.

Mr. F.J. Dominick was the receiver for the company at the time when we were boys around the old town. Elisha Stanton was Superintendent of the timberlands with a general supervision of all of the outside operations. Horatio Thomas was in charge of the inside operations with a general supervision of the different operations of the company; I think it was while looking after some timber job that he was taken sick, which culminated in his death. I think that it was after Mr. Stanton's death.

I am informed that for a great many years previous to the building of the Ausable branch of the Delaware & Hudson Railroad from Plattsburg to Ausable Station that the Peru Steel Iron Co. had a dock at Port Douglas on Lake Champlain and that they made that point their shipping point. I am not sure as to whether they maintained a plank road to Port Douglas or not, but rather think that they did as there was a plank road to Port Kent where the Rogers Company used to ship their product. This old plank road was called the Port Kent and Hopkinton Turnpike. It extended up the Ausable Valley to Ausable Forks, thence to Hopkinton by the way of Black Brook and Bloomingdale, in all about 100 miles. This old plank road, or turnpike as they called it, was one of the most important roads through this part of the country and traveled entirely through the Adirondack mountain range. Old residents used to tell of the travel on this road, they said that it was not unusual to see a string of teams nearly a mile long taking their produce to and from the markets along the river and shipping at the Lake ports. This plank road was made of planks about eight feet long and three inches thick. The land on each side of this old turnpike was taxed on each side for a width of three miles. There were tollgates at intervals along this road, and I presume that the income from those sources was quite large. After the railroad was built to the point of rocks, the Rogers Co. and the Peru Steel Iron Co. made that their shipping point and the plank road from Clintonville to Keeseville was abandoned. A person riding along our fine highways now in their expensive automobiles cannot have any idea of the business activities that were so extensive along the valley years ago, or of the benefit to the teaming operations, that the old plank road was to the early settlers and the early busi-

ness activities. When my mother's father settled on the farm two miles this side of Ausable Forks, there was no highway along the river between Ausable Forks and Clintonville, the road at that time went over the plains and for years while the tollgates between Ausable Forks and Clintonville were kept open people traveled the road over the plains to avoid paying the toll.

There was a man named Place that worked for E. Feltt when Mr. Feltt kept a store at Clintonville. He was a very old man at the time and it certainly was a treat to hear him tell of the teaming activities up and down the river in the early days. He told among other tales of the teaming that was done between Port Kent and Burlington in the winter. He told about their maintaining a half way house on Lake Champlain at that time where people could stop and get warm, besides getting refreshments.

I will touch lightly upon the past activities, or those that occurred previous to the time when I was a boy and went to school in Clintonville, as they were before my recollections and are more or less a matter of history.

John and Jehiel Beardsley came to the Ausable Valley in the year 1794 when the valley was an impenetrable wilderness and settled near Clintonville on what is now known as the Keith farm. There is a small cemetery there and it is probably the oldest cemetery in the valley. It is now overgrown with bushes and if a person did not know it was there they would pass by without realizing what it was, or think, it a mass of stone or some defect in the land that had been fenced in. Other settlers followed them and in 1810 the first dam was built at Clintonville by George Griswold who built a forge and two fires or furnaces and a gristmill. These passed into the hands of the Peru Iron Steel Co. who began operations in about 1811 or 1812. I do not know where they got the iron ore for this forge but it is presumed that it came from what was known as the Winter Iron Ore Mine north of Clintonville about one mile. This ore bed is said to be one of the oldest in this north country. It has been worked quite extensively, but it has been said that it did not make as good iron as the ore from Arnold Hill or Palmer Hill. The ore at Palmer Hill is said to be the only ore known in which are united the qualities of the magnetic and specular ores. As Mrs. Palmer, daughter Dorothy, granddaugh-

ter Marjorie Galston and myself wandered over this hill past where the O'Neill's lived, thence up by the ore bed to Lily Pond where we ate our lunch and gathered arbutus and then back to the brow of the hill where being weary I sat down to rest myself and enjoy the view that can be had from this hill as it is one of the most extensive that can be had from any point in the valley, and it is so accessible that it is a wonder that more people do not go there and enjoy it. This hill is only about 500 feet above the floor of the valley and from its sides or top can be seen old Whiteface Mountain standing like a sentinel in the west, with Esther Mountain, Marble Mountain and the Wilmington range on the north of it. In the near distance in the Southwest can be seen Ragged Mountain, Haystack, Clarks, Hamlin, and Jay mountains while in the far Southwest can be seen Sentinel Peak, Pitchoff and Cascade mountains, and Boreas range. In the south through the Trout Pond pass can be seen Ellis Mountain, Bald Mountain, and Black Mountain, while in the nearer distance can be seen Poke-O-Moonshine, Baldface, and Hogback Hill and Fordway mountains besides Keetans Mountain which is just across the river from the old forge, and the Ausable can be seen for miles winding its way down the valley to Lake Champlain.

As we came down the hill back of the School House and Catholic Church, the passing of time with its evolutions became forcibly to mind. Part of the school- house was boarded up and had the appearance of not having been used for a long time. The Catholic Church, which stands near the school was one of the first houses of worship that were erected in the valley. It was formerly a Presbyterian Church and was erected in 1828. It is said that the Peru Steel Iron Co. donated \$100.00 per annum to the church. Among the many changes that have been wrought by the ruthless hand of time there is one that deserves mention, and consideration by the thoughtful. The Presbyterian or Congregational was formerly one of the most influential religious societies in the valley, but at the present time there is not a church of those denominations that has a resident pastor in the Ausable Valley. Church

As we gazed about the old town our eyes rested on the large barn that stands on the north side of the highway at the foot of the hill

where the old schoolhouse stands. This barn was known to us boys as the Mule Barn. It is about 60 feet by 120 feet and is one of the largest, if not the largest, barn in this part of the country. It used to be filled with horses and mules owned by the company. It gives but a small idea of the extent of the teaming operations of the company, and besides the company's teams there were a great [many] persons thus engaged who owned their own teams. My grandfather Hugh McClurkin kept three or four teams drawing from Ausable Forks to Port Kent, and it was while driving team for him that the late Captain Thomas Arbuckle became acquainted with the Transportation Company operating on Lake Champlain and secured a position with them, eventually being made Captain of one of their vessels, and for a great many years he was Captain of the Steamer Vermont.

There were a great many towns around Clinton, Franklin, and Essex counties in the early days of the iron industry and an idea of the extent of the business can be had from the fact that in 1877 the forges in Clinton and Franklin counties produced 24,000 tons while the forges in the rest of the country produced but 4,000 or 5,000 tons. Clintonville appears to have been the center or rather the greatest producer of all of them, and besides the forge iron that they produced they made a lot of cut nails and bar iron in the rolling mill.

### School

When our thoughts returned to the school and its surroundings and associations, of the teachers and scholars who formerly attended there it would be almost impossible to describe my feelings as memory rapidly reviewed past events with their sorrows and joys. The arguments and scraps that we boys used to have and the making up afterwards, all of which I realize now was life on a small scale. As some of the girls were want to say - it is lots of fun to have scraps for the fun of making up afterwards - but we boys used to say that it was bad for the eyes. We used to play ball back of the schoolhouse during the noon hour and at recesses, some of us younger boys playing "one old cat" while the larger boys played what they called "bases". The yelling that was done at our play

was something to live in memory for all time.

At the time of which I write there were about one hundred scholars in all going to school there. I will give a list of them as I remember at this time.

William Stanton, now in Saranac Lake, NY; Lucien Wolfe; William Misner; James Misner went to Northampton, Mass.; Harry Morgan went to Lowell, Mass.; John and George Burnham, I think went to Maine; Bert Gaskill went to Nashua, N.H.; Victor Moore, now at Ausable Forks, N.Y.; Frank McCormack in Spokane, Wash.; Myers White, went to California; Erwin and Richard (Dick) Lawliss went to Barre, Vt; Earl Keith in Upper Jay, N.Y.; my brothers Walter Palmer and William Palmer and myself went to Keeseville, N.Y.; Wilfred Pine and Orville Pine went to Montpelier, Vt.; Henry Pine, now in Keeseville; Whitney Stranahan, went to Connecticut; Charley Lenaghan went to Connecticut; William Thwaits, John Thwaits, Mitch Bigwood, William Newell, Eddie Beardsley are in Clintonville, N.Y. I think the two Aubin boys went to Ausable Forks, and that Benny Elliott is now in Wilmington, N.Y., Robert (Bob) Chatterton and Emerson Chatterton lived in Clintonville for a long while but I do not know where they are now. Thomas and Frank Rafter went to Burlington, Vt. I do not recall where Byron Carrow, the two Spinks boys, the Bresette boys, the Boprey boys, John O'Neil, Arch, Ned, William and James Lacey, Anthony McCale and George Beardsley are located. Besides the above named boys there were the two Ashe boys and their sister from Green Street, Allie Richardson and George Kerr from the Trout Pond District.

The girls names as I recall them now were Essa Moore; Fannie, Alice and Lizzie Morgan; Florence, Fannie, May and Nellie Sweeney; Mamie Nailor; Theresa Andrews; Kate Rafter; the Shaughnessy girls; Kittie, Effie and Alma Wolfe; Nellie Stanton; Annabelle and Bertha McCormack; Bertha Chatterton; Rebecca Daugherty; Anna and Ella Burnham; Anna Palmer; Lottie Burt; Bina and Myrtie Burt; Libbie White; Ella Moore; Carrie and Ada Sanders; Alta Felts; Kittie Keese; Nellie Smith; Ella Gaskill; Mina and Addie Pine; Annie and Lizzie Daugherty; Anna Thwaits; Maude Cobb and her sister; the two Tefft girls; a DeMar girl; the two



Currier girls and others whose names I do not recall at this time.

