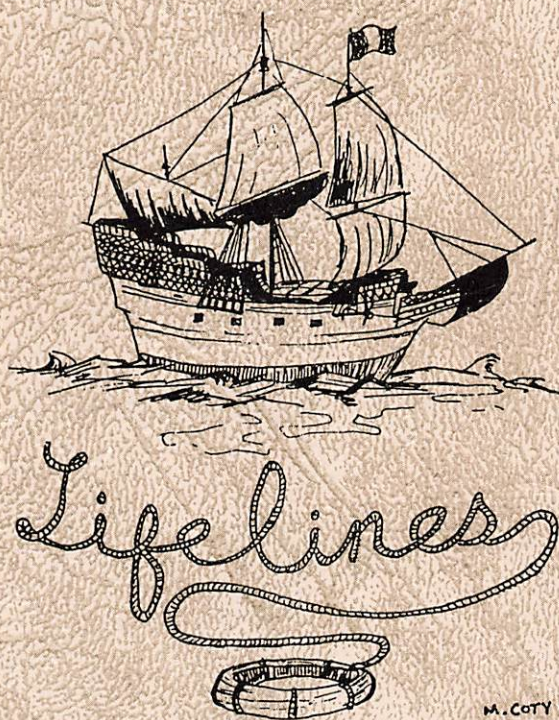


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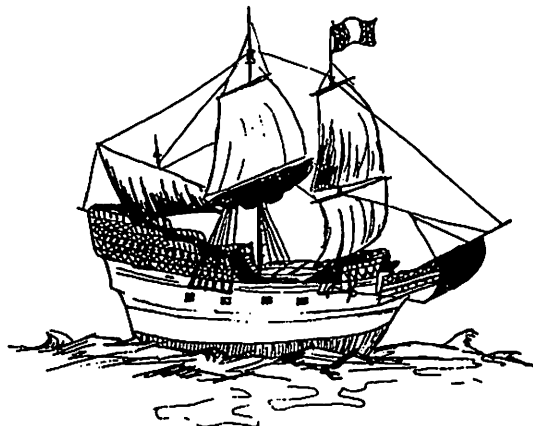
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## President's Letter

Dear Friends,

We just had a very successful Conference, which is a sure sign that summer is just around the corner. The next five months or so are the heavy traffic times for research at the library. Our willing and able library staff is scheduled and ready to help you with in your search.

Our next conference is another one that should help us in our research. Check it out on page 57 of this journal.

Good luck and have a great summer,

Elizabeth

## 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**

(Site presently having a make-over. This may take a little time)

## Franco-Americans in New England

By  
Yves Roby

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**Note:** Yves Roby is an historian specializing in the 19<sup>th</sup> and 20<sup>th</sup> centuries. *Histoire sociale des Franco-Américains de la Nouvelle-Angleterre de 1865 à nos jours* (Social History of Franco-Americans in New England from 1865 to Today.) Yves Roby studied at Laval University, the Sorbonne (Paris), and the University of Rochester, New York, where he earned his Ph D. His life's work has been at Laval University. He has published numerous books and articles on the history of Québec and the United States. Among his books are: *Franco-American de la Nouvelle-Angleterre, and Reves et realites*, in 2000.

### Resume:

Scarcely a day goes by without seeing entire families going off to the United States [...]", writes in 1871 Father Jean-Baptiste Chartier, agent for the colonies. "We would say that the war has ravaged and brought desolation to our beautiful parishes." (1) Mrs. Bruno Noury, 50 years later declares, "There were so many people going down to the States that it was hard to cross the lines." (2) These comments describe well the magnitude of the migration that, from 1840 to 1930, forced approximately 900,000 French Canadians to settle in the United States, especially in New England. This exposé is divided in three parts. First I will discuss the magnitude of the phenomenon, its causes and consequences; then the creation of the Little Canadas; finally, there transformation and disappearance.

### Leaving For the States

Let's first consider the magnitude of the phenomenon. According to the American geographer, Ralph Vicaro, the net emigration to New England alone did not exceed 2,200 persons between 1840 and 1860. It was only after the American Civil War (1861-1865) that the French-Canadian emigration became an exodus.

### Net Immigration of French-Canadians to New England Approximate Numbers, 1860-1900

Decades	
1860-1870	52,000
1870-1880	65-66,000
1880-1890	102-103,000
1890-1900	106,000
1860-1900	325-327,000

Why did they leave? Québec had not experienced religious persecutions or major political upheavals that caused great movements of populations in other countries. Scarcely a few hundred French-Canadians reached New England following the American invasion of 1775-1776 and the Rebellions of 1837-1838 in Lower Canada. Emigration is in response to environmental constraints and economic conditions. Since my time is limited, I will focus on the period after 1865.

The answer resides in economic changes and especially upheavals in the agricultural sector. From 1851 to 1901, Québec's agricultural progress was undeniable. The surface of inhabited and improved lands had increased considerably; creameries had popped up like mushrooms. However, these indicators hid the high price that the Québec farmer had to pay to accomplish this progress.

The farmers of the Richelieu Valley, the Montreal Plain, the Eastern Townships and Québec City benefited from rich soil, proximity to markets and export centers, and a better transportation network. The most dynamic of these farmers specialized. They increased their land under cultivation and their herds, improved agricultural methods and bought relatively expensive equipment. In so doing, they did not hesitate to borrow from notaries, the

rich, and the general-store keepers at interest rates going from 8%, 10% to 12%. As long as times continued to prosper, the system worked. Catastrophe occurred when lower profits were made during a few years (as they did between 1878 and 1879) and a series of poor harvests followed as in 1888, 1889 and 1890. The worried lender wanted to be repaid and mortgage holders became impatient. To avoid foreclosures the farmers turned to usurers who, taking advantage of the situation, charged exorbitant rates of 15%, 20%, and often more. The misfortunes of these farmers had repercussions on the areas small landowners and agricultural day labors, who absolutely needed seasonal work to make ends meet. Many of these rural people chose to go to work temporarily in the United States to accumulate quickly the money needed to pay their debts and start anew. They went to work in the States just as their grandchildren now go to work at James Bay.

In the more distant regions of Saguenay, Lac-Saint-Jean, Mauricie, Outaouais, Temiscamingue, Lower Saint Lawrence, and Gaspésie, similar factors were at work leading to emigration. In the regions where the soil was often unsuitable for cultivation, agriculture remained more self-sufficient and specialization less pronounced. Families depended on forest and roadwork, railroad construction, or fishing to make ends meet. If there was less demand for logs in Great Britain or in the States, or if the price of fish dropped and there were fewer public works, then the infernal cycle of seasonal unemployment, indebtedness and discouragement led to the fatal consequence of temporary emigration to the milder climate of New England. Emigration seemed more attractive as life in the newly settled outlying areas became more difficult.

A certain number of people from the rural areas opted for Québec's cities. Many more would have done so if it had been possible. Not only were Québec's urban centers unable to absorb the surplus rural population, they even contributed to the flood of emigrants towards the United States. Indeed, the clothing, food, wood, iron, steel and transport sectors, which dominated the Québec industrial landscape during the 19<sup>th</sup> century were progressing appreciably, but at what a price? During the long recession

from 1873 to 1896, large enterprises, subject to severe competition, kept their market shares only by mechanizing, centralizing, using more aggressive sales techniques and especially by keeping salaries very low. Workers often saw their real earnings diminish. In certain sectors, such as clothing and shoe manufacturing, where the sweating systems prevailed, the situation was worse. The contractors, after having partly transformed the raw materials in their plants, would hand them to master craftsmen or workers at home, and vie greedily for the retailers' attention. Because the latter bought at the lowest price, the contractors tried to reduce their production costs by lowering salaries or, at least, by refusing to raise them.

In normal times a working family had just enough revenue to meet its basic needs. But when unemployment, reduced wages and work hours occurred for a long period of time, it was poverty. As there was no social welfare, the vicious circle of indebtedness led to temporary exile in the US.

With the hope for better life pushing French-Canadians to leave, you would expect to find them in geographically near and easily accessible regions offering the most chances of employment for the greatest number. Before 1860, we find most of them in Maine and Vermont. The young men looked for seasonal work in the lumber trade along the Richelieu River and Lake Champlain, as in agricultural, in brick factories and in forestry.

After the Civil War, the majority of emigrants went to southern New England. The cotton, wool and shoe manufacturing, developing at unbridled speed, were greatly attractive as technical progress enabled the hiring of rural workers. French-Canadians were sought by employers who found them skillful, conscientious, meek and reasonable and not bent on striking. Recruiters sent to Québec's cities and countryside lured them with the benefits of working in manufacturing and encouraging entire families to emigrate. The recruiters assured them that working-age children would find jobs. Many saw in this an un hoped for chance to solve their problems. They thought that if everyone in the family worked and kept their expenses to a bare minimum, they would accumulate the maximum of savings in the shortest time possible.

Recruiters played an important role in the

years following the Civil War, but much less later on. The emigrant himself then became the best recruiter. The French-Canadians who returned to stay in Québec after a stint in the US along with the thousands of others who each year returned to visit their family and friends for a few days or weeks were the most convincing recruiters for the opportunities New England offered. Better still were the symbols of success, tangible evidence of what was possible in the US. At church, at the general store, at evening get-togethers, they spread the image of an America paved with gold, a sort of Promised Land. "The few bucks he's earned," writes Father Henri-Raymond Casgrain in Montreal's *l'Opinion publique*, March 30, 1882, "are on him in the form of cloth trousers and overcoat rendering him completely ridiculous. With a fake gold chain on his vest and a hat cocked on the back of his head, he gives himself airs of independence which leave his childhood friends dumfounded. Look at him in front of the church on Sundays he is the village rooster. Boys and girls cannot admire him enough. They dream about imitating him and leaving for the States." The tidy sums that the Canadians sent from the States to their families, especially at Christmas and New Years, reinforced this image. It was the same with the emigrants' countless letters making each family a source of propaganda and information for the relatives and friends remaining in Québec. This epidemic, this US-fever, spread in this way to the farthest corners of the province.

We've noted that this migration was a temporary phenomenon for many. Vicero, the geographer cited above, counted a net figure of 325,000 French-Canadian immigrants in New England from 1860 to 1900. He mentions that probably at least the same amount had moved temporarily. Leaving for the States was for these people a strategic element of survival just as being a lumberjack or working the drive (guiding logs downriver) in Québec's forests. There was a continuous coming and going on both sides of the border. "They made a bit of money to pay their debts and then they went back...People stayed 3 or 4 years on one side, 3 or 4 years on the other; it was almost like they didn't have a home," writes Joseph Morin of Woonsocket.

Migration flowed with the tide. When prosperity reigned in New England, the news spread

quickly to Québec causing an exodus. On the other hand, when the American economy was in recession, the employers lowered the wages, reduced work hours or laid off. This news then traveled fast, migration slowed down and people returned home. Each time, the Québec authorities thought that the demographic bloodletting was finished. Although an illusion, it seemed to be really over at the start of the 20<sup>th</sup> century. As in most Western countries, the years 1896-1920 marked by a prolonged rise in prices, interrupted by short recessions (1904, 1907, 1913), gave rise to euphoria in Canada and Québec. The development of the Canadian West, railway construction, industrialization of Canada's heartland, exploitation of natural resources, along with massive foreign investments, the war, all brought two decades of prosperity and a very sharp decline in emigration. In her book on the beginning of the Franco-American colony in Woonsocket, published in 1920, Marie-Louise Bomier mentions that for the last 20 years Québec was keeping almost all of her people. "If we continue getting a certain number of compatriots each year, we lose an equal number, either they return to the province or Quebec, or they go settle in the Canadian West." After the deep crisis striking Québec in the early 1920s, the US-fever picked up more than ever. From 1920 to 1930, 130,000 persons left Québec to definitely stay in the US. "There were more 'earnings' in the US than in Canada," said Béatrice Mandeville.

"People were happy in the US. There was money enough to live on. In Canada, there was poverty."

The crisis of 1929 radically put an end to French-Canadian emigration to New England. In fact, immigration visas were given only to workers assured of a job in the US or to persons having sponsors able to provide for their needs. Never more afterwards would we witness such a large population movement on the scale as between 1840 and 1930.

### Little Canadas

According to Ralph Vicero, 327,000 French-Canadians from Québec arrived in New England between 1860-1900. Starting from 37,420 in 1860 the emigrants and their children born in the US numbered 208,000 in 1880, 365,000 in

1890, 573,000 in 1900 and 750,000 in 1920. They made up about 10% of the total population of the six New England states. These global statistics give the impression of a dispersed population drowned in foreign elements. They are misleading. Although they were only 11.84% of Vermont's population, they were 50% of Winooski's, 25% of Burlington's. Further south we found them in mid-size cities of 25,000 to 100,000 inhabitants forming a large half-circle around Boston. Sometimes they are in the majority, but most often they are large minorities, as in Fall River (32%), Holyoke (34%), Manchester and Nashua (40%), Suncook and Woonsocket (60%). Grouped close to the factories, they were sufficiently numerous in certain streets and blocks to give a French look to the whole quarter. The Americans called them "French quarters," the historian Jay P. Dolan called them "cultural ghettos" and we know them as "Little Canadas."

The network of relatives and friends at first played an essential role in gradually creating these quarters. Thanks to successive waves of migration, the newcomers already had friends and relatives in the area upon arrival. The early-comers were instrumental in helping them to adapt to the manufacturing world. They taught them the rudiments of the trade, advised them of the unspoken rules of behavior within the group etc. In times of adversity as in ordinary times, this closeness permitted mutual support. The ties of solidarity woven in these communities favored an intense social life and created a complex institutional network centered on the parish. "The families," writes the historian Dolan, "were the stones and bricks of an immigrant community, but the church was the mortar." The emigrants, homesick for Québec and ill at ease in parishes managed by Irish Catholics, asked the bishops of their dioceses to grant them their own parishes managed by French-Canadian priests. From the beginning until 1930, they obtained 150 national parishes, plus a number of mixed parishes. They built churches and French schools, encouraged the founding of hundreds of mutual aide societies, French language newspapers and magazines. In the more populated centers they promoted the construction of hospitals which not only cared for the ill, they served as orphanages, hospices for the aged and nurseries for preschool children whose

mothers worked outside the home. In 1900, about 2,000 brothers and nuns from Québec ran these hospitals and parish schools. Finally, in the 20<sup>th</sup> century, they encouraged the creation of the Desjardins credit unions.

In these national parishes, the French-Canadian emigrants and their children, who beginning in the 1890s are known as Franco-Americans, led an intense religious and "national" life.

Observers in the first decades of the 20<sup>th</sup> century would think that they were in a larger Québec. French was the only language at church, in the press, in the mutual aide societies and leisure time as well as the predominant language at school. Those newly arrived from Québec who were not familiar with English were just at home in New England as in Montreal. "Today," writes Father Louis-Alexandre Mothon, o.p., in 1893, "one can wander for hours on end in certain parts of the city (Lewiston) without hearing anything else spoken but our language...the same phenomenon is occurring, although less rapidly, in most of the cities of New England. One wonders just where this peaceful invasion of the French language will stop."

Franco-Americans progressed with giant steps. Their institutions were growing at a faster rate than the population. The living conditions of working families had also improved. Returning to the region not long after WW I an amazed France Ariel, a French artist, could write: "New England...it's New Canada that you should say." What mostly impressed the observers and made the dwellers of the Little Canadas proud were the astonishing successes, which a minority of Francos reaped in politics, business and sports. December 1906, Msgr. Georges-Albert Guertin was named Bishop of Manchester; November 1908, Adam-Jules Pothier was elected governor of Rhode Island; in 1911, Hugo Dubuque was appointed justice of the Massachusetts Superior Court. Many Francos were senators and representatives in the New England states, mayors, financiers and clever businessmen. Some become idols for American youth in the world of sports. Napoleon "Larry" Lajoie, nicknamed the "Big Frenchman," won the American League's batter award with an astonishing .422 average. In short, according to some observers, 750,000 Francos (1920) constituted a distinct nationality by their language, morals and customs. But nevertheless, 75 years later, the Little Canada

have almost all disappeared and hardly 50,000 persons still speak or understand French. What happened?

### **The Little Canada Change and Disappear**

To understand what happened to the "Little Canadas," I would like to follow the evolution of the parishes based on nationality, which constituted the heart of the "Little Canadas."

What did these parishes represent to the French-Canadians in the United States? First we'll consider the elite. To the elite, especially the clergy and the nationalists, the migration of hundreds of thousands to New England, the failure of Canada and Québec to slow the movement down could not be explained only by economic reasons. To understand this strange migration the Jesuit Hamon wrote, "one must look higher." Lawyer Charles Thibault said that God scattered the French-Canadians "like a handful of stars to enlighten the Protestant nations, sunk into apathy, iniquity and vice." They were given a providential mission. They would be worthy of this mission by remaining themselves, that is: Catholic and French. Catholic, first of all, to fulfill the role providentially vested in them. French, secondly, because the language was the guardian of the faith. They would remain Catholic and French on the condition that they had national parishes. Edmond de Nevers wrote, "that in the United States the parish was "still the native country." The parish is the impregnable fortress, "the invisible wall to oppose foreign incursions." It would only be effective as long as there was little change. Priests from Québec became the guardians, often intransigent, of these fortresses that should not change.

The national parish represented something different to the ordinary people. The parish gave them great emotional security. It was a refuge, an oasis. The parish community was a large family. Physically, it reminded them of Québec. The church, the rectory, the school and the convent, located close to the plants where the people worked and in the quarter where they lived, constituted the core. The general store, the doctor, the pharmacist were available close by. French was the only language at church, in the Franco-American press, in the social clubs, and predominant at school.

Over the years, the parish as an institution

evolved; it distanced itself imperceptibly from its model in Québec because it was immersed in an entirely different environment. At work, during leisure time, outside the home, the Franco-Americans participated in American life in every sense: streets bore unfamiliar names; merchants, even Francos put up notices in French and English; The foreman gave orders in English; the postmaster and policeman often spoke only English, etc. The parish itself had a hand in the evolution. In his sermons, the pastor would praise the beauty of the French language and remind his parishioners of the ancestral customs and traditions, he also explained the complexities of their environment. When the people got together on the church steps, at the general store, the barber's or the tavern, they naturally exchanged news from the native country but they also discussed labor conflicts, city politics, the last circus in town, boxing championships, baseball or the Spanish-American war. Entrance to the English-speaking world was through the parish school. The nuns and brothers taught French, and also English, American history as well as Canadian history. The written press also underwent deep changes. In the beginning, you would not have noticed much difference between a French-Canadian newspaper in New England and one in Québec except for the reports on cultural, sport or social activities. News about the United States was often pushed into the foreign news section. Slowly towards 1900, except for the language, you would sometimes notice little difference in certain pages of a New England French-language paper and American papers.

The Migrants, meaning those who stayed only temporarily in the United States, were ill at ease in the face of these changes. Since they came only for a few months, they were satisfied with an environment resembling the one they left in Québec and with a limited knowledge of English. The will of the French-Canadian pastors against any change liable to endanger the survival of French society did not bother them in the least. It was different for those who chose to remain in the United States and whose numbers continued to increase proportionally within the French-Canadian community. The Franco-Americans born in the United States, compared to those born in Canada, were 38.4% of the population in 1890, 54.7% in 1910 and 64.4% in 1930.

The latter approved the changes going on within the parishes; they even wanted them. For them, the parish was the best place to adapt to American society and knowing English was a vital necessity.

At the beginning of the 20<sup>th</sup> century, it was not unusual to hear the young converse in English in the national parishes. Many parents did not disapprove of it. Some, whose limited knowledge of English had been a handicap when they arrived in the United States, wanted to avoid the same difficulties for their children. "Being of French origin, I should have learned two languages. However, my parents thought that if I only learned one I would succeed better than in going to a bilingual school." Since the majority of them had decided not to return to Quebec, their priority was to help their children take maximum advantage of the newly chosen life; the best way to accomplish that was to integrate progressively into American Society and not to isolate themselves from it. They easily accepted French unilingualism at church and in the various parochial activities, but they requested that the schools better prepare the youth for American life. They demanded that English play a greater role in the schools. Some even wanted that only English be taught.

World War I intensified these Francos' desire to become an integral part of American society and increased the urgency of their desire for change. The harshness of the conflict and the worry about their mobilized friends and relatives stirred up patriotic fervor uniting them with their fellow citizens of other ethnic backgrounds, diminishing their sense of belonging to a 'petite patrie' (little nation). The impact of the conflict on the frontlines, the returning young veterans found life confining in the Little Canadas. Their brothers and sisters who had stayed at home were immersed in a prosperous society created by the war. Movies, radio and the automobile transformed the morals and opened up a new world of ideas, visions and the values undreamed of until then. Many found the Franco-American parish atmosphere too austere and often suffocating. They became more aware of the limits imposed by an imperfect command of English and the second-class treatment afforded them because they were Franco-Americans. In the name of solidarity the "Americanizers" wanted the immigrants to be-

come 100% Americans especially by learning and using only English.

Alarmed by the visible signs of Americanization everywhere, the religious authorities resisted these requests. Let's not forget they were almost all from Québec and devoted to the cause of survival. The only noticeable changes before 1920 occurred at the parish school which gradually became bilingual. The morning courses were in French and the afternoon courses in English. The status quo continued at church and in leisure activities. To preserve French life threatened from every side the pastors believed that they had to strengthen the French fortress, not to undermine it. Those who were not happy about it were welcome to leave.

The crash of 1929 and World War I sped up process of change in the Little Canadas. October 1929 saw the end of Franco-Canadian immigration to New England and the return to Québec of thousands of emigrants. Deprived of the life-giving contribution of new recruits, the Franco communities continued to anglicize at a fast pace. Moreover, many Francos, who during the prosperous years had fled the French quarters to settle in richer and more "English" sections, had to return to the Little Canadas. The majority of the Francos in the Little Canadas were still bilingual, but an increasing number tended to prefer English to French. Among the youth, the number of only-English speakers rapidly increased. Behavior and values were changing along with the language. For example mixed marriages (which still in 1909 were a crime against God and a national abomination) fluctuated around 50% in 1945.

These Americanized English-speaking Francos considered themselves 100% members of the national parishes. Because they kept the faith of their fathers and treasured the memories of the past, they proudly claimed the title of Franco-Americans and upheld their right to transform their parishes and institutions to adapt them to their needs. They insisted that the priests preach and teach the catechism to their children in both languages and that the nuns and brothers give English a preponderant role in the schools. That was a major change.

Contrary to what occurred in preceding years, the religious leaders were more receptive to these requests. Many of the priests and religious originally from Québec had aged and were re-

placed by Franco-Americans born in the United States. The latter, generally speaking, did not espouse the cause of French survival with the same enthusiasm as the former. Furthermore, the parish debt had increased because of the crisis. Many parishes could no longer meet their normal expenses. In these conditions and given the end of immigration, every thing had to be done to satisfy the parishioners and avoid the defections to territorial parishes and public schools.

In certain places, although still rare, the pastors received permission from their bishop to preach in both languages. The religious granted English an important place in the schools. To replenish the parish coffers, the pastors organized bingos, vaudeville, and bazaars, during which English was mainly used; thus hoping to attract local English-speaking Catholics.

In addition to speeding up the process of change in the Little Canadas, WW II was going to begin that of their disappearance. World War II diminished the sense of national belonging even more than did WW I. Around 50% of the young men aged 18-34 had enrolled. Upon their return many thought that the parish atmosphere was suffocating; they either objected or they left. The others who returned argued that the parish was too French. They had been the butt of many jokes during their military service because of their poor mastery of English. They did not want their children to be bilingual, but to speak perfect English.

These young anglicized Francos, contrary to their parents, were not content to hope for the necessary institutional changes; they demanded them. They could not accept that English be limited to the confessional and that a resume in English be given after the French sermon. They demanded that the announcements and sermon be in English. In some parishes they circulated petitions to this effect. At Sainte-Anne in Lawrence, 80% of the parishioners wanted "English" Masses; at Sacré-Coeur in South Lawrence in 1953, 90% were in favor of the change. These young Francos demanded that French be taught as a second language in school. Finally, they could not stand to be excluded because of their lack of French from the financial institutions (credit unions, mutual aid societies) and the social clubs that their parents had helped to set up. In short they demanded insti-

tutional bilingualism to meet the needs of English-speakers.

What could the religious authorities do when faced with many other menacing problems? Indeed, besides the young men enrolling in the military, the war enticed many others to leave the Little Canadas to find work in the war industries. In Fall River, between 1940 and 1950, the number of persons 15 to 24 years of age decreased by 30%. After the prosperous war years, the accelerated decline of the New England textile industry, located in the city centers, produced the same results. Reduced to unemployment many families deserted the national parishes for the suburbs. From 1950 to 1955 the population of Saint-Jean-Baptiste in Lowell fell by 17%. All the Franco-American institutions suffered from this decline. The newspapers saw their readership melt away like snow in the sun and the parish schools could not help but notice the "alarming decrease" of their students, 17% from 1940 to 1950.

What could be done? An increasing number of pastors opted to radically transform their parishes. So, in January of 1948, the Marist Fathers announced that the sermon and the announcements would be in English only at the 8:30 and 11:30 Masses at Notre-Dame-de-Pitié, Cambridge, Massachusetts. During the months and years to come, their example was followed everywhere. One hour of French a day, often less, gradually became the norm in the parish schools. The clergy and religious favoring the changes were now in charge and able to impose their point of view.

In the following years there was no way to slow down the process of Anglicization and the disintegration of the Little Canadas. According to Calvin J. Veltman, linguist, in 1976, French was no longer the mother tongue of Franco children and it also rapidly disappeared as a second language.

The repercussion in the Little Canadas was inevitable. One after the other, the pastors gave their sermons in English at the majority of Sunday Masses. After Vatican II, English replaced Latin in the majority of cases. They kept one or two Masses in French to accommodate the elderly. These measures proved ineffective in slowing down the flight of the faithful. While the decline of the textile industry and disindustrialization forced the younger and

more dynamic workers to the suburbs, the drop in religious practice emptied the churches. Finally, as if that were not enough, other centrifugal forces, such as urban renewal, robbed the life out of the Little Canadas. These programs in the 1960s were designed to destroy, to eradicate the older poor sections of the city centers in order to build affordable social housing. But because this housing was in fact often too costly, many people had to move out. In Saint-Jean-Baptiste parish of Lowell the number of families went from 1,386 in 1963 to 736 in 1966. The Little Canadas disappeared, *de facto*, almost everywhere, thus dissolving the cultural links that united the people of French-Canadian origin. "These urban quarters, where French-Canadian churches were built, are often no longer inhabited by Franco-Americans. In New Bedford, in Fall River, Portuguese now live right where the Franco-Americans of these cities played as children. In Holyoke and Springfield, Puerto Ricans live in the houses of the workers of old. In Lowell, Cambodians are settled in the Franco-American quarter."

Few parishes could keep their school under these conditions. More than half (56%) disappeared from 1960 to 1970. In the others, the teaching of French was reduced to a meager portion, if it had not simply been done away with. Finally, French language newspapers for lack of readership have vanished one after the other.

### Conclusion

With the exception of a small elite who, with less and less conviction, continued the struggle in favor of the French existence, "the survival," Claire Quintal acknowledges, "is dead in the Little Canadas." "Frankly speaking," writes Gerard-J. Brault in 1955, "the French language [in New England] is becoming extinct. Some estimate that about 50,000 persons still speak or understand French. These persons and tens of thousands of others, who are anglicized, are interested in Franco-American culture and in their origins. They get together from time to time to participate in folklore activities, such as tra-

ditional meals and dances. Each year thousands attend one festival or another during the summer months. Furthermore, we know the passion for genealogy among the Franco-Americans. "The people who worry about the loss of Brazilian forests should talk to the Franco," writes Gregoire Chabot with humor. "They would find so many family trees among us to create a forest able to cover all of South America and a good portion of the Sahara."

Some authors see in these cultural manifestations the expression of a symbolic ethnicity, explained as an ethnicity of last resort. When individuals become assimilated and have only very weak links with their original group, they still do not want to abandon completely their ethnic identity. They cling to certain symbolic elements—food, music, festivals—which do not hinder the relations with the society around them and which permit them to "feel" rather than "be" ethnic.

This new ethnicity has without doubt given rise within the Franco-American community to an interest in its "roots." Whether this ethnicity has a future is a debate that will divide the scholars.

### Translator's note:

Following are the 1990 Census figures of French and French Creole speakers in New England:

Connecticut	53,586
Maine	81,012
Massachusetts	124,978
New Hampshire	51,284
Rhode Island	31,699
Vermont	17,171

It is impossible to ascertain the number of Franco-American speakers by these raw figures. Given the ethnic composition of the three northern states (Maine, New Hampshire and Vermont), we can assume that the majority of these French speakers are Franco-Americans.



## Letter From President Roosevelt From Patrick Couture's Web Site

<http://www.republiquelibre.org/cousture/ENG.HTM>

Here is an extract from a letter that the President of the United States, Franklin Delano Roosevelt, wrote to the Prime Minister of Canada, Lyon Mackenzie-King on the 18<sup>th</sup> of May 1942.

When I was a boy in the "nineties," I used to see many French-Canadians who had rather recently come into the New Bedford area, near the old Delano Place, at Fair Haven. They seemed very much out of place in what was still an old New England community. They segregated themselves in the mill towns and had little to do with their neighbors. I can still remember that the old generation shook their heads and used to say, "this is a new element which will never be assimilated. We are assimilating the Irish but these Québec people won't even speak English. Their bodies are here, but their hearts and minds are in Québec."

Today forty or fifty years later, the French-Canadians elements in Maine, New Hampshire, Massachusetts and Rhode Island are at last becoming a part of the American melting pot. They no longer vote as their churches and their societies tell them to. They are intermarrying with the original Anglo Saxon stock; they are good, peaceful citizens, and most of them are speaking English in their homes. All of this leads me to wonder whether, by

some sort of planning, Canada and the United States, working toward the same end, cannot do some planning—perhaps unwritten planning which should not even be a public policy—by which we can hasten the objective of assimilating the New England French-Canadians and Canada's French-Canadians into a whole of our respective bodies politic. There are, of course, many methods of doing this, which depends on local circumstances. Wider opportunities can perhaps be given to them in other parts of Canada and the United States and at the same time certain opportunities can probably be given to non-French Canadian Stock to mingle more greatly with them in their own centers.