### Winter

In the winter it was sliding downhill, skating and snowballing. The snowballing generally occurred at school during the noon hour and at recesses. There were 15 or 20 minutes during recess during the forenoon and for a like time in the afternoon. There was woe in the school whenever a scholar did some prank in school that the teacher thought was serious enough to discipline the scholar by keeping them after school at night or kept them in at recess. Of course there were days in the winter when it was unpleasant playing out of doors and at such times the pranks that were played in the schoolhouse were something to dream about. All of the pranks were not played at noon or at recess. When a boy would set down on a bent pin placed in his seat, there would be a howl and of course more or less tittering, or perhaps a spit ball, or a bean from a pea shooter would hit a person by the side of the head, there would invariably be more to it. Sometimes the teacher would be called to the door for a minute, when bedlam would be let loose. Sometimes three or four would all want to get a drink at the same time and at such times unless the teacher was on the watch for some deviltry someone was sure to get a mouthful of water or tip the water bucket over. This was usually done just after recess or just after the bell rang for school at one o'clock and of course as it was an accident, two boys would be sent after more water. I recall one instance that came near being a riot - some scholar did something that called for more serious punishment than staying after school and the teacher started in to give them a whipping with a long switch that they had for the purpose, it being a lady teacher, and the boy not liking the idea of taking the licking, or had gotten what he thought was enough, anyway he started on a run around the room with the teacher after him and of course the excitement was quickly communicated to the rest of us and we all were on our feet urging one and then the other to greater effort. It finally culminated in their getting near the stove and as they rushed around the stove the boy caught hold of the stovepipe and down it came, scattering soot and ashes over the room.

In the meantime, or rather during the excitement of the stovepipe coming down, the culprit dashed out of doors and was not seen at school for several days. It took some time to put the stovepipe back in place and clean up the room. I have always thought that the lad's father must have finished the disciplining of the boy, as the teacher did not try to punish him when he returned to school. One of the hardest punishments that we had to endure for breaking the discipline of the school was to hold a knot in the floor down, and, of course, the sarcasm that the teacher would usually give with the punishment itself. We early learned not to peach on each other but if the party that was punished could not take the joke on himself and enjoy the jibes that were always indulged in after school, there would be a scrap with the consequent making up after he had got over being sore. The teachers were in the main kindhearted and true, but I remember one man teacher that we had that got the ill will of most of his pupils and what they did not do to bother him was surely a corker. I don't think that anything was done to destroy any property or even mar it, but he acted as his own janitor during the winter. He would very frequently find the keyholes in the doors plugged, especially the outside door. Sometimes it would merely be water that had been poured into the keyhole some cold night and allowed to freeze. It would take him a long time to get the ice removed from the keyhole enough for the key to work and open the door, but sometimes he would find sand or shingle nails frozen in the ice and whenever that happened there would usually be several scholars that had arrived a little early and they would stand around and shiver and offer suggestions. When he had gotten the obstructions removed it would be rather late and the rooms would not be heated sufficiently and then there would be grumbling and growling. He always blamed the filling of the keyholes and such tricks on the boys who brought their dinners to school, but I daresay no scholar that took their dinner to school was ever guilty of any of these tricks. He seldom, if ever, tried to punish any of the larger boys and never any of the girls. The punishment finally ceased when he called one of the smaller boys up for punishment, when the boy's big sister got and called him down and told him then and there that none of the schol-



ars that brought their dinners were guilty of the offense. She was a loyal buddy - she would not even tell who brought their dinners and we all took our cue from her and none of us knew anything. I guess he finally found out all about it because did not teach the last day of school and I have no doubt but that he heard something about what the large boys planned to do.

### Winter Play

We used to slide down the hill near Sweeney's farm, and on what was called French Hill, which is at the head of the street that turns between the Company's office and store, and in fact on any hill that made good sliding. I remember one instance that happened to my brother Walter when we were sliding down the hill back of the Catholic Church. There is a sharp corner where that street joins the main street and he had gotten to the corner of the street when he saw a team almost across the street ahead of him which made it impossible to make the turn and go down by Felts's store and he headed for the horses themselves intending to shoot through but he could not do it and he grasped the pole as he went under the team. The driver stopped the team as quickly as possible, expecting that he had run over the boy but Walter climbed up on the pole between the horses without even a scratch. Some of us boys made some skippers on which we would slide down the steeper hills - gee, but how we would go. One winter we made some wooden jumpers about four feet long by two feet wide and about a foot high. They were made out of green hardhack peeled. We would go over on Keetan's mountain and slide down the mountain where there was an old wood road. This old road was very steep in places and we would go like jehu, sometimes we would jump out of the road and go crashing through the bushes that lined the road on each side. Of course we would occasionally break a jumper but as there were lots of other small hardhacks growing on the mountain we would make another and go to it harder than ever.

It certainly was a wonder that we never suffered any broken bones or other serious injury. I have thought since those days that if our boys did as we boys did would we worry. Our

mother used to worry quite a bit and appeared to be thankful when we were all around the fire-side where she could watch over us. The fathers of the boys around the village did not appear very much concerned over the boys if we all kept from doing any damage to property or other malicious mischief. Whenever there had been a hard wind in the winter there were several places that great drifts would form and we boys thought it great fun to jump into them from some ledge or rocks or burrow into them and make snow houses. It was while one of these expeditions that George Beardsley got stuck in a deep drift. The snow was rather soft and George made a rather high jump and went in above his waist and could not get out. We did not have anything to dig with except some branches that we broke off some trees and our hands, but how we did dig. George was rather badly chilled when we got him out as the snow being soft was almost like ice when it was packed. George was rather an unlucky lad at times. He at one time skated into the open water where some men were cutting ice and if the men had not been there and working on the downstream side of the opening he would have been swept under the ice and drowned as the water was quite swift at that point, but they held out their pike poles and as he grasped the pole they drew him to one side and some others pulled him out. There were more places around Clintonville where good skating could be had than any place that I ever knew of. There were the sloughs back of Robert Chatterton's and down on Sweeney's farm which would freeze over as soon as the cold weather set in, then the river between the two dams would freeze next and as the water was usually still they would be as smooth as could be. After those places froze over, the river would freeze above the upper dam and below the lower dam. The canal was nearly always good skating because of the lowering and raising of the ice as they raised and lowered the gates at the forge, and if at any time there did not happen to be any smooth ice, they would allow the water to overflow the ice in the canal by closing the head gates and as the ice lowered they would open them when the water would flow over the ice and make it as good as ever. Then there was Lily Pond, which is on top of Winter Hill back of the village. This pond would usually be good

skating during the latter part of the winter when the snow had begun to settle, as the water in the marshes surrounding the pond being frozen would flow out onto the pond. On Saturdays and at night and after school hours, some of the places would be crowded with skaters - the men from the offices and stores, the big boys and the little boys, the grown women and young girls vying with each other in having a good time.

Nearly every winter the ice in the river would break up and if the thaw was of long enough duration to clear the whole river, the ice would generally pile up in all manner of ways near the old forge and on the island just above it so that between the lower dam and the lower forge the ice would be piled up in all conceivable shapes, and then the water would freeze again and what times we boys would have making roads through and between and the ice cakes. Some of the ice cakes would be piled in such a manner as to form quite large rooms or caverns beneath them, and it was great sport playing at different games among the ice cakes, which we called icebergs. There was a small swamp back of where George Kirby lived at the foot of Keetan's mountain where we would go sometimes when we were tired of sliding downhill, the cedars being very thick we would tie the top of several of them together and by trimming off the branches on the inside of the place enclosed and piling the branches on the outside, or cutting some others to pile on the outside and using the branches that we cut off the inside to put on the ground we had quite a comfortable little camp, especially when we made a fire. There we would sit on our sleds and tell stories. Occasionally we would go to Tom Perkett's shanty near the coal kilns that were below the forge, and the stories that were told at such times were sure corkers.

### Spring

In the spring, after marbles had been played and fought over, would come other sports and berrying time when we would go over on to the surrounding hills and mountains gathering berries. There used to be great quantities of red raspberries on Keetans Mountain and during the season there was hardly a fair day that there

were not several of the boys and girls there, and when we had gotten our pails filled, we boys would go and roll rocks down the mountain just to hear the noise. During the season for blueberries, we would go up on to Winter hill and on the hills back of Lily Pond, or over on to old Hogback, Pigback, and even over on Baldface which is near Poke-O-Moonshine. When school was out in the spring or early summer, Father would tell us to get our old duds on and have a good time, but to be careful and not commit any malicious mischief like destroying of property or causing anyone annoyance, and after one lapse from the path outlined for us we were careful not to try another. The time that I speak of was when we were over on Keetan's mountain playing, climbing ledges and rolling rocks down the side of the mountain. We conceived the idea of setting fire to some pine stumps which burned in fine shape and we had a lot of fun watching them burn, and they were still burning when we went home, but we did not reach home for the reason that our fathers met us at the river crossing and made us go back and put the fires all out which took us till late in the evening, and when it is understood that we worked like Trojans for several hours without any supper it is small wonder that we were completely cured of the idea of having any fun in that manner. When I was about ten or twelve years of age, we used to have some slings with which we used to throw stones. I remember that I had two, one with short strings to throw in the air and one with longer strings for throwing a long distance. We became very proficient in throwing with those slings, frequently killing blackbirds which used to bother the corn in the gardens, and at one time when one of the neighbors cow broke into the garden about ten rods from the house, I put a stone in the sling and hollered at the cow thinking that if she got out without driving I would let her go at that, but she merely raised her head and looked at me and began feeding again. I called to her again and when she looked up the second time, threw the stone, which struck her in the forehead and dropped her to her knees. I was certainly scared at that, but she got right up again, shook her head, and got out of the garden as quickly as she could. It certainly was fortunate that I did not throw the stone very swift as it would have killed her on the spot, but she was never known

to break into our garden again. We were in the habit of carrying the slings with us wherever we went and one day while at school one of the larger boys borrowed one of our slings and standing in the highway near the mule barn

which stands at the base of the hill where the schoolhouse stands, threw a stone across the river to the top of the hill where the old powder house still stands. □

## *Society Announcements*

### **Spring Conference May 20-21, 2005**

Friday, May 20<sup>th</sup>, the library is open 10 A. M. to 6 P. M.

Saturday, May 21<sup>st</sup>, the Conference begins with registration and refreshments at 9:00 A.M. The first speaker is Rich Loveland, he will present a power point on the Battle of Plattsburgh and will talk about where to see more about the Battle of Plattsburgh.

There will also be a re-enactor of the Battle of Plattsburgh present.

Rich Loveland is the Executive Director of the Battle of Plattsburgh Association.

The afternoon speakers are the Landrys Paul Landry was one of the original founders of the Vermont French Canadian Genealogical Society in 1996. He and his wife, Janet have been major contributors of time, talent and treasures in their society. They have both served as Presidents of the society for several years. Janet has been instrumental in organizing their library.

### **Fall Conference September 30-October 1, 2005**

Friday, May 20<sup>th</sup>, the library is open 10 A. M. to 6 P. M.

Saturday, October 1<sup>st</sup>, the Conference begins with registration and refreshments at 9:00 A.M. The first speakers are Walter Laramie and his wife Patricia Birkett. Walter has been with the United States Immigration for many years and Patricia is Director of Canadian Immigration at Ottawa, Canada. They will speak on both Canadian and U. S. immigrations.

The afternoon speaker is Judy Dow she will speak about the Abinacki Indians and how find your Indian ancestry.

### **Latest Book...**

Town of Mooers, Vital Records — B 1875-1959, M 1875-1954, D1875-1929. This book records the records of all the members of the town, unlike church records that give the statistics of one church. If you are looking for records that may not be found in church records for Mooers this would be a good resource for you. See our book listing on page 90 for more details.

## **Some Historic Facts About the O'Hara Family**

**Assembled March 27, 1893**

**By**

**C. H. Willey**

**Principal, Barton Academy**

**Submitted by**

**Richard Ward #10**

**Tom Miller Road, Plattsburgh, New York 12901**

### **The Beginning**

Oliver O'Hara's father's name was John. John O'Hara died while he was young leaving two sons, Oliver and Charles.

### **Oliver O'Hara**

Oliver was a natural gentleman, with the old country definition, fond of all kinds of sport and a good athlete especially in running and jumping.

Like all the inhabitants of the British Isles, he was a great walker, an exercise that he kept up all his life. He could outrun almost any young man after he was seventy years old.

In Ireland there is a fair held each week at every place of consequence. These fairs are held on different days at different places, giving an opportunity to those so disposed to be at a fair every day in the week. The fair is not an exhibition but a general market, with horse racing and other sports thrown in by way of variety. Oliver always had to go once a week to a fair, and sometimes found it necessary to go more often.

After the crops were gathered in the fall, all hands turned out to play golf or shinny. He was in great demand for this game, as he never could be caught when he once had the ball. The golf sticks were used freely, as the name implies, but he could dodge them by jumping. His quick and excitable nature sometimes brought him into difficulty, but he never got hurt.

He was restless and roving in disposition and this coupled with a stomach difficulty which was a serious matter at times and always troublesome, made him devote more of his time in his early days to leisure than would seem consistent to a man in his financial circumstances with a large family.

His brother Charles was of an entirely different make-up. He was quiet and hard working. Still he had the O'Hara restlessness which carried him to Australia about as far from his

brother as he could get in this world.

After Oliver's father died, his mother, a very religious person whose maiden name was Jane McBennoir, married a man by the name of Brown. They had two children, Hugh and Margaret. A rich aunt named McBennoir who lived in Bogue's Town, Parish Skerry, brought up Oliver. She brought him up in old folk's style to do as he pleased with the usual result, which was aggravated by his impetuous, excitable temperament. He had all the horses and etc. he wanted. He was smart and bright so he must needs be petted and spoiled. She and her family gave him the right to his holding in Bogue's Town and one hundred pounds in money. He immediately proceeded to run through the greater part of this. He never hated to put off work for a good chance to have some sport. He regarded it as a rare treat to break his cousin's horses, after they were four or five years old and had never known the weight of a strap upon them in any form.

All his relations were gentlemen, but some one of his immediate ancestors had the misfortune not be the oldest in the family. His father had been provided for by a government position. The O'Hara's had been in Ireland for many years. Two or three generations before, a Scotsman had married a certain Lady O'Hara and had taken her name.

There was a general in the British army, Marmaduke O'Hara, a great-uncle of Oliver's. As the children grew up and found it necessary to add something to the family, they worked for rich families, such as the Wiley's, Craig's and Irvings, which they would not have done according to the custom of that country unless they had been related. Only the very poorest classes would work for anyone that would employ them.

Oliver was also related to the Montgomery family, also rich. His cousin, Henry O'Hara, was a landlord and had a preserve for hunting. There was always a gamekeeper whose business it was

to catch any and all who should attempt to kill or carry away any of the game. This consisted for the most part of hares with an occasional grouse. None of his tenants might kill any animal which could be used as game even on his own land. The penalty for violating the game laws was transportation to Van Dieman's Land near Australia.

Once a minister, Montgomery, his cousin, came to him and desired to catch a few hares in Henry O'Hara's close, without permission, which could easily have been obtained, but out of the spirit of dare deviltry, they killed one or two hares and aroused the keeper. This was the only one of numerous poaching expeditions when he had any fear of being caught. Not for his own sake, however, for he did not doubt his ability to get away, but his clerical friend was not a fast runner. Quick as a flash he hid his friend and gave him instructions to get away as soon as he could do so safely. Then he succeeded in diverting the attention of the keeper away from his friend and to himself and after a pretty chase of four or five miles he escaped. These keepers would never recognize a man before they caught him although he was their nearest neighbor, but would exert himself to the utmost to catch him.

Oliver had a shotgun, which he cut off so that he could hide it under his coat. After shooting the game he would leave it until night or send some of the children to get it, never touching it himself by daylight. Sometimes he would present his cousin with game caught on his own land right under the noses of the keeper to the chagrin of that gentleman and the delight of the owner. His wife was very conscientious and hated to use the game thus illegally obtained. Rather than to have it wasted, however, she would prepare it for the table.

### **Oliver Marries Mary McIver**

Oliver O'Hara's wife, Mary McIver, came from a Scots family. Her grandmother, Jennie Lind, came from Scotland to Ireland. Her family was rich and educated, but rather than live in wealth and luxury with some one her family proposed, she married Alexander Jameson, the man of her choice, poor, but of strong Christian character. The Linds lived near Glasgow and were very wealthy. Jameson was a comfortable farmer. His wife, Jennie, had never done a stroke of work before her marriage. An occasion came which put his religion to the test. Crops failed one year, but as it happened, Jameson had plenty. His family wanted him to keep all they had so as to be sure of enough for themselves to

eat and to plant. He gave away half and used only half as much grain for seed as usual and the eyes of the potatoes. The crop was a grand success. Until the time of the new crop many of the neighbors had been starving.

They had but one child, a daughter, Mary. She married Alexander Hamilton McIver. He had one sister, Mary. She never was married and lived her last days with Oliver O'Hara. The McIvers came from Kilmarnock near Glasgow. Alexander McIver had a very large farm in Ireland, near Bogue's Town. While he was lifting on an eight-bushel sack of grain to assist a neighbor in putting it on his horse's back, he broke a blood vessel and died shortly after. He was forty-nine and his wife was sixty years old. She died six months after his death. They had been married thirty years.

Alexander McIver was light complexioned, blue eyed, six feet tall, and called very fine looking. Mary Jameson McIver was short, dark complexioned with black eyes and hair with a large nose and plain looking.

As a child, Mary, had been remarkably well educated for a girl in those days. Being an only child, she was educated at home by a governess. She was very careful that her sons should be educated, but overlooked the fact that daughters needed an education just as much.

Alexander McIver was a very pious man. It is related that while a neighbor, a Catholic was dying, and the house was filled with relations and friends after the manner of that people, the dying man requested that Alexander McIver be sent for to pray with him. This was very much against the wishes of most present. At last one went to Alexander McIver's and asked him to come as the dying man had asked. Of course he knew the danger but said he would go if the house were full of devils. He went and prayed, much to the dying man's comfort and got away safely. He was a wealthy farmer and always had a plenty and to spare.

His farm was a very large one, but after his death things were not managed very well and the property ran down and became a pasture. Finally everything was sold and the proceeds divided among the children. It appears that each one had a comfortable share.

Alexander McIver and his wife died about the year 1820. They left eight children:

Thomas moved to Derby, Vermont and six or

music to her chagrin when it was shown to her. Her favorite hymn was "There is a Fountain Filled With Blood." She discontinued reading novels because she believed them to be great hindrance to spiritual growth.

When they were first married they had a fine farm in Bigue's Town. This was in Town, Lough Conley; Parish Skerry – County Autrim; Province of Ulster. This was twenty miles from Belfast, but the miles are longer than in this country as there are 21 feet to the rod. It is a mountainous country. There are valleys that run in among the hills that are fairly level, but crooked. Bugue's Town is not far from the sea but there is a mountain between. Lough Neagh is to be seen from a hill nearby.

Oliver O'Hara, by signing with friends and poor management, lost considerable money and was obliged to move to a smaller and poorer farm. His wife's aunt who had left them considerable money and had some in her own right, in all, two hundred and fifty pounds it is said. Oliver also had, it is said, one hundred pounds, so that they started out in life well off. At the time they took the smaller farm. They were comfortably poor. There were twenty acres or so in the field with a right to pasture in the common on a mountainside. The field was divided into eight fields by stone walls five feet and a half high. The land was so rich that it kept the family and a good stock and furnished pasture for six cows at least. The houses are all built together, and away from the farms. They are placed in the form of a square with trees all around and a common in the center of the group. Fuel is cut from the peat bogs. These resemble muck beds in this country. The peat is cut in pieces a foot and a half long and four inches square. These chunks dry to about half that size and become hard and tough. The peat beds are often eight or ten feet deep. Where the peat is taken away they make good pasture.

The mountains near by where the sheep were pastured in common were called Knoughchoram. Fences were made on the wet ground by digging ditches or by peat laid up. Horses and dogs went over all these obstructions without hesitation in hunting. The ploughs used were made of wood with an iron nose. The ground was not so warm as this country, but it never froze. There were many winters when no snow ever fell and the sheep were in the pasture all winter. Severe snowstorms would occasionally destroy whole herds. Crops required two months more time to mature than in this country.

There were many relics of savage times near by. There were two large artificial caverns within a mile. These had low approaches underground and were then found to be made of a chid stone many feet underground. These were several hundred feet long and would hold a great many people and were doubtless intended to shelter the inhabitants of the neighboring town from being carried away captives by some invading enemy. No one there, however, knew from tradition or other source why or by whom they were made.

They paid five pounds rent and as much more for taxes. Oliver bred horses from the old English Eclipse which his cousin, Henry O'Hara, had bought after the horse had left the race-track. Cattle were not used to work on the farms. Each one usually owns a horse, and they change work with each other to get work done that needs two horses.