In other words, after nearly two hundred years with you and after seventy-five years with us, there would seem to be no good reason for great differentials between the French population elements and the rest of the racial stocks.

It is on the same basis that I am trying to work out post war plans for the encouragement of the distribution of certain other nationalities in our large congested cities. There ought not to be such a concentration of Italians and of Jews, and even of Germans as we have today in New York City. I have started my National Resources Planning Commission to work on a survey of this kind.

# **Items of Interest at NNYACGS**

## **Surname Booklet (or on Web Site)**

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.

## **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 blanks for.

It is way of not only meeting people sharing the same name search as you, 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.

**Dedication  
And  
New York District Preacher's Convention  
(Annual)  
November 23 - 26 1936**

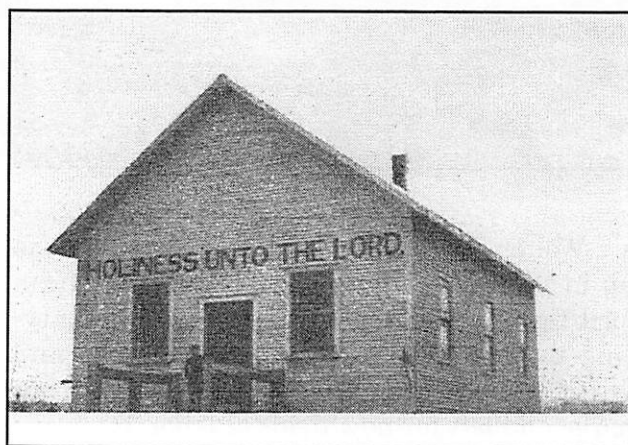
**Trinity Church Of The Nazarene  
Altona, New York**

Submitted by  
**Barbara Seguin**  
[bobino@northnet.org](mailto:bobino@northnet.org)

**History of Trinity Church**

God's plan has always been that He shall have a people to praise Him. When one group shall fail Him, He will raise up another. It has been the plan of the ages.

For thirty years, there was not a Protestant service in the village of Altona. Like any other place, Altona needed God and the church that held high the banner of Holiness unto the Lord. Rev. John Weightman, then only a workingman felt the need of God and found Him as a personal Savior under the preaching of that old rugged preacher, Rev. B.S. Taylor. Soon, after his conversion he felt the call of the Lord's work and came to Altona. Buying a small home, he at once set out to have a Sunday school. The children came far and wide. Brother Weightman, soon saw the need of a church building and found one near the Canadian line that had been vacated for some time. This was taken down and drawn to the village. The different men of the community donated teams. The church was erected within the next year, and dedicated on New Year's Day, nineteen hundred and eleven. The church was dedicated as "The Holiness Church of Altona." Many were the times that the battle was hard and it seemed at times the grade could not be made. Under the preaching of Rev. Weightman and evangelists, who came along and gave a helping hand, there was victory ahead for them. The work spread out and soon an out charge was started on the Turnpike. Some of the greatest meetings were held here. It is needless to say that persecution was met

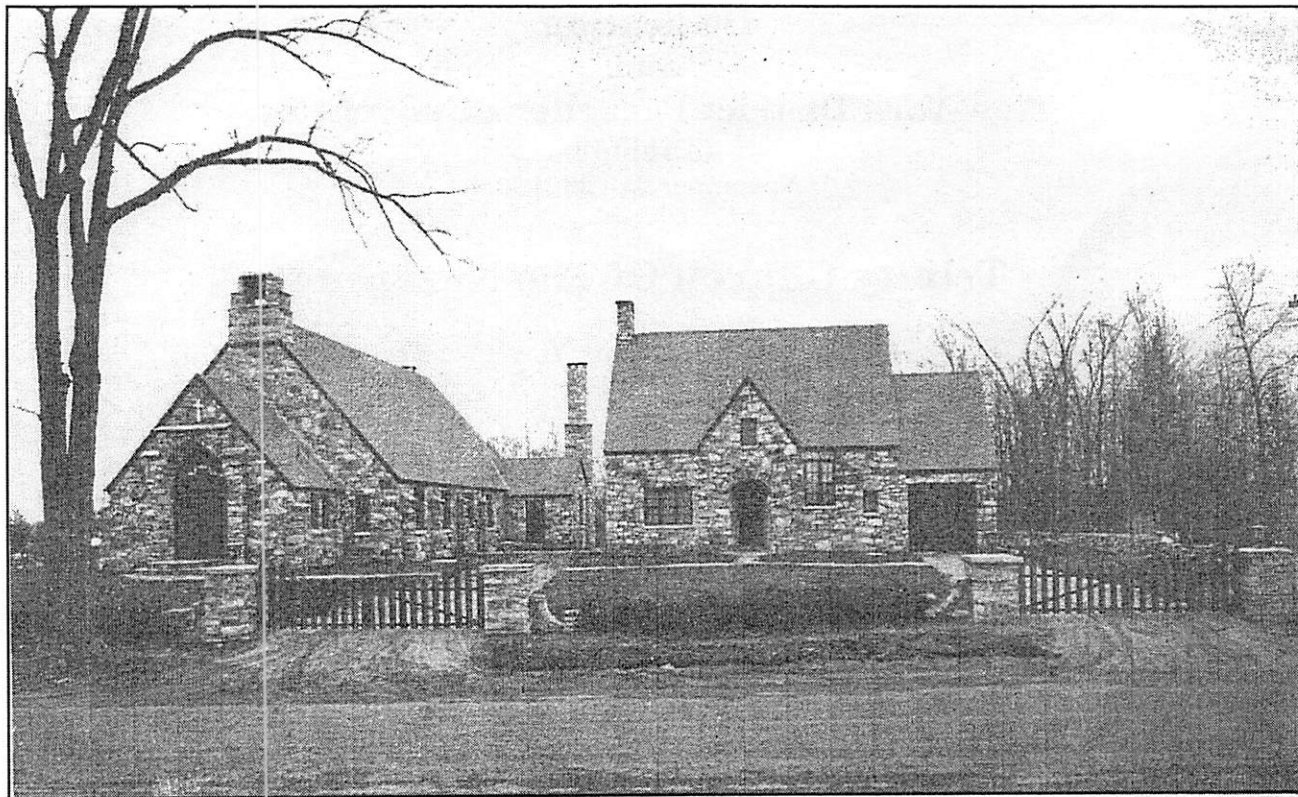


Old Church Building  
Dedicated in 1911

with, but many shall arise in that day and thank God for the battle that was fought but, most of all the victory that was won. From a schoolhouse to a log house, the company went, then back to a home and finally a little church was built on the turnpike.

After awhile, Rev. Weightman became acquainted with the great work of the Church of the Nazarene and he with his company of folk joined the ranks of the church of the Nazarene. The church becomes known then as The Altona Church of the Nazarene. Rev. Weightman labored for a little over eighteen years. He saw the start of a great work, knew the many problems of a new work, but fought a good fight and kept the banner high. Many shall arise in that day and call him blessed.

After serving the church for this long period, Rev. Weightman felt a call to another field. The



Trinity Church of the Nazarene — Altona, New York

Rev. Walter S. MacPherson was called to fill the gap in the ranks. He labored in the field from April first in Nineteen Hundred and Twenty-Nine to April first, Nineteen Hundred and Thirty. He felt led of the Lord to take another charge and left for new fields of labor. His work still lives on wheat he done while he was pastor at Altona and many found the Lord under his faithful ministry.

Following the work of Brother MacPershon, came Rev. Albert Smith. He was with us for little over three years. Brother Smith was a young man filled with the Holy Ghost and brought to the Master under his ministry and like Paul when he left the brethren to depart for Rome it was a sad parting as Brother Smith left for the New England District to pastor a church.

In the steps of Brother Smith came our present pastor the Rev. Stanley Brooks. Rev. Brooks, came to us on the second Sunday of October, in Nineteen Hundred and Thirty-three, with the desire on his heart for the saving of precious souls, prayer was made without ceasing. The church began to grow and within the course of three months, the church that was erected under Brother Weightman was no longer able to care for the increasing congregations. Plans were then made for the erection of a new home

for the pastor and also a new church that would care for the work of the church. Much prayer was made unto the highest God and soon He began to work. A lot was purchased by the church from one of the members, Mrs. Elberta McGregor. This was located in a good place as it was on the main street in our village. On August fifteenth, nineteen hundred and thirty-four the work began on the parsonage wall. The home was completed so that the pastor was all located on the last week of January. The church came along but more slowly for as the money came in, the work moved on.

Many stop to admire the beauty of the building, but we who have seen its work progress can say: "Behold what wonders God has wrought". At this dedication, we feel much to praise God for.

### Memorial Windows of Trinity Church

When it came time for the windows of our church there was some thought that we would have to get along with only plain windows. This we would have done had not many of our friends and members said we want to place something in our churches in memory of those that have

stood by in the years of struggle. Others who had interest in the new church also wanted to add their part in making this church a real place in the community.

Beginning with the first window on the right as you enter the church we find the name inscribed Asenath Hall Smith. She was the grandmother of Mrs. Marion Reynolds. She was a faithful attendant of the church and her interest was in the work both here in the village and in the turnpike church. The window was presented in Mrs. Tena Duley and Mrs. Mary Bodah.

Frank A. and Tena R. Duley placed the next window. Words would fail to express the full meaning of service that both Brother and Sister Duley have brought to this church and its work. Always to the front of the battle you would find them both and many battles would have had a darker picture had not these two stood in the ranks. May God's blessing be their reward and in that day of battles ending we will all know the reward of the faithful.

The next window we find the name of Charlotte Frizzle Bruce. Her children presented this window. Mrs. Charlotte Bruce was one of the first workers in the church having been active both in the village and the turnpike church. No matter the weather conditions, she was always found in her place on the Sabbath day. In years to come, may her memory bring to those that follow, that though she has joined the army triumphant, her work still lives on.

The next window as we go along is that of Rev. Stanley E. Brooks and Vera N. Brooks. This window was placed by the church in appreciation of the work done by Brother and Sister Brooks, they being our pastors during the time of the erection of this new edifice.

The next window is that of Rev. John and Rev. Vera Weightman. As we look at this window and to the name in which it is given, it brings the memory of the years of service that these two have brought to our church. It is without doubt that we say there would be no church here today had not they stood by the cause in the hours of struggle. May their work and labor live on and in the years to come we will still remember the labor of our beloved pastors.

The church school and also the church friends presented the large window over the altar. You will note that this window is dedicated to "the

Glory of God". It has been the purpose of both pastor and people in the building of this church to carry out the plan and thought to "The Glory of God. May this church always be at its work, To the Glory of God?"

The little room on the left in the rear is the children's room. The window in this room has on one side, the name of Evelyn Marie Stiles. She was the little daughter of Fay and Kanema Stiles. The little tot was called to her Heavenly home at the early age of two. She awaits the homecoming, but the memory of her short stay lingers on.

The other side has the name of Alta Marjorie Parmeter. She was always interested in the stories of Jesus and His love to the little children. She, too, awaits the homecoming of others and it would seem that in the thought of God's word, she leads us by a greater pull to the land of endless day.

The next window as we come back into the main part of the church is that with the name of Elberta Parmeter McGregor. Mrs. McGregor has been a faithful member of the church for many years, and also the church board. Her jolly ways and her witty saying will always be remembered, but most of all her years of service in the Kingdom of God. The window is a very fitting memorial to her work and service.

The other side of the window is that of Abigail Smith McGregor, grandmother of Tena Duley and Mary Bodah. Her husband being in the lumber business in the community at the time of the building of the old Methodist church took part in the furnishing of lumber for the church. The window was placed in memory of the early work of the church here at Altona and placed by the daughters of Mrs. McGregor, Mrs. Alfred Kidder of Williamsett, Mass., and Mrs. Alexander Finleyson of Millers Falls, Mass.

The next window is that of Sarah Holmes Stiles. Mrs. Stile's memory is one to be cherished with the most pleasant thoughts. She seemed to have only one desire in life and that was to lead her family in the paths of righteousness. The window was placed by her children in loving memory of her tender care and love for them.

The next window is that of Lillis Bassett Wheeler, mother of Mrs. Hubert Stiles of Chazy, N.Y. Mrs. Wheeler has been an inspiration to the work here at Altona. Her memory will always help one to look to higher things in life.

Dr. and Mrs. Hubert Stiles placed the window.

The next window is that of Mary Olga Willett. Mary has been a teacher of our Sunday school and worker in the building of this new church. Her aunt who keeps a great place in her heart for the interests of Mary's life placed the window.

It is very fitting that the window next to Mary Willett is that of her aunt, Mary Reynolds Bodah. They have always seemed to work together in the building of our church here. No better life of service could be shown than that which Mrs. Bodah gives to the church. The pastor can always count on Mrs. Bodah to see that the work is done in any channel he might ask her to take.

The next window is that of Viola Keith Leazott and her daughter, Florence Ruth Leazott. Both mother and daughter have been workers in the church and members for some time. The window was placed by her daughter Florence, and as a memorial of the life of her mother.

### To the many friends and members of Trinity Church

It is with the greatest of appreciation that I write you this letter at this time. As we look back over the past three years we can say with one of old, "Behold What God Hath Done". It has been a hard battle but in it all we have had the deepest heartfelt assurance that He has never had a battle that has been greater than ours and that He will never leave or forsake that child that looks to Him through the battle.

In the beginning of the building program little did we think that so much would be done. But has He not promised that He would do exceeding above what we could think of asking. The home that you have erected for your pastor will

always be a place, that you will all feel, that you have placed the best for your pastor. The home has the last in comfort and convenience and for many years to come you will feel that the man that is to bring you God's message from week to week is well taken care of as far as the home comforts are concerned. As I sit by the fire-side and watch the fire burn on the hearth, it makes one feel the last in home comfort.

The church is a monument to the cause of God in this part of God's vineyard. It is the last in church equipment. The thing that I pray for at this writing is that it may always be a beacon light to wayfaring men on the pathway of life. May the Glory of God be its power and may all that enter its door be Then let me close by saying, I personally would like to thank all that have placed your money and time in making this possible. If it had not been for our friends (of every church), it would be impossible for me to write you this letter at this time. You have all been so ready to help. I have appreciated the Church Board and its hearty cooperation. Never have we had a problem but what all have joined to solve it. Then the young people of our church and the Sunday School for you have all heartily joined in this great work and may you in the years to come be made always to feel and say with the greatest of meaning: "This is the church that we have built together". From the beginning, you have all lent a helping hand and in the day when the rewards shall be given we will all share alike.

May God's Blessing Be Your Portion in the years to come and may the work of Trinity Church be made first always in your lives.

In His Service together I remain,  
Your Co-Worker and Pastor  
Stanley Ernest Brooks



## CHURCH CALENDAR

Sunday School.....	10:00 o'clock
Morning Worship.....	10:45 o'clock
Evangelistic Service.....	7:30 o'clock
Midweek Prayer Service Wednesday.....	7:30 o'clock
Y.P.S. Friday Evening.....	7:30 o'clock
Choir and Orchestra, Saturday Evening.....	7:30 o'clock
W.M.S., First Trinity of each month.....	2:30 o'clock
Monthly Board Meeting, First Tuesday of each month.....	7:30 o'clock

The pastor extends to one and all a hearty welcome at all of these services. You will never be a stranger within our gates.

## CHURCH OFFICIARY

**Pastor:** Rev. Stanley Ernest Brooks

**Trustees:** Frank A. Duley, Irving Bruce, Gilbert Watts

**Stewards:** Mrs. Tena Duley, Mrs. Frank Reynolds, Mrs. Mary Bodah, Mrs. Irving Bruce, Mrs. Elberta McGregor

**Officers:** Mr. Frank Duley, Chrmn, Board of Trustees  
 Mrs. Frank Reynolds, Chruch Secretary  
 Mrs. Tena Duley, Chrmn, Board of Stewards  
 Mrs. Elberta McGregor, Church Treasure  
 Mrs. Tena Duley, Sunday School Supt.  
 Mrs. Frank Reynolds, President W.M.S.  
 Mrs. Stanley Brooks, Y.P.S. President

The church board meets the first Tuesday of each month.

## Members of the Nazarene Church of Altona

- |   |                                    |
|---|------------------------------------|
| 1. Averill, Mrs. Lillian, Altona          | 28. Parmeter, Mrs. Frank, Irona    |
| 2. Averill, Walter Jr., Altona            | 29. Peryea, Mrs. Julia, Altona     |
| 3. Averill, Mrs. James, Altona            | 30. Reynolds, Mrs. Frank, Irona    |
| 4. Bodah, Mrs. Mary, Irona                | 31. Stiles, Mr. Arthur, Altona     |
| 5. Baker, Miss Helen, Chazy, R.F.D.       | 32. Stiles, Mrs. Hazel, Altona     |
| 6. Brooks, Mrs. Stanley E., Altona        | 33. Stiles, Ralph, Altona          |
| 7. Bruce, Mr. Irving, W. Chazy, R.F.D.    | 34. Stiles, Hubert, Altona         |
| 8. Bruce, Mrs. Mercy, W. Chazy, R.F.D.    | 35. Stiles, Mr. Fay, Altona        |
| 9. Bruce, Mr. Robert, W. Chazy, R.F.D.    | 36. Stiles, Mrs. Kanema, Altona    |
| 10. Boaz, Mrs. Francis, Altona            | 37. Scribner, Miss Eleanor, Altona |
| 11. Burns, Rev. Belle B., Ellenburg Depot | 38. Scribner, Miss Arline, Altona  |
| 12. Burns, Mrs. Samuel, Ellenburg Depot   | 39. Todd, Mrs. Pearl, Altona       |

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 13. Dumont, Mrs. Irene, Mooers       | 40. Todd, Miss May, Altona         |
| 14. Duley, Mr. Frank, Irona          | 41. Thurber, Mr. O.Hardy, W. Chazy |
| 15. Duley, Mrs. Tena, Irona          | 42. Thurber, Mrs. Amy, West Chazy  |
| 16. Flanders, Mr. Charles, Altona    | 43. Thurber, Harold, West Chazy    |
| 17. Hodlin, Mrs. Margaret, Champlain | 44. Thurber, Everest, West Chazy   |
| 18. Hodlin, Mr. Orville, Champlain   | 45. Thurber, Myrtle, West Chazy    |
| 19. Jennett, Mrs. Lucile, Sciota     | 46. Thurber, Ivan, West Chazy      |
| 20. LaMoy, Mr. Peter, Sciota         | 47. Watts, Mr. Gilbert, Forest     |
| 21. LaMoy, Mrs. Lura, Sciota         | 48. Watts, Mrs. Gilbert, Forest    |
| 22. LaForest, Mrs. Mable, Sciota     | 49. Watts, Mr. Glenn, Forest       |
| 23. LaVarnway, Melvina, Altona       | 50. Watts, Miss Fern, Forest       |
| 24. LaForest, Raymond, Sciota        | 51. Watts, Mrs. Earl, Altona       |
| 25. Leazott, Mrs. Viola, Altona      | 52. Willette, Miss Mary, Irona     |
| 26. Leazott, Miss Florence, Altona   | 53. Sweet, Mrs. Melvin, Irona      |
| 27. McGregor, Mrs. Elberta, Altona   | 54. Sweet, Mr. Melvin, Irona       |

### Monday Evening

November 23, 1936

- 7:30 Song Service.....Rev. Lester Trout  
 8:00 Address of Welcome.....Rev. Stanley E. Brooks  
       Response.....Dr. J. Howard Sloan  
       Address.....Dr. R.T. Williams

### Tuesday Evening

November 24, 1936

- 9:30 Devotionals.....Rev. L.O. Tillotson  
 10:00 Address.....Dr. R.T. Williams  
 11:00 Round Table Discussion

### Tuesday Afternoon "Leadership"

- 1:30 Devotionals.....Rev. R.E. Little  
 2:00 The Pastor as an Example.....Rev. L.S. Tracy  
 2:30 Discussion  
 2:45 The Pastor as a Teacher.....Rev. Paul Hill  
 3:15 Discussion  
 3:30 The Pastor as a Leader.....Rev. C.P. Lampher  
 4:00 Discussion

## **Tuesday Evening**

7:30 Song Service

8:00 Sermon.....Dr. R.T. Williams

## **Wednesday Morning**

**November 25, 1936**

### **"The Sunday School"**

9:00 Devotionals.....Rev. Vangie Rogers

9:15 .....Dr. R.T. Williams

10:00 Vital Points in the Sunday School..... Rev. J.G. Albright

10:30 Discussion

10:45 Building the Church Through the

Sunday School.....Rev. Estelle Crutcher

11:15 Discussion

11:30 Our District Sunday School Work.....Rev. C.F. Whetsell

## **Wednesday Afternoon Young Peoples Societies**

1:30 Devotionals.....Rev. H.A. Parks

2:00 Address: Our Young People

Dr. G.E. Williamson, General President of N.Y.P.S. and  
President of Eastern Nazarene College

3:00 Deepening the Spiritual Life of our Young People

Rev. Henry Reeves

3:30 Discussion

3:45 Personal Evangelism.....Rev. Roy Cantrell

## **Wednesday Evening**

7:30 Song Service

8:00 Sermon.....Dr. R.T. Williams

## **Thursday Morning November 26, 1936**

## **THANKSGIVING DAY**

9:30 Devotional and Praise Service.....Rev. James Jones

10:30 Thanksgiving Service.....Dr. R.T. Williams



## Thursday Afternoon

2:00 Devotionals.....	Rev. M.S. Cook
2:15 Developing New Work.....	Rev. A.M. Babcock
2:45 Discussion	
3:00 Herald of Holiness Campaign.....	Rev. Raymond Visscher
3:30 Discussion	
3:45 Eastern Nazarene College, President Williamson	

## Thursday Evening

7:30 Song Service	
8:00 Sermon.....	Dr. R.T. Williams

We urge our guests to remain with us over the Sabbath in which time this new Edifice is to be dedicated.

## Church Organizations Church School Department

Mrs. Tena Duley.....	Superintendent
Mrs. Hazel Stiles.....	Secretary
Miss Ernestine Reynolds.....	Treasurer
Mrs. Hazel Stiles.....	Pianist
Miss Mary Willett.....	Assistant Pianist
Mrs. Tena Duley.....	Cradle Roll Superintendent
Primary Department.....	Mrs. Stanley Brooks

## Teachers

Mr. Frank Duley .....	Class Number 1
Rev. Stanley Brooks.....	Class Number 2
Mrs. Evalina Reynolds.....	Class Number 3
Mrs. Merey Bruce.....	Class Number 4
Miss Mary Willett.....	Class Number 5
Mrs. Stanley Brooks.....	Class Number 6
Mrs. Gilbert Watts.....	Class Number 7

## Young Peoples Department

Mrs. Stanley Brooks.....	President
Miss Marion O'Brien.....	Treasurer
Miss Ernestine Reynolds.....	Secretary

Meetings are held Friday Evening of Each Week  
Business Meetings are held second Friday of each month

### Missionary Department

Mrs. Evalina Reynolds.....President  
Mrs. Tena Duley.....First Vice-President  
Mrs. Lucille Jeanett.....Secretary  
Mrs. Elberta McGregor.....Treasurer  
Mrs. Viola Leazott.....Supt. of Study  
Mrs. Stanley Brooks.....Supt. of Prayer and Fasting

### AGREED STATEMENT OF BELIEF

The following brief statement of doctrinal belief is taken from the manual of the Church of the Nazarene issued in 1928. We believe:

1. In one God—The Father, Son and Holy Ghost.
2. In the plenary inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Jesus Christ is for the whole human race and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of Sin.
6. Those believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
8. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

### DEDICATION PROGRAM

November 27 to 29<sup>th</sup>, 1936

Dr. R.T. Williams of Kansas City, Mo.....Dedicatiorian

Barnes Sisters of Lisbon, Ohio Special Singers

Friday Evening-Special Service of Song and drawing under the leadership of the Barnes Sisters.

Special address by Dr. R.T. Williams

Sunday Morning-Love Feast.....Dr. J. Howard Sloan  
District Superintendent of New York District-9:30 o'clock

Roll Call of Church School Classes.....10:00 o'clock  
Mrs. Tena Duley, Supt. of Trinity Church School

Address of Dedication of New Church Edifice—11:00      Dr. R. T. Williams

Dinner.....12:30

Afternoon Service.....Dedication of Church Windows

### Words of Greeting by former pastors

Rev. John Weightman.....Rev. Walter McPherson

Rev. Albert Smith.....Rev. Stanley Brooks

Address.....Dr. R.T. Williams

Supper.....5:30

Evening Service.....7:00

Special Song service under direction of the Barnes Sisters

Address.....Dr. R.T. Williams

## Guindon Family Reunion

In the early 1800s many of the Guindon/Yandeau families crossed the border back and forth between Ontario and New York.

The Guindon Family Reunion will take place July 29, 30 and 31 in Edmonton, Alberta, Canada.

Variations of the Geudon/Guindon Surname are:

Gandeau, Guesdon, Gulendon, Guyndon, Yada, Yaddow, Yado, Yadow, Yanda, Yandan, Yandaw, Yandeau, Yandan, Yandaw, Yandeau, Yandeu, Yandreau, Yando, Yandoh, Yandon, Yandow, Yeado, Yeaudon, Yadan, Yedaw, Yeddan, Yedon, Yedow, Yondau, Yondeau, Yondon, Yandow

Note: Sometimes Y deciphered as Z eg. Zandaw

Person to contact:

Laverne Aitchison

Editor Guindon Newsletter

16001 N 41<sup>st</sup> Place

Phoenix, AZ 85032

[Guindonreunion2005@cox.net](mailto:Guindonreunion2005@cox.net)

## Willey Family

Information Written By—February 17, 1894  
Clarence Henry Willey

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

### The Stephen Willey Family

[Editors note: The Willey Family is connected to the O'Hara Family that was in *Lifelines* No. 40, page 70.]

I will not be able to give you very much information about our Great-Grand Father Willy, nor Great-Grand Mother Margaret. I cannot give the date of their birth nor where they were born, nor what Grand Mother Margaret's maiden name was. My Father thought they, his Grand Father came from England and Grand Mother from Ireland, but Uncle Josiah Willey thought they both came from the north of Ireland, but could not tell from what town or county. There is nothing in Grand Father Willey's old papers about them except the letter of administration granted Margaret, widow of Josiah Willey of Dover, NH dated February 9<sup>th</sup> 1774. I find by this letter that we have made a mistake in his name, it was Josiah instead of Stephen. Father said his name was Stephen, but it proves to be Josiah. They lived in Dover, NH at the time of his death. There is no record or date of his death in the old papers.

His death was caused by being drowned in Portsmouth Harbor NH. The circumstance of his death as related to me by Grand-Mother Willey when I was a boy, if I remember correctly, are these, Josiah and his wife, Margaret, went to visit friends in Portsmouth and vicinity, it was in November. They were to take dinner Thanksgiving Day with friends on the opposite side of the harbor, they with a friend were crossing in a sail boat when near the shore a squall overtook them and capsized the boat. Josiah and his friend were drowned but Margaret floated and caught hold of the boat and was saved by their friends who were watching them from shore.

I am somewhat uncertain about the date of Josiah's death after reading the Letter of Administration. Stephen Willey was born, January 17, 1771, and the letter was granted when he was three years old. I am positive that Grand

Mother said it was the November before he was born in January that would be in, 1770. I think this was the time of his death and for some cause his estate was not settled until 1774. I never knew of Josiah and Margaret having but two children, their names were Josiah and Stephen. I do not know what has become of Josiah's posterity, but presume that some of them live in the vicinity of Dover. I have heard my Father tell of visiting his Uncle Josiah but he never named any other Uncle or any Aunt, so conclude there were none.

Grand Mother Margaret married again. I think her husband's name was Aaron Downs, but do not know the date of their marriage. They lived in Dover in 1789, but in 1793 lived in Rochester, NH. They had children but do not know how many, nor their names.

Now about Stephen Willey he was born in Dover, NH January 17, 1771. I have no knowledge of his early life, but think he must have had a good common school education and proved to be a fair businessman. He learned the trade of his Father that was Carpenter and Joiner, he must have learned the trade young for I find him and his Brother, Josiah, at work at their trade in Dover in 1791 and 1792. [I.] think he worked at his trade all of the time until he came to Vermont and at that and farming the remainder of his life.

Stephen Willey was married to Temprance, daughter of Anthony Rollins of Dover, NH. I cannot find the date of their marriage, but think it was in January or February of 1792. They lived in Dover until the spring of 1802. Then to Alton, NH, lived there until March 1806 then moved to Sheffield, Vermont where he bought a small farm of 80 acres of Jonathan Boody (I will send the old Deed). The deed was dated March 20, 1806. The farm was on lot 86. I think a part of the Newell place near where your Uncle John used to live. It was while living there they were

warned out of town – April 9<sup>th</sup> 1807.

They lived in Sheffield until some time in the year 1810 when they moved to the town of Lyndon, located in the place on the hill west of Deacon David Eastman's (Smith Mathewson owned the place at the time). He lived there until the year 1812, then he bought the old Homestead or a part of it January 1<sup>st</sup> 1812, the remainder in 1816. The first purchase [was] 30 acres, the last 65. He bought Jonathan Nelson's old house and moved it to the place repaired it and that was his home the remainder of his life.

Grand Father was not a very good farmer but he was a good Mechanic. I see by his old Accounts that he made and repaired wagons and sleighs, and wooden floors (I remember seeing one of them, it was all wood but the point that was wrought iron), made coffins and furniture. You wished to know what public buildings he erected, if any. There is no Acct. of any, but I think he must have been master builder in quite a number (I think he always worked by the Day.) He Worked in Danville, Barnet, St. Johnsbury, Lyndon, Sutton, Wheelock and Sheffield, but the Acct's do not tell what buildings he was working on. He built a great many dwelling houses some of them are standing now. Uncle Josiah, and Micajah used to work with him, when they were young men and my Father some too.

### **The Temperance Rollins Family**

Now about Grand Mother, what little I know. Temperance Willey was the daughter of Anthony Rollins, she was born in Dover, NH, November 4m 1768, and must have been 23 years old when she married Stephen Willey. She had three brothers. Their names were John, Ichabud and Anthony. John was the oldest he went into the army at the time of the Revolution, was at the battle of Bunker Hill and in Washington's army after he came to Boston. I do not know how many battles he was in but he must have been in quite a number.