Eleven children were born to them, Alexander Hamilton, Ann, Mary, John, Sarah, Margaret, Henry, James, Oliver, Elizabeth and Nancy, all in Ireland. Grandmother (Mother ?) had a brother, Thomas, who had immigrated to America. Her oldest son, Alexander, went to join his uncle and made his brother, John, promise that he would come as soon as he could get enough money. The parents saw that their children would go to America one by one and they would be left alone, so they determined to come altogether. Grandfather left one hundred pounds or so to support his mother and sold his farm or the right to it, they packed their personal effects with many mementos of home and friends in Ireland, and went to Belfast expecting to take passage in the Independence, an American clipper. The ship had sailed and they, with some two hundred in similar circumstances, had to take up with the best that could be had. They embarked on the Exito of Sunderland, an old lumber ship fitted up for the purpose. The ship was big and clumsy and a wretched sailer. The voyage required six weeks and three days.

### **Oliver O'Hara And Family Arrive In Vermont**

When about two-thirds of the way across, they encountered a storm that drove them back two or three hundred miles. They finally landed at Quebec on July 17, 1842. The next morning they took a steamboat to Montreal and at LaPrairie

took the cure for St. John's, from which point they moved most of the family and the baggage to Derby Line, the father and John walking. There they visited for a time with Thomas McIver, and then moved into a house on the farm owned by a Mr. Mansur. This was in Stanstead. Here they remained through hasting and harvesting and the next winter. Then they moved to Holland and lived on the farm owned by I. L. Jenness in the central part of the town as it is given on the map of Holland in Beer's Atlas of Orleans and Leinville counties. From this place the family became scattered within a year. Mary to Glover and worked with her brother Alexander, Ann worked for the Lathrop Chamberlain family at Brownington village, a very fine family who are buried in a tomb there. Sarah went to Concord, New Hampshire and worked several years in the family of Franklin Pierce. Margaret went to Concord before Sara and worked in the family of Judge Nathaniel Upham, a friend of Franklin Pierce.

John worked at Stanstead Plain for a fine farmer, Spellman Field, where he stayed two years. After that he went to Medford near Boston and was in that vicinity until his injury. James got work in the vicinity for two years or so. He went down country with a drover and that was the last the family knew of him for twelve years.

Henry stayed on the farm and helped what he could. Oliver, although young, did small jobs for Portus Baxter at Derby Line. Henry went to Boston to get work and was swindled out of his money the first night he was there. Being without friends or money, he enlisted in the U.S. Army and started to Mexico where the Mexican War was in progress. He died at Vera Cruz, July 2, 1847, from the effect of the hot climate and malaria air. He is buried in the soldiers' burial field at Vera Cruz. The two youngest, Eliza and Nancy remained at home.

Grandmother brought a large amount of flax from Ireland, which she spun into thread or prepared for weaving. Her thread was as good as any that can be bought now-a-days. She did not weave. Aunt Eliza has her old spinning wheel. She spun yarn on her wheel. In Ireland she sold thread to be used in the factories at Belfast. Hand looms were used in them.

Oatmeal was the principle item of food in Ireland and America. Oat meal bannock frequently.

Flour was sometimes to be bought in Ireland.

### **Schooling**

None of the children had been to school much. In Ireland there were free government school which were also supplied with books which were principally bibles. The children had to work so much over there, that they had but little time to attend school. In this country it was much the same only worse. Mother remembers going to school when she was three years old.

### **John Purchased First Property in America and is Injured**

In 1849, John bought a farm in Glover, southwest of Stone's Pond. The farm contained eighty-two acres well cleared, in good condition, and was worth nearly a thousand dollars, but it was bought on a mortgage for about four hundred dollars. The buildings are there now, very much the same as when the family moved to the farm. While on the Glover farm, in 1863, he came home from Boston an almost hopeless cripple. He was at work near Arlington, Massachusetts, drawing ice from Spy Pond to an icehouse that had a spur of railroad track for the purpose of carrying the ice. While he was standing on a platform waiting for his load of ice to be disposed of leaning against a bar which someone had laid up carelessly he fell backwards to the track a distance of 10 feet and struck on the back of his neck and shoulders. His whole body was paralyzed. He had physicians from Harvard Medical College and they saved his life by staroning him.

After several weeks he regained the use of some muscles, particularly those on the right side. The left side improved more slowly. He has been able to get about after a fashion all his life and to do considerable work, but his helplessness has given him many falls, several severe ones each year. And he now suffers more from these than the original one.

### **James and Oliver**

James drifted from one job to another until he found work on the railroad. While a mere boy he was a railroad boss in construction. [He] helped build the road from Malone to Ogdensburg in New York State. Afterwards he fired an engine three months and then had an engine. He was witty, courageous and versatile.

Candidates for office would get him to stump the town or county, which he would do at a moments notice. He once pitched a Catholic priest, who had come to take money from the poor workmen, over the dump, against the odds of a hundred to four or five. The persuasions of revolvers settled the angry feelings of the mob and in a few days they came in a body to thank him.

Like his father he was afraid of nothing. [He] would strike straight from the shoulder, but never was damaged much. His mother waited all those twelve long years for his return and had the pleasure of seeing him come back at last. He made only a short visit and went back to the railroad taking his brother, Oliver, with him. Oliver fired one year and could have had an engine to run, but went to the shops instead to learn more. There he went on the road to run. He was very conscientious and did not want the responsibility upon himself of sending anyone to eternity. James said they must look out for themselves, he had to. Oliver had the best trains on the road. Once while the man in charge of the Niagara Suspension Bridge went to England for two years, he was placed in charge of the trains across the bridge, receiving  $2\frac{1}{2}$  dollars for each train.

### **The Other Children of Oliver O'Hara and Mary McIver**

Ann married Daniel Irvine of Salem Derby. Their children's names are Amaser, Margaret, Henrietta, Abby, John, Mary, Oliver, Sarah, Henry, Eddie, Betsy Alfreda, Myra, Jennie, Martha and James.

Alexander married Betsy Alfreda Clark and had one son, Ezra O. who died when age 8.

Mary married Edward Arnold. There were four children, three girls and a boy, Edward. This family went to Ponca City, Nebraska in about 1868, and it is not known now what became of them.

John never married. After he came back from Boston he took charge of affairs. In 1860 he bought a farm in Sheffield, now used as the town poor farm. It contains 266 acres and has good fields and a large sugar orchard. He lived here 26 years and cared for his father and mother until they died. Eliza also lived with them. They moved to Sheffield Hollow where they are now. [They] adopted Bessie Gray.

Sarah married Baxter Pratt and lived on Gilbert Square, Plainfield, Sheffield Hollow, where

she died. They had two daughters, Nancy and Ettee and adopted a boy, Lincoln.

Margaret married John O'Brien. There children were: Sammy, John, Annie, Frances and Kate. They have lived in Glenville, Connecticut, a factory Town. John was killed by a plematun blast in a well. His father's hair turned white in a few months.

Henry died at Vera Cruz, Mexico.

James married Sophia Laurison, an excellent woman. They had four children: Addir Alice, Walter Wingfield, Grace and Gertrude. James kept a hotel in Canada. Afterwards they went west and became lost to the rest of the family. Their last possible address was in Wlkerton, Bruce Co., Ontario.

Oliver married Martha ?. They had no children that lived. He died opposite Detroit, near where he worked. He was an engineer on the Grand Trunk.

Elizabeth never married. She always lived with her father and mother and now keeps house for John.

Nancy married Aaron Willey of Sutton, Vermont. She taught fifteen terms of school, one after marriage. There are seven children: Clarence Henry, Zaidu Edith, Vieva Maude, Erwin Aaron, May Delle, Carlyle Verne and Clyde Carroll.

Continued 



## Documents Concerning Clarence H. Willey

Barton, Vt.

March 27, 1893

To Whom I May Concern:

This certifies that Clarence H. Willey has been Principal of Barton Academy and Grade School for the last two years and has given excellent satisfaction, both as a teacher and manager of the school. He is a thorough teacher, a good disciplinarian and a man of exemplary character and standing.

We regret that we are unable here to pay such wages as he is being offered elsewhere, as we would be glad to retain him longer.

Geo. H. Blake  
Chairman Board of Trustees

When a general agent exceeds his authority, the principal is bound. When a special agent exceeds his authority the principal is not bound.

### Persons on Contracts

This application of Law to Contracts in the widest sense may be reduced to two sets of principals.

I. Those rules of construction which endeavor to find fair honest and sensible meaning in the words of the contract without doing violence to their expression or making a new contract.

II. Those rules which discharge from a contract whatever would bring upon it the taint of fraud or whatever is founded upon error or accident, or would work an injury. When these are vital to a contract, it itself would be discharged unless a still greater mischief would be done.

### Joint Practices

Whenever an obligation is undertaken by two or more or a right given to two or more it is the general presumption of law that it is a joint obligation or right. Words of jointer are not necessary for this purpose, but on the other hand, there should be words of severance, in order to produce a several responsibility or a several right.

Whether the Liability incurred is joint, or several, or such that it is either joint or several at the election of the other contracting party depends (the rule above stated being kept in view) upon the terms of the contract, if they are express; and where they are not express upon the intention of the parties as gathered from all the circumstances of the case. It may be doubted however, whether anything less than express words can raise at once a joint and several liability.

Where the obligation is joint and several, an ancient and familiar rule of law forbids it to be treated as several as to some of the debtors and joint as to the rest. There is the right of choice between the two methods, but the obligator must resort to one or the other exclusively.

Parties are not said to be joint in law merely because they are connected together in some obligation, or some interest which is common to both. They must be so connected as to be in a manner identified.

If an action be brought against many and to this, a complete accord and satisfaction covering the

whole ground and fully executed by one is pleaded in bar, the plea is good.

Likewise if many sue one he pleads a complete accord and satisfaction for the whole debt with one of the plaintiffs, his plea is good.

Joint trustees are not necessarily liable for each other or bound by each other's acts.

### Contribution

Where two or more persons are jointly, or jointly and severally bound to pay a sum of money and one of them or more, pay the whole, or more than his or their share, those paying may recover from those not paying the allotted proportion which they ought to pay. This rule applies equally to those who are bound as original co-contractors, and to those who are bound to pay the debt of another or answer for his default as co-sureties. The payment, to establish a claim for contribution must be compulsory.

### Agency

#### Two Principles:

1. The agent is but the instrument of the principal, who acts by him, and a principal assumes the relations, acquires the rights and incurs the obligations which are the proper results of his acts, equally, whether he does these mediately or immediately, whether he signs his name with a pen or by a man whom he requests to sign his name for him. To a considerable extent the law identifies the agent with the principal, although in some ways the agent incurs his own share of responsibilities or acquires his own rights by the act which he performs as the act of another.

2. The principal is bound by the acts of his agent not only when he has actually created this agency, but when he has, by words or acts, distinctly authorized the third party to believe the person to his agent.

This is certify that I have been acquainted with Mr. C.H. Willey, A.B. as Principal of the Barton Academy and Graded School. He is a thorough teacher, an excellent disciplinarian, a scientific educator. The school at Barton improved under his management, and I take pleasure in commending him to the needs of education in the band, as a scholar and Christian gentleman of the first rank.

(Rev.) J.K. Fuller  
Supt. of Schools

Barton Landing, Vt.  
June 20, 1893

Barton, Vt.  
June 21, 1893

Mr. Clarence Willey, A.B. has been engaged as Principal of "Barton Academy and Graded School" for the past two years. He is a young man of good moral character, an excellent teacher, and a superior disciplinarian. I can recommend him to the favorable consideration of any School Board.

C.E. Bickford,  
Trustee Barton Academy

Barton, Vt.  
June 23, 1893

This is to certify that Mr. C.H. Willey has taught school at the Barton Academy and Graded School for the last two years, at which my three sons have attended and made excellent progress under his tuition. He is a young man of strictly temperate and good moral principles, and I do not hesitate to recommend him as a teacher capable of giving thorough satisfaction.

E.H. Webster,  
Postmaster, Barton, Vt.

Rupert, Vt.  
April 5, 1891

This is to certify that C.H. Willey taught a term of school in Rupert Village in the winter of '88, '89, while I was prudential committee, and that he left nothing to be desired in discipline or thoroughness of work.

G.B. Sheldon

Barton Landing, Vt.  
June 20, 1893

This is to certify that I graduated at St. Johnsbury (Vt.) Academy in June 1887, (Prof. Prin Putney) that I entered Middlebury (Vt.) College, remaining there freshman year and taking second rank in the class for the year, (Ref. Prof. T.E. Boyce) and that I entered Dartmouth College (Hanover, N.H.) at the beginning of my sophomore year, where I graduated in June 1891, with honors, receiving an election into O.B.K. That further, I was an editor of the College Annual, and editor-in-chief of the regular college paper, The Dartmouth. (Ref. Prof. C.F. Emerson, Dane of the Faculty.) I am twenty eight years old. Have taught in all eight terms of school, one at Troy, Vt., one at Rupert, Vt., and six as principal of the Barton Academy and Graded School. (See testimonials.)

C.H. Willey  
Prin. Barton Academy &  
Graded School

Agency directions:  
Send three best testimonials.  
Offer to send others.  
Then if a repl comes send all others.  
Photograph also.  
Self addressed envelopes. 5 to 8.  $6\frac{1}{2} \times 3\frac{1}{2}$

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□

# Le Francais Quebecois

By

**Patrick Couture**

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Lachine, Montreal

Quebec, Canada H8S 3S7

The French that is spoken in Québec is very different from all the other varieties of French that exist in the world. Nevertheless, it is still French and not a creole, a dialect or a patois. It is not a regional French either, since this term only applies to a variety of French spoken in a region of France. Québécois French is nothing else than a national French. When the first contacts occur, a French speaker from outside of Québec may have some difficulties with the accent or certain local expressions, but he should get accustomed without great difficulty.

First of all, it is important to specify that we are talking about a Québécois French here, and not a Canadian French. Indeed, there is at least one other French-speaking community in Canada, the Acadien community, and their French is different from ours when it comes to the accent and to the local lexis.

Why is Québécois French so different than the variety spoken in France anyways [sic]? The answer, as it is often the case, can be found in the past. Many texts confirm that, towards the end of the 17th century, everyone in New France speaks French. At that time, in France, the patois are still numerous and in great use, and two inhabitants on five are completely unable to understand French. Only one Frenchman on five can understand and speak it fluently. The difference between France and New France is therefore quite incredible. In 1698, the sieur de Bacqueville, who was then controller general of the marine on official visit to Québec, writes "the French spoken here is perfect, and we can find no trace of any provincial French in it." A navigator was all surprised that everyone here, even the peasants, spoke a French that was comparable to the one spoken in the King's court! As you can see, the use of French was generalized here before it was in France.

This phenomenon is due to two main factors. First of all, the colonists who populated New France came from different regions of

France, and each spoke his maternal patois. But once here, they often found themselves with neighbours who spoke a different patois, so the need for a common language became very necessary. The most prestigious one would have been chosen, the King's French. Secondly, we all know the very important role women have played in this process since they are the ones who taught the language to their children. Studies have shown that the vast majority of our ancestresses had, at least, a partial knowledge of French.

And this is how New France came to speak the Royal Court's French, and not the variety used by writers and poets. It is in this royal ancestor that modern Québécois French takes many of his particularities, such as the use of "y" instead of "lui" (*J'y ai donné l'argent que j'y dois*) (I gave HIM the money I owe HIM) or the legendary "assisez-vous" instead of "asseyez-vous" (sit down). It is also from this Royal French that come the very common "moé" et "toé" (you and me). And since most of the colonists came from Normandie, we also find a lot of Normand particularities in Québécois French, such as the "-eux" used at the end of words, like in the words "siffleux, robineux, seineux, têteux, niaiseux, ostineux ou senteux." (Everyone of them more flattering than the previous! ;-).

Of course, there is also an interesting contribution made by the Indian languages, especially when it came to name realities, animals or objects that did not exist in Europe (calumet, achigan, ouananiche, masquinongé, carcajou, etc.) We also find a lot of maritime expressions (embarquer, virer, baliser, mouiller), mainly because of the difficult crossing of the Atlantic and the fact the St-Laurent river occupied such an important place in the lives of the founders.

After the British conquest of 1759, Québec finds itself isolated from France. Many travelers will observe that Québécois French is becoming archaic and is being invaded by English

words. What we must understand is that since the French Revolution of 1789, France has changed its norm. The King's French has been replaced by Bourgeois French as the most prestigious variety. Of course, this change does not occur here and Royal French continues its normal evolution.

Because language evolves. Our language will go through a phase of anglomania, during which French will be depreciated and humiliated at the profit of English. French will be seen as an old poetic language, a stranger to technological progress (since all new technologies are acquired from England and the United States) and business. Then, in the nineteen-sixties, it will be the other extreme. A group of excessive "purists" will call Québécois French "le joual" (a very derogatory term), and will describe it as a language with no form, popular and full anglicisms. Some will also call it an "absence of language"! These so-called purists, in their crusade to "purify" the language, will declare war on all anglicisms and regionalisms. To this day, Québécois are very self-conscious about the language they speak.

In reaction to this crusade, many will say that our language is unique and is in fact a heritage from our ancestors that we should feel proud of. It is not a shame, but the result of our people's history and soul. Jacques Renaud publishes the first novel written entirely in Québécois French in 1964, the title is "Le cassé", but the most renown and popular writer who still writes in our national tongue is Michel Tremblay. Many of his plays have been translated and shown worldwide.

Today, Québécois French is written, sang and celebrated. But there are still many people who sadly look down upon Québécois French because [it's] too "colonial", and prefer using some sort of snobbish "international French" that has no color and no soul... there is still some educating work to be done.

### Sources

BARBAUD, Philippe, *LE FRANÇAIS SANS FAÇON*, Hurtubise HMH, La Salle, 1987.

COUTURE, Patrick, My bachelor's degree in linguistics ;-)





### Acquisitions

Before the King's Daughters-The Filles a Marier- 1634-1662—by Peter Gagne (pur)  
La Francophonie (re The Yukon) by Yann Herry (pur)

### Donations

Descendants of Abraham Staves – donated by Barbara Marek  
Family of Capt. Joseph Buck - donated by Donald T. Buck  
3 CDs – Military Records – Civil war Service Records - donated by James Blair  
The Bonneville Family of Keeseville Genealogy - donated by Wm. Bonville  
Vital Records of Boxborough, MA - donated by Richard Ward  
Lyon Mountain- The Tragedy of a Mining Town - donated by Larry P Gooley  
Gen. of Robert Venne - donated by Theresa (his wife)  
3 CDs Civil War Service Records - donated by Jim Blair  
NY State Society of Cincinnati Lines—by F.J.Sypher Jr rev donated  
St. Joseph Burlington VT- 2 vol Baptisms 1864-1963 - donated by VT. Genealogy Soc.

### Free

Copies of Applications for Military Service Records (free to members)

### Reviews

*Westlook Cemetery Gravestone Inscriptions & Other Genealogical Data* Glover Vermont Glover Historical Society, Glover, Vt. 05839 2<sup>nd</sup> Edition Researched & Compiled by Dick Brown with major additional research by Jean M. Borland  
*New York State SOCIETY OF THE CINCINNATI* Biographies of Original Members & Other Continental Officers by Francis J. Sypher, Jr.  
*St. Joseph Baptism Repertoire St. Joseph Co-Cathedral, Burlington, Vt. Large French-Canadian Parish 1834-1963* Vermont French-Canadian Genealogical Society  
*Lyon Mountain The Tragedy of a Mining Town* by Lawrence P. Gooley  
*Town of Wilmington Essex County, New York* Volumes 2-4 (Volume 1 has been held back for revision.)  
*A Basic Guide to Genealogical and Family History Resources for Essex County, New York* by Harold E. Hinds, Jr. Ph.D. and Tina M. Didreckson, B.A.

# Exchanges

These are some of the News Letters and Journals of Other Societies that NNYACGS shares exchanges with.

1. Heritage Quest – ISSN # 1074-5238

Heritage Creations, 425 North, 400 West, Suite 1A, North Salt Lake, Utah 84054  
801-677-0048

2. New England Ancestors – ISSN 1527-9405

New England Historic Genealogical Society

Issues are published in winter, spring, summer, fall, and holiday.