If I remember right he was in Washington's army when in New York and New Jersey, I do

not know how long he served in his first enlistment. After his time was out he came home found his Brother Ichabud had enlisted. He said Ichabud was too young to endure a soldier's life and went back in his place and served through the war. He was promoted to the office of Colonel before the war closed. After the war he came back to Dover, he married and had a family. Father, when he was a young man visited him and family but I cannot remember what he said of them nor do I remember anything about Ichabud or Anthony or their families only two Nephews of Grand-Mother's, Ichabud and Asa Rollins. They were sons of Ichabud or Anthony, I cannot tell which. They lived then in Woodbury, Vermont. They had families, Asa used to preach some, I remember hearing him in the old school house near our old place. The last I knew of him he lived in Canada but do not know where.

Ichabud was the opposite; he used to get full of the "over-joy-full" some times. He was a farmer. I do not know whether he lived in Woodbury the remainder of his life or not. This is all I know about the Rollins family.

Grand Mother Willey was a small woman but full of life and energy and a great worker before she had the shaking palsy. I do not know how old she was when she first began to shake. It was before I can remember. After Grand Father died she lived with Father. He had the farm and she a life maintenance. She lived in rooms by herself the last years of her life. She ate her food with a spoon and drank tea out of a tin cup. At times it was all she could do to feed herself. Her hands trembled so. I used to assist her at her meals after cousin, Olive Darling, was married. Olive lived with Grand Mother after her Mother died until she was married. She is dead now. Her husband's name is Seldin Hopkins he lives in Charleston or Brighton Vermont. If you could see him he could tell something about Ichabod and Asa Rollins, I think. He used to live near them. Grand Mother was a good kind benevolent woman, ever ready to help the needy and assist the sick.

### **A Copy From the Old Bible**

Stephen Willey, born 7 January 1771  
wife, Temperance (Rollins) Willey, born 4 November 1768

Sukey Willey, born 7 February 1793

Josiah Willey, born 28 May 1795

Olive Willey, born 29 August 1797

Micajah P. Willey, born 14 Sep 1799

Anna Willey, born 12 November 1801

Stephen W. Willey, born 15 February 1804

Casiah Willey, born 10 September 1809

Margaret Willey, born 24 October 1811

**Stephen W. Willey** — son of Stephen Willey and Temprance Rollins, his wife, born in Alton, NH February 15, 1804, educated at public schools and studied music under private instructors. He married **Judith**, daughter of Dea. Bradbury M. Richardson, April 3<sup>rd</sup> 1825. Judith was born in Sutton, Vermont January 5, 1805. After they were married they went to live with Stephen W.'s Father and Mother. He worked on the farm summers and taught vocal music winters until his Father died, then he gave up teaching music, had the farm and took care of his Mother while she lived. He lived on the old homestead until the spring of 1866 then he traded for a smaller farm near Sutton village. He lived there until his death, which was December 3<sup>rd</sup> 1881. After Father's death Mother lived with me in Sutton until the spring of 1888. She then lived with my sister, Luella, who moved to my place and took care of Mother until her death, which was May 23<sup>rd</sup> 1890.

**Searls R. Willey** — son of Stephen W. Willey and Judith his wife, born in Wheelock, Vermont March 9<sup>th</sup> 1826, educated at public schools, studied music with his Father and private instructors. He married **Mary A.**, daughter of Samuel Rines of Lancaster, NH March 5, 1852. He enlisted in the fall of 1862 in the 15<sup>th</sup> Vermont Regiment as a musician and was with the Reg. until it was mustered out of service. His business has been blacksmithing, farming and teaching vocal and instrumental music. In 1868 he moved to Kansas where he now resides at Reserve, Hamlin township, Brown Co. on a large farm.

**Charles W. Willey** — son of Searls R. Willey and Mary A. (Rines), his wife, born in West Concord, Vermont August 4, 1853, educated at public schools, married **Emma Messmore** November 1st 1885. He is a farmer and resides at Reserve, Brown Co., Kansas.

**J. Irwin Willey** — son of Searls R. Willey and Mary A., his wife, born in Wheelock, Vermont June 8<sup>th</sup> 1859, educated at public schools. He is farming with his Father.

**Mary E. Willey** — daughter of Searls R. Willey and Mary A. his wife, born in Milford, Delaware July 27, 1867, educated in public schools, and in music by her Father. Resides at home.

**George E. Willey** — son of Searls R. Willey and Mary A., his wife, born in Troy, Kansas, January 17, 1870, educated at public schools, and in music by his Father. He is farming with his father.

**George F. Willey** — son of Stephen W. Willey and Judith, his wife, born in Wheelock, Vermont May 14, 1829, educated at public school, was a good musician but never taught. He married **Eliza A.**, daughter of, Samuel Rines of Lancaster, NH August 20, 1856. He was a Mechanic, Machinist and Blacksmith, worked at his trade in Lancaster, NH, and for E. and F. Fairbanks and Co. St. Johnsbury, Vermont. He went to Beloit, Wisconsin in 1864. He was foreman of the iron department of a Co. in Beloit that manufactured agricultural implements, was with them until his death, which was May 24, 1868. His wife, Eliza A. died September 22<sup>nd</sup> 1866.

**Ella Willey** — daughter of George F. Willey and Eliza A. his wife, born in Lancaster, NH August 12, 1857. She died in October of 1862.

**J. Franklin Willey** — son of George F. Willey and Eliza A. his wife, born in St. Johnsbury, Vt. March 17, 1859, educated in Janesville, Wisconsin at public schools, Academy and Commercial College. He resides in City of Janesville, Wisconsin. His business is publishing a weekly paper, "The Wisconsin Tobacco Leaf."

**Louise C. Willey** — daughter of George F. Willey and Eliza A. his wife, born in St. Johnsbury, Vermont November 19, 1860, educated at public schools and Laundon (Lyndon?) Institute, Vermont. She resides in Brandon, Vermont.

**Emma Willey** — daughter of George F. Willey and Eliza A., his wife, born in St. Johnsbury, Vermont June 23, 1862, educated at public schools. She married **Charles Hackbarth** February 11, 1890. She resides at Milton Junction, Wisconsin.

**Frederick Hackbarth** — son of Charles Hackbarth and Emma his wife, born in Milton Junction, Wisconsin December 6, 1890.

**C. Willey Hackbarth** — son of Charles Hackbarth and Emma, his wife, born at Milton Junction, Wisconsin July 6, 1892.

**Bradbury M. R. Willey** — son of Stephen W. Willey and Judith His wife, born in Wheelock, Vermont November 15, 1835, educated at public schools, married twice, first time to Anna Eliza, daughter of, Jonathan Pack, Wheelock, Vermont March 10<sup>th</sup> 1859. Anna Eliza his wife died March 3<sup>rd</sup> 1864. He married second time to **Mary J.**, daughter of James Potwin (or Potvin?), Jr. of Brandon, Vermont January 1<sup>st</sup> 1868. He is a farmer located in Brandon in 1888.

**Laulla Willey** — daughter of Stephen W. Willey and Judith his wife, born in Sutton, Vermont September 28, 1843, educated at public schools. She was married to **Reubin C. Moulton** June 15, 1862. Later married George Harriman and now resides in Sutton, Vermont.

**Jennie E. Moulton** — daughter of Reubin B. Moulton and Laulla, his wife, born in Sutton, Vermont April 12, 1863, educated at public schools and Lyndon Institute. She married **Nelson W. Dean** January 1, 1883.

**Blanch L. Dean** — daughter of Nelson W. Dean and Jennie E. his wife, born in Sutton, Vermont November 23 1890.

**John J. Dean** — son of Nelson W. Dean and Jennie E. his wife, born in Sutton, Vermont April 21, 1892.

**Nellie B. Moulton** — daughter of Reubin B. Moulton and Laulla, his wife, born in Sutton, Vermont March 16, 1867, educated at public schools. She married **Sylvester S. Gray** March 16<sup>th</sup> 1885. She resides in Sutton, Vermont.

**Arthur F. Gray** — son of Sylvester S. Gray and Nellie B. his wife, born in Sutton, Vermont May 20, 1886.

**Rodney S. Gray** — son of Sylvester S. Gray and Nellie B. his wife, born in Sutton, Vermont October 1<sup>st</sup> 1890.

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# **Willey Family**

**Letter Written By**  
**Clarence Henry Willey**

Copy of a letter dealing with the Willey family genealogy dated May 30<sup>th</sup> 1922 by Clarence Henry Willey.

You say you want to know about the Willeys. Here goes. Remember there are two lines of them. Grandfather Willey was a Willey and Grandmother Willey was a Willey, too. They run like this.

## **Grandfather Willey**

Stephen or Josiah Willey b. unknown, d. about 1770  
Stephen Willey b. 17 Jan 1771, d. 6 Sep 1842, bur. at Wheelock  
Micajah Willey b. 14 Sep 1799 – info from Willey Family Article  
Josiah Willey, b. unknown  
Micjah Willey b. 21 Jan 1839, d. 9 Oct 1864 Aaron Willey  
Clarence Willey

## **Grandmother Willey**

Isaac Willey, from NH - details unknown  
John Willey 1774-1863  
Dolly Emerson Willey b. 1801, d. 1827  
And sister  
Sarah Willey, b. 1804, d. 1851.

Micajah Willey (b. 14 Sep 1799, d. 6 Sep 1842, bur at Wheelock - wed first Polly Emerson Willey (b. 1801, d. 1827), wed second Sarah Willey (b. 1804 d. 1851)

I am in trouble clear to the elbows. I have so much stuff that I cannot make head or tail of it. All the families are large, no end to detail.

It is reported that the ancestor that was drowned was Stephen Willey. There were three besides him anyway. His name evidently was Josiah. C. D. Mathewson of Lyndon says he came from Durham, England.

Here is a legal paper:

### **Letter of Administration**

Province of  
New Hampshire  
Strafford SS

Henry Rust, Esq.

Judge of the probate of wills and for granting letters of administration on the estate of persons having goods, chattels, rights or credits in county of aforesaid:

To Margaret Willey of Dover is the County aforesaid:

Widow, Greeting,

Whereas Josiah, late of said Dover, joins (? Etc. etc.

— giving in such legal verbiage the appointment of Administrix to the widow. Dated Feb. 9<sup>th</sup> 1774.

You may be interested in his death. On Thanksgiving in 1771, that must have been the last of November, the exact date could not be found in the records, he and his young wife were crossing the Pisquatica River, which is not a river at all but a narrow outlet to some rather salt lakes in the edge of New Hampshire (I have seen them). To cut short the boat was upset, he was drowned, the wife nearly drowned and the following January she had a son, Stephen. He must have had some property although nothing was done about settling the estate for more than three years.

Mathewson says they came from Durham, England. They came to Durham, NH, for sentimental reasons and afterwards moved to New Durham, NH, then to Alton Bay nearby where Grandfather Micajah was born. Stephen, born after the death of his father, his son Josiah, and Grandson, Micajah, first to Sheffield, March 20, 1806, and lastly and finally to Wheelock, 1810 and was buried in Sutton or Wheelock.

If you are here sometimes and want to run thru the mass of stuff you will find many interesting things. Nearly all the men are carpenters or joiners. The widow of the first Willey married a carpenter, and that helped some. There were several who were good for nothing but music. For instance, Stephen Willey, Grandfather's brother, was lazy, jolly, clever, sang a great deal, could play any instrument, was drum major at June trainings, would sit in the house and sing while his father did chores. When he wanted exercise he would run to the barn and back like a colt. His son, Sayles, a cousin of my father's and also in the army was, like his father, a great musician.

Margaret, the widow of Josiah Willey, came with her husband from the old country. Her maiden name is not known, nor, do we know when they came. I have all the dates of the rest somewhere but can't seem to find them.

Josiah, father of Grandfather Willey, was a great carpenter, would do his chores before light, go a mile, work till dark, go home, do his chores, all for a dollar. He loved a hound and would go hunting. Grandfather kept up his fishing until he was 77. Josiah accumulated considerable property. Stephen, Josiah, Micajah, 3 generations, all carpenters. Stephen Willey's wife, Temperance, a great smoker, was three years older than her husband. She was 23 when she married. Her brother, John Rollins, was at the Battle

of Bunker Hill. He was in Washington's Army and in a great many battles. He became Colonel.

From the other Willeys:

Isaac Willey lived in Dover and was well off. Isaac [had] sons: John, Isaac and Lemuel Willey. John had two daughters, Dolly Emerson and Sarah. His wife was Deborah Emerson who thought she married much below herself. She was great on poetry, long on smoking, and very short on housekeeping. Dolly was short and dark Sarah was tall and blonde, like her father. Grandfather married both of them, but used to speak of Dolly most. By the two [wives] he had fifteen or sixteen children, nobody knows just how many, and ten grew up. John was tall, blue eyed and would weigh two hundred, was a great worker and honest. He came from Barnstead, NH (or Strafford), sold barrel staves in Portsmouth, came to Vermont in 1804, cleared the farm where was born, there are no buildings there now (I have often seen the place), and died there. Deborah Emerson, his wife, came from Madbury. Her grandfather was a colonel in the French and Indian War and owned slaves. He had three sons, one of whom married a Rollins, distantly related to Temperance, wife of Stephen Willey. It is worth noting that the Emerson family were thorough going Tories in the Revolution. Deborah never forgave the Colonies for leaving England. John Willey was blind many years before he died. Father used to live with him a lot. □

## Willey Family Map

Submitted by

Richard Ward #10

53 Tom Miller Road, Plattsburgh, New York 12901

Editors note: The following information was written in the margin of a Topography map (United States Department of the Interior Geological Survey) of Vermont Lyndonville Quadrangle— by W.K. McKinney, S. L. Parker, C. S. Wells, A. H. Cass, and C. H. Drown—Surveyed in 1934-1935. Map follows.

Numbers correspond with numbers on the map.

1. C. H. Willey's Birthplace.
2. Home of Nansie O. Hara when she married.
3. School attended in 1869.
4. About 1802 John Willey came from New Hampshire, cleared and settled this farm and lived there until his death. His oldest daughter, Dolly was born in N.H. Sarah was born here. Grandfather Micajah married Dolly first afterwards he married Sarah. He lived with John Willey so that father and his brother and sisters were born here.
5. Grandfather Micajah was born at Alton Bay, N.H, about 1804. When Micajah was quite young, his father Stephen moved to Lyndon. Soon after, he moved to Sheffield, there they were warned out of town. He then moved to Wheelock (#5) where he spent the last years of his life. The farm was not large and Emma Atwood says that part of the farm was in Sutton. The buildings are now gone.
6. This marks the place in Glover that Uncle John O'Hara bought March 8, 1847. Grandfather O'Hara moved there with what was left of the family and lived there until he moved to #2 in Sheffield, September 19, 1859. Mother was about seven years old when she went to Glover and about nineteen when they moved to Sheffield. Alexander, her brother lived on the farm marked #7.
7. This is the farm owned by Alexander O'Hara. It was where he died.
8. This marks the cemetery where John Willey, his wife, Deborah Emerson Willey, their daughters, Dolly and Sarah, wives of grandfather Micajah and some of their children were buried. (also Micajah)
9. This marks the cemetery where Grandfather Oliver O'Hara, grandmother Mary (McIver) O'Hara and Alexander O'Hara are buried.
10. This marks the site of the school mother attended in Glover.

Map follows 



Vermont — Sites important to the Willey and O'Hara families

## **Annotated Civil War Letters of William Wood**

**Private, Company E, 118th New York Volunteer Infantry  
Killed in Action Before Petersburg 9 July 1864, age 26**

Hamilton County, New York Web Site

By

**Annie Tanyeri and Joanne Murray**

[atanyeri@hotmail.com](mailto:atanyeri@hotmail.com)

Note: The letters have been slightly edited and some spelling corrected for ease of reading.

### **Introduction**

The New York One Hundred and Eighteenth Infantry, the "Adirondack Regiment", was recruited in the counties of Clinton, Essex, and Warren. At least 20 men associated with Hamilton County served in the regiment. It was organized at Plattsburgh, and there mustered into the U.S. service August 18 to 20, 1862, for three years. They left the state 1,040 strong on September 3rd 1862.

Plattsburgh  
August the 31 1862

I write to you to let you no that I am well and hope these few lines will find you all the same. I think we shall leave here to Washington but don't no. I have sent you eighty dollars in money last night. I will send you some more when I get it. It is most dam noisy here but I like it very well here. There is about twelve hundred here. If you write to me before I write to you again send your letter to Plattsburgh barracks company e 118 regiment and it will cum to me. If we are gone from here I will [write] as often as I can and you must do the same. Tell Alonzo to rite to me and let me no where to send his letters and I will write to him. You must all write to me. I will write as soon as I can. I am in 118 regiment company e.

Write to me as soon as you get this letter to Plattsburgh barracks 118th regiment company e in care of Captain g. Palmerter.

I am in hurry and cant stop to write much now but when I see you I can tell you a long yarn

I have sent you eighty dollars in money and will send you sum more as soon as I can get it. I can't think of any more now

So good by for this time from William Wood to Father and Mother  
Brothers and sisters

You must read what you can and guess at the rest

The 118th served in the defenses of Washington until April 1863, when it was ordered to Suffolk, Virginia.

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Dec the 18th 1862

Dear father and mother

I received your letter last night and was glad to hear that you are all well. I got a letter from Charles Smith tonight. They are all well. I like to forget to tell you that I am well and hope these few lines will find you all well fat and tuff and enjoying good health. I hope you have enough to eat drink and to ware. I will send you some money when I draw my pay. I would like to come home and see you all but I don't no when I shall. We fair dam

hard the most of the time. We may have to go to Fredrick soon to fight. They had a Battle there the other day and the report is that we lost 25 thousand men. The war never Will Be settled by fighting. [edited] We have been to work on Fort Marshal to day. There ante no snow hear. The weather is cold and windy. William Hare is in the regiment. He is sick now. George Sturge is here. Write to me as often as you can and I will to you. Have you herd from Antoine Freeman since I left [?] his Brother Godfre is hear and he wanted I should ask you if you new where he is. It is getting late and I must quit. I will rite you a long letter sum day when I get time about our agony hear. Rite often as you can and I will to you so good night. Give my love to all the children. Tell Jerome I will come home to hunt with him. I will fetch a gun for him when I come.

So good night. This is from William Wood to Father and Mother Wood  
Brothers and Sisters  
Good by for this time

Direct your letter to me Co E  
118 Regt NYSV  
Washington DC  
In care of Capt Parmerter

Washington May the 25  
[1863]

My dear friends

I received two letters this morning from you. One was dated march the 3 and the other April the 25th. You wanted me to send you sum money. I have sent you 30 dollars to Roots. It must be there if you ain't got it. I sent it about the middle of April. I ain't herd whether you have got it or not. I wish you would tell me in the next letter if you get this letter. We are doing guard duty hear in the city. Their ante nothing going on hear a tall. I will get a certificate from the colonel and send it to Sy Kellogg to pay you my fifty Dollars County Bountty. He wrote to me and said if I would send a certificate he would get that fifty dollars and pay it to you. If he does it will help you sum. I have got a little money to send to you and I am afraid to send it in a letter. Fear it mite not go safe through. I may have a chance send it safety yet.

Well I can't think of any  
thing more this time...so good  
by for this time

This from your sun  
William Wood to  
Father and mother Wood

Co. E 118 Regiment NYSV  
Washington DC  
In care of Captain Parmerter



Letters from home

You must read what you can and guess at  
the rest. This from your sun William Wood to  
father and mother Wood

So good by for this time  
Finley Hospital  
Ward 5  
Washington DC

The regiment was present at Antioch Church and Baker's cross-roads. It was engaged at South Anna Bridge [4 July 1863], losing 11 killed, wounded and missing. The regiment then performed garrison and guard duty for several months at Yorktown, Norfolk, Portsmouth and Newport News, Virginia.

Eckerton Hospital Ward No 3  
Washington DC  
June the [blank] 1863

Dear friends I now take my pen in hand to let you know that I am on the upper side of the sod yet but don't dare to brag about it for fear that they will put me on the under side and that would be a great joke. I think I hante got a letter from you since I wrote you before but that don't make any difference. I hante any thing else to do. I hope these few lines will find you all well tuff and hearty and enjoying good health these hard times. When I get my pay I will send you sum money if it ante more then two cents. I sent you 30 dollars in April and you hante told me in any letter yet if you have got it or not. I would like to know in the next letter.

[edited] The doctor told me to keep still but I cant all the time. Not as long as I can move. Wall it is getting late and I must close my letter so to send it in tomorrow morning when the male goes out. You need not look for me till my three years is out. Then you may look for me if I am a live and if I ante don't then. But I shall come as soon as I can for I would like to see you all first rate. But however I have put in most a year. Their ante but two year more to stay and that will soon pass away if the Rebels don't take me for their meat. I will look out for that. Tell Jerome and Franklin to be good boys till I come home and work like nalers so when I come home we can hunt for a week. I hante killed any thing as large as a mouse since I left home. I think I should have buck fever if I shoot a deer or a fish. Do you get the papers that I send you [?] I have wrote all that I no this time. Tell Lydia that I send my best wishes to her.

I hante had a boat ride. We came from New York to Amboy in New Jersey on the steam boat  
Wall I will bid you all good by for this time

From your son William Wood to Father Mother Brothers Sisters  
Good night  
Happy dreams to you all  
Oh how is father

---

Fort Keyes  
Gloucester Pointe, VA  
August the 21st 1863

Dear Friends,

I now take my pen in hand to let you know that I am well and tuff and hope these few lines will find you all well and tuff. I have herd that have drafted to Newcomb.

Charles Smith is drafted but I hope they will not draft Alonzo Wood for this is a damd hard place for a man or a beast I tell you. The weather is damd hot and dry. One man shot himself this morning here. I sent you twenty dollars a short time ago. I hope you will get it. I don't no how long we shall stay hear. We ante doing any thing only guard and picket duty. I will send you sum more money when I draw my pay. As for the deed of that land you may take it in your name or mine. I will try and come home this winter to see you all. If we stay hear on the peninsula I guess they will all dye poor soldiers. There is about 300 left in the regiment. I can't think of any thing more now and it is most desperate time and I must close. Give my love to all the children. Please write as soon as you get this and all the news. Tell Alonzo to write. Direct your letters

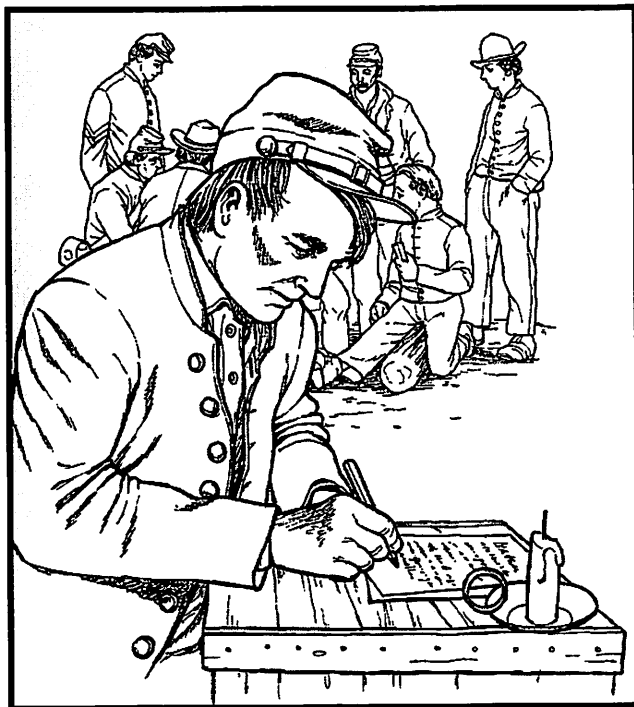
Co. E. 118 Regiment NYSV  
Washington DC  
In care of Capt. J. Parmerter

This from your sun William Wood  
 To Father and Mother  
 Brothers and Sisters  
 So good by for this time

Fort Keyes Gloucester Point VA  
 September the 24th 1863

Dear Friends,

I now take my pen in hand to let you know how I am. I have been very sick with a fever but am getting better now. It has been two weeks since I was taken sick but I hope these few lines will find you all well and tuff and enjoying good health and have a plenty to eat and drink and to wear[,] plenty of venison and fish. I hante had a letter from you sense June. The last letter I had was from Lou. It was dated July the 2. I think you must have forgot me or something else. I don't no what to think about it. I had a letter from Charles Smith the other day and he wrote that Lou and Martha was going up there to make you a visit. I hope you all had a good time and a good visit. I would like to visited with you. When you write to me tell me how your hay and grain is and potatoes and every thing else. Write me a long letter. O have you got the money that I sent you in August 20 dollars. You don't write any thing about it a tall and I am getting most discouraged trying to get a letter to or from you. I have wrote you so many. It is very sickly hear among the soldiers. Their ante but ten in this company that is well enough to do duty. The rest is all sick and dead. Noras Dunlap is dead. He was not sick but to days. James Braley and Daniel Braley[,] Esaw Beldin is in the Hospital to Fortress Monroe. Jeremiah Plumley is to Washington. He is a poor tool for a soldier. When we left Plattsburgh there was ten hundred and forty men in this regiment fit for duty and now their ante only about seventy-five for duty. Their ante any thing going on hear now. The weather is very cold for the time of year. It is most cold enough to freeze. It is time you are driving deer in the lake. I don't think I shall be there to help you any this fall for I think I shall have to stay my three years if I live. If the war ante settled this fall I their will be another year war I think. One soldier shot dead last night hear. You don't know any thing about soldiering. I don't think any thing of seeing a dead man. Sum of the soldiers dye most every day. It is the most sickly place in the southern states. You cant go anywhere but what you see where soldiers is buried all over the hole country [edited]. About that land to Long Lake you may take a deed in your or my name just as you please. I don't care. It



Writing letters home

will not make any difference as long as I am in the army and when I come home we can fix it to suit our selves. You must get along the best you can till I get out of this war. The most of the folks think it will close this fall. If it does I think I shall be to home next spring. But I don't know what to think about it. What is Alonzo doing this summer. I would like to come home and see you all but I don't no as I shall till I come to stay and when I do I don't think that I shall enlist again to fight old Jeff Davis. I have herd from Ned Buntlin a short time ago. I don't know where he is now. He is up on the James River somewhere I believe. I hante seen him. One of

our gun boats went up the river last night and I think it found sum Rebels. It began to fire and it fired all the night and is shooting yet. I hante herd what it is for. I think it is Rebels for they are all round us but they cant run this blockade.

Wall I cant think of much to write this time. I must close for the male will soon go out and want to send this today. So I will close.

This from your sun William Wood to  
 Father and Mother  
 Brothers and Sisters  
 Good by for this time

Direct your letters  
 Co E 118 Regiment NY SV  
 Washington DC  
 In care of Captain Parmerter

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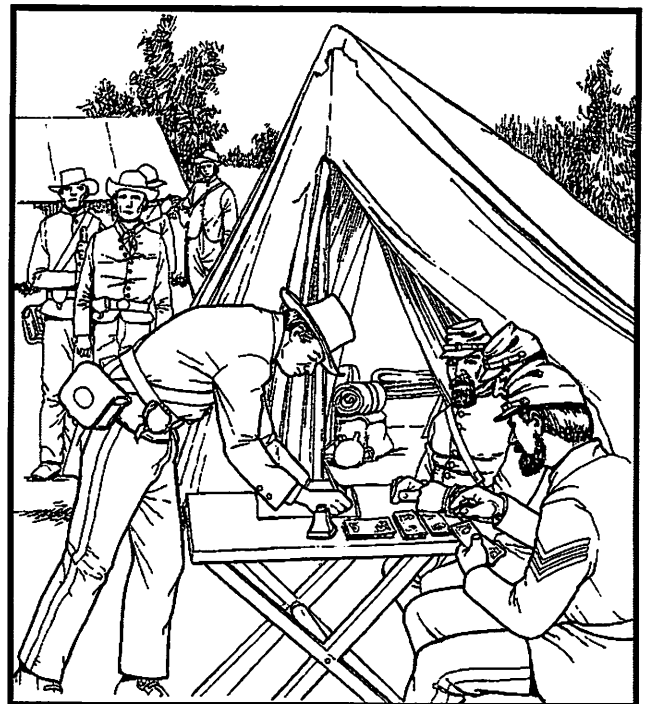
Yorktown Virginia  
 April the 22nd 1864

Dear Father and Mother

I now take my pen in hand to write you a few lines to you as it is a pleasure to me to let you know that I am well and hope these few lines will find you all the same. Wall I will tell you we left Bowers Hill and came over hear. We was three days a coming hear and we shall perhaps stay hear a few days until a few more troops get hear and then we shall start up the peninsula for Richmond. There will be about two hundred thousand troops all going to start for Richmond. I think we shall take it sure this time. Wall I think we shall see some hard fighting before we take it don't you [?] I will write to you again and tell you all about it. When we come hear we had a good march. The weather is warm and pleasant and dry. I am in the pyoneer core. We go a head of the column and repair the road for the troops to march without braking ranks. We got pay today and I will send you twenty dollars by express tomorrow if I can and if I cant send it by express I will send it in a letter. We only got twenty six dollars and when we get pay again I will send you sum more.

Wall I cant think of much to write this time. If you hear a loud thundering in the south you may think it is us down to Richmond. I think Richmond must fall this time. Wall it is getting late and I must close my letter. Tell Lon I want him to write for he has a better chance then I do.

So good by for this time. This from your sun  
 William Wood to Father and Mother  
 Brothers and Sisters



Collecting wages from paymaster

You must excuse me for this time can you  
 read what I have wrote

Co E 118th Regiment NY SV  
 Washington DC

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The 118th took part in the campaign against Richmond with General Butler's Army of the James, being engaged at Port Walthall Junction, Chester Station, Swift Creek, Proctor's Creek [14 May 1864], and Drewry's bluff [16 May 1864]. In the last named battle, it lost 199 in killed, wounded and missing. The regiment fought gallantly at Cold Harbor in June [2nd - 5th and 7th - 8th June 1864], when it lost 32 in killed and wounded. In the first assaults on Petersburg [11 June to 30 July 1864] it lost 21 killed and wounded. William Wood and George Sturges had been detached from the company in June as sharpshooters. In the following letter George explains the circumstances surrounding William's death.