New England Historic Genealogical Society, 101 Newbury Street, Boston, MA 02116-3007; tel. 617-536-5740 e-mail [magazine@nehgs.org](mailto:magazine@nehgs.org)

[www.NewEnglandAncestors.org](http://www.NewEnglandAncestors.org)

3. The New England Historical and Genealogical Register

[www.genealogical.com](http://www.genealogical.com)

[www.NewEnglandAncestors.org](http://www.NewEnglandAncestors.org)

New England Historical and Genealogical Publishing Co., 1001 N. Calvert St. Baltimore, Md. 21202

1-800-296-6687

4. American Spirit – ISSN-1536-223x

Daughters of the American Revolution, 1776 D Street NW, Washington, D.C. 20006-5303  
202-628-1776

5. Berkshire Genealogist ISSN-0887-0713

Published quarterly

Berkshire Family History Association, Inc., P.O. Box 1437, Pittsfield, MA 01202-1437

[Bfha@berkshire.net](mailto:Bfha@berkshire.net) <http://www.berkshire.net/~bfha/index.htm>

6. Vermont's Northland Journal

Published monthly

[Swheeler@together.net](mailto:Swheeler@together.net)

[www.thekingdomhistorical.com](http://www.thekingdomhistorical.com)

7. L'out Aouais généalogique (in French) ISSN 0707-8137

Quarterly for total 162 pages

Société de Genealogie de L'Outaouais, 855, boul. de la Grappe, Gatineau, (Québec) J8T 8H9  
888-888-888sgo@sympatico.ca <http://www.3.sympatico.ca/sgo>

8. SLVGS NEWS

St. Lawrence Valley Genealogical Society

Published quarterly for members

SLVGS, P.O. Box 205, Canton, NY 13617-0205

e-mail [nyoung@northnet.org](mailto:nyoung@northnet.org)

9. Le Réveil Acadian The Acadian Awakening ISSN 0738-0488

A quarterly publication of the Acadian Cultural Society (total 102 pages)  
Acadian Cultural Society  
Société Culturelle Acadienne  
P.O. Box 2304, Fitchburg, MA 01420 [www.acadiancultural.org](http://www.acadiancultural.org)

10. American-Canadian Genealogist ISSN 1076-3902  
Published quarterly – total 102 pages  
American-Canadian Genealogical Society  
P.O. Box 6478, Manchester, NH 03108-6478

11. The New York Genealogical and Biographical Record ISSN 0028-7237  
Published quarterly  
The New York Genealogical and Biographical Society  
122 East 58<sup>th</sup> Street, New York, NY 10022-1939

12. The New York Researcher  
The New York Genealogical and Biographical Society  
122 East 58<sup>th</sup> Street, New York, NY 10022-1939

13. Western Ancestor ABN 98 749 329 203  
Western Australian Genealogical Society, Inc.  
6/48 May Street, Bayswater, Western Australia 6053  
e-mail [genealogy@wags.org.au](mailto:genealogy@wags.org.au) website <http://www.wags.org.au>

14. Connections ISSN 070.7130  
Journal of the Quebec Family History Society  
Library/Office: 173 Cartier Avenue, Pointe Claire, Quebec, Canada  
Mailing Address: PO Box 1026, Pte. Claire, Quebec, Can. H9S 4H9  
e-mail: [www.qfhs@cam.org](mailto:www.qfhs@cam.org) www address: <http://www.cam.org/~qfhs/index.html>

15. Mémoires de la Société généalogique canadienne-française  
Published quarterly – in French  
Maison de la Généalogie, 3440 rue Davidson, Montréal, QC H1W 2Z5  
e-mail: [info@sgcf.com](mailto:info@sgcf.com) Internet: <http://www.sgcf.com/>  
Written in French.

16. Huguenot Heritage ISSN 1524-5292 issue 13  
A publication of the nonprofit organization dedicated to the cultural history of the Huguenots.  
Contents are mostly book reviews —six pages.  
Huguenot Heritage, 35 Sutton Place, New York, NY 10022

17. Lambton Lifeline ISSN 0843-5669 Dec 2004, Vol. 21, #4 p. 49-64  
Ontario Genealogical Society – To encourage, assist, and bring together all those interested in the pursuit of family history.  
Lambton County Branch, OGS, PO Box 2857, Sarnia, ON, N7T 7W1  
e-mail: [lambtonogs@ebtech.net](mailto:lambtonogs@ebtech.net)

18. Franco-American Genealogical Society Vol. 21 – 66 pages  
Maine's Franco-American Heritage  
Franco-American Genealogical Society, PO Box 180, Biddeford, Maine 04005

19. La Manchette ISSN 1195-4523 Special Issue – 20 pages



Courtemanche Family Association, Inc.

Association des Familles Courtemanche, 564, Capitaine-Bernier, Boucherville, Quebec QC J4B 2 Y5

20. Generation - a news letter

The Story of the Durocher/Gagne Family

Published twice a year

Editor: Beverly Durocher Morgan, 317 Ridge Run Drive, Georgetown, Texas 78628 Tel: 512-863-7278 bev@bnmorgan.com

21. The Connecticut Nutmegger ISSN 0045-8120

Connecticut Society of Genialogists, Inc.

Published Quarterly

Connecticut Society of Genealogists, Inc., PO Box 435, Glastonbury, CT 06033-0435

Tel: 860-569-0002 Website: <http://www.csginc.org>

22. Links

The Vermont French-Canadian Genealogical Society

Published twice a year

The Vermont French-Canadian Genealogical Society, PO Box 65128, Burlington, Vt. 05406-5128 □

## My Family Tree

By

**Lloyd Leland Moore**

**788 Old Parishville Road, Potsdam, New York 13676**

Submitted by

**Lee H. Turner**

**23 S. Main Street, PO Box 223, Norwood, New York 13668**

I'm part Indian that is plain to see  
I don't know if it's Mohawk or Cherokee  
But all of a sudden it has dawned on me  
I can't trace the roots of my family tree

Now this sort of thing discourages me  
When I lose something as big as a tree  
I wonder how many things I did not see  
I can't trace the roots of my family tree

I'll have to go on living with my misery  
Not knowing my ancestors across the sea  
With so many bloodlines bred into me  
I can't trace the roots of my family tree

Some people seem to find out a whole lot  
About their family tree bottom to top  
I never will know about my pedigree  
I can't trace the roots of my family tree

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## Exchanges

### Articles of Interest From the Journals of Other Societies

Those who visit our library are invited to look at the journals we receive from other societies through exchanges. These are just a few of interest.

#### **Vermont's Northland Journal** Vol. 3 No. 5 Issue 29 August 2004

[Swheeler@together.net](mailto:Swheeler@together.net)

[www.thekingdomhistorical.com](http://www.thekingdomhistorical.com)

There are two interesting articles about the presence of Amerindians, Abenaki and earlier in this issue. The first, *The Weight of History* written by Bea Nelson and the second, *Paleoindian Spear Point Found in Derby—Estimated at About 10,000 Years Old* both prove to be interesting reading. The sketches for both articles done by Bea Nelson.

#### **American Spirit** – July/August 2004

[www.dar.org](http://www.dar.org)

Daughters of the American Revolution, 1776 D Street NW, Washington, D.C. 20006-5303  
202-628-1776

Interesting articles: 200<sup>th</sup> anniversary of the death of Alexander Hamilton, restoration of the Paul Revere house, protection and restoration of the nearly 200 year-old flag that flew over Ft. McHenry in Baltimore in 1814 (the very one that inspired Francis Scott Keys to write the Star Spangled Banner) by the Smithsonian Institute, and games played (and sometimes frowned upon) by the colonist

#### **Le Réveil Acadian The Acadian Awakening** August 2004

ISSN 0738-0488

A quarterly publication of the Acadian Cultural Society

Acadian Cultural Society

Société Culturelle Acadienne

P.O. Box 2304, Fitchburg, MA 01420 [www.acadiancultural.org](http://www.acadiancultural.org)

This is a publication of a few pages, but if you have Acadian ancestry you will find it interesting.



# Book Reviews

***Captain Joseph<sup>6</sup> Buck, Pioneer of Buck Hollow, Vermont Fairfax Township and Dunham Farnham Center Eastern Townships, Missisquoi County, Quebec, Canada; Descendant of Emanuel<sup>1</sup> (or Enoch) Buck of Wethersfield, Connecticut*** By Donald T. Buck

This family genealogy begins with Captain Joseph Buck, born in Milford, Connecticut on October 11, 1760, his move to Canada and the eventual return of some of the family to the United States in the late nineteenth century.

This family history is well referenced with footnotes and an appendix of documents. It has 42 pages of text, 25 pages of documents, maps, a few pictures and a name index. It is 8 1/2 by 11, spring bound. It is in its fourth printing.

Concerning this book you may contact Donald T. Buck, P.O. Box 129, Hadlyme, CT 06439-0129. The cost is \$20.00 – includes postage.

***Westlook Cemetery Gravestone Inscriptions & Other Genealogical Data*** Glover Vermont  
Glover Historical Society, Glover, Vt. 05839 2<sup>nd</sup>  
Edition Researched & Compiled by Dick Brown  
with major additional research by Jean M. Borland

Contains and Introduction, Westlook Cemetery Map, listing of cemetery in alphabetical order, Appendix A – additional Glover Veterans or Veterans who died in Glover (war dead from Revolutionary War through Viet Nam), Appendix B – Bibliography and Appendix C – “Unknown” gravesites—Westlook Cemetery.

This book is 8x11, spiral bound soft-cover, 244 pages. It may be purchased from the Glover Historical Society, Inc., P.O. Box 208, Glover, Vt. 05839 at a cost of \$20.00 plus \$5.00 for postage and handling. If this is an area of Vermont you are researching this book is a good resource.

***New York State SOCIETY OF THE CINCINNATI*** Biographies of Original Members & Other Continental Officers by Francis J. Sypher, Jr.

This is a large volume (659 pages) published by the New York State Society of the Cincinnati. The volume contains 475 scholarly biographies of Revolutionary War Officers from New York State, adding valuable new information to the history of New York. Each biography is based on new, original research, and is accompanied by a bibliography that lists sources, including manuscript material, published works by the subject, secondary works, and portraits. The work is accompanied by an introduction, an annotated bibliography, a copious index, and numerous illustrations from portraits and revolutionary documents.

This book is available from the New York State Society of the Cincinnati, DeWitt Clinton, Jr., Treasurer, 15 Webhannet Harbour, Rd., Wells, Maine 04090 at a cost of \$200.00, postage paid.