Camp of Sharpe Shooters near Petersburg, VA  
July the 10th, 1864

Friend Wood,

I am sorry to say that your son William is dead and buried. Yesterday morning there was 15 of us started out at 3 o'clock in the morning. We got our position before it was light enough to see to shoot. William and his tent mate was placed in a rifle pit about 20 rods of me on my left. William had fired sum 10 or 12 shots and then he laid down and lade about a [mus]? When he got up and took his gun and faced it thru the hold and was tacking site when the ball struck him just under the left eye and come out the back side of his head. He give one groan as he fell. He was killed dead. It was about 9 o'clock in the morning.

His partners run up to me and said that Bill was shot. We all miss him vary much for he was a good soldier and always dun his duty well. He was buried the same day. The enemy works was in about 2 hundred yards of us.

We took his watch and give it to the commander of our Reg't and he is going to send it to you. He hadn't no money with him. He has got 4 months pay due him now and his bounty which you can get. William has got some few little things that I am going to try to send you. I am going to see the captain to rite and have him send them if he can. There isn't nothin of any account but I would like to have you have them. I will send a letter that William rote to you the day before he was shot.

Many a hour William and I have got and talked over old times and wished that we was back to Racket [sic] Lake. I shall miss him vary much for he was the only one that I was acquainted with from that part of the country. I don't no as I can give you any more information a bout him. Give my best respects to Lonzo and his wife. Tell him that I will come and see him when I get out of the army.

Pleas rite and let me no if you get this.

Direct to Washington

PS C. 118 Regt. Co. D NYSV

Yours Truly

George Steurges

[To] Josiah F. Wood

[Stamped by the pension office 7 May 1877]

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The 118th was next severely engaged at Fort Harrison [29 September 1864] where it lost 67 killed and wounded, and during the advance on Richmond by the Darbytown road in October its ranks were once more fearfully depleted, 111 being killed, wounded or missing.

The regiment was engaged without loss at the fall of Petersburg, April 2, 1865.

During the long period they were in the trenches before Petersburg they met with losses amounting to 43 in killed and wounded.

They were on the skirmish line of the 3rd division when Richmond was finally occupied, and claim to have been the first Federal infantry in that city.

The regiment was mustered out at Richmond, under Col. Nichols, 13 June 1865, having lost by death during service, 6 officers and 98 enlisted men, killed and mortally wounded; 188 enlisted men by disease and other causes, a total of 292; of whom 45 died in Confederate prisons.

Source:

The Union Army, Vol. 2, p. 135.

William Wood's letters were generously donated by Annie Tanyeri and transcribed by Joanne Murray

### **Mentioned in William Wood's Letters**

**Jacob Parmerter** was born 22 December 1828 in Vergennes, Vermont to James and Elizabeth (Irish) Parmerter. He removed to Essex, Essex Co., New York at the age of fifteen where he was employed as a clerk in a general store, eventually being admitted as a partner. On the breaking out of the war in 1861, his patriotic blood being aroused, Mr. Parmerter assisted in raising three companies, and was commissioned Captain of the last one, which was designated as Company E, and attached to the One Hundred and Eighteenth New York Volunteer Infantry. He was a brave and daring soldier, leading his men to the front in many engagements, and at the battle of Cold Harbor received so severe a gunshot wound in the right leg, that amputation was necessary. For gallant conduct he was brevetted Major, and by reason of physical disability was honorably discharged.

Jacob Parmerter was married first to Lovina Imus by whom he had five children. She died on 5 June 1855 and he subsequently married Lucy A. Wyman on 22 November 1856. Of his second union, five children were born. The family occupy [1896] a pleasant home, beautifully located on the river's bank, on Margaret Street in Plattsburgh. He is identified with the Grand Army of the Republic, of which he is a valued member. Source: Leading Citizens of Clinton And Essex Counties New York. Biographical Review Publishing Company. Boston. (C) 1896. pages 117-118

Jacob Parmerter enlisted 19 August 1862 at Plattsburgh, NY at age 41. Commissioned in as Captain, Co. E, 118th NY Infantry on 10 September 1862. Discharged for disability 15 December 1864.

### **Father and Mother Wood**

William Wood's parents were Josiah F. Wood (1800 - 1867) and Martha "Patty" (Culver) Wood (b. 1809), Residents of Long Lake, Hamilton County, NY

### **Alonzo, "Lonzo", "Lon" Wood**

William Wood's brother, married to Ophelia.

### **Jerome "Gerome" Wood**

William Wood's younger brother. He was about 13 years old when William wrote The letters

### **Franklin Wood**

William Wood's youngest brother. He was about 8 years old when William wrote the letters.

### **Charles Smith**

William's brother-in-law. He was married to William's sister, Harriet.

### **Martha**

William Wood's eldest sister.

### **Roots**

Neighbors of the Wood family.

### **Sy Kellogg**

Cyrus H. Kellogg, prominent in the town of Long Lake, Hamilton Co., NY. He owned a store there in which the town meetings were held in 1866 and 1867.

### **William Hare**

Possibly: William H. Hare enlisted 15 August 1861 at Staten Island, NY at age 33. Mustered in 15 August 1861 as Wagoner, Co. I, 2nd NY Heavy Artillery. Transferred 1 November 1861 from Co. I to Co. B. Mustered out 31 August 1864 at Petersburg, VA.

[Note: William says, "William Hare is in the regiment." However, I couldn't find anyone of that name with the 118th.]

### **George Sturges**

A friend and neighbor of the Wood Family. He was born 15 August 1837 to Aaron and Charity (Squire) Sturges. George enlisted 30 July 1862 at Johnsbury, NY at the age of 25. Mustered in 29 August 1862 as Private, Co. D, 118th NY Infantry. He was taken prisoner 27 October 1864 at Fair Oaks, VA. Paroled (date and place not stated). He died of disease 6 April 1865 at Annapolis, MD. George was the author of the letter written to William Wood's parents to notify them of their son's death.

### **Antoine Freeman and Godfre Freeman**

Godfrey Freeman was a blacksmith from Canada who had moved to Essex County, NY. He enlisted 11 August 1862 at Moriah, NY at age 38. Mustered in 21 August 1862 as Private, Co. F, 118th NY Infantry. Transferred from Co. F to Co. B. Transferred 26 August 1862 from Co. B to Co. E. Wounded (place not stated). Discharged for disability 1 April 1865 from Grant Hospital at Willetts Point, NY.

### **Noras Dunlap**

Norris W. Dunlap enlisted 2 August 1862 at Newcomb, NY, age 24. Mustered in 30 August 1862 as Private, Co. E, 118th NY Infantry. Died of disease 8 September 1863 at Fort Keyes, Gloucester Point, VA. Died of congestive chills. His father (John Dunlap) filed for a pension 2 September 1879.

### **James Braley**

James Orrison Braley was born 17 September 1836 in Chestertown, Warren Co., NY to Daniel B. and Abigail (Bissell) Braley and died 3 July 1896 in Long Lake, Hamilton Co., NY. He married 1st in March 1857 in Chestertown, Warren, NY, Julia A. Mead. She was born 24 May 1839 in Chestertown, Warren, NY to Jonathan Mead. She died 28 May 1859 in Chestertown, Warren, NY. He married 2nd, 1 January 1862 in Schroon Lake, Essex Co., NY, Melvina Taylor. She was born 16 October 1842 in Vermont to John Taylor and she died 30 July 1902 in Long Lake, Hamilton Co., NY. He enlisted 13 August 1862 at Newcomb, NY at age 25. Mustered in 30 August 1862 as Private, Co. E, 118th NY Infantry. Mustered out 13 June 1865 at Richmond, Virginia.

### **Daniel Braley**

Daniel H. Braley was born 3 November 1841 in Chestertown, Warren Co., NY to Daniel B. and Abigail (Bissell) Braley. He married Harriet W. Parker 18 May 1867. She was born 1849 in Long

Lake, Hamilton Co., NY to Zenas and Rachel Parker. Daniel enlisted 11 Aug 1862 at Newcomb, Essex, NY (with his older brother, James) at age 21 as a Private in Co. E, 118th NY INF. He was mustered in 30 Aug 1862. He was mentioned in William Wood's letter dated 24 Sept. 1863 as being in the hospital at Fortress Monroe, VA (along with his brother James). He was wounded 16 May 1864 at Drewry's Bluff in the right hip by two buckshot, which disabled him for a time, and are still embedded there. He was promoted to the rank of Corporal 31 Jan 1865 and was mustered out of service 13 June 1865 at Richmond, VA.

### **Esau Beldin**

Esau Belden, son of Barshabe? Belden. Esau's brother, Kimbull, may have been the proprietor of the Belden House in Newcomb. Esau Married 1st Phoebe and 2nd Laura A. He lived in Newcomb, Essex Co., NY in 1860 and 1870 and in Deer Creek, Sherman Co., Nebraska in 1880. Esau enlisted 31 July 1862 at Newcomb, NY at age 31. Served as Private, Co. E, 118th NY Infantry. Mustered out 13 June 1865 in Richmond, VA. He applied for an invalid pension 18 July 1885. His widow (Laura A. Beldin) applied for a pension 29 May 1911 from Iowa.

### **Jeremiah Plumley**

A friend and neighbor of the Wood family in Long Lake, Hamilton Co., NY. Jeremiah was the son of Joel and Sarah Plumley. He was born in 1833 in NY and died 1916. Enlisted 9 August 1862 at Newcomb, NY at the age of 24. Mustered in as Private, Co. E, 118th NY Infantry. Transferred 18 October 1863 to 144 Co., 2nd Battalion Veteran Reserve Corps at Finley Hospital, Washington, DC. The 1890 Special schedule Veterans census of Long Lake, Hamilton Co., NY says he was discharged 27 August 1865. The 1883 Hamilton County pension list reports that the cause for his pension was loss of the right thumb.

### **Ned Buntlin**

"Ned Buntline", pseudonym of Edward Zone Carroll Judson. American adventurer writer and lecturer. Born 1822 in Philadelphia, PA. As a boy, he ran away and entered the government service as apprentice on board a man-o-war and in 1835 he rescued the drowning occupants of a small boat in the East River, New York Harbor. For his bravery, he was commissioned a midshipman in the U.S. Navy by President Van Buren. Resigning four years later, he took part in the Seminole Wars, and later in the Northwest fur trade. In 1846 he was lynched for a murder, but secretly cut down alive and released. He then went to New York City where he established Ned Buntline's Own, a sensational weekly in which he published not only his own novels, but also stories exposing gambling, prostitution and drinking in New York City. In 1849 he was indicted for inciting the Astor Place riot through the columns of his paper. He was sentenced to a fine and a year in prison. Ned traveled west where he met William Cody and then wrote a series of dime store novels based on "Buffalo Bill" Cody's life. In 1850 he was living in NYC where he listed his occupation as editor. In 1860 he can be found on the Indian Lake, Hamilton County, NY census with the occupation of Author. Edward Z. C. Judson enlisted 25 September 1862 at Mt. Pleasant, NY at the age of 40 [though he gave 27 as his age] and was mustered in as Private, Co. K, 1st NY Mounted Rifles. He was promoted to Sergeant 24 October 1862 but reduced in rank to Private on 12 February 1863. On 29 August 1863 he was transferred into Co. A, 22nd Veteran Reserve Corps. The date and method of his discharge was not given. He can be found on the 1870 and 1880 censuses in New York City. Edward Z.C. Judson, AKA Ned Buntline died in Samford, Delaware County, NY on 16 July 1886.

## **Some of the men Associated with Hamilton County who served with the 118th NY Infantry**

### **Annis, Henry J.**

Enlisted 31 July 1862 at Peru, NY, age 21 as

Private, Co. K, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Braley, James O.** (and his brother, Daniel)[Mentioned in William Wood's letter]  
Enlisted 13 August 1862 at Newcomb, NY, age 25 as  
Private, Co. E, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Brown, Orlando J.**  
Enlisted 5 August 1862 at Johnstown, NY, age 25 as  
Private, Co. G, 118th NY Inf.  
Promoted Corporal 30 August 1862  
Promoted Sergeant 16 May 1864  
Discharged 6 June 1865 at Albany, NY

**Cowles, Orange A.**  
Enlisted 8 August 1862 at Queensbury, NY, age 32 as  
Private, Co. A, 118th NY Infantry  
Promoted Sergeant 29 August 1862  
Promoted Private 9 December 1864 (reduced to ranks)  
Mustered out 13 June 1865 at Richmond, VA (Absent, sick at muster out)

**Durking, Morris**  
Enlisted 24 July 1862 at North Hudson, NY, age 23 as  
Private, Co. E, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Fuller, Levi**  
Enlisted 1 August 1862 at Johnsburgh, NY, age 19 as  
Private, Co. D, 118th NY Inf.  
Died of disease 1 June 1864 at U.S. Hospital, Fort Monroe, VA

**Fuller, Silas B.**  
Enlisted 12 December 1863 at Johnsburgh, NY, age 19 as  
Private, Co. D, 118th NY Inf.  
Died of disease 1 April 1864 at Balfour Hospital, Portsmouth, VA

**Hayes, Thomas J.**  
Enlisted 7 August 1862 at Horicon, NY, age 19 as  
Private, Co. D, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Ingram, Tarquin**  
Enlisted 27 July 1862 at Horicon, NY, age 21 as  
Private, Co. D, 118th NY Inf.  
Promoted to Corporal 27 February 1865  
Mustered out 13 June 1865 at Richmond, VA

**McCormick, James**  
Enlisted 11 August 1862 at Johnsburgh, NY, age 19 as  
Private, Co. D, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Murray, George**

Enlisted 13 August 1862 at Stony Creek, NY, age 23 as  
 Private, Co. G, 118th NY Inf.  
 Promoted Corporal 30 August 1862  
 Promoted Sergeant 20 March 1863  
 Promoted 1st Sergeant 2 December 1864  
 Mustered out 15 May 1865 at Galloup's Island, Boston, MA

**Persons, Henry W.**

Enlisted 11 August 1862 at Queensbury, NY, age 31 as  
 Private, Co. A, 118th NY Inf.  
 Killed in action 16 May 1864 at Drewry's Bluff, VA

**Plumley, Jeremiah D.** [Mentioned in William Wood's letter]

Enlisted 9 August 1862 at Newcomb, NY, age 24 as  
 Private, Co. E, 118th NY Inf.  
 Transferred 18 October 1863 to 144 Co., 2nd Battalion Veteran Reserve Corps at  
 Finley Hospital, Washington, DC  
 No further record.  
 Discharged 27 August 1865 (from 1890 census)

**Pritchard, William Jefferson "Jeffries"**

Enlisted 12 August 1862 at Horicon, NY, age 26 as  
 Private, Co. D, 118th NY Inf.  
 Transferred 1 January 1865 to Co. B, 19th Regiment Veteran Reserve Corps (esti-  
 mated day)  
 Wounded 15 June 1865 at Petersburg, VA  
 Discharged 13 July 1865 at Elmira, NY

**Putnam, Henry R.**

Enlisted 11 August 1862 at Johnsburgh, NY, age 28 as  
 Private, Co. D, 118th NY Inf.  
 Promoted to Corporal 27 March 1863  
 Killed in action 3 June 1864 at Cold Harbor, VA

**Rist, Deliss**

Enlisted 29 July 1862 at Johnsburgh, NY, age 39 as  
 Private, Co. G, 118th NY Inf.  
 Reported prisoner (date and place not stated)  
 Absent, sick 27 October 1864 (place not stated)  
 Mustered out 13 June 1865 at Richmond, VA (Absent, sick at muster out)  
 Note: died just after muster out. Widow applied for a pension 15 July 1865.

**Smith, Sidney**

Enlisted 11 August 1862 at Johnsburgh, NY, age 25 as  
 Private, Co. G, 118th NY Inf.  
 Mustered out 13 June 1865 at Richmond, VA (Absent, sick at muster out)

**Sturges, George** [Mentioned in William Wood's letters; sent letter to William's parents]

Enlisted 30 July 1862 at Johnsburgh, NY, age 25 as

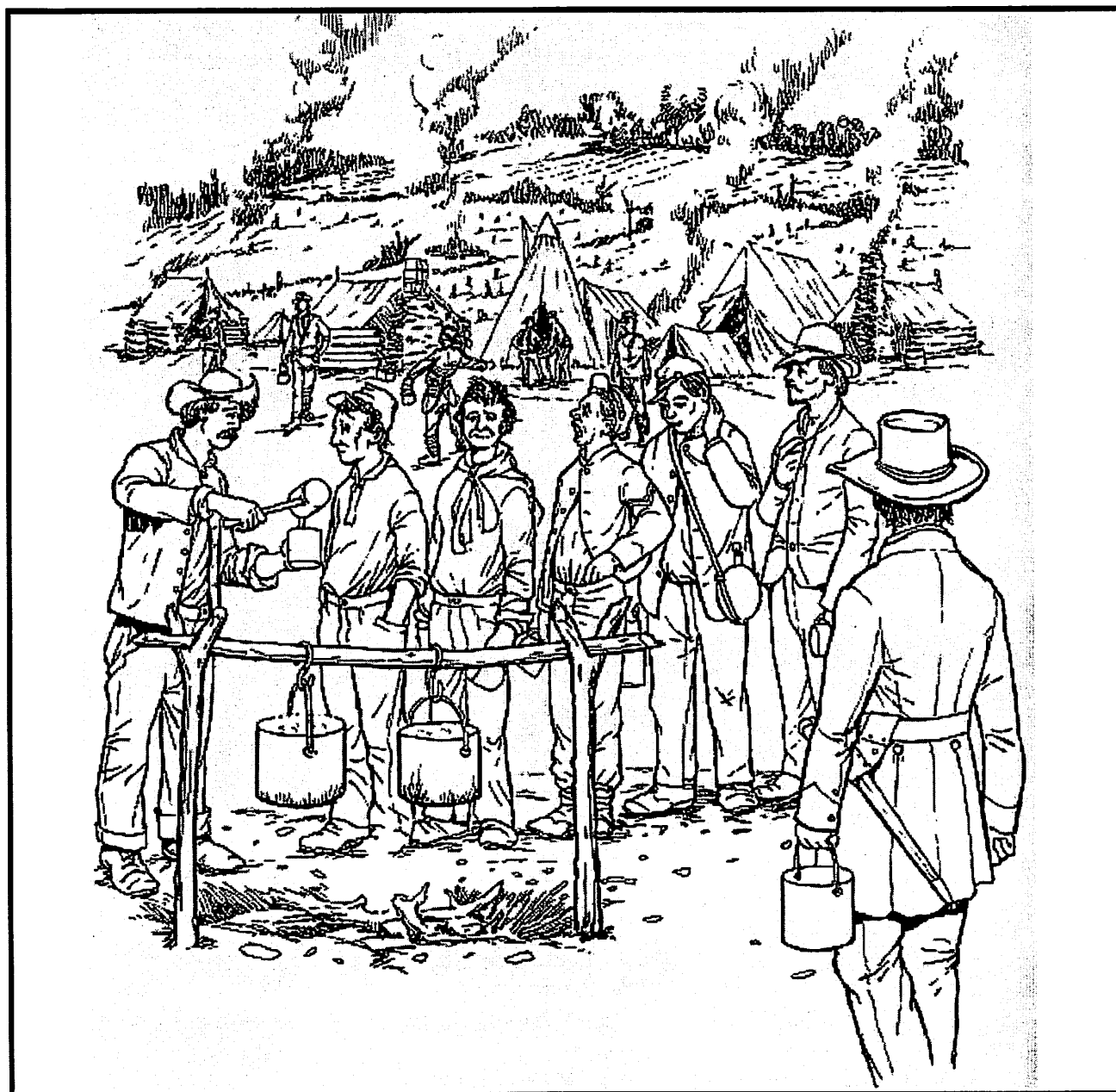
Private, Co. D, 118th NY Inf.  
POW 27 October 1864 at Fair Oaks, VA  
Paroled (date and place not stated)  
Died of disease 6 April 1865 at Annapolis, MD

**Washburn, William H.**

Enlisted 12 August 1862 at Johnsburgh, NY, age 19 as  
Private, Co. G, 118th NY Inf.  
Mustered out 13 June 1865 at Richmond, VA

**Wood, William** [Author of letters]

Enlisted 15 August 1862 at Newcomb, NY, age 25 as  
Private, Co. E, 118th NY Inf.  
Killed 9 July 1864 at Petersburg, VA





According to Researcher Bonnie Card this picture, belonging to the Hathaway Family, is a picture of William Wood. The older woman standing COULD be Patty Wood and the young girl sitting could be one of William's sisters, possibly Martha who was close in age to him

William Wood was born circa 1836, the son of Josiah F. Wood and Patty (Culver) Wood. He was their third child and second son. He was, according to his enlistment papers, born in Lewis, New York. He would have been about 12 or 13 years old when the family moved to Raquette Lake from Westport, Essex County (where they were found in the 1840 Federal Census).

At the time of his enlistment at Newcomb, New York, and mustering in at Plattsburgh on the 29<sup>th</sup> of August, 1862 he was described as 25 years old, 6 ft tall, light complexioned, with blue eyes and brown hair, and was by occupation a farmer. He was a private in the infantry, a sharpshooter, and was in Company E, under a Captain Parmenter.

The GAR local post - the Grand Army of the Republic veterans' organization in Long Lake

## William Wood, 118<sup>th</sup> New York Volunteers

By  
Annie Tanyeri and Joanne Murray  
[atanyeri@hotmail.com](mailto:atanyeri@hotmail.com)

was named after William Wood because he was the first man from that area who was killed in the Civil War.

William was the older brother to our Great Grandmother Anna Thornton and our adopted Great Grandmother, Harriet Smith. In his letters home, so fortunately saved in the national archives, he mentions some of his brothers and sisters. His mother gives their names and where they were living in the 1870's.

William, according to his mother's statements, always lived at home and never married. He was a hunter, trapper, and guide, and he always supported his parents, which is the reason why Patty was able to claim his pension after he died. At the time William died, his father was so ill he could not do very much work, so Patty and Josiah depended on William's wages to survive. It appears none of their other children had much to help her with after Josiah died, according to the dispositions on file, however, it is possible she exaggerated her circumstances at that time in order to claim the pension. There are dispositions from neighbors of Josiah and Patty stating Josiah had cancer of the mouth and had been unable, since four or five years before his death, to work except a little bit in the garden.

The following is copied from an article given to me by the Long Lake historian, "Long Lake Men participate at Wilderness, Cold Harbor, and Petersburg", author unknown.

"Long Lake men were serving in two of the regiments that saw serious engagement from May to August of 1864. The 93<sup>rd</sup> Regiment of "Northern Sharpshooters" originated out of Albany, recruiting men from the Adirondacks as well as the capital region. The 118<sup>th</sup>, nicknamed the Adirondack Regiment, originated out of Plattsburgh.

The Battle of the Wilderness in Virginia was raging on May 5 and 6. Eventually, the Union was to lose 17,700 men while the Confederate Army lost 11,000. Troops were under the commands of Grant and Lee. The Wilderness was a desolate area of northern Virginia. The North entered with 118,000 men while the South had 62,000. The battle raged for two days with the cavalry useless and troops stumbling through overgrown forest. The artillery did little good and the underbrush soon caught fire. Wounded men died screaming in the flames and neither side could claim victory.

Soldiers wounded in action generally suffered more than those who fell ill from disease. Getting prompt and proper battlefield attention was rare in this war. A wounded man's nightmare began with his first cries for help. If lucky, someone might respond in minutes. More often, he would wait unattended for hours. At Wilderness, he would be ignored among the dead for days. Stretcher-bearers often fled. Hospital wagons were rare and saw the survival of only the fittest. They were often 2-wheeled cars, which bounced, swayed, and jostled. Four-wheel wagons often had 6 to 10 suffering men jammed on them. There were no springs and the constant bouncing over rutted roads inflicted considerable pain. Heavy downpours of rain seemed to follow every battle. The wagons bogged down in mud and the men were drenched. Drivers were frequently hasty to leave battle zones and it is said, that, "blood sometimes trailed from ambulances like water from an ice cart." There were hasty amputations of mutilated limbs without chloroform to deaden the pain. The injured bit down on sticks or bullets.

The fighting stopped by mutual consent when the fires broke out and the wounded had to be moved. Enemies then worked side by side. During the night of May 6, forest fires broke out that forced the entrenched armies to listen to the screams of the trapped. Two hundred Federal wounded died in the flames.

The Wilderness Campaign lasted until June when both sides headed to Cold Harbor, located 10 miles east of Richmond. Grant smashed at Lee at what has been called the most costly campaign with the hottest battles. It was said that Grant hurled his men to the death at Cold Harbor. Both sides were shifting troops in that direction simultaneously and on June 2, in a head

on assault, Grant lost 10,000 men within a few hours.

The Siege of Petersburg that began that June was no better. After the Wilderness campaign, Grant saw that, while decimated, Lee's troops still held Richmond. Unable to take Richmond from the north or east, he decided to strike from the south by coming through Petersburg.

Petersburg was not only the key to Richmond, but also the home of the vast railroad network that connected the south and the west and funneled supplies to Confederates in Richmond. By cutting through Petersburg, Grant could cut off the Richmond connection to the rest of the Confederacy.

On June 12<sup>th</sup>, Grants troops started crossing the James River. By midnight on the 16<sup>th</sup> they were in place. Lee was in a dilemma. If he moved his troops, they would be open to assault. He relied on Beauregard holding Petersburg as long as possible while feeding Lee reinforcements. Grant ordered attacks on Richmond from both Bermuda Hundred and Petersburg, but neither succeeded. He then settled down to besiege Petersburg, a siege that lasted nine months, the most prolonged of the war. The Adirondack Regiment, the 118<sup>th</sup> NY, and the Northern Sharpshooters, the 93<sup>rd</sup> NY, were part of this siege. There were no major battles but the North did manage to wear down Lee's Army, mostly through sickness and desertion,

During the rest of June and July, the two armies were in their trenches sniping at each other and wilting under a broiling sun. The downpours of Wilderness were no more. In fact, there was no rain from June 3 through July 19<sup>th</sup>. The Adirondack Regiment was lying across the tracks of the City Point and Petersburg railroad. Persistent sharp shooting and picket firing endangered every exposed head. The men dug in at intervals of 3 to 5 paces with only half canteens, tin plates, and other crude devices. Eventually, with the help of spades and pickets that arrived the holes were connected and became trenches. The trenches were then widened and deepened with covered trenches stretching out to the rear.

Heavy rains were common to the south in the summer but not this year. Every day was hot. The air was filled with the dust of pulverized earth. It penetrated clothing and mingled with perspiration. It was inhaled in every

breath, swallowed with every mouthful of rations. Water was scarce for drinking, not to mention for bathing. Movements of wagons alerted the enemy with their clouds of dust. Sandbag lookouts protected sharpshooters on front lines but the enemy's mortar batteries soon began to get within range. Traverses had to be constructed every few feet in the trenches to keep mortar shells from sweeping right through a trench.

This was a very strange time. After awhile sharp shooting, ceased at night with consent from both sides. Pickets would then be posted and men from both armies would crawl out to stretch and breathe the better night air. They would sing and insult one another. At sunrise, pickets would withdraw, trenches were policed, and sharpshooters went into position. The first side ready would fire the first shot and then woe to any exposed head. The men actually thought less of these dangers, having bred contempt for the heat, dirt and confinement. During the war, one New York soldier wrote in his diary, "Some of our men were well stocked with vermin, as their coats became matted with gnats and lice. The New York soldier also asserted that washing woolen uniforms made them too small, but too large hats often shrank down to the correct size in the rain. Rations often consisted of hard-tack, a thick soda cracker or biscuit about 2-inchesquare and a half-inch thick. Some called it "sheet iron tooth dullers" They were shipped in by the crate and often arrived infested with maggots and were then dubbed: "worm castles." To eat them, they were broken in pieces, soaked in warm water, placed in a frying pan with a few slices of pork, if available, and stirred until "all cooked like". They could also crush the crackers under their rifle butts and either soaked them in bits of water or fried directly in grease. While soldiers could go for days without food, they needed their coffee. As scarce as it was, and scarcer in the south, Rebs and Yanks often met illicitly to trade southern tobacco for northern coffee. One rifle was made that actually had a coffee grinder built into its butt stock. Each 100-man company was issued one of these special rifles."

So, these were the conditions William labored under when he died.

In the spring of 2003 I had the good luck to drive by Richmond, so I stopped at the national

historical site at Petersburg and spoke with a couple of the park rangers. They are working diligently to identify the names of all who died there and they did have a record of William Wood. In the letter written to Josiah and Patty the day after William died, George Sturgess wrote they buried William there where he was killed. During the nine-month Petersburg campaign in 1864-65, most Federal soldiers had been buried on the field where they fell.

In 1865 the US Christian Commission located more than 95 separate burial sites for the approximately 5,000 union soldiers killed in action during the siege. In 1866 a site was found near the Poplar Springs Meeting house, destroyed during the fighting. With a cemetery location established, a "burial corps" was assembled which began a search and recovery of the scattered graves. An observer described the operation: Some had been buried in trenches, some singly, some laid side by side and covered with a little earth, leaving feet and skull exposed; and many had not been buried at all. Throughout the woods were scattered these lonely graves. The method of finding them was simple. A hundred men were deployed in a line a yard apart, each examining half a yard of ground on both sides as they proceeded. Thus was swept a space five hundred yards in breadth. Trees were blazed or stakes set along the edge of this space to guide the company on its return. In this manner, the entire battlefield had been or was to be searched.

When a grave was found, the entire line was halted until the teams came up and the body was removed. Many graves were marked with stakes, but some were to be discovered only by the disturbed appearance of the ground. Those bodies which had been buried in trenches were but little decomposed, while those buried singly in boxes, not much was left but bones and dust."

The park rangers checked their records and found they had no record of where William was buried. Apparently, his identification was not found when his body was removed. They believed William was probably reburied and is in the Poplar Cemetery. I did send a copy of the record from the pension office, with all his letters and so forth to them, upon their request.