***St. Joseph Baptism Repertoire St. Joseph Co-Cathedral, Burlington, Vt. Large French-Canadian Parish 1834-1963*** Vermont French-Canadian Genealogical Society

This book contains 25,409 baptisms performed by Priests and Missionaries assigned to St. Joseph Parish, the First French National Catholic Church in New England, and it includes more than 8000 marriage notations taken from the margins of the registers. We also have included more than 700 “See” records which point to “Other Family Names” used by this family that were indicated in the margins of the baptism records; sometimes 2, 3 or other names for a family.

From 1834 to 1855, the Priests and Missionaries traveled throughout northern Vermont to perform the sacraments of baptism and marriage. The Baptism Place or Residence of some towns follow: Colchester 318, Vergennes 194, Milton 143, Swanton 133, Charlotte 71, Ferrisburgh 71, South Burlington 63, Essex 53, Northfield 53, Montpelier 50, Hinesburg 48, Rutland 45, Middlebury 37, St. Albans 33, Bristol 30, Jericho 28, Fairfax 26, Georgia 25,

Westford 25, Pittsford 24, Shoreham 22, Orwell 19, Essex Junction 18, Franklin 18, Monkton 18, Goshen 17, Richmond 16, Woodstock 16, Salisbury 14, New Haven 13, Addison 11, Underhill 11 and Randolph 10; plus many, many other towns with baptisms in the single digit numbers. You may have wondered why these baptisms were never found in your ancestor's home town! These were all performed before these towns had their own resident priest. In fact, the numbers of baptisms performed in these towns may actually be more than twice as many as noted above, because only 44 percent of the baptisms have indicated the Baptism Place or Residence. Many also resided out of state as we had 79 from New York, 47 from Massachusetts, 35 from Connecticut, 26 from New Hampshire, 23 from Maine and 1 from Rhode Island.

These records consist of two volumes of 1,502 pages in Buckram cover; ISBN 0-9761263-0-3 Copyright 2004; Cost \$120.00 US and \$10.00 Shipping & Handling. Make checks or money orders payable to VT-FCGS at P.O. Box 65128, Burlington, VT 05406-5128. Questions may be directed to: [mail@vy-fcgs.org](mailto:mail@vy-fcgs.org). You may see the Publications website page at: <http://www.Vt-fcgs.org/forsale.html>.

***Lyon Mountain The Tragedy of a Mining Town*** by Lawrence P. Gooley

In the annals of northern New York, you'll not find a tougher group of people than the Lyon Mountain miners. Over the years they endured a multitude of hardships, any one of which would have broken a lesser people.

Their saga began with the decision to immigrate to America, leaving their homeland to begin life anew. When they arrived here, it wasn't the heaven they were promised.

For 100 years they faced horrible winter weather conditions, with bitter cold and biting winds. They survived years of battles between immigrant gangs, where beatings, slashings, knifings, and murder were commonplace.

They endured decades under the oppressive stifling, all-encompassing authority of the mining company and the under bosses, where life bore little resemblance to a democracy. Daily they faced extreme physical difficulties beneath the surface, in cold, damp, dirty conditions with the fear of crippling injury always just around the

corner.

Most of all, they faced death. Dynamite explosions, lengthy underground free falls, violent rock bursts, and mining roof collapses left bits of flesh where a man once stood. Death came often to the miners. It came without warning, by horrific means, and with frightening frequency.

It contains more than 100 photos, has personal interviews, life in a company town, the Linney years, Lyon Mountain's Mafia connection, the Lyon Mountain Miners baseball team, and more. Yet, through it all, the Lyon Mountain miners persevered. They survived by guts, determination, and true pioneer spirit. This is their story. This is a soft-cover book, 6 x 9 inches, 300 pages with a Table of Contents, References and Photo Credits. Copies may be purchased from Bloated Toe Enterprises, Box 324, Peru, NY 12979 for \$20.00, plus tax, shipping and handling. E-mail: [sales@bloatedtoe.com](mailto:sales@bloatedtoe.com). Visit the website at [www.bloatedtoe.com](http://www.bloatedtoe.com) or call 518-563-9469.

***Town of Wilmington Essex County, New York*** Volumes 2-4 (Volume 1 has been held back for revision.)

This series will eventually have 12 to 15 volumes. Volume 2 is transcribed and compiled by Harold E. Hinds, Jr. and Tina M. Didreckson. It consists of records of 1850 U.S. Census schedules and 1855 New York Census schedules.

Volume 3 is transcribed and compiled by Harold E. Hinds, Jr., Tina M. Didreckson and Lyndee R. Warren. This volume consists of 1860 Federal Population Census & Schedules, 1862 Wilmington Military Census Schedules, 1865 New York Population & Census Schedules and 1865 Wilmington Military Census Schedules.

Volume 4 is transcribed and compiled by Harold E. Hinds, Jr., Tina M. Didreckson and Lyndee R. Warren. Contents of this volume are 1879 Federal Population Census & Schedules, 1870 Wilmington Mortality Schedules, 1875 New York Population Census & Schedules and 1875 Wilmington Mortality Schedules.

This series is a valuable research tool to anyone researching the Town of Wilmington, Essex County, New York. The volumes are 8 1/2 by 11 inches, soft-covered and have a full name index. They are published by Willow Bend Books, 2004.

They may be purchased from Heritage

Books, 1540 Pointer Ridge Place #E, Bowie, Maryland 20716 at \$27 plus \$4 for S&H per volume.

***A Basic Guide to Genealogical and Family History Resources for Essex County, New York*** by Harold E. Hinds, Jr. Ph.D. and Tina M. Didreckson, B.A.

This is a must have resource for anyone researching Essex County, New York. The Table

of Contents consists of three pages with 14 entries under Topical Guide and 64 entries under Repository Collections. It also has a Bibliography and an Index.

It is published by (2004) and may be purchased from by Essex County Historical Society, 7590 Court Street, Elizabethtown, NY 12932, 518-873-6466  
[www.adkhistorycenter.org](http://www.adkhistorycenter.org)

## Racket In The Seventies

Submitted By  
**Roland Thibault #1345**  
[tibo@localnet.com](mailto:tibo@localnet.com)

One of best known river men of northern New York passes away in Randolph, Vermont. Burial here yesterday.

Ed Akey, pioneer river driver on the Racket, foreman of the drive for 30 years and one of the few surviving members of the crew of river men known all over Northern New York when the logging industry in this section was at its height, died Saturday at his home in Randolph, Vt.

Mr. Akey was born in Plattsburg 81 years ago, the son of Thomas and Mary LaWare Akey.

Akey took his first drive on the Jordan River for the late Augustus Sherman of Glens Falls, founder of the A. Sherman Lumber Company and pioneer lumber operator. It was at this time in an effort to break a jam of logs that Nelson Tebo of this place lost his life despite the heroic efforts of Akey to save him.

Sherman, a woodsman to the core, was in the drive with his men when a jam formed near the outlet of the Jordan in the Hollywood country. Tebo, working on the downstream end, was caught when the key log let go and swept him under. Akey dove after him and was himself pulled out badly battered and unconscious.

The incident was made the subject of a song by the river men and "The Drowning of Tebo" was sung in the woods camps in the winter and in the drive tents in the spring for a generation. The name of Ed Akey, featured in the song, ranked with the river drivers on a par with those of Casey Jones and Billy Richardson in the railroad chanteys of today.

**Note:** *This article was cut out of a northern New York or northern Vermont newspaper. Unfortunately, the person who cut it out of the paper did not note the date or the paper.*



# Queries

## 1317 DOPP GRANT STONE

I am seeking info on Eliza GRANT DOPP. She was b. 18 Jun 1925 in NY. Family lore has it that her father's name was Thomas GRANT, a relative of Ulysses S. Grant. I have no info on her mother. She mar. David DOPP, b. 16 Jan 1825 in either Canada or NY. They were mar. in Keeseville, Essex County, NY on 1 Jan 1844 by Squire Thomas Harvey. David d. 6 Dec 1901 in Columbus, Franklin Co., O. while living with his daughter and her husband.

Census, 1850 – finds them in Grandview, Washington Co., O.

Census, 1860 – shows them back in Peru, Clinton Co., NY with five

children. He is listed as a farm laborer.

In 1862 Eliza was living in Malone, Franklin Co., NY.

On 16 Feb 1865 David enlisted as a private in Capt. Davis Company,

No. 5, NY Cavalry, for one year (Hammond, St. Lawrence Co., NY). This

unit was later known as Company I 26<sup>th</sup> Regiment of New York Cavalry.

He mustered in on 23 Feb 1865 in Malone, Franklin Co., NY.

He was

discharged 3 Jul 1865 in Ogdensburg, NY.

Census, 1870 – they are listed in Belpre Township, Washington Co., O.

Eliza d. 23 Apr 1899 in Ravenswood, Jackson County, West Virginia

where they owned a small farm. Between 1870 and the time Eliza died I haven't been able to locate them on a census.

Can anyone tell me where Eliza was born and lived as a child? Who was her mother? Who was her father? The info might be in David DOPP's family history also. He was the son of David DOPP and Eleanor Minor STONE who were born in Canada. Any help would be appreciated.

Gerri Wachtmann #1412 grannygw@cox.net

## 1318 BAUDOUIN

Does anyone have info on a family in the 1850 Federal Chateaugay Census, Franklin Co., NY. They are James and Louisa BEAUDOUIN ; children: James, Michael, Joseph, Julia, Charles, Elizabeth and Louisa, ages 4 to 19, located on page 329 of the census.

Patti Wiers pjwiers@fuse.net

## 1319 TREMBLAY SANSCHAGRIN TRUDEL

I am trying to find any info concerning my great-aunt, Virginia TREMBLAY SANSCHAGRIN. She was b. and bap. 4 Jun 1877 at St. Patrice de Sherrington. Her par. are Vital TREMBLAY and Virginie TRUDEL. She mar. Albert

**SANSCHAGRIN.**

She d. ca. 1943 in the USA.

I don't have any info about her except that she bore three children to Albert SANSCHAGRIN who mysteriously disappeared at one point in time.

*Gerald Tremblay #1117 gtrem43@nycap.IT.com*

1320

**GOULET/GOOLEY LAREMONT/LARMA/NORMAND MONEAULT  
DANOT/DANETTE**

I am searching for info about the GOOLEY/GOULET and NORMAND/ LARMA/ LAREMONT families of AuSable Forks, in hopes of finding their origins in Quebec. This family also lived in the Black Brook and Plattsburgh areas. The family attended the St. Jean-Baptist Church in Keeseville through the 1840s to 1860s.