## Vacation In Canada

From Ramblings of a Convalescent  
Homespun Philosophy And Dialect Tales In Prose And Verse

By

Herbert H. Dewey

The Rambling Poet of the North Country

Submitted by

Marie Gennett

650 Tom Miller Road, Plattsburgh, New York 12901

## Vacation In Canada

By

Me an Joe

Me, I tink b4 I feenish these book, I should took my pencil by the han an rote about sum trip Me an Joe La Boufe took to Canerdee las fall. Joe, she cum over for see one day soon an he say, "Herb, you ben long tam ver seek, an me, I work ver hard all sumer an I tink we bote got sum vacash dats pas due." Well me, I tink so too. So we mak plan for go Motreal, Jo better drove her car as mine is 2 ole, Joe hav sum nas Maxwell, it was 2 cilinder sport job, wit no front seat behine, so Joe say we wont bodder wid our womans, he tink probably sum up dar.

We get nas early start, an by noon we almos weschazy. Me, I lak ride wid Joe, when he get dat Maxwell up roun 20 he doan talk or look roun sum, he jest lean over de wheel an pay tench. All to oncet we bote here sum hawful noise an dat Maxwell begin wabble lak duck, Joe doan loose her nerve an when he cum to stop we was under sum tree an de road was near away.

We bote get out an look, an what you tink? Bote Joes front tire was blue rite off de wheels. Well Joe say she hav sum extry one so we take off bote hine ones an put dem on in front, den we took de extry one for be hine an was one tire short, we keep changing dem tire aroun for mos 2 hour an every tam one wheel was barefoot. We get hawful nerve an all perspire an we count up again an deside we got 2 by 1 more tire if we ever got to Canerdee.

Well we bote start out walking an bamby we meet sum  
garage, Joe go in an say, "I need sum titty by tree Tire an 2  
carbide burner for headlamp," dat garage mans laff so much,  
her belly shook, dat mak Joe mad.

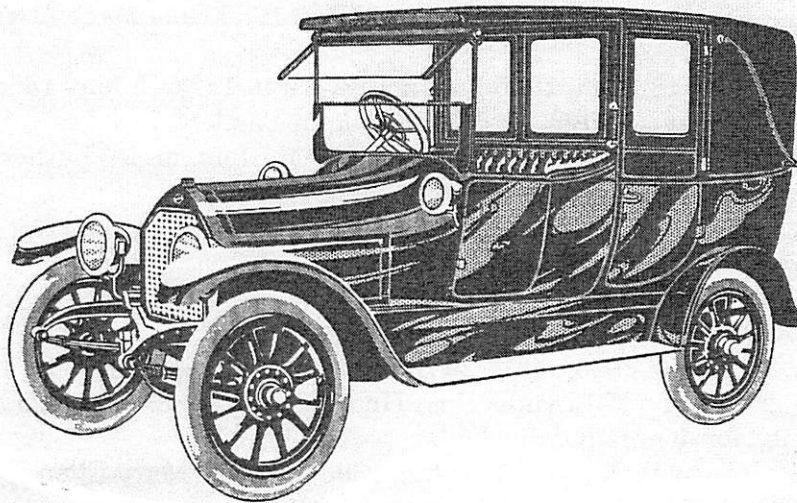
De garage mans say he sole de las of dem ting back in 1916.  
Joe say, "Why dont you hav sum auction sale, an get rid of  
your ole crap? den by what peop' need," he say, "I can't use  
dem big pot bellied tire you got, I could drove my Maxwell  
in circle, rite roun de inside of one." We try 2, tree more plas  
an no luck, Joe say she'll sen to Montgomery\_Roebuck an  
not monkey wid small store sum more.

Well it getting late, so we cum back to where we was b4 we  
got der, an we stuff 1 of dem ole tire what blue off, wid shirt  
an undersares an come bak 2 cadyville, as we bote tink we  
cant go Motreal in de dark wit no shirt.

Maybe when Mr. Robuck sen dat stuff to Joe we try  
sum mor. If we get der nex tam we'll rote you  
lettair from der.

Sinseer.

Me an Joe



## Wiley Family Tree

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

1. Josiah Wiley - drowned at Portsmouth, New Hampshire, 1770  
     wife Margaret ?  
     son - Stephen Wiley
- 1.1. Stephen Wiley, mar. Temperance Rollins
  - 1.1.1. Susan/Sukey, b. 7 Feb 1793, mar. John Sliffield  
     adopted girl
  - 1.1.2. Josiah, b. 28 May 1795, mar. Polly Beane
    - 1.1.2.1. David
    - 1.1.2.2. Mary Ann
    - 1.1.2.3. Abigail
    - 1.1.2.4. Roantha
    - 1.1.2.5. Charles
    - 1.1.2.6. Daniel
    - 1.1.2.7. Hannah
    - 1.1.2.8. Zeno
  - 1.1.3. Olive, b. 29 Aug 1797, mar. Lyman Darling
    - 1.1.3.1. Stephen
    - 1.1.3.2. Olive
    - 1.1.3.3. Margaret
    - 1.1.3.4. Cynthia
    - 1.1.3.5. Lyman
    - 1.1.3.6. Alfred
  - 1.1.4. Micajah, b. 14 Sep 1799, mar. 1<sup>st</sup> Dolly Wiley
    - 1.1.4.1. John - d. in infancy
    - 1.1.4.2. Diantha, m. 7 Oct 1846 David Eastman, b. 4 Feb 1821
      - 1.1.4.2.1. Cyrus Eastman, b. 4 Nov 1849
      - 1.1.4.2.2. Emma Eastman b. 7 Oct 1858, m. 27 Jan 1880 Hale Mark Atwood  
     no children
    - 1.1.4.3. Susan, b. 8 Nov 1823, m. 1845 Laban Taft, 8 Jun 1823-15 May 1858
      - 1.1.4.3.1. Amy, b. 1 May 1847, m. 13 Jun 1882 John Bartlett
      - 1.1.4.3.2. Mary, b. 31 Aug 1848, m. 1<sup>st</sup> 1870 Henry Masters, m. 2<sup>nd</sup> Luther Brooks
        - 1.1.4.3.2.1. Waldo Masters
      - 1.1.4.3.3. Sarah. B. 11 Nov 1850, m. 22 Jul 1882 Alton Johnson, b 23 Apr 1854
        - 1.1.4.3.1. Elgie, b. 16 Jan 1885
      - 1.1.4.3.4. Ola/Iola, b. 3 Jul 1857, m 12 Oct 1857 Charles Cushman d., she remar. no children
    - 1.1.4.4. Stephen, b. 10 Aug 1825, m. 1<sup>st</sup> 26 Apr 1850 Euphemia R. Wilson, 12 Nov 1823-4 Mar 1869; m. 2<sup>nd</sup> 8 Mar 1873 Lyndia Ross Hutchinson, b. 9 Nov 1843, adopted girl - Jennie A. named for Jennie R. who died
      - 1.1.4.1. Charles Henry. 12 Nov 1856-30 Aug 1893, m. 1881 Mary Ellen Hodges
      - 1.1.4.2. Jennie R., 19 Nov 1874-30 Jun 1861
        - 1.1.4.5. Dolly and twin brother - both died

Micajah, mar. 2<sup>nd</sup> Sarah Wiley - 5 Sep 1804-5 Mar

- 1.1.4.6. Olive, 5 May 1831-8 Nov 1851
- 1.1.4.7. Lysias, b. 1 Nov 1832, m. 14 Nov 1858 Sophia French
  - 1.1.4.1. Nora, b. 12 Jan 1862, m. 3 Jan 1885 Darwin S. Waterman
    - 1.1.4.1.1. Earle
    - 1.1.4.1.2. Carl
    - 1.1.4.1.3. Paul
    - 1.1.4.1.4. Inez
    - 1.1.4.1.5. Ruth
  - 1.1.4.2. Ralph, 5 Mar 1870-27 Aug 1872
  - 1.1.4.3. Dean, 20 Feb 1874-9 Mar 1892
- 1.1.4.8. Sarah Ann, b. 8 Oct 1834, m. 30 Mar 1854 Isaac Gustin, b. 8 Nov 1825
  - 1.1.4.8.1. Ella J., b. 31 Jan 1856, m. Leon F. Giskill, b. 2 Apr 1849
    - 1.1.4.8.1.1. Edward Willey Giskill b. 18 Jun 1874
  - 1.1.4.8.2. Eugene Willey, b. 12 Jun 1870
  - 1.1.4.8.3. Annis, 13 Jun 1879-13 Sep 1880
- 1.1.4.9. Hannah, b. 10 Apr 1837, m 1<sup>st</sup> 4 Jul 1858 Wm. Tibbetts, d. 18 Mar 1863; m 2<sup>nd</sup> 15 Sep 1866 Asa P. Taft
  - 1.1.4.9.1. Linna L., 26 Mar 1868-12 Oct 1868
  - 1.1.4.9.2. Roy Arnold, b. 28 Jun 1871
  - 1.1.4.9.3. Elgia A., 28 Jul 1876-18 Feb 1878
- 1.1.4.10. Aaron, b. 21 Jan 1839
  - 1.1.4.10.1. Clarence Henry
  - 1.1.4.10.2. Zaida Edith
  - 1.1.4.10.3. Viera Maude
  - 1.1.4.10.4. Erwin Aaron
  - 1.1.4.10.5. Mae Delle
  - 1.1.4.10.6. Carlyle Berne
  - 1.1.4.10.7. Clyde Carroll
- 1.1.4.11. Loanda, b. 30 Nov 1840, m 2 Aug 1863 Lyman Dwinell, 19 Nov 1839-29 Nov 1887
  - 1.1.4.11.1. Leo, 17 Mar 1866-12 May 1866
  - 1.1.4.11.2. Leon, 17 Mar 1866-20 May 1866
- 1.1.4.12. Harriet Ellen, b. 15 Nov 1842, m. Jul 1860 John Bartlett 3 Sep 1839-20 Oct 1889
  - 1.1.4.12.1. Jennie Estelle – stillborn
  - 1.1.4.12.2. Anna Laura, b. 10 Aug 1863, m. 30 Apr 30 1883 John Kimball, b. 19 Feb 1856
    - 1.1.4.12.2.1. Ann Edith, b. 1 Aug 1884
    - 1.1.4.12.2.2. True Worthy, b. 4 Sep 1889
  - 1.1.4.12.3. Alice Hattie, b. 30 May 1866
  - 1.1.4.12.4. Leonard David, b. 20 Jul 1869
  - 1.1.4.12.5. Erma Ellen, b. 14 Aug 1875
- 1.1.4.13. Celinda/ Linnie M., b. 15 Jun 1845, m. Quincy Young
  - 1.1.4.13.1. Frank
  - 1.1.4.13.2. Lizzie M.
    - Micajah mar. 3<sup>rd</sup> Lucy (Beede) Locke
    - no children
- 1.1.5. Anna, b. 12 Nov 1801 m. Daniel Beane
  - 1.1.5.1. Silas
  - 1.1.5.2. Melinda
  - 1.1.5.3. Temperance (Soper)
  - 1.1.5.4. Harrison
  - 1.1.5.5. Olive Estine
  - 1.1.5.6. Ellen

- 1.1.5.7. Alzanda
- 1.1.5.8. George
- 1.1.5.9. Charles
- 1.1.6. Stephen W., b. 15 Feb 1804 m. Judith Richardson
  - 1.1.6.1. Sayles – pronounced Sarles
  - 1.1.6.2. George
  - 1.1.6.3. Bradbury M. R.
  - 1.1.6.4. Luella
- 1.1.7. Keziah/Casiah, b. 10 Sep 1809, m. Thomas Fairbrother
  - 1.1.7.1. Mary Ann
  - 1.1.7.2. William
  - 1.1.7.3. Amasa
  - 1.1.7.4. Lucy Etta
  - 1.1.7.5. Ellen
  - 1.1.7.6. Edson
  - 1.1.7.7. Myron
  - 1.1.7.8. Stephen
  - 1.1.7.9. Addie
- 1.1.8. Margaret/Peggy, b. 24 Oct. 1811, m. Joshua Ingalls
  - 1.1.8.1. Charles
  - 1.1.8.2. Adeline – d. young
  - 1.1.8.3. Alonzo – d. young

**Ancestry of Temperance Rollins  
Wife of Stephen Willey**

- 1. James Rawlins, d. before 25 Jul 1691, wife Hannah ? Dover, NH
  - 1.1. James Jr., d. before 28 Mar 1744, m. 19 Apr 1717 Deborah Peavey, Dover, NH
    - 1.1.1. Ichabod Rawlins, b. before 26 Nov 1727, m. 26 Jan 1748 Olive Nutter, Newington, NH
      - 1.1.1.1. Temperance, d. before 15 Nov 1768, m. Stephen Willey

**Ancestry of Olive Nutter  
Wife of Ichabod Rawlings**

- 1. Hatevil Nutter, b. 1603, d. before 25 Dec 1675, Newington, NH
  - 1.1. Anthony, b. 1630, d. 19 Feb 1686, m. Sarah Langstaff, dau/o Henry, Newington, NH
    - 1.1.1. Hatevil, d. before 25 Dec 1745, wife ?, Newington, NH
      - 1.1.1.1. Olive, m. Ichabod Rawlins

Note: Rawlings and Nutter family information taken from notes in possession of Norman Atwood, St. Johnsbury, Vt. on January 3, 1976.

**Québec**  
**An English Domain**  
**From 1763**  
 By  
**Patrick Couture**  
 646 19e avenue  
 Lachine, Montreal  
 Quebec, Canada H8S 3S7

Note: Our homeland will not exclusively be called “Lower Canada” from 1763 to 1867. I use it here as a general term, in fact, the land will change names three times; it is called “Province of Quebec”, and then “Bas-Canada (Lower Canada)” in 1791 and finally “Canada-uni” (United Canada) from 1840 to 1867.

1763: Signature of the treaty of Paris that concedes all of French North America to Great Britain, with the exception of the Saint-Pierre and Miquelon islands. The Test Act is established to keep the French-speaking Catholics from holding government office. The territory is considerably reduced.

In October of the same year, London issues its “Royal Proclamation,” thus allowing French-speakers to practice their religion. But Great Britain lets Governor Murray know of its plans to found Protestant schools to assimilate the population. The proclamation also wants to replace the old French civil code of law by the British Common Law. Governor Murray judges this measure unrealistic and decides to keep the French civil laws.

1765: 95 Canadiens sign a petition, asking that justice be rendered in French, that the king’s orders be given in French and that Canadiens be allowed to act as jurors and lawyers.

1766: The first to gain from the conquest are the English and American merchants who completely take control of all the economic activity of the colony. The first Governor, James Murray, writes “this is the most immoral collection of individuals I have ever known. Nothing will satisfy these fanatics who control the commerce aside from the expulsion of the Canadiens, whom constitute the bravest and perhaps best race of the globe!” The merchants will finally have his head and Murray will be replaced. He finally writes “I leave a country and a people that I sincerely love”.  
 1766: Monseigneur Briand is the first Catholic bishop to return to the colony. His goal: to preach submission to the new authorities.

1767: The Sulpiciens open the future Collège de Montréal, the Ursulines of Québec start teaching once more.

Gouverneur Carleton

1774: Following Governor Carleton’s recommendations, London votes the Quebec Act. Its purpose is to appease and conciliate the Canadiens so they will not join the Americans in their revolution against Great Britain. Québec’s territory is enlarged to include the Ohio Valley and the Great Lakes. The Test Act is changed: Catholics will now be allowed to hold government office, provided they take a special oath of allegiance to the British crown (which still exists for our federal elected officials). The text says nothing about the status of French or English in the colony.

1774: The Americans of the 13 colonies are outraged because the Quebec Act stopped their westward expansion and allowed French Roman Catholic institutions in Quebec. These are some of the reasons (along with taxes considered too high) why Americans start their revolution. They

send agitators and try to convince les Canadiens to join them in their revolution, while the local Catholic Church takes the side of the English. The inhabitants will finally choose to remain neutral during the conflict. American troops begin preparing an attack to capture Montréal and Trois-Rivières.

1775: The bust of George III which had been unveiled in the Place d'Armes, in Montréal, on October 7, 1773, is vandalized to denounce the Quebec Act. "Here is the pope of Canada and the English fool" is written on its base.

1775: The "Bastonnais" (name given to the American rebels by the Canadiens) attempt to conquer Québec by force of arms. In September, they attack St-Jean Fort and defeat the British army. On September 12th, Montréal surrenders and officially becomes an American city. The new occupants establish their H.Q. in Ramezay castle (that still stands in the heart of the Old Montréal). The English seek refuge inside the walls of Québec city, and the Americans soon follow to siege the city. It is during the night of December 31<sup>st</sup> that famous generals Montgomery and Arnold lead an assault against the basse ville. They are defeated and Montgomery is killed. It is the beginning of the end for the American occupation. As a matter of fact, they will evacuate the territory in June of 1776. The die has been cast, Canada will remain British.

1778: Publication of the first French-only newspaper: *La Gazette littéraire de Montréal*.

1782: the Treaty of Paris recognizes the independence of the United States of America (formerly the 13 Colonies). Québec loses the Ohio valley and many American settlers, wishing to remain loyal to the crown of England (the 6000 Loyalists) flee the new country and move north towards Canada. From that moment, the inhabitants of Canada will no longer be exclusively Natives and French-speakers, for better and for worse, they will now have English neighbors. But it is important to remember that, for more than a century, the French-speakers will remain the only ones to call themselves "Canadiens".

1783: England is forced to sign a peace treaty with France and Spain, thus recognizing United States independence. This signature occurs during the preparations of a French military expedition. Under the command of Lafayette, its objective was to reconquer Canada and Jamaica with the help of the Spanish.

#### Lower Canada

The new English settlers are immediately displeased with this "all-too French Canada" and reject the seigneurial regime and the French laws. They demand a separate district. Thus begins a long power struggle that still exists today. Canada is finally separated in two; Upper Canada (now Ontario, about 10,000 inhabitants) and Lower Canada (now Québec, 150,000 "habitants").

1791: The British parliament votes the Constitutional Act which allows us our first elected house of representatives, but sadly, one without any real power. It is the first version of a Canadian constitution. Great Britain allows the elected Canadiens to use French in parliament and in the assembly's journal.

#### Première assemblée du Bas-Canada

1792: The first elections in Quebec history are held. The Lower Canada assembly is composed of 35 elected Canadiens and 15 elected English (despite the fact that the population is 95% Canadien). Jean-Antoine Panet is elected President of the assembly, despite British opposition. Immediately, the two groups collide and disagree on about everything. The governor, at the demand of the English deputies, declares that the laws will be written exclusively in English. The Canadiens are outraged.

In this fake democracy system where French is no more than a language for translation, the governor and the legislative and executive councils (not elected) reject all the Canadien initiatives. The political dead end is complete and will last 50 years.

1800: The Canadien people, in great part a rural society is getting poorer. Since the conquest, only an elite minority of Canadiens can read and write. Those who are not farmers are exploited as cheap labour by rich English merchants that come here looking for a quick way to make a fortune. The once intrepid "coureurs des bois" become bûcherons (lumberjacks), scieurs de bois (wood cutters) or raftmen. The wood industry becomes the largest economic activity of the colony, since England desperately needs wood to build new ships in its war against Napoléon. The raftmen (like the legendary Joe Montferrand) must direct huge rafts made of tree trunks on the waters and rapids of the St. Laurent River, from the wilds of Hull to the port of Québec. It is extremely dangerous work. Fragile hearts need not apply.

A group of Canadiens will even send a letter to Paris, asking Napoléon to come free Canada from the British yoke. The letter will remain unanswered.

1800: Many Canadiens are hired by the Northwest Company to transport furs and passengers between Montréal and the Company's fur outposts in the West. They become known as "Voyageurs". The unions (sometimes permanent, sometimes temporary) between these courageous Voyageurs and Native women in the West will give birth to a new people: the Métis. French becomes the language of the West. Many of these French-speaking Métis will establish themselves in the actual Manitoba, in the Rivière Rouge area.

1802: Joseph Quesnel writes his first play: "L'anglomanie ou le Le dîner à l'angloise" (Anglomania or the English dinner).

1805: The rich British merchants of Québec City found the newspaper "Quebec Mercury:" its mission is to ensure the supremacy of the British oligarchy. The following year, Pierre Bédard reciprocates by founding "Le Canadien," to defend the interests and the rights of the French-speaking Canadiens.

1810: The "Le Canadien" newspaper, (founded in 1806) in retaliation to other English newspapers that denounce the presence of Canadien culture and demand assimilation, publishes a series of articles that denounce the governing minority. The governor orders that the newspaper be seized and that the staff, reporters and owner be thrown in jail.

1812: The U.S. declare war on England and the Canadiens get ready to defend themselves. Americans launch an attack on Upper Canada from Detroit.

#### Bataille de Châteauguay

1813: During the war that opposes England to the United States, the Americans attack Lower Canada! As they walk towards Montréal, they are intercepted in Châteauguay by a group of volunteers called "Les Voltigeurs canadiens". Once more and for the last time, the Americans fall back.

1815: Louis-Joseph Papineau, leader of the parti réformiste, occupies the charge of president of the legislative assembly until 1837.

1820: English merchants elaborate a project of union of the two Canadas. According to it, only English should be recognized and to be a member of the Assembly, a person should have a property worth at least 500 pounds. Louis-Joseph Papineau and John Neilson oppose the project and 60,000 people sign their petition. London will take their side in 1823.

1824: A law to encourage the opening of parish schools marks the beginning of a confessional school system.

1825: The Lachine Canal is finally finished and allows boats to reach the west without having to go through the rapids.

1826: Papineau's Parti réformiste becomes the Parti patriote.

1829: McGill University is founded, the first university in Canada.

After 1830, wheat production in Lower Canada declined to the point where it became necessary to import the cereal from abroad. Soil depletion and outmoded methods were the main problems, but the overpopulation of the seigneuries only made the situation worse.

James McGill

1831: For the first time, a steamboat crosses the Atlantic. It is the "Royal Williams," built in Québec City.

1831-1865: During this period, the population of Montréal is mainly English speaking.

1832: Again, the elections. In Montréal, during a patriotic political reunion, the British army opens fire on the unarmed crowd, wounding several people and killing three.

1832: The Legislative assembly of the Bas-Canada, with Papineau at its head, votes a law that protects the rights of Jewish citizens. It will take 25 years to see England and its other colonies adopt similar resolutions.

1832-34: The governor, wishing to see these troublesome francophones become a minority, calls for a massive wave of anglophone immigration. These new immigrants, mostly Irish fleeing hunger and misery, come here hoping to find happiness. Contrary to the English and Scottish immigrants, they are poor and cross the ocean in terrible conditions. They bring with them a terrible disease; "le choléra". The results, are an epidemic that kill 10,000 people in a single year.

1834: Slavery is abolished in all British colonies.

In the Assembly, the Parti Canadien opposes the initiatives of the British Party (also known as the "Château Clique"). This Party, made up of rich English merchants, desire laws to promote business (and their wallets), the assimilation of the French and the union with Upper Canada. Despite their small numbers, they controlled the executive and legislative councils. The Parti Canadien (or Parti Patriote) demands responsible government, protection of French culture and an elected legislative council.

1834: Ludger Duvernay founds la Société Saint-Jean-Baptiste, a nationalist society whose goal is the protection of the Canadiens' rights as a people. In these early days, before each reunion, members sang nationalist Canadian songs while Upper Canada still sang "God save the Queen". It is important to see that what was then a Canadien, is now called a Québécois. They are one and the same, only the name has changed. It is also Duvernay who will give a patriotic meaning to the Saint-Jean-Baptiste celebration.

1834: Fantastic victory of le Parti Patriote at the elections. Their leader is Louis-Joseph Papineau. He sends to London a list of 92 resolutions to solve the current political dead-end that plagues the colony. He asks that true power be given to the elected assembly. All his requests are completely rejected. The Canadiens deputies start a massive boycott of all British products. All wear nothing

but locally made garments, like those traditional coats called “la canadienne”.

1836: The first railway is built to connect the cities of La Prairie and Saint-Jean.

1837-38: After all attempts to peacefully solve the situation fail, the Canadien people revolt. It is la Rébellion des Patriotes. After a victory in Saint-Denis, the rebels are crushed by the British army. The movement leaders are hanged in public. Once again, the Canadiens taste defeat. The destiny of their people still evades them.

1837: Publication of the first Canadian novel titled “Le chercheur de trésors ou l’influence d’un livre” written by Philippe Aubert de Gaspé, son. Despite the high quality of the book, its publication goes largely unnoticed because of the political events rocking the country.

#### United Canada

1839: London sends Lord Durham to study the situation in Lower Canada and offer a solution. After a short investigation, he reveals the fruit of his work, the Durham report. In this report, he praises the superiority of the English, and recommends the assimilation of the francophone population... for their own good! He believes that the union of both Canadas, plus a strong Anglo-Saxon immigration, would ensure a peaceful assimilation of the francophone.

1840: Following the recommendations of the Durham report, the Act of Union is adopted in London and unites Upper and Lower Canada into one single province: “United Canada.” The colony is given one legislative assembly with 42 elected members from Canada West (Ontario 400,000 people) and 42 elected members elected from Canada East (Québec 600,000). The debts of the colonies are merged, despite the fact that Lower Canada’s were substantially lower. English is made the only official language of the assembly.

This system that allows the same number of elected members to both linguistic groups appears to recognize the equality of both founding nations. But its true goals are far less noble. It simply allows the English to control the assembly despite their minority status. In fact, the rules will later be changed once the English do become the majority following the “Rep by Pop” principle.

1840-1850: Because of the economic crisis, 40,000 French Canadiens immigrate to the United States.

1840: Joseph Casavant sells his first organ. His sons, Claver and Samuel, will later found the company “Casavant Frères” in Saint-Hyacinthe. Casavant organs have acquired a great reputation over the years and are present in several churches all over the world.

1841: Public Instruction Bill: beginning of a real school network, creation of the first school boards (in 1842, only 4.4% of children attend school).

1841: On May 17th, in Québec City, an avalanche crushes Petit-Champlain street, destroying 9 houses and causing the death of 39 people.

1842: Louis-Hippolyte Lafontaine fights for the use of French in parliament. Étienne Parent denounces the Anglicization policies of the British authorities.

Renown British writer Charles Dickens visits Montréal and Québec.

1842: 1845: Historian François-Xavier Garneau publishes the first history of Canada.

L.-H. Lafontaine

1848: The alliance between the Canada West reformers of Robert Baldwin and the Canada East reformers of Louis-Hyppolite Lafontaine leads to the introduction of responsible government. From now on, the governor is simply the representative of the British monarch and holds no real power.

1849: The assembly votes the Rebellion Losses Bill that compensates people who have suffered property damages during the 1837-38 rebellion in Lower Canada. English Tories opposed to this law and to the responsible government system, burn down the Parliament in Montréal during a riot.

1851: Britain transfers control of the postal system to Canada.

1850-1940: The Great Exodus. During this period, around 900,000 French Canadiens leave Canada for the United States.

1851: For the first time, the population of Canada-West (Ontario) surpasses the one from Canada-East (Québec).

1852: Creation of the Université Laval, first French-speaking institution of higher learning on the continent. It receives its Royal charter on the 8th of December 1852.

1852: Construction of the first covered ice ring in the world in Québec city by the "Quebec Skating Club."

1854: The seigneurial regime is officially abolished.

1855: For the first time since the conquest of 1760, a French boat enters the St. Laurent river. It is the frigate "La Capricieuse" that enters the port of Québec city. This visit causes a very big reaction among all Canadiens-Français. The port and piers, along with all points of the city that offer a view on the river, are invaded by an enormous crowd who, at the sight of the French tricolor flag, starts shouting loud, "Hurrahs!" For them, this is a formidable event, because finally Canada and France will be allowed to have relations between them.

From 1850 to 1860, the province of Canada found itself in a complete political deadlock. In ten years, there were ten different short-lived governments that were unable to retain power. The main parties of Canada East were the Bleus led by George-Étienne Cartier and the nationalist Rouges led by Antoine-Aimé Dorion. In Canada West, there were the Tories led by John A. Macdonald and the Grits led by George Brown. Brown felt that the only way to break the deadlock was to recognize the greater population of Canada West (Ontario) and demanded "Rep by Pop."

A.-A. Dorion

1857: Queen Victoria designates Ottawa as capital of the Province of Canada. That same year, a man suspected of being the infamous Jack the Ripper is in Montréal.

1860: Opening of the Victoria Bridge that connects Montréal with its South shore.

1863: A coalition was formed between the Tories, the Grits and George-Étienne Cartier's Bleus. This was the first step towards «Rep by Pop» and the federation.

1861-1865: During the American civil war, the Confederates install a headquarters in Montréal. Many Canadians feared that the United States would vengefully attack British Canada. During the same period, a group of Irish nationalists known as the "Fenians" (who had a great number of

supporters among Americans of Irish origin) wanted to capture Canada and use it to force Britain to give Ireland its freedom. The “American threat” became more and more real and many started seeing the union of British colonies as a possible solution.

1867: Four provinces choose to sign the new federation project; Ontario, New Brunswick, Nova Scotia and Lower Canada that will now be known as la province de Québec. The vote is very close, but finally, the federation passes in Québec (27 for, 22 against). But George-Étienne Cartier, one of the fathers of this federation along with MacDonald, originally saw this as a pact between two people: the French-Canadien and the English. In truth, the deal offers nothing of the sort, and the people of Québec are absolutely not recognized as an equal partner in this deal. Québec is nothing more than a province among four.

These two visions of what Canada should be still clash today. It's the “Québec is a people and a nation different from the rest of Canada” vision versus the “Québec is just a province” one.

The new dominion of Canada knows a new age of prosperity, but the people now referred to as “French-Canadians” do not benefit much from the great games of finance and commerce, and remain a largely exploited work force. To boot, they are now nothing more than a minority in an officially “bilingual” country, where in fact, practice imposes English. □

#### About the Author

Patrick Couture is a native of Montréal, Québec. A graduate in Linguistics from the Université de Montréal, and in Education from McGill University, he currently works as a teacher in a French-speaking primary school. In 1996, he began construction of a web-site, with the objective of helping discover, and further knowledge of the national history of the Québécois and their rich heritage (from origins in 16<sup>th</sup>-century France to the present day). Québec history was sidetracked by conquest, domination and humiliation; Patrick believes that it is “time to understand well, who we are, and to be very proud for it. When one is unaware of the past, one is condemned to repeat it.” He has received numerous correspondence of thanks and gratitude from across Canada and around the world, and continues to be pleasantly surprised by the interest shown in French-Canadian history by peoples of various national backgrounds.