My ancestor Peter Adam GOOLEY was b. in 1855 in AuSable and bapt. in 1856 in Keeseville. His father was Pierre (Pierre-Joesph, may be known by either name) Goulet b. ca. 1813 in Canada and his mother was Marcelline NORMAND/ LARMA/ LAREMONT, b. ca. 1824, location unknown.

The parents mar. prior to 1843, location unknown, but probably NY, but there is no record in Keeseville.

Although I have researched the GOULET family in Quebec extensively I have not yet found a connection to the larger GOULET tree.

The NORMAND/LARMA/LAREMONT (with its puzzling variations in surname or dit name) consisted of four probable siblings: Marcelline; Jean-Baptist, mar. Henriette MONEAULT; Toussaint/David, he mar. Aglae ST. MICHEL; and Mathilde who mar. Andre DANETTE/DANOT. I have not yet found any documentation for the parentage or place of birth of these NORMAND siblings who I believe were born in the 1820s or thereabouts. Any help would be greatly appreciated.

*Jonah McKenna 67 Valley View Dr., Fitchburg, MA 01420 j7n8h0@aol.com*



**Northern New York American-Canadian Genealogical Society**  
**PO Box 1256, Plattsburgh, NY 12901-0120**  
**Publications for Sale**

	<b>Purchase</b>	<b>P &amp; H</b>
Chazy and the Revolution	2.00	1.00
Memories of Honorable Luella R. North	6.00	1.25
History of the Altona Flat Rock	12.00	3.00
Maps (in mailing tubes \$2.00 extra)—Canadian Maritime Provinces Map	5.00	2.00
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Ontario Map	5.00	2.00
Ancestor Fan Charts	5.00	2.00
French Canadian Genealogical Research by Dulong	10.00	3.00
Lacorne St. Luc*	20.00	3.00
History of the Town of Chazy* (Reprinted 1998)	30.00	3.50
Keeseville, NY— <i>St. John the Baptist</i>	15.00	3.00
Births and Deaths 1853-1880		
Redford, NY— <i>Assumption of Mary</i>	30.00	3.00
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Marriage and Deaths 1853-1923		
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Plattsburgh, NY— <i>St. Peter's Census</i> —Revised—1857, 1865, 1881	30.00	3.00
Dannemora Mission 1858, 1859, 1860		
Mooers Forks, NY— <i>Ste. Anne de Centreville</i>	30.00	3.00
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Peru, NY— <i>St. Augustine's</i> —Baptisms, Marriages, Deaths	30.00	3.00
Dannemora, NY— <i>St. Joseph's</i> —Baptisms, Marriages, Deaths	35.00	3.00
Keeseville, NY - Immaculate Conception Baptisms, Marriages, Deaths and		
Clintonville, NY - St. Catherine of Sienna Baptisms, Marriages, Deaths	35.00	3.00
Town of Mooers, Vital Records — B 1875-1959, M 1875-1954, D 1875-1929	35.00	4.00
Alburg, Vt.—Vol I, reprint—town histories & misc. records	45.00	4.00
Alburg, Vt.—Vol II,—Genealogy	35.00	4.00
Isle Lamotte, reprint—town history & some genealogy	45.00	4.00
North Hero, reprint—town histories & misc. records	45.00	4.00
Lifelines NNYA-CGS Journals—Single copy	8.00	1.50
5 Or more copies	6.00@	6.00
Complete Set	5.00@	10.00

\*Hard Bound Books



# Northern New York Canadian Genealogical Society

NY 12901-0120

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1. Individual
2. Family  
up to age includes both spouses and any children
3. Full-time  
ent no age requirement.
4. Institutional  
societies, etc. \$30US or equivalent.
5. Lifetime  
(x individual dues).
6. Lifeline  
\$5 each. or more, \$6 each; the complete set,

The subscription year  
will be credited with August 31st. All who join prior to June 1st  
and current journals and will receive the previous journal  
after June 1st will receive renewal on August 31st. All who join  
for dues in the new year with the next journal; they will be credited

## REFERENCE —

If you want a quick reply  
large envelope will ensure faster response.

## — Name Change of Address —

Queries should be brief  
where possible. Each month specific questions; give dates and places  
For non-members, the club (editors discretion) queries per issue.

## **Society Announcements**

### **— SUMMER LIBRARY HOURS —**

**Summer library hours at our Keeseville Genealogical Center\* are:**

Wednesdays 1–6 pm   Saturdays 11am – 4 pm April thru Oct  
and by appointment year around, two weeks notice is appreciated

\*The library is located in Keeseville, NY, about 15 miles south of Plattsburgh. It is in the Community Building (old high school) on the hill across from St. John the Baptist Church.

### **— NNYACGS —**

#### **Semi-yearly Conferences**

Always the 3<sup>rd</sup> Saturday in May  
and the

1<sup>st</sup> Saturday in October

For Any Questions about the conferences check our Web-site  
at **NNYACGS.org**

### **— ARTICLES ENCOURAGED —**

We encourage our members to submit articles concerning family history and/or data, stories bearing on genealogical pursuits, and problems or unusual happenings in their search for family genealogy. When you submit an article please also give your membership number (this is appreciated in all correspondence to the Society). The article should be typed or printed double space if practicable.

Articles submitted that are easily readable by the editor are likely to be printed faster than something that is a chore to read or difficult to understand.

If you submit an article that has been written on a computer, please also submit both the hard copy and the disc. In addition, label the disk with your name, member #, article title, and type of system & software used. We can only read 3.5 discs and CDs programed for MAC.

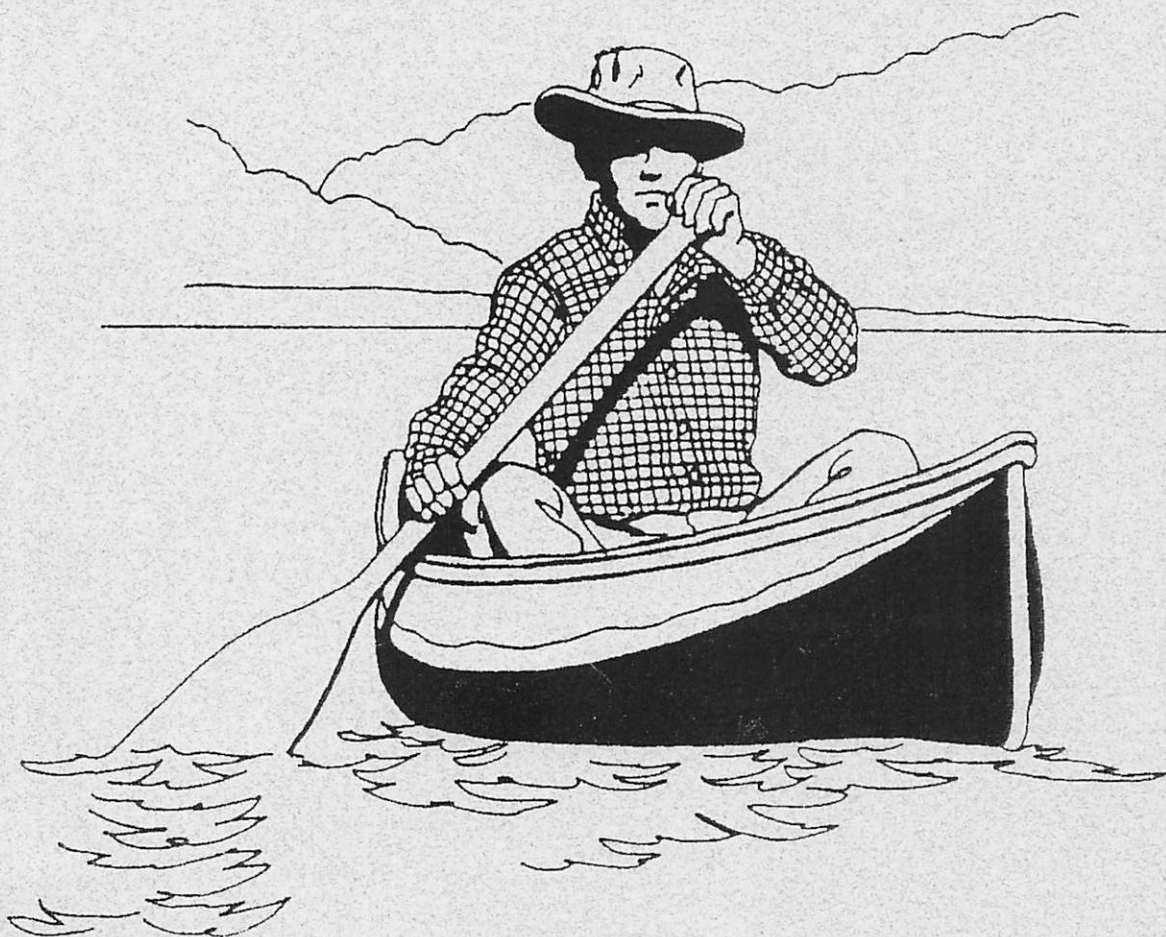
Additionally, the Journal now makes use of a scanner to enter photographs, line drawings, sketches, and other graphics such as cemetery maps. Black or red ink on white paper is preferred for scanning;.

### **— EDITORIAL POLICY —**

The editors of *Lifelines* reserve the right to edit all contributions submitted. We will edit [with the exception of original Documents] for spelling, form, grammar, obvious error, and to shorten lengthy articles to fit available space. Contributors are responsible for the accuracy of their information, and for their opinions.

If you submit material for publication be sure there are no copywrite laws restricting its use. This doesn't only apply to written material, but also pictures and maps, etc. If the material you are submitting is not your own, always give the source of the material. If it is copywritten get permission to use it or give us the source and we will try to do same. Always respect another persons work.





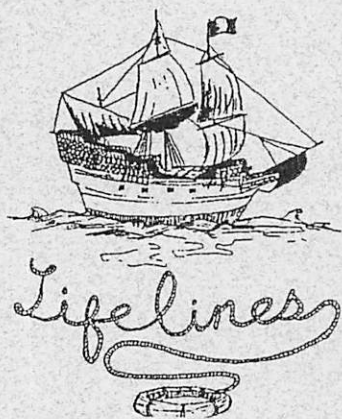
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