## Fall Conference

### September 30-October 1, 2005

Friday, September 30<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 Abenacki Indians and how find your Indian ancestry. She will show how some surnames may have Indian origins. She will also share information where Indian research is available.

This sounds like an interesting and informative conference.

Sunday, October 2<sup>nd</sup>: Library open by appointment.

# IMMACULATE HEART OF MARY CHURCH

## Ellenburg (Churubusco), New York

1888-1988

### A CENTENNIAL HISTORY

Submitted by  
Barbara Seguin  
bobino1@northnet.org

[This was a booklet made for the parishioners at the Centennial of the church in 1988.]

The house of God is a place of refuge for the Roman Catholics of the world. Our church, the Immaculate Heart of Mary, has brought to its' entire congregation the rules of faith. We have sought to discover values through our worship and belief in God. Today, July 10, 1988, we celebrate the 100<sup>th</sup> anniversary of our church, which has been the nucleus for the community of Churubusco, New York.

The only organized church in the Town of Clinton is the Roman Catholic, in Churubusco. The first Mass was said in the Rutland Railroad Depot. The approximate date was 1850. The celebrant was Rev. McCabe.

According to the records of the Chancery office for the Diocese of Ogdensburg, in 1855 there was a small chapel built. The land deed was dated August 1, 1859 and known as the Smith property. Father Thanos built this chapel, which was capable of holding 100 people.

It was later decided in 1880 that the chapel was inadequate for the large congregation. A meeting was called of all the leading men of the parish. The Reverend Jeremiah Murphy recommended a new and more permanent church building.

The church (the present stone building) was built in 1888. Native stone was used as the principal material. A black man, a mason named Johnson, was hired to supervise the placing of the huge stones. The wood for the interior was cherry and hardwood. The wood needed was donated by local farmers. The trees were donated and planted by parishioners. The stained glass windows and Stations of the Cross were given by parishioners. The bell was christened on September 18, 1902 by Edward Anthony. The bell symbolizes the following beautiful phrases:

"I assemble the Clergy" "I call the people" and "I mourn the dead."

The altar, organ, bell, Stations of the Cross and the twelve beautiful consecration crosses, which represent the twelve apostles, still enhance the ornate interior of the church. The Jardine organ, built in 1813 was made by George Jardine from Boston. It is a tracker-style organ (mechanical action). The organ originally was hand-pumped. Since the late 1930's, the only change from the original organ was the addition of an electrical blower.

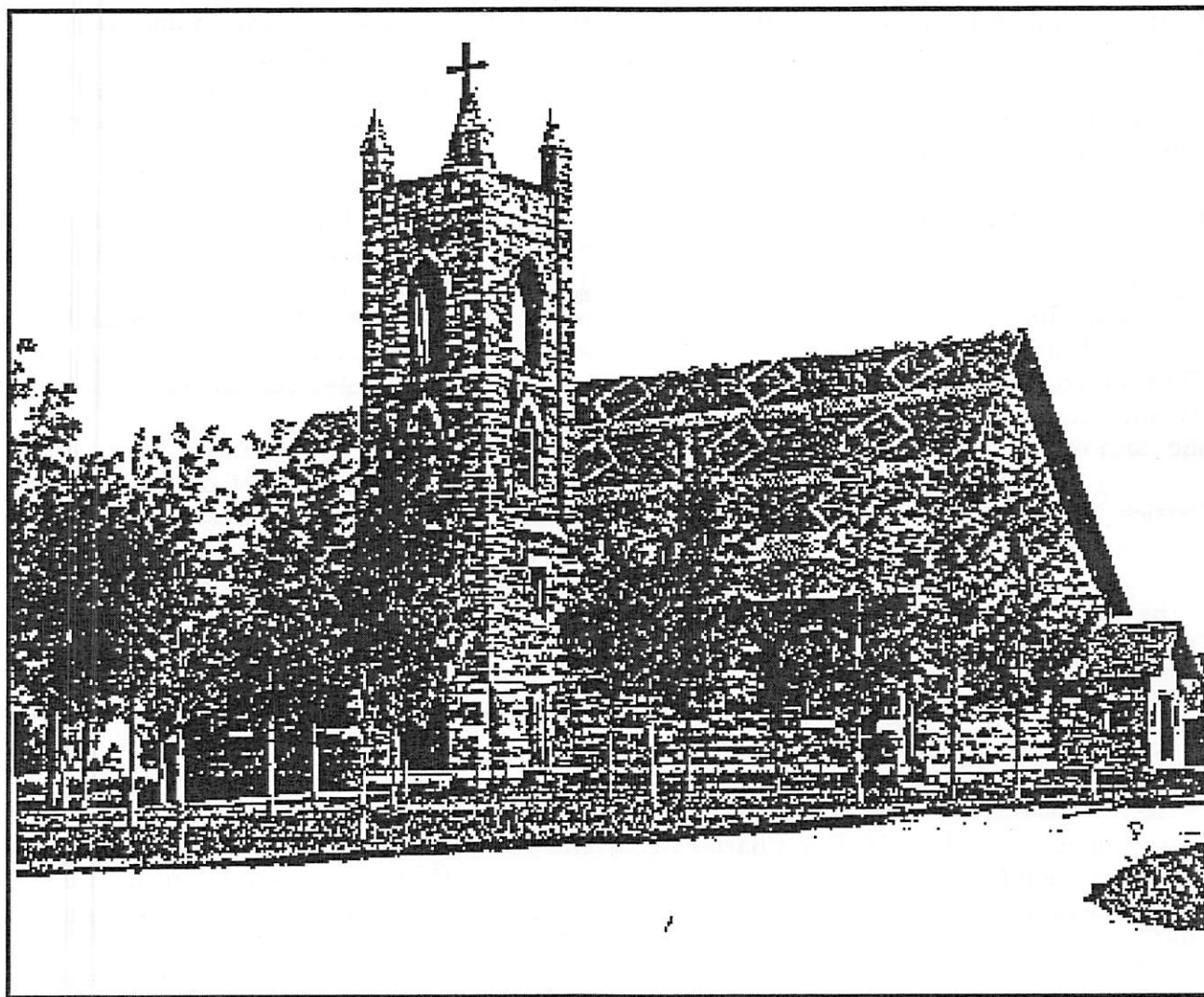
The organ has one manual, a full pedal board and eleven stops. This is a unique example of early-American organ building. The Immaculate Heart of Mary parishioners consider the Jardine organ a treasure.

The twelve stained glass windows are opalescent glass of Long Island. The round window, representing the Visitation of the Archangel Gabriel of the Virgin Mary, over the main altar, was the gift of Bishop Wadhams.

The financial aspects of the construction of the church were accredited to the hard work of the parishioners, organizations and the community.

The church was finished and decorated in 1891. The first Mass was celebrated on Christmas Day, 1891. This edifice was entirely completed and paid for in 1905. On August 30, 1905, the church was consecrated as St. Philomena's and St. Bridget's Church. Rt. Rev. Henry Gabriels, Bishop of Ogdensburg consecrated it. On the same day, the Silver Jubilee for the ordination of the pastor, J. P. Murphy was celebrated. The church was begun, completed and paid for by this pastor who was in Churubusco for 45 years.

Father Murphy was born December 17, 1848 at Bellows Falls, Vermont. He was ordained to the priesthood by Bishop Fabre and came to Churubusco. Here, Rev. Murphy became an or-



Immaculate Heart of Mary Church — Churubusco, New York

ganizer and an indefatigable worker. There are many stories of his tales. Both day and night, he worked diligently with his parishioners to see his dreams fulfilled. Plus the church, Father Murphy guided the building of the rectory in 1910.

With Father Murphy's devotion to God and his church, he received a prize from the University of Scotland for his "Essay on Prayers". Father Murphy's essay was the best of sixteen essays out of 1667 submitted. He was the recipient of \$500.00.

July 30, 1925 cast gloom over the small hamlet of Churubusco. News of the death of Father Murphy was received. Large congregations of priests from the diocese were in attendance. Bishop Conroy gave the last absolution. Father Murphy's remains were interred in the cemetery near the vault.

The Reverend Frederick P. Shue, Pastor Emeritus of Immaculate Heart of Mary Church, Churubusco, contributed this article.

In the latter years of the 18<sup>th</sup> century, as Churubusco flourished, tiny though it was, it moved on the iron wheels of the Rutland Railroad. A young, energetic priest came to the parish of St. Philomena, as it was then called, from his native Vermont State. Here, he found a frame building for a church, inadequate to the needs of its worshippers. He soon set about to build, in stone and stained-glass, an edifice worthy of the Lord it would honor and the increasing congregation it would serve. He was quoted many times as saying he planned a building unlike any other in the entire area of the newly founded Diocese of Ogdensburg and he fulfilled this wish by the unusual interior arrangement of the furnishings of the building. The principal

altar of sacrifice was placed against the long east wall, facing, in ideal orientation, the rising sun.

Father Jeremiah Patrick Murphy served the congregation of his parish with unflagging and effective energy until his death, a period of forty-five years. Many are the stories of the man and his ministry, mostly factual and some legendary. Today, Father Murphy's Church, now dedicated to the Immaculate Heart of Mary, remains as he intended it to be, God's church in Churubusco, strong and beautiful in its solidarity and serene dignity, as an edifice reflecting the faith of its people and the fibre of a justly proud, yet humble, man of God, Jeremiah Patrick Murphy.

Monsignor Alexander P. Landry succeeded Father Murphy and was pastor until April 1940. During his time in Churubusco, the present garage was built.

Father Bernier was pastor until July 1949.

Rev. Napoleon Brisson, who succeeded Father Bernier, died July 1950. Rev. Charles Web. O.M.I. was administrator of the parish following the death of Father Brisson until June 21, 1951.

The Rev. Clarence M. Devan became pastor of St. Philomena's Church in 1951. On August 28, 1955, the fiftieth anniversary of the consecration of the church was observed. The Most Rev. Walter P. Kellenberg, Bishop of Ogdensburg, presided at the mass. At this time, there were about 180 families in the parish.

Father C. Albert Richardson, a pastor here for fifteen years, was appointed in 1955. In May of 1961, the parish was notified by Bishop James J. Navagh that the name of the church would have to be changed following a note from the Congregation of Rites that Philomena may not have been a saint or a martyr. The change of name to Immaculate Heart of Mary Church was dated May 17, 1961. Bishop Navagh, Louis Bernbe, Rev. C. Albert Richardson, Hubert Gagnier and James Brady signed the certificate.

While in Churubusco, Father Richardson observed the silver Jubilee of his ordination to the priesthood. At this time, Father Richardson

traveled to Europe and had an audience with His Holiness Pope John XXIII.

The community was deeply saddened upon the news of Rev. Richardson's death, April 17, 1988.

On November 11, 1970, Rev. Frederick P. Shue became resident pastor at Churubusco. On July 11, 1976, the Immaculate Heart of Mary parish celebrated in a "Come Back Home Day". At this time, there was a Mass of rededication of the newly-decorated church. The decorating was done in very soft tones.

A major project, which Father Shue accomplished, was the restoring of the stained-glass windows. The windows represent five periods of construction and artistry.

Father Shue also repainted the wood exterior of the church, repainted the outside tower and carpeted the floors. The exterior remodeling of the rectory was also finished.

Because of ill health, Father Shue retired on June 19, 1983.

Father Gilbert Menard's appointment was effective June 22, 1983. He is pastor of the Immaculate Heart of Mary Church and St. Edmund's Church, with his residence in Ellenburg.

While in Churubusco, a major restoration of the interior of the church was finished. There were repairs and painting to the walls and Stations of the Cross. Shirley Reyell spent many hours of donated time on this project.

Father Menard also finished the repainting of the exterior of the Church, repaired the main valley on the south side of the church roof and repaved the parking lot.

At the present time, there are 121 families in the parish. Much has been accomplished and the church community always strives for continuity and togetherness. Our pastor's inspiration has always motivated the parishioners.

The plans for the One Hundred Year's celebration of the Immaculate Heart of Mary Church have begun. The first steps for this special occasion got under way March 21, 1988 with a meeting lead by the pastor, Father Gilbert Menard.

Committees were established which include:

Organ Music for Liturgy Chairpersons	Susan DeCosse
Darlene Ricardo	
Liturgy Procession Chairperson	Ann LaClair
Entertainment Chairman	Leon Miller
Food Committee	Daniel McComb
	Lionel LaFave
Linus Patnode	
	Martin Doyle
Rachel Parent	
	Diane Lagree
Advertisement	Diane Lagree
Deborah McComb	
History Committee	Veronica Franklin
Evelyn Watson	
Booklet Cover Designer	Ann LaClair
Children's Activities Committee	Marie Damour
Donna Premo	
	Susan DeCosse
Souvenir Chairperson	Donna Premo
Pictures from the Past/Articles for	
Show in Church Chairperson	Deborah McComb

So set July 10, 1988 aside and come join us for some good old-fashioned fun!

We have a number of organizations that have influenced our spiritual and cultural lives.  
The following are:

FINANCIAL COUNCIL: Rev. Gilbert Menard, Diane Lagree, Linus Patnode, Marie Damour

TRUSTEES: Linus Patnode, Marie Damour

CUSTODIAN: Martin Doyle

CHOIR: Darlene Ricard, Organist  
         Susan DeCosse, Director  
         Bernadette Nichols, Norma Nichols, Ann Nichols Pat LaClair, Bonnie LaClair,  
         Shannon LaClair, Cassie LaClair  
         Theresa McComb, Jessica Premo, Donna Premo, Lurilda Damour Heather Clark

CCD TEACHERS: Donna Premo, Marie Damour, Deborah McComb Bernadette Nichols,  
 Lurilda  
 Patnode, Catherine Krul

#### ALTAR-ROSARY OFFICERS:

President	Deborah McComb
Vice-President	Rachael Parent
Secretary	Marie Damour
Treasurer	Cathy Poupore

**CEMETERY:**

Evelyn Watson, Larry Lagree, Bill Lagree

**ALTAR SERVERS:**

Robert Alden, Jr., Gregory Poupore, Jason Poupore, Jeffrey Matthews  
Peter McComb,  
Theodore Premo, Matthew Rushford

**EUCCHARISTIC MINISTERS:**

Deborah McComb, Veronica Miller, Christine Boyea, Barbara Peets

**READERS:**

Veronica Franklin, Barbara Peets, Marie Damour, Theresa McComb  
Connie Ryan, Melissa  
Ryan

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## **Genealogy Pox**

### **Warning: Very Contagious**

**Symptoms:** Continual complain of a need for names, dates, and places. The patient has a blank expression and strange, faraway look in the eyes. They are sometimes deaf to their spouses and children, and tend to mumble to themselves. They have no taste for work of any kind, except for feverishly looking through records at libraries and courthouses. They have a compulsion to write letters and get angry at the mailman when he doesn't leave the mail. They frequent strange places, such as cemeteries, ruins and remote country.

**Treatment:** Medication is useless. Disease is not fatal, but gets progressively worse. Patients should attend genealogy workshops, subscribe to genealogy magazines and newsletters, and be given a quiet corner in the house where he or she may be alone.

**Remarks:** The unusual nature of this disease is... the sicker the patient gets, the more he or she enjoys it!

# The Josiah Wood Story

By

Annie Tanyeri and Joanne Murray

[atanyeri@hotmail.com](mailto:atanyeri@hotmail.com)

## Where They Came From

According to our family oral history, Josiah F. Wood (called "Si") was born in Castleton, Rutland County, Vermont on 31 Oct 1800. He married Martha "Patty" Culver who was born in Bolton, Warren County, New York on 6 July 1809. These facts were apparently written in an old family bible and Uncle Barney made copies of the page in the bible where this was written and preserved it for us. Reprinted at the end of this volume is a copy of a letter Uncle Barney wrote to me in 1979, giving me information on the family. With that letter he also photocopied the birth and death records from the bible. Unfortunately, that bible has been subsequently lost. In the summer of 2000 I found a book at the Adirondack Museum in Blue Mountain Lake, Raquette Lake, A Time to Remember, by Ruth Timm where she lays out the story of Josiah Wood's family and his brother, William. There was enough information in the book to get me started on looking for the facts of the family, and I found a few other researchers also working on the same family, most descendants of Jerome Wood, and none really had much information – just like me. Over the last couple of years we have been working together and have pieced together the story we believe is the story of Josiah F. Wood and his family. None of us are professional researchers, and, although we have thoroughly discussed many of the problems we find in the information we have uncovered, I am always afraid we might misinterpret something. When reading this, please know I have been careful to note when something is not 100% a certain fact, or I am just guessing. I believe this work to be fairly accurate,

Ms. Timm writes that William Wood [brother of Josiah and Uncle of William Wood who served and was killed in the Civil War], who was born in Vermont, came to Raquette Lake, New York before 1838 with an older man named Matthew Beach. At the time Raquette Lake was very isolated and Matthew and William are given credit

as being the first settlers on the lake. Apparently Matthew was hiding from debtors and William was suffering from "affairs of the heart". A descendant of the Cynthia (Wood) Hathaway family has told me William Wood may have been married before he went to Raquette Lake with Beach. I have neither confirmed nor found false this information as of yet. I have found enough evidence to believe William married in 1857 in Raquette Lake to Celia Ann (Whitman) Shandrow, had several children, and then moved to Westport where he died on 12 Dec 1871. But, that all comes later. Let me start with the information from Ms. Timm's book.

According to her, William Wood and Matthew Beach settled on the western side of Raquette Lake before 1838. At the second town meeting of Long Lake on 2 April 1839 they were elected assessors and inspectors of common schools and William was also elected justice of the peace.

Circa 1848 William convinced his brother, Josiah, to move to Raquette Lake with his family. Josiah came with his wife, Patty (Culver), and their children: William, Martha, Cynthia, Sophronia, Samantha, Anna, Harriet, and Alonzo. The two youngest children, Jerome and Franklin, were born after their arrival in Raquette Lake. Patty carried her infant daughter, Anna, our great-grandmother from Essex County to Raquette Lake. In the 1840 census for Westport, Essex County, New York Josiah Wood is found, living with his family. They settled on the eastern part of the lake, in an area still named Wood Point today. They raised potatoes, berries and corn on 40 or so acres and eked out a living on the land. After a year or so at Raquette Lake, Jerome Wood was born, the first white child born at Raquette Lake.

My mother, Babe Smith, had a small ceramic vase on which was written "Jerome Wood, 1<sup>st</sup> White Child Born at Raquette Lake, New York." This very old vase was given to her by my grand-

mother, Margaret (Fagan) Smith. Unfortunately, when Babe's house burned in 1970 the vase was one of the precious heirlooms lost.

Bill Wood, Josiah's brother, was a very special "character", a real woodsman, and the following excerpt from History of Hamilton County by Ted Aber and Stella King tells his story.

"Raquette Lake, within the Town of Long Lake, gained its first settlers around 1840 when the hunters, William Wood and Matthew Beach, had elected to settle there. The two had chosen the west side of the lake, where they had made a clearing and built a typical hunter's lodge of bark and graced it with the antlers of many deer. At their annual meeting of Tuesday, March 1, 1842, the electors of the Town of Arietta had resolved to raise the sum of \$20 to pay the bounty due William Wood of Racket Lake for wolves killed by him a year or two since.

William Wood had first come to the area about ten years previous, having originally bought 208 acres of land for \$41 on May 11, 1833, from James Sergeant of Dutchess County in Lot 38 between Nehasne and Smith Lakes (Lake Lila). At Long Lake's second town meeting on April 2, 1839, William Wood and Matthew Beach were elected assessors and inspectors of common schools and William Wood also became a justice of the peace.

By 1846, at the behest of William Wood, his younger brother, Josiah Wood brought his wife, the former Martha Alvert, (Author's Note: Documents found subsequent to this show she was Martha Culver, daughter of David Culver) and their six small children through the wilderness from Essex County. The infant, Samantha, less than a month old, was carried in her mother's arms. Josiah built a log cabin on the east side of the lake on the point that still bears the family name. Jerome Wood, born July 21, 1849, was the first white child born on Raquette Lake." (Author's Note: Originally I had believed that Anna Wood my great grandmother was the child carried in her mother's arms to Raquette Lake - because Anna was born in 1847 - between Samantha and Jerome. However, according to Harriet Smith's bible record Anna Wood was born in Raquette Lake in 1847, so she was the first white child born in Raquette Lake, not Jerome.)

In the book Township 34 (A History With Digressions of an Adirondack Township in

Hamilton County the State of New York) by Harold K. Hochschild) Alvah Dunning, a famous resident of the area said the following:

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"At Raquette Lake, Alvah told Dr. Gerster, he found Matthew Beach and Bill Wood camping on Indian Point. On Wood's Point was Bill's brother, Josiah, father of Lon and Jerome Wood. The latter, born in 1848, was the first white child to come into the world on Raquette Lake. These men are all celebrated in the annals of the neighborhood, as are two others encountered by Alvah at the same time, Mike McGuire and Bill Nash..."

Before long, each of the opposite clearings consisted of 40 acres of cleared land. On each, the settlers raised their own garden vegetables and enough to supply early parties of sportsmen. Potatoes were grown on each plot and Josiah Wood raised 1 acre of corn and about the same of rye, without benefit of a plow. Sufficient hay was cut to winter from eight to ten head of cattle.

C. W. Webber visited the location in 1849, with Mitchell Sabattis as his guide. Matthew Beach was 62 at the time and William Wood, 51. The travelers arrived before sundown at the hunters' hut, "a few rods from the edge of the lake, and of such peculiar and original construction that few would imagine it, at first sight, a human habitation." Beach and his dog met them at the door, ushering them into the hut which "was scarcely more than a hunter's bark shanty of large size, excepting there was a huge fireplace of spruce bark and a rough floor.

"Two or three large chests were placed against the walls, "declared Webber, "and from the rafter poles depended no small collection of odds and ends. A large ship glass was stuck between two pieces of bark, overhead, and four rifles and a shotgun stood in a corner. A rudely constructed door with a large bolt attached to it served as protection against midnight intruders, and, more than anything else gave something of an air of semi-civilization to the whole. Imagine, then, a low wide bedstead covered with blankets of different hues and you then have all before you, as it was with us on the night of July 28, 1849.

Beach was described as an "old white-haired veteran, stalwart, and hearty, whose step is still elastic and eyes bright as ever." He was coarsely

dressed, "with a true hunter-like air, and ...appeared, indeed, no ordinary woodsman."

Seating his guests at a crude table, Beach plied them with fried lake trout, raspberries and maple sugar, coarse bread and tea – all tasty to the hungry wayfarers except the tea, which the author excused on the ground that "it could hardly be expected to be of superior quality in so remote a part of the backwoods."

"I found Beach quite intelligent," wrote Webber. "He has picked up much information in one place or another – no doubt no small amount from naturalists who, while visiting that country for geological exploration, have made his hut their quarters. Among those who have done so, the learned Prof. Emmons of Albany stands conspicuous. The old man spoke in very high terms of the professor and his indefatigability in making his researches."

Webber told of a tall and rather thin man of about 38 living with Beach. He was "one of the best-hearted men to be met with – a real son of Nimrod and a fit companion for his elderly friend." The man could rightly have been William Wood, although the description is not accurate.

That night, Beach and Webber slept on the one bedstead while Mitchell Sabattis and the other hunter lay on a straw bed on the floor.

Outside the cabin Webber found a garden, "with some 18 or 20 currant bushes, laden with ripened fruit, interspersed with red raspberry bushes and wild cherry trees – besides cabbages and potatoes in a flourishing condition. On the other side of the hut, toward the lake, was a little patch containing pea vines, then in blossom. A shed connected with the hut presented within a goodly array of deer skins, barrels of salted "lakers" and strings of the same kind of trout, smoked, while lying around were traps of all sizes...In the neighborhood of the hut were about six acres of cleared land, and I am told that Beach owns some 25 acres in all, given to him many years ago – shortly after his removal from the waters of the Saranac, where he spent his earlier days."

Changes came to the sylvan setting in the early 1850's. While out trapping in the bitter cold of an Adirondack winter, William Wood allowed his acute sensibilities to become dulled by drink. Both of his legs became so severely frozen that they eventually sloughed off at the

knees. An accident that would have driven most men from the woods forever only served to harden the hunter's spirit. He had pads and snowshoes made for his stumps and continued to hunt, fish and trap for many years. Said a visitor in 1855: "He wears immense shoes – more like boots than brogans – and with these stamps through the woods at a marvelous pace."

His nephew, Jerome Wood, said the old hunter had once made his lone way on his stumps from Raquette Lake to Elizabethtown, over a route of 75 or more miles, carrying his own boat and a pack.

At roughly the same time, Beach and Wood reached a disagreement. As a result, Wood moved into a hut, half logs and half bark, some fifty rods from Beach, who remained in the old cabin. There Wood lived, wrote the 1855 visitor, "with his stumps for legs, his dog and gun for hunting, and his tobacco and rum for consolation."

Shortly thereafter, the elderly Matthew Beach gave his property to Amos Hough of Long Lake, who moved in with his married son on condition the, Hough would maintain him for the rest of his life. The 1855 visitor found him "still hale and hearty" at 68. "He cannot shoot quite so far as he could once, he says, with the same certainty of hitting his game, but in other respects he feels not much changed. He has friends in good circumstances, and a brother not far from Albany, who is wealthy. He says he has been urged to go and live with them, and has twice made the attempt; but his health is never good when away from the lake."

In the fall of 1861, Matthew Beach paid a visit to relatives at some distance. While attempting to return, he was overcome by the infirmities of old age and died in March 1862, at the "Lower Works." Beach's Lake, named in his honor, was subsequently renamed Brandeth Lake."

As for Josiah Wood across the lake, the 1855 visitor found him professing "to like living there very much, and he says that, since they have passed the anti liquor law, he wouldn't be hired to go back "to the States" anyhow."

Aber then writes the deformed William Wood remained living near his relatives at Raquette Lake for several years thereafter, then, after a residence here for twenty years, removed to Elizabethtown, where he died about 1868.

I have uncovered information showing William may have married and had four children. He married Celia Ann (Whitman) Shandrow, whose probable relative (Hiram Hathaway) married Cynthia Wood, Josiah's daughter and William's niece. In the 1860 Westport census they are living close. All are buried together in the Hoisington Cemetery between Westport and Elizabethtown, on Ledge Hill Road – a small private cemetery with about 50 graves, many of them I recognize as relatives and descendants of William and Celia. This initial information I received from Bonnie Card of North Hudson, whose husband is a direct descendant of Hiram and Cynthia (Wood) Hathaway. At first, I found all this information somewhat hard to accept, however, in one of the letters written home to his family from the civil war, William Wood, the son of Josiah and nephew to William (without the legs), wrote, "Say hi to Lydia for me." Lydia was the name of the oldest child of William and Celia (Whitman) (Shandrow) Wood. If this story is all true, Lydia would have been born in Raquette Lake and probably knew her cousin William before he went off to war. She would have been around four or five years old when William left. It is likely they had a close relationship and William missed the little girl. When I read William's message to his little cousin, it clinched the story for me and therefore I believe all this info is very possibly true, although I still have no proof William of Raquette Lake is the same William who is buried in Hoisington Cemetery of Westport. Perhaps some day in an update to this volume I will be able to report with certainty on this story.

The family's bad luck started with the loss of William's legs. Then around 1862 Josiah developed cancer of the mouth and he held out for five years; during which he was not capable of doing much work or caring for his family. William, Josiah's son, supported the family by hunting and guiding, but then had to go to war, and, after two years, got shot and killed. So, besides losing their son, they also lost their only means

of support.

Josiah died on 2 Jun 1867 in Raquette Lake. He is buried in the Wood Family plot in the Long Lake, New York cemetery. Patty Culver lived until 1895. She was living with Jerome, apparently caring for his son, Edmund, until the child died on 4 Sep 1881. I do not know how long Patty lived with Jerome, but eventually she lived in Pottersville with her daughter, Harriet and her husband, Charles Smith, who were Victor Smith's adopted parents. Victor was around 22 and living at home when Patty died, so he probably knew her well. Patty died on 21 Jan 1895 in Pottersville. There is a stone in the Wood Plot in the Long Lake cemetery that states "Mrs. Josiah Wood". A death certificate was filed for Patty in Chestertown, presumably by her daughter, Harriet, on which it gives her maiden name as Culver and her parents as David Culver and Lucy Nelson.

My brother, Billy Smith, and I did a thorough search of the old cemetery in Pottersville, New York to ensure Patty was not buried there, which is where Margaret and Victor, and Harriet and Charles are buried, along with Gertrude K., the infant daughter of Victor and Margaret, who was born on 11 Sep 1902 and died 25 Apr 1903.

I have yet to figure out who the parents of Josiah and William were, although I am looking at Hezekiah Wood of Castleton as a very strong possibility. If and when I ever can figure this out and prove it, I will certainly publish those findings for all who are interested. Hezekiah Wood and his wife, Polly, of Castleton, were discharged from the church there in 1817. They are not in the 1820 Rutland County, Vermont census and I have not been able to figure out where they went. Unfortunately, there were so many Wood families at that time it is very difficult to prove anything with any certainty without a direct record of some kind. Hezekiah Wood was the only person in Castleton, Vermont in the 1800 federal census with the surname Wood. This proves nothing, but it is a good place to start. □

### 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.

## Descendants of Josiah F. Wood

By  
**Joanne Murray, edited by Annie Tanyeri**  
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This is a copy of information prepared, mostly by Joanne Murray, for posting to the US GenWeb site on the Internet. This is not intended to be a complete record. It is however, a study of this family taken primarily from sources available online on various free and fee sites, and from some original records.

**Josiah F. Wood** was born 31 October 1800 in Castleton, Rutland Co., Vermont and died 2 June 1867 in Long Lake, Hamilton Co., NY. He married **Martha "Patty" Culver** 14 December 1829. She was born 6 July 1809 in Bolton, Warren Co., NY to **David** and **Lucy (Nelson) (Clark) Culver** and she died 21 January 1895 in Pottersville, Warren Co., NY.

Josiah and Patty lived for a time in Essex County, New York before removing to Long Lake, Hamilton County, New York about 1846. Josiah and his family were some of the first settlers to the area known as Raquette Lake. Josiah's brother, William, also, settled in Raquette Lake, where he farmed and held various town positions. In the late 1850's, William may have married Celia Ann (Whitman) Shandrow and by 1860 had moved to Essex County where they had at least four children; Lydia, Cordelia, Mary and William. Josiah was in poor health and by 1860 was unable to support his family without the aid of his son, William. When William enlisted for service in the Civil War, he sent most of his pay home in support of his parents and siblings. Josiah was diagnosed with cancer of the mouth from which he died in the summer of 1867. He was buried in the Long Lake Cemetery. Their son, William, had been killed in the war and Patty was left without means of support. She moved into a cabin on property her son William had purchased and began the process of applying for a dependent mother's pension. The first attorney she employed neglected the case and she was compelled to find a new attorney and begin the process again. After several years, Patty was finally granted the pension. She was still living in Long Lake in 1883, but after, moved to Pottersville to her daughter Harriet's home, where she died in 1895.

Josiah and Martha "Patty" (Culver) Wood had 10 children:

1. **Martha Wood**, b. 22 September 1831 in Bolton, Warrant County, NY
2. **Cynthia Wood**, b. 11 Dec 1833 in Lewis, Essex County, NY
3. **Alonzo Wood**, b. 16 February 1835 in Wilmington, Essex County, NY
4. **William Wood**, b. 22 Apr 1837 in Lewis, Essex Co., NY
5. **Harriet Wood**, b. 10 Jan 1840 in Westport, Essex County, NY
6. **Sophronia Wood**, b. 14 May 1843 in Westport, Essex County, NY
7. **Samantha Wood**, b. 14 May 1843 in Elizabethtown, Essex County, NY
8. **Anna Wood**, b. 14 Sep 1847 in Raquette Lake, Hamilton County, NY
9. **Jerome Wood**, b. 21 July 1849 in Raquette Lake, Hamilton County, NY
10. **Franklin R. Wood**, b. 28 September 1857 in Raquette Lake, Hamilton Co., NY

1. **MARTHA WOOD** was born 22 September 1831 in Bolton, Warrant County, New York to Josiah and Martha (Culver) Wood and she died 7 Oct 1915. She married **Eben Alonzo Smith** in 1856. He was born July 1825 in New York and died between 1900 and 1910.

Eben Alonzo and Martha settled in Chestertown, Warren County, New York where he was engaged as a farmer. They had three children there with only their son, Josiah, surviving in 1900.

After Eben's death, Martha lived with her son in Luzern, Warren County.

Eben Alonzo and Martha (Wood) Smith had 3 children:

1.a. **Unknown Smith**, born and died before 1900

1.b. **Harriet Smith**, born 1861 in NY and died before 1900. She married **Samuel M. Close** about 1879. He was born 1854 in NY.

1.c. **Josiah A. Smith**, born July 1871 in NY. He married **Margaret** in 1900. She was born August 1883 in NY. They had no children. In 1910 Josiah and Margaret lived in Luzern, Warren Co., NY and his mother, Martha, lived with them. By 1920 they had moved to Hadley, Saratoga Co., NY where Josiah was employed as a laborer in a paper mill and Margaret cared for her mother, Janette. In 1930 the couple lived in Corinth, Saratoga Co. where Josiah was employed as a laborer for the Railroad.

2. **CYNTHIA WOOD** was born 11 Dec 1833 in New York to Josiah and Martha (Culver) Wood and died 14 January 1885. She married **Hiram Hathaway** about 1858. He was born 1807 and he died 15 November 1876.

Hiram Hathaway's first wife, Percis, died in 1857 and he married Cynthia as his second wife. He was probably the cousin of Celia Ann (Whitman) Shandrow who married Cynthia's uncle, William Wood. The family made their home in Westport, Essex County, New York where Hiram was engaged as a farmer. Hiram had several children with his first wife and five with Cynthia. One source lists Howard Hathaway, born 1857, as a child of Hiram and his first wife; however, he is not listed on the 1860 census with Hiram and Cynthia, as are two of Hiram's other children. Howard is listed with the family on the 1870 census where his age is given as twelve. Hiram died in the winter of 1876 and Cynthia on 14 Jan 1885. They were both buried in Hoisington Cemetery, Westport, Essex County, New York.

Hiram and Cynthia (Wood) Hathaway had five children:

2.a. **Alonzo Hathaway**, born June 1860 in NY. He married **Louise M.** in 1895.

2.b. **Juliett Hathaway**, born 1863 in NY

2.c. **Alvah Hathaway**, born 1864 in NY

2.d. **William Hathaway**, born 1866 in NY

2.e. **Emma Hathaway**, born 1868 in NY

3. **ALONZO WOOD** was born 16 February 1835 in Wilmington, Essex County, New York to Josiah and Martha (Culver) Wood and died 3 April 1914, aged 78 years. He worked as a guide and on one trip, while guiding a party down the Fulton Chain to Arnold Clearing, he met his future wife, Ophelia, one of the 10 daughters of Otis and Anna (Barber) Arnold. He married **Ophelia C. Arnold** in 1856. She was born June 1837 in New York and died after 1910.

In 1860 Alonzo and Ophelia lived in Long Lake, Hamilton County, New York near Alonzo's parents where Alonzo was employed as a hunter. Their eldest son was probably born there. By 1870 the family had moved to Boonville, Oneida County where they lived for several years with Alonzo being employed as a laborer and guide. During the 1880's and 90's, Alonzo was the proprietor of an Adirondack hotel in Old Forge called "Wood Camp" which had a capacity of 30. The 1900 and 1910 censuses show Alonzo and Ophelia living in Webb, Herkimer County, New York where they were the proprietors of a boardinghouse and then a hotel, possibly "Wood Camp" referred to above. Of the five children born to them, only 4 were still living in 1900.

In the book Township 34, (A History of an Adirondack Township in Hamilton County In the State of New York) by Harold K. Hochschild, the following excerpts were found concerning Alonzo and Ophelia Wood.

"...two manuscript letters of Ned Buntline (E.Z.C. Judson) have come into my (the author's) possession. They were written from Eagle Nest in the summer of 1862 to his then wife, Kate

Myers Judson... The letters, covering sixteen foolscap pages, take the form of diaries kept by Ned from July 28 to 8 August and from August 14 to August 20, respectively.”

“July 30...I have engaged Lon Wood to come here with his family and take care of the place this winter...”

“August 1<sup>st</sup>...the party left after breakfast for Raquette and I am now again alone...the names...were Messrs. Chickering, Sears, Ellis, Mott and Lincoln, all of Boston. Their guides were Lon Wood, Ruben Howard and Jack Sheppard. They offered pay but I would not take it...”

“Aug 4<sup>th</sup>...at half past six Mr. Cary and his two boys and old Mr. Wood came with a boat load of provisions to commence haying in the morning. Bill Wood (identified elsewhere by Ned as “old Mr. Wood’s son” – probably the younger Bill Wood) and the team are to come tomorrow.”

(Annie’s note: This Bill Wood could be Josiah’s son William/Bill who died in the Civil war and this would have been just before he left home to enlist.)

“Aug 17<sup>th</sup>...I think if you want to spend next summer here, Wood will work the farm and keep the upper house and live in it.”

Aug 19<sup>th</sup>...Mrs. (Lon) Wood washed yesterday and mopped both rooms before 12 o’clock. She is as perfect horse to work...She has picked 30 or 40 quarts of berries, herself. She put clean sheets on my bed yesterday morning. All the beds are clean and the house too and the cupboard as neat as a new pin. She never speaks without she is spoken to, but keeps busy about something all the time. She seems to love her husband a great deal – I never see a cross look or hear a cross word between them; and the children are well behaved, and quiet for such little ones – 2 years and 4 years old, both boys...”

Alonzo and Ophelia C. Wood had 5 children:

3.a. **Alfred Wood**, born 1858 in Long Lake, Hamilton Co., NY

3.b. **Oscar Wood**, born 1860 in NY. May have married Frances A. about 1886 and had a daughter in 1888 named Stella M. who married a Mr. Giltz. They lived in Jefferson County, NY.

3.c. **Josiah A. Wood**, born 1864 in NY. He married **Bessie K.** about 1889. The couple had no children. In 1896 Josiah was employed as a guide in Old Forge and in 1910 was listed as the proprietor of a summer hotel in Old Forge.

3.d. **Cornelia S. Wood**, born September 1866 in NY. She married **Robert Ellis** in 1900. He was born September 1858 in NY. In 1900 the couple lived in Webb, Herkimer Co., NY.

3.e. **Mildred M. Wood**, born June 1872 in NY. She married **Milo E. Bull** in 1891. He was born March 1862 in NY. In 1896 Milo was the proprietor of “Forest House”, formerly called “Arnold Camp”, an Adirondack hotel in Old Forge. The 1900 census gives his occupation in Webb, Herkimer Co., NY as Day Laborer. The 1910 census of the same place gives his occupation as Guide in the Adirondack Park. Milo and Mildred divorced and in 1920 Milo lived in Utica, Oneida Co., NY where he was employed as a watchman in a cemetery. Mildred was living in Syracuse, Onondaga Co., NY where she was employed as a nurse for a private family. Milo E. and Mildred M. Bull had one child, a son named **Arthur Bull**. He was born in February 1893 in New York and he married **Elizabeth** about 1913. She was born about 1892 in NY. Arthur and Elizabeth Bull had a daughter named **Dorothy Bull**, born about 1914. In 1930 the family lived in Utica, Oneida Co., NY where Arthur was employed as a chauffeur for a granite company.

4. **WILLIAM WOOD** was born 22 April 1837 in Lewis, Essex County, New York to Josiah and Martha (Culver) Wood and he died 9 July 1864 near Petersburg, Virginia.

William worked as a guide and hunter in his Adirondack Mountain home. When his brother, Alonzo, married and started his family, William, being the oldest son at home, took on the responsibility of supporting his parents and younger siblings. He purchased a piece of property in Raquette Lake, which he left for his parents to use when he enlisted for military service in the Civil War. William enlisted 15 August 1862 at Newcomb, NY at the age of 25 and was mustered into Company E, 118<sup>th</sup> NY Infantry on 30 August 1862. William spent some time in Plattsburgh where his

unit was being organized before leaving the state for Washington, DC. Once there, the 118<sup>th</sup> performed guard duty for several months. William was among the many soldiers who became ill while encamped at the Capital and from April to June 1863 he was sick in Finley Hospital. During his time in the service, William wrote several letters home (transcribed later in this book). He continued to support his family financially by sending home most of the money he received as pay. The following year, in June of 1864, William was detached from his unit as a sharpshooter and it was while performing this duty he was shot through the head and killed on the morning of 9 July 1864 near Petersburg, Virginia. When his father died three years later, his mother (Patty) applied for a dependent mother's pension. William Wood Post, No. 570 Grand Army of the Republic, Long Lake, New York was named in his honor.

5. **HARRIET WOOD** was born 10 Jan 1840 in New York to Josiah and Martha (Culver) Wood and died 15 Dec 1927 (or possibly in 1929), in Witherbee, Essex County, New York. She married **Charles H. Smith** who was born 29 Aug 1831 in NY to **Benjamin and Julia Smith**.



Harriet (Wood) Smith, brother of William and adoptive mother of Victor E. Thornton

Charles and Harriet made their home in Chester, Warren County, NY where Charles was a farmer. They lived in the home of Charles' father, Benjamin. They never had children of their own, but when Harriet's sister, Anna, died after giving birth to a set of twins, Harriet and Charles took the surviving twin and raised him as their son. Charles died on 10 Feb 1901. Both Harriet and Charles are buried in the Old Cemetery in Pottersville, Town of Chester, Warren County, New York.

**6. SOPHRONIA WOOD** was born 7 August 1841 in Westport, Essex County, New York to Josiah and Martha (Culver) Wood.

Sophronia may have never married. In 1860, at the age of 18, she was employed as a domestic in the home of Stephen and Betsey Hays in Elizabethtown, Essex County, New York. Her uncle, William Wood, lived next door to the Hays family. In 1870, Sophronia was employed as a domestic servant in the home of John and Jane Davis in Newcomb, Essex County, New York. In her mother's affidavit dated 1871, Patty gives Sophronia's place of residence as North Hudson, New York.

**7. SAMANTHA WOOD** was born 14 May 1843 in Elizabethtown, Essex County, New York to Josiah and Martha (Culver) Wood and died after 1910. She married 1<sup>st</sup> **Reuben Howard** about 1864. He was born 1832 in New Hampshire and died on 14 Aug 1889. She married 2<sup>nd</sup> **George Brown** of North Hudson on 11 April 1900. He was born about 1835 in New York and died after 1910. Samantha died on 3 Nov 1913, aged 70 years.

There are several mentions of this family in History of Hamilton County, by Ted Aber and Stella King as follows:

*Pg.446* – "The guides were....Reuben Howard, 48"

*Pg.474* – "New Hampshire-born Reuben Howard (48 in 1880) guided at Blue Mountain Lake beginning in the late 1870's. His wife, Samantha, 36, and children, Anna, 15, and Barton, 11, comprised the family in 1880."

*Pg.782* – (Long Lake) "...town meeting of March 17,1874....Again, the vote of Reuben Howard was challenged."

*Pg.783.* – (Long Lake) "Reuben Howard was appointed to the new office of game constable in 1873."

Reuben and Samantha made their home in Long Lake, Hamilton County, New York where Reuben was a long time Adirondack guide. By 1880 they had moved to Indian Lake, Hamilton County, NY and in 1892 Samantha was living there as a widow. The couple had two children together with only one surviving in 1910. After Reuben's death Samantha married George Brown of North Hudson. They were married by the Rev Fred Mattison, pastor of the Baptist Church, of which the couple was devoted members. They moved to Johnsburgh, Warren County, New York where they were living without occupation in 1910.

Reuben and Samantha (Wood) Howard had 2 children:

7.a. **Anna Howard**, born 1 Sep 1865 in Long Lake, Hamilton Co., NY

7.b. **Barton Howard**, born 1869 in Long Lake, Hamilton County, NY, and died 1 Sep 1881. He is buried in the Blue Mountain Lake Cemetery.

In the book Township 34, (A History of an Adirondack Township in Hamilton County In the State of New York) by Harold K. Hochschild, the following excerpts were found concerning Samantha Wood and Alvah Dunning, a well known recluse from Raquette Lake. Alvah Dunning and his first wife lived at Lake Pleasant. He accused her of being unfaithful to him and beat her so severely he was forced by the townspeople to leave. I believe this is when he moved to Raquette Lake.

"By his eightieth year Alvah Dunning had become comparatively genial. He was even contemplating another venture into matrimony. "

"Alvah called," Dr. Gerster recorded on June 5, 1895, "Fresh and blithe as ever. He told us...of

his designs upon Mrs. Howard, the sister of Lon and Jerome Wood, sixty years old, as nice a woman as walks the earth. Mr. Durant promised him a piece of land, Mrs. Durant one hundred dollars as a wedding present, and he guessed he would soon call on her again to present the delicate question. I presented him then and there with a gorgeous pair of wedding suspenders that I had brought along for him from New York.”

Mrs. Howard was not tempted; and her aged suitor remained single.”

a. **ANNA WOOD** was born 14 Sep 1847 in Raquette Lake, Hamilton County, New York to Josiah and Martha (Culver) Wood and died 30 April 1873 in Long Lake, Hamilton County, NY. She married **Robert M. Thornton** about 1870. He was born 1848 in Canada and died 3 Nov 1910 in Long Lake.

Robert Thornton was born in Canada to Irish born parents and came to the United States in 1868. His occupations as listed on consecutive censuses of Long Lake, Hamilton County, NY are sawyer, miller, and laborer.

Robert M. and Anna (Wood) Thornton had 2 children:

8.a. **Victoria Thornton**, born 31 March 1873 in Long Lake, Hamilton Co. NY and died April 1873 in Long Lake, Hamilton Co., NY.

8.b. **Victor E. Thornton**, born 31 March 1873 in Long Lake Hamilton Co., NY and died 16 November 1942 in Witherbee, Town of Moriah, Essex County, NY. He married **Margaret Fagan** in 1900. She was born 12 February 1881 in Indian Lake, Hamilton County, NY to **Thomas** and **Mary (Bell) Fagan** and she died 12 June 1960. His aunt and uncle, Harriet and Charles Smith from the time he was 13 months old, had raised Victor and while never officially adopted, he used the name Smith. The family lived in Long Lake and then in Chester, Warren County, New York in 1910 and 1920 where Victor was employed as a laborer and a clerk in a grain store. The family then removed to the village of Witherbee in the town of Moriah, Essex County, New York where Victor found employment as a miner. As stated above, Victor and Margaret had ten children, six of whom lived to adulthood. Both Victor and his wife Margaret were buried in the Old Cemetery in Pottersville, Warren County, New York.



Capt William James and Leo Lee Smith  
sons of Victor E. and Margaret (Fagan) Smith

8. **JEROME WOOD** was born 21 July 1849 in Raquette Lake, Hamilton County, New York to Josiah and Martha (Culver) Wood and died 14 April 1923. He married 1<sup>st</sup> **Rosellen Keller** about 1874. She was born 10 November 1850 and died 16 January 1876. He married 2<sup>nd</sup> **Hannah "Anna" Hodgson** in 1890. She was born about April 1862 in England.



Jerome Wood and his first wife,  
Rosellen Keller.

Jerome is claimed to be the first white child born in the area of Long Lake known as Raquette Lake. He was mentioned in several of the letters his brother William wrote home while serving in the Civil War. Apparently the two brothers enjoyed hunting together and it was probably this time spent together that prepared Jerome for his future occupation as a guide. Jerome lived at home with his mother until his marriage to Rosellen Keller about 1874. The year their son was born, Rosellen died at the age of 25 and Patty cared for the infant, Edmond, while Jerome worked as an independent guide in the Raquette Lake area. In 1881, at the age of 5, Edmund died and was buried in Long Lake Cemetery with his mother Rosellen. Hannah Hodgson (sometimes seen as Anna) emigrated from England in 1888, and in 1890

she and Jerome were married. The following year they had a son. The family continued to reside in Long Lake where at age 60, Jerome was still employed as a guide. Jerome died in the spring of 1923 and was buried in Long Lake Cemetery.

Jerome Wood apparently had somewhat of a romantic nature. Some years after his wife and son had died, Jerome went to the local store to purchase an umbrella. He got the umbrella home and shortly thereafter noticed someone had put a name and address on the handle of the umbrella, and the address was in England. On a whim, Jerome wrote a letter to the lady and got a reply from Hannah Hodgson, who eventually became his second wife. Hannah had a brother who lived around the Troy, NY area, so she originally came to the states and stayed with him while she was getting to know Jerome. Then, she moved to Long Lake, and eventually married Jerome. Hannah had a daughter who stayed with relatives in England while she came to the states. Once Hannah decided to stay for good, she sent for her daughter, Mary, who married Freeland Jones of Raquette Lake. Mary and Freeland Jones are buried in Blue Mt Lake Cemetery.

In the book Township 34 ( A History With Digressions of an Adirondack Township in Hamilton County the State of New York) by Harold K. Hochschild) the following excerpts concerning Jerome Wood were found:

Pg 269..."Among the guides of the neighborhood during part or all of the 1880's and 1890's – and this includes some from nearby Raquette Lake who often plied their trade from Blue Mountain Lake – were...Jerome Wood, mentioned in Chapter 12..."

Pg 299..."The Gersters soon came to be on terms of intimacy with the Durants. In the middle 1880's W.W. Durant and Dr. Gerster jointly maintained a hunting camp on Sumner Lake. Their guides were Jerome Wood, Wesley Bates and Mike McGuire."

Jerome and Rosellen Wood had 1 child:

9.a. **Edmond J. Wood**, born 1876 and died 1881. Buried in Long Lake Cemetery, Hamilton County, NY.

Jerome and Hannah had one child:

9.b. **William Jerome Wood**, born 3 February 1891 in Prattsville, NY. He married **Alice E. Chubb** in 1913. She was born about 1891 in South Dakota. One of the descendants of Jerome Wood with whom I have spoken told me Alice may not have been a Chubb by blood, but may have actually been a full or part native American. William, like his father, made his home in Long Lake, Hamilton County, NY where he was employed as an independent guide. On 5 June 1917 he was registered for the draft in Hamilton County. His physical description at that time was as follows; Grey eyes, light hair and portly build. The 1930 census records him as a Veteran of WW I. William J. and Alice E. Wood had these six children: 1) **Ellen "Helen" M. Wood**, b. abt. 1915; 2) **Erwin Prentice Wood**, b. abt. 1917; 3) **Gertrude Wood**, b. 15 Jun 1919; 4) **Ernest Wood**, b. abt. 1922; 5) **Josiah Alonzo Wood**, b. 16 June 1927; 6) **Dorothy Wood** b. 1931 and 7) **Gerald Edward Wood** b. 1935.

9. **FRANKLIN R. WOOD** was born September 1855 in Long Lake, Hamilton County, New York to Josiah and Martha (Culver) Wood and died after 1920. He married 1<sup>st</sup> **Caroline** about 1878. She was born 1848 in New York and died 11 October 1881. He married 2<sup>nd</sup> **Nellie Hough** between 1882 and 1887. She was born 1860 and died 1887. He married 3<sup>rd</sup> **Emma** in 1894. She was born May 1867 in New York and died before 1910.

Franklin, called "Stuttering Frank Wood", was the youngest child born to Josiah and Martha. He was only about 12 years old when his father died and may have been sent to live with relatives as he is not found on the 1870 census with his mother and he is not mentioned at all in her affidavit dated 1871 in which she lists all her children. At some point he returned to Long Lake. He married Caroline about 1878 and the following year their daughter Anna was born. Three years later, in 1881, both Caroline and Anna died and were buried in Long Lake Cemetery. Franklin married 2nd, Nellie Hough, but after a few years, she too died. She was buried in Long Lake Cemetery as well. The 1892 state census of Long Lake lists Frank as a laborer. Two years later Frank married 3rd, Emma, whose maiden name may have been Bacon. They had a daughter together and in 1900 the family resided in Long Lake where Frank's occupation was as a hotelkeeper. Sometime between 1900 and 1910 Emma died and Frank and his daughter moved to Johnsburgh, Warren County, New York where they lived with Frank's sister and her husband, Samantha and George Brown. Frank was working as a farmer. In 1920 Frank lived with his daughter and her family in Johnsburgh and was employed as a laborer in the mines.

Franklin and Caroline Wood had 1 child:

10.a. **Anna Wood**, born 6 December 1879 and died 1881. She was buried in Long Lake Cemetery.

Franklin and Emma Wood had 1 child:

10.b. **Ethel Ouita Wood**, born August 1897 in New York. She married **Arthur Holcomb** about 1914. He was born about 1887 in New York. In 1930 Arthur and Ethel Holcomb resided in Johnsburgh, Warren County, NY where he was employed as a laborer in a coal yard. At that time, the couple had 3 children: 1) **Elizabeth Holcomb**, b. abt. 1915; 2) **Frank C. Holcomb**, b. abt. 1916; 3) **Caroline B. Holcomb**, b. abt. 1919.

In the book Township 34 ( A History With Digressions of an Adirondack Township in Hamilton County the State of New York ) by Harold K. Hochschild the following excerpt was found in appendix R, a partial list of camps between 1875 and 1925.

"In 1877, when the Durants settled on Long Point, their only neighbor to the southeast was

Chauncy Hathorn, who in the spring had built a cabin on Golden Beach. To the north, Josiah Wood was still living on the point which bore his surname."

(Authors Note: Since Josiah Wood died in 1867 he would not have been still living in his cabin north of the Durants in 1877 as recorded. It is likely his home was still there, but inhabited by someone else.)

The following paragraphs of the Second Annual Report of the New York State Forest Commission, for the year 1886, lists person occupying or claiming ownership of state lands on Raquette Lake:

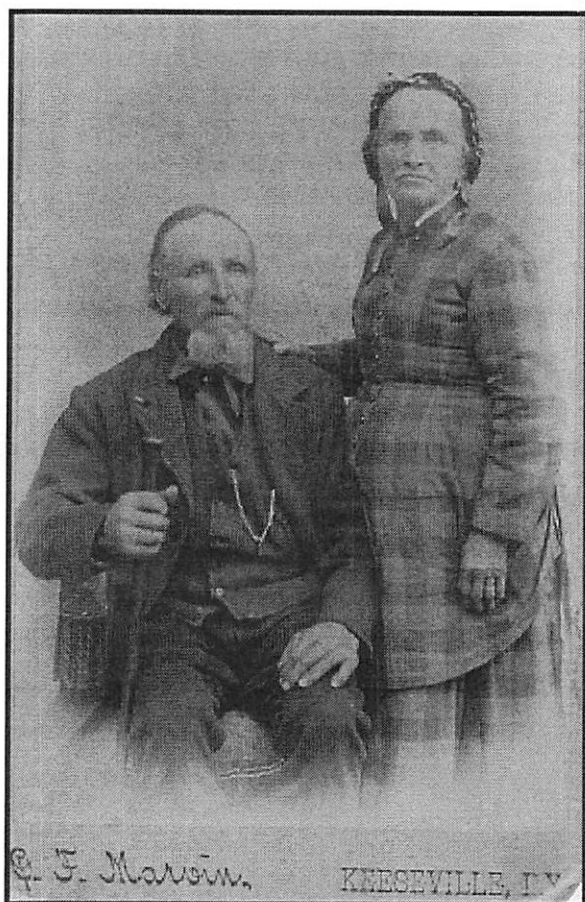
"The only extensive clearings on this lake are on Kenwill's (sic), Wood and Indian Points. But one of these is now cultivated; those on Wood and Indian Points having been abandoned."

Of the nine children of Josiah and Patty, the lines of William, Harriet, and Sophronia died out with themselves. Martha's line died out with her son, Josiah, who had no children. Jerome, Anna and Franklin had one child, but those children have expanded into their many grandchildren and great grandchildren. Alonzo and Cynthia are the only ones who themselves had more than one child who lived. \_\_\_\_\_ □



Back Victor E. Smith, Jenny (Fagan) Ordway, Nellie (Fagan) Ward,  
Front Maggie (Fagan) and Charles Smith, Harriet (Wood) Smith

## Can You Identify These Photos



Sandra Morse submitted these two photos. She says the picture on the left was found in the papers of Lillian La May. She married Earl Erwin (9 Oct 1912) and they lived in Paul Smith's, NY. She later married Maurice Brown from Altona, NY. It is believed this picture belongs to either the Erwin or Brown family.

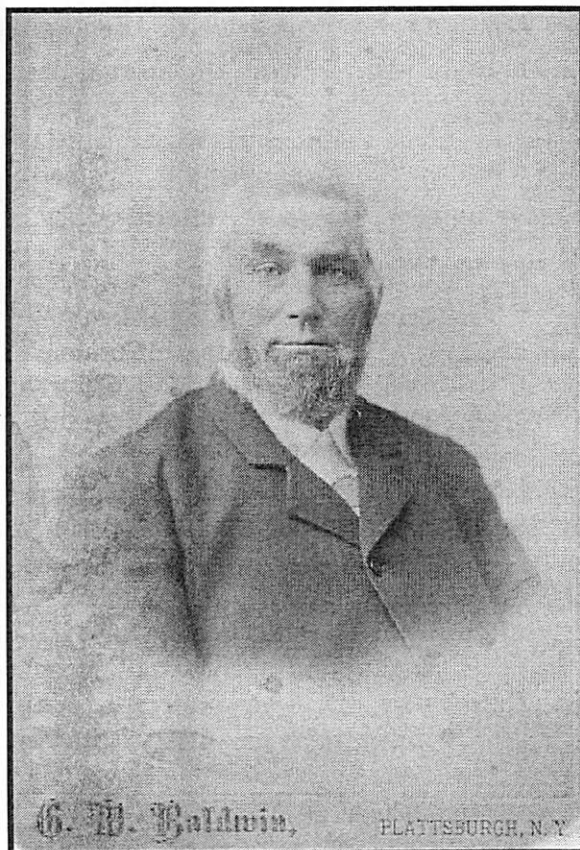
The photo below was found in the papers of Addie Sprague Powell. It is believed this picture is a Sprague family from Duane or Malone New York.





Clues for these two pictures are scant. The one above has a stamp on the back that indicates it was taken by a photographer in Morrisville, Vermont. The photographer's name is not readable.

C. W. Baldwin of Plattsburgh, NY, as you can see, took the photo on the left.



We are having a problem identifying these four photos because no one took a moment to write on the backs who they were. They knew who they were and it didn't seem important. You might want to take the time to look at the important pictures that you have and identify them for those folks in the future that will want to know who we were.

## A Mohawk Iroquois Village

### Original Descriptions Of Iroquois Longhouses By Early European Explorers

The NYS Museum is a program of:  
The University Of the State of New York /  
New York State Education Department / Office of Cultural Education

These are copies of historical documents that describe the longhouses and villages as they appeared in the early 1600s through the middle 1700s. Dean R. Snow, an archeologist, selected, and in some cases, translated the documents and provided commentary as part of the background material for the Iroquois Longhouse Exhibit at the New York State Museum. See the note at the end of the References Cited section.

Champlain, 1616 (originally in French)

First translation:

“Their cabins [cabannes] are in the shape of tunnels [tonnelles] or arbors, and are covered with the bark of trees. They are from twenty-five to thirty fathoms long, more or less, and six wide, having a passage-way through the middle from ten to twelve feet wide, which extends from one end to the other. On the sides there is a kind of bench, four feet high, where they sleep in summer, in order to avoid the annoyance of the fleas, of which there are great numbers. In winter they sleep on the ground on mats near the fire, so as to be warmer than they would be on the platform. They lay up a stock of dry wood, with which they fill their cabins, to burn in winter. At the extremity of the cabins there is a space, where they preserve their Indian corn, which they put into great casks made of the bark of trees and placed in the middle of their encampment [au milieu de leur logement]. They have pieces of wood suspended, on which they put their clothes, provisions, and other things, for fear of the mice, of which there are great numbers. In one of these cabins there may be twelve fires, and twenty-four families. It smokes excessively, from which it follows that many receive serious injury to the eyes, so that they lose their sight towards the close of life. There is no window nor any opening, except that in the upper part of their cabins for the smoke to escape.

“This is all that I have been able to learn about

their mode of life: and I have described to you fully the kind of dwelling of these people, as far as I have been able to learn it, which is the same as that of all the tribes living in these regions. They sometimes change their villages at intervals of ten, twenty, or thirty years, and transfer them to a distance of one, two, or three leagues from the preceding situation, except when compelled by their enemies to dislodge, in which case they retire to a greater distance, as the Antouhonorons, who went some forty to fifty leagues. This is the form of their dwellings, which are separated from each other some three or four paces, for fear of fire, of which they are in great dread.” [Champlain 1907:313-314].

Second translation:

“Their lodges [cabannes] are fashioned like bowers [tonnelles] or arbors, covered with tree-bark, twenty-five to thirty fathoms long more or less, and six wide, leaving in the middle a passage from ten to twelve feet wide which runs from one end to the other. On both sides is a sort of platform, four feet in height, on which they sleep in summer to escape the annoyance of fleas of which they have many, and in winter they lie beneath on mats near the fire in order to be warmer than on top of the platform. They gather a supply of dry wood and fill their cabins with it, to burn in winter, and at the end of these cabins is a space where they keep their Indian corn, which they put in great casks, made of tree-bark, in the middle of their lodge [au milieu de leur logement]. Pieces of wood are suspended on which they put their clothes, provisions and other things for fear of mice which are in great numbers. In one such cabin there will be twelve fires, which make twenty-four households, and there is smoke in good earnest, causing many to have great eye troubles, to which they are subject, even towards the end of their lives losing their sight; for there is no window nor opening except in the roof of their cabins by which,



Inside of a Mohawk lodge.

the smoke can escape. This is all that can be said and known of their ways; for I have described to you completely, as far as they may be known, these dwellings of these people, which is also that of all the tribes that dwell in these parts of the country. They sometimes change their village site after ten, twenty, or thirty years, and move it one, two or three leagues from the former spot, if they are not forced by their enemies to decamp and move to a greater distance, as did the Onondagas, some forty to fifty leagues. This is the shape of their dwellings, which are separated from one another about three to four yards for fear of fire which they greatly dread" [Champlain 1929:122-125].

#### Comment by D. R. Snow

The two preceding translations differ in some important ways, I have compared both with the French transcription that accompanies one of them (Champlain 1929), and have found that the translations are accurate (or at least not misleading except at one crucial point. One translates *cabanne* as "lodge", the other as "cabin." One chooses "bowers" rather than "tunnels" as a translation for "*tonnelles*." Neither disagreement obscures meaning. However, the

translation of "*logement*" is critical: one source translates it as "lodge" but the other translates it as "encampment," making the passage seem to mean that the Indians kept their casks of corn outside their houses in the middle of the village. Further, both translators err in translating "*milieu*" as "middle" rather than "midst." Champlain intended the reader to grasp that bark casks were used to store corn within the houses, but not necessarily in their middles.

Sagard, 1632 (originally in French)

"As soon as I was seen from our town of Quieuindahian, otherwise called Tequeunonkiaye, a place quite well fortified in their fashion, and capable of containing two or three hundred households [*mesnages*] in the thirty or forty lodges [*Cabannes*] in it, there arose so great an uproar throughout the town that everybody left the lodges to come and see me, and so I was brought with great enthusiasm right into the lodge of my savage, and since the crowd was very great in it I was forced to get on top of the platform to escape the pressure of the crowd" [Sagard 1968:70].

"But because our hut had been built out of the proper season the covering consisted of very bad

tree-bark that cracked and split all over, so that there was little or no shelter to us against the rain, which fell upon us everywhere, and from which we could get no protection either by day or by night, nor from the snow during the winter, sometime, finding ourselves covered with it when we rose in the morning" [Sagard 1968:81]. "Some of these [villages] are not enclosed or shut in, while the others are fortified by strong wooden palisades in three rows, interlaced into one another and reinforced within by large thick pieces of bark to a height of eight or nine feet, and at the bottom there are great trunks of trees placed lengthwise, resting on strong short forks made from tree-trunks. Then above these palisades there are galleries or watch-towers, which they call Ondaqua, and these they stock with stones in war-time to hurl upon the enemy, and water to put out the fire that might be laid against their palisades. The Hurons mount up to them by means of a ladder, very ill-made and difficult to climb, and defend their ramparts with great courage and skill.

"These twenty-five towns and villages may be inhabited by two or three thousand warriors at the most, without reckoning the ordinary people who may number about thirty or forty thousand souls in all. The chief town formerly contained two hundred large lodges, each filled with many households; but of late, on account of lack of wood and because the land began to be exhausted, it has been reduced in size, divided in two, and rebuilt in another more convenient locality. The towns on their frontiers and nearer to their enemies are always the best fortified, in respect both of their enclosing walls, two lances high or thereabouts, and of their gates and entrances, which are closed with bars and through which one is forced to pass turning sideways and not striding straight in, and also in regard to the site. This they know very well how to choose, taking care that it shall be adjoining some good stream, on a spot slightly elevated and surrounded by a natural moat if possible, and that the circuit of the walls shall be rounded and the town compact, yet with a good space left empty between the lodges and the walls so as to be able the better to fight and defend themselves against the enemies' attacks, without omitting to make sorties as opportunity offers. There are certain districts where they move their towns and villages every ten, fifteen, or

thirty years, more or less, and they do so only when they find themselves too far away from wood, which they have to carry on their backs tied up and attached to a collar resting and supported on their forehead; but in winter their custom is to make a kind of sledge which they call Arocha, made of long boards of the wood of the white cedar, on which they put their burden, and with rackets [snowshoes] tied to their feet draw their load over the snow without any difficulty. They move their town or village [also] when in course of time the land is so exhausted that their corn can no longer be grown on it in the usual perfection for lack of manure; because they do not understand cultivating the ground nor putting the seed anywhere else than in the usual holes.

"Their lodges, which they call Ganonchia, are constructed, as I have said, like arcades or garden arbours covered with tree-bark, twenty-five to thirty fathoms long, more or less (for they are not all of equal length), and six in breadth, with a passage down the middle ten to twelve feet wide running from end to the other. At the two sides there is a kind of bench four or five feet high, extending from one end of the lodge to the other, on which they sleep in summer to escape the importunity of the fleas; of these they have a great many both because of their dogs, which supply them in good earnest, and because of the water made there by the children; and in winter they sleep below on mats near the fire for greater warmth, and lie close to one another, the children in the warmest and highest place as a rule and the parents next, and there is no space between them or separation either at the foot or at the pillow, no more above than below, and they make no other preparation for sleeping than to lie down in the same place where they were sitting and to muffle up their head in their robe, without other covering or bed.

"The whole space underneath these benches, which they call Garihagueu and Eindichaguet, they fill with dry wood to burn in winter; but as to the great trunks or logs called Aneincuny, which are used for keeping the fire in by being lifted a little at one end, they pile these in front of their lodges or store them in the porches, which they call Aque. All the women help in collecting this store of wood; it is done in the month of March or April, and by means of this arrangement every household is supplied with

what is needed in a few days. They use only very good wood, preferring to go far in search of it rather than to take green wood or what makes smoke; for this reason they always keep up a clear fire with a small quantity of fuel; and if they do not find trees that are quite dry they fell those which have dry branches, breaking these into splinters and cutting them to an equal length, like the faggots in Paris. They do not make up faggots of twigs, nor use the trunks of the biggest trees felled; they leave these to rot on the ground because they have no saw for sawing them up, nor the means of breaking them in pieces unless they are dry and rotten. We were not so particular, and were satisfied with what was nearest to our hut, so as not to spend our whole time in this occupation. In one lodge there are many fires, and at each fire are two families, one on one side, the other on the other; some lodges will have as many as eight, ten, or twelve fires, which means twenty-four families, others fewer, according as they are long or short. There is smoke in them in good earnest, which causes many to have very serious trouble with their eyes, as there is neither window nor opening, except the one in the roof of the lodge through which the smoke escapes. At each end there is a porch, and the principal use of these porches is to hold the large vats, or casks of tree-bark in which they store their Indian corn after it has been well dried and shelled. In the midst of the lodge are suspended two big poles which they call Ouaronta; on them they hang their pots, and put their clothing, provisions, and other things, for fear of mice and to keep the things dry. But the fish, of which they lay in a supply for winter after it is smoked, they store in casks of tree-bark which they call Acha, except Leinchataon, which is a fish they do not clean and which they hang with cords in the roof of the lodge, because if it were packed in any cask it would smell too bad and become rotten at once. "For fear of fire, to which they are very liable, they often put away in casks their most precious possessions and bury them in deep holes dug inside the lodges, then cover them up with the same earth, and this preserves them not only from fire but also from the hands of thieves, because they have no chest or cupboard in their whole establishment except these little casks. It is true that they rarely wrong one another, but still there are sometimes rascals who com-

mit offences when they think they will not be found out. This happens chiefly in the matter of eatables" [Sagard 1968:91-95].

Comment by D. R. Snow

Sagard apparently copied and embellished Champlain's description, which Champlain published after his 1616 voyage. Sagard repeats Champlain's phrases in the original French word for word, inserting additional detail here and there. Where they agree, they should be treated as one source, not two.

Sagard's estimates of 200-300 households (by which he means family units consisting of a couple and their children) in 30-40 longhouses leads to a minimum of 5 and a maximum of 10 households per longhouse. We know that households came in pairs, each pair sharing a hearth and occupying facing longhouse compartments. Consequently the real range of family units per longhouse must be stated in even numbers, Sagard's figures thus lead to a range of 6-10 compartments and families, or 3-5 hearths per house. Later he says that some longhouses might have as many as 8, 10, or 12 hearths, but these are clearly being cited as unusually long examples. Besides, he appears again to have simply elaborated on a statement borrowed from Champlain.

Brebeuf, in *Le Jeune in Jesuit Relations*, 1634-1635 (originally in French)

"Now, in order to testify to you my deep grief and my desire to share in the common misfortune, I have two bins of corn' (they held at least one hundred to one hundred and twenty bushels); I give one of them freely to the whole village" [JR8:95].

"I cannot better express the fashion of the Huron dwellings than to compare them to bowers or garden arbors, some of which, in place of branches and vegetation, are covered with cedar bark, some others with large pieces of ash, elm, fir, or spruce bark; and although the cedar bark is best, according to common opinion and usage, there is, nevertheless, this inconvenience, that they are almost as susceptible to fire as matches" [JR8:105].

"There are cabins or arbors of various sizes, some two brasses [fathoms] in length, others of ten,

others of twenty, of thirty, of forty; the usual width is about four brasses, their height is about the same. There are no different stories; there is no cellar, no chamber, no garret. It has neither window nor chimney, only a miserable hole in the top of the cabin, left to permit the smoke to escape" [JR8:107].

Comment by D. R. Snow

Brebeuf seems confused about longhouse lengths. He says that the longhouses are about four fathoms (brasses) in width, and archaeological evidence indicates that his fathom must be about 5.25 feet or 1.6m. It seems unlikely that a house having a width of 21 feet (6.4m) could have a length of only half that width. Perhaps Brebeuf intended to write "twelve" (douze) rather than "two" (deux). Whatever the case, his range of 10-40 fathoms is not problematic, for it suggests lengths ranging from 16m to 64m, lengths that correspond well with archaeologically known cases.

Unknown authors, in *Jesuit Relations* (originally in French)

*Jesuit Relations*, 1636

"The largest cabin of the village is set aside for the reception of the company. They do not hesitate to inconvenience themselves for each other on these occasions. The matter is esteemed of such importance that, when a village is built, they purposely put up one cabin much larger than the others, sometimes making it as much as twenty-five or thirty brasses [fathoms] in length" [JR10:181].

*Jesuit Relations*, 1637

"On this same day the sorcerer Tonneraouanont, who was beginning to play his pranks in this village, and had undertaken to cure the sick, came towards evening to have a sweat in our cabin, to get some knowledge of this disease. They crossed four or five poles in a ring, making a sort of little arbor, which they surrounded with the bark of a tree. They crowded within this, twelve or thirteen of them, almost upon one another. In the middle there were five or six large red-hot stones" [JR13:203].

*Jesuit Relations*, 1638-1639

"In each cabin there are five fireplaces, and two families at each. Their cabins are made of large sheets of bark in the shape of an arbor, long, wide, and high in proportion; some of them are 70 feet long" [JR15:153].

*Jesuit Relations*, 1639

"Some of us are charged with forty cabins, ...in several of which there are four or five fires, that is, eight or ten families.... " [JR16:243]

*Jesuit Relations*, 1639-1640

"In the cabins of the Savages, which are in length and form like garden arbors, the fires are in the very middle of their breadth, and there are several fires along its length, according to the number of families and the size of the cabin, usually two or three paces apart" [JR17:175-177].

"They have no sooner arrived at the appointed place than the two parties take their places on opposite sides of the cabin and fill it from top to bottom, above and below the Andichons, which are sheets of bark making a sort of canopy for a bed, or shelter, which corresponds to that below, which rests upon the ground, upon which they sleep at night. It is placed upon poles laid and suspended the whole length of the cabin" [JR17:203-205].

*Jesuit Relations*, 1640

"In these five missions there are thirty-two hamlets, and straggling villages, which comprise in all about seven hundred cabins, about two thousand fires, and about twelve thousand persons. "These villages and cabins were much more populous formerly, but the extraordinary diseases and the wars within some years past, seem to have carried off the best portion: there remaining only very few old men, very few persons of skill and management." [JR19:127].

Bressani, *Jesuit Relations* 1652-1653 (originally in Italian)

"The latter [Huron] build enclosed towns, or fortified strongholds, with crossed stakes, tra-

versed with trunks of trees, to protect themselves from attacks of enemies; and make their cabins 10, 15, 20, 30, or 40 cannes in length, of great pieces of bark supported by beams, which serve to hold up their corn, to dry it in winter. But neither of them [Algonquin or Huron] have any other bed than either some branches of trees, used by the former, or some bark or matting, used by the latter, without tables, benches, or anything of the kind, the earth or some bark serving them for every purpose" [JR38:247].

Lafitau, 1724 (originally in French)

"These lodges are also in the form of a vault or arbour. They are five or six fathoms wide, high in proportion and long according to the number of fires. Each fire has twenty or twenty-five more feet in length than those with only one [fire], none ever exceeding thirty or forty feet. Each of these lodges rests on four posts for each fire. These posts are the base and support of the entire structure. Poles are planted all around, that is to say all along the two sides and on the two gable ends, to hold the sheets of elm bark which form the walls and are bound to them with strips made of the inner bast or second bark of white wood [basswood (*Tilia americana* L.)]. The square frame being raised, the Iroquois make the roof framing with long poles bent in an arc which they cover also with bark sheets a fathom long and from one foot to fifteen inches wide. These bark sheets overlap like slates. They are secured outside with new poles like those which form the arch inside and strengthened again by long pieces of split saplings which run the entire length of the lodge from end to end and are fastened at the ends of the roof on the sides, or on the wings, by pieces of wood cut with crooked ends which are spaced at regular intervals for this purpose.

"The bark sheets are prepared a long time before use. The trees are stripped, after girdling, when the sap is running because that is the best time to peel them. After the outer surface which is too rough is taken off, the sheets are piled compactly on top of each other so that they; do not get badly warped and are allowed to dry in this way. The poles and wood necessary for the construction of the building are prepared in the same way. When the time has come to commence work, the youth of the village are invited and,

to encourage them, a feast is given. In less than one or two days, all the work is under way and is being accomplished rather by the number of hands working at it than by the workers' diligence.

"After the body of the building is finished, those interested in it then work, at their leisure, to decorate it inside and make in it the necessary compartments suitable for their habitual uses and needs. The open space in the middle is always the fireplace from which the rising smoke escapes through an opening cut in the top of the lodge directly above, which serves also to admit daylight. These buildings, having no windows at all, are lighted only from above in the same way as the famous Temple of the Rotunda built by Agrippa which is still seen intact in Rome. This opening is closed by one or two movable bark sheets drawn together or back, as is judged suitable, at the times of the heavy rains or certain winds which would cause the smoke to back draught into the lodges and make them very uncomfortable. I am speaking here only of the lodges constructed in the Iroquois form, for those built round and like icehouses have not even openings in the top so that they are much darker and the people in them are always at the mercy of the smoke.

"Along the fires on each side a platform [cubicle] extends twelve to thirteen feet long by five or six feet deep and almost as high. These platforms [cubicles], shut in on all sides, except that of the fire, serve them as beds [to sleep on] and benches to sit on. Reed mats and fur pelts cover the bark, which forms the floor of the berths. On this bed, scarcely suited to encourage softness or laziness, the Indians, wrapped in the same clothing, which they wore during the day, stretch out without other preparation. For the most part they do not know what it is to use a pillow. Some of them, nevertheless, since they have seen the French way, make one of a piece of wood or a rolled up mat. The most delicate use those made of deer or moose skin but, in a short time, they are so greasy, dirty and disgusting to look at, that only people as dirty as the Indians can make themselves comfortable on them.

"The bottom of the platform [cubicle] on which they lie is at most one foot above the earth. They elevate it this much to avoid dampness. They do not make it any higher because they want to

avoid the smoke which is unendurable in the houses when one is standing erect, or is raised a little too high.

"The sheets of bark which cover the platforms [cubicles] above and make the ceiling of the bed, take the place of wardrobe and larder. There, visible to all, they put their dishes and all their little household utensils. Between the berths are placed great bark casks in tun shape, five to six feet high, where they put their maize when it is shelled."

"The Iroquois lodges have exits at the two ends. At each end there is a kind of lobby or separate small apartment and an outer vestibule. "In these lobbies as well as in the free space between the platforms [cubicles], the Iroquois make little cabinets on the two sides where they stow the mats for the young people when the family is large or keep their own when they do not need to be near the fire. These cabinets are raised three to four feet high to keep them free of fleas. Underneath, they put their supply of kindling wood.

"Their outer vestibule is closed with sheets of bark in winter and serves as a woodshed for the heavy wood. In summer, however, they open it on all sides to get fresh air. During the hot season, they put their mats on the flat roof of these vestibules, which is not raised as high as their lodges. They lie thus in the open air without minding the dew."

"The doors of the lodges are of moveable sheets of bark hung from above, with neither key nor lock. In the past, nothing was closed in Indian houses. When they were gone a long time on a campaign, they contented themselves with fastening their doors with wooden bars to protect them from the village dogs. During all the centuries before our arrival, they lived in great security and without much distrust of each other. The most suspicious took their most precious possessions to their friends' homes or buried them in holes made for the purpose under their beds or in some part of their lodge where no one knew they were hidden. Now some of them have trunks or little boxes. Others strengthen their lodges at the gables with grossly made planks and install in them wooden doors with bolts bought from the Europeans whose proximity has taught them, often at their own expense, that their property was not always safe.

"They double their doors to protect themselves

from cold and smoke and make a sort of second door of blankets of skin or wool. In the usual spells of cold weather their lodges are warm enough, but, when the northeast wind blows and one of those rigorous spells of Canadian weather lasting from seven to eight days on end comes, cold enough to split stones, when the cold has penetrated the lodges, I do not know how they can survive there as little covered as they are, especially those who sleep far from the fires. During the summer, they [the lodges] are cool enough, but full of fleas and bedbugs, and stink very badly when they [the Indians] dry their fish in the smoke" [Lafitau 1977:19-22].

#### Comment by D. R. Snow

Lafitau depends upon earlier sources, but organizes and expands upon the information. It is unfortunate that the word "platform" is used in the translation quoted here, because it makes his description seem garbled. If the word "cubicle" is substituted where I have indicated in brackets, the confusion disappears. The cubicles are clearly elongated boxes walled on five sides, open only towards the fire. Each is 12-13 feet long, leaving space totaling 8 feet at one end or both ends within the compartment for cabinets and casks for storing corn. If main hearths were spaced an average of 21 feet or 6.4m apart, then compartments must have been similarly long. I am consequently distinguishing between cubicles that took up 2/3 of the lengths of the compartments and the compartments themselves. This makes all the documentary sources and archaeological cases I have seen entirely consistent with one another.

The cubicles were 12-13' long and 5-6' deep, with ceilings 5-6' high and bottoms raised 1' above the earthen floor of the compartment. Few of these dimensions make sense if a two-dimensional platform is envisaged. We know from various sources that the Indians kept firewood under the cubicles and household belongings on top of them. The cubicles did not abut one another end to end because they were shorter than the distances between the fires that warmed them. Thus there were open spaces between the cubicle ends and the partition walls separating compartments, and in these were located storage casks and perhaps other items. Highly detailed archaeological research on an undisturbed

site is needed to determine where cubicles were located within compartments and what other uses and activities went on in the spaces between cubicles occupying the same side of a longhouse.

Lafitau and his translator distinguish very usefully between the "lobby", which is an extension of the longhouse beyond the end compartment [used] for storage, and the "vestibule," which is a flat-roofed porch extending beyond the lobby. The lobbies were apparently less heavily built than the main compartments, and served as storage areas, particularly in the winter. The vestibules were still more flimsy, and had light walls that could be removed in summer. The progressively less substantial nature of the structures at the ends of the longhouses explains why archaeologists typically have trouble defining them.

Bartram, 1743 (copied as originally written)

"We alighted at the council house, where the chiefs were already assembled to receive us, which they did with a grave cheerful complaisance, according to their custom. They shew'd us where to lay our baggage and repose ourselves during our stay with them, which was in the two end apartments of this large house. The Indians that came with us were placed over against us. This cabin is about 80 feet long and 17 broad, the common passage 6 feet wide; and the apartments on each side 5 feet, raised a foot above the passage by a long sapling hewed square and fitted with joists that go from it to the back of the house. On these joists they lay large pieces of bark, and on extraordinary occasions spread matts made of rushes; this favour we had. On these floors they set or lye down every one as he will. The apartments are divided from each other by boards or bark, 6 or 7 foot long, from the lower floor to the upper, on which they put their lumber. When they have eaten their homony, as they set in each apartment before the fire, they can put the bowel over head, having not above 5 foot to reach. They set on the floor sometimes at each end, but mostly at one. They have a shed to put their wood into in the winter, or in the summer to get to converse or play, that has a door to the south. All the sides of the roof of the cabin is made of bark, bound fast to poles set in the ground and bent round

on the top or set aflat for the roof, as we set our rafters. Over each fire place they leave a hole to let out the smoak, which in rainy weather they cover with a piece of bark, and this they can easily reach with a pole to push it on one side or quite over the hole. After this model are most of their cabins built.

"The fine vale of Onondago runs north and south, a little inclining to the west, and is near a mile wide, where the town is situated and excellent soil. The river that divides this charming vale is 2, 3 or 4 foot deep, very full of trees fallen across or drove on heaps by the torrents. The town in its present state is about 2 or 3 miles long, yet the scattered cabins on both sides the water are not above 40 in number; many of them hold 2 families, but all stand single and rarely above 4 or 5 near one another; so that the whole town is a strange mixture of cabins interspersed with great patches of high grass, bushes and shrubs, some of pease, corn and squashes, limestone bottom composed of fossils and sea shells" [Bartram 1973:58-59; cf. Bartram 1974:40-41].

Weiser, 1743 (originally in German)

"On the 21st we arrived at Cachiadachse, the first Town of the Onondagoes. About noon I heard that the Messenger I had sent from Oswego had missed his Way and did not arrive there. I therefore immediately sent a Messenger from this place to the Chief Town about five miles off to acquaint the Chiefs of that Nation of my coming with a Message from Onas [the Proprietor of Pennsylvania] on behalf of Assaryquoa [the Governor of Virginia]. They dispatched Messengers that Day to Summon the Council of the Six Nations. My Messenger came back & inform'd me that the House of Annwaraogon was appointed for our Lodging; we set out and arriv'd there at three o'Clock in the Afternoon" [Meiser 1973:115].

"Whilst we were drinking & smoking, news came that a Deputation of the Nanticoke Indians arrived at Cachiadachse from Maryland; the House of Canasetego was ordain'd for them, since the Town House was taken up by Onas & Assaryquoa" [Weiser 1973:119].

Comment by D. R. Snow

Weiser's comments clearly identify the house



Two-family huts

described and illustrated by Bartram as a special "Town House," presumably a structure built and maintained to house visitors. Its deviation from earlier standard longhouse plans is therefore understandable. It was narrower than traditional longhouses, and contained twice as many cubicles than would have been the case for traditional residential longhouses. The form was traditional in many important respects, but this was a guest house for visitors; Onondaga families now lived in dwellings of a much newer style.

Bartram's description is clear in telling us that the 1743 Onondaga were living in scattered two-family houses. Each was the structural equivalent of the traditional longhouse compartment, which had a central fire and two families sharing it from facing cubicles. Bartram says that some houses had traditional rounded roofs while others had flat gabled roofs in the European style. We can conjecture that the houses designed to hold two families also had gabled roofs. This would be consistent with the pan-Iroquoian trend toward small, dispersed cabins built along European lines in the middle of the eighteenth

century.

The more traditional longhouse used to lodge visitors was 80' long but only 17' wide. Both the 6' passage and the 5' (5.5'?) deep cubicles are less than traditional standards. The floor and ceiling heights of the cubicles were at about the traditional levels, and partitions were also traditional. Thus the traditional longhouse form was retained in somewhat modified form for public and/or ceremonial purposes in 1743, while newer residential structures were rapidly replacing it for most Iroquois families.

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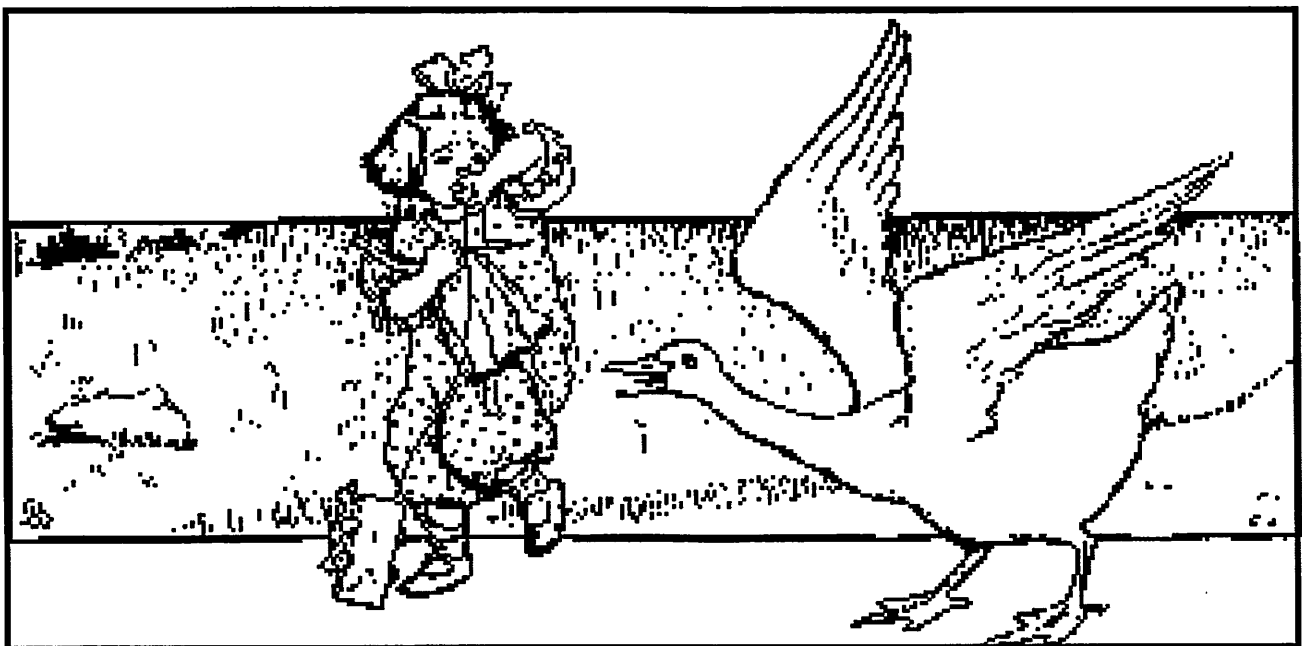
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*ney from Pennsylvania to Onondaga in 1743 by John Bartram, Lewis Evans, and Conrad Weiser*, Edited by W. J. Bell, Jr., pp. 113-132. Imprint Society, Barre, Massachusetts.

### Notes About References

Although firsthand descriptions of longhouses were published in the later 1500s and in the 1600s shortly after French, Dutch, and English explorers and missionaries returned home, most of these pamphlets and books are now very rare. Some personal and official accounts were not published at all. Fortunately, during the past century, interest in these descriptions led to their re-publication in English translation, with additional notes provided by their translator and editor. As you can see from the list of references above, Dr. Snow relied upon recent editions of these works, since these are more readily available. It does seem strange, however, to be reading a firsthand description dating to the 1600s of an Iroquois longhouse, and then see that it was published in the 1900s.

Dr. Snow has recently published an article titled, "The Architecture of Iroquois Longhouses," in which he also discusses the references above and many other firsthand descriptions and illustrations of longhouses. Snow, D. R., 1997, *The Architecture of Iroquois Longhouses*. *Northeast Anthropology*. Number 53, p. 61-84



## Articles of Interest From the Journals of Other Societies

These are societies we exchange journals with on a regular basis.

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. 4 No. 2 Issue 38 May 2005

Swheeler@together.net

www.thekingdomhistorical.com

There an interesting article about the presence of Amerindians, Abenaki in this issue, Vermont Abenaki Cultural Differences written by Bea Nelson The sketches for this article are also, done by Bea Nelson.

This is an interesting little journal with a wide variety of interests.

American Spirit – May/June 2005

www.dar.org

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

This is for anyone who has put up home preserves (jellies, fruits, vegetables for winter use). Did you know we have Napoleon to thank for that?

New England Ancestors Spring 2005

New England Historic Genealogical Society

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

www.NewEnglandAncestors.org

The article A Civil Institution Marriage in Seventeenth-Century New England may be helpful to those searching in that area. It seems that the Puritans short stop in Holland exposed them to the custom there of making civil marriages available along side of the more known rite of the Dutch Reformed Church. The Puritans brought the custom with them to New England where it was practiced for a while. Even if you are not researching NE this is an interesting article.

Another article in this issue is Coe's Case: Indians in Colonial Courts. In this article we see that the courts of the time were surprisingly fair in dealing with the Native Americans.



# Queries

1328

## MOISE/MOSES TREMBLAY DAM

I would like to know where Stephen (Toussaint) MOISE/MOSES b. abt 1846 and his wife, Marie TREMBLAY, b. abt 1851 are buried. In the 1880 NY census, they were living in Clinton, NY. This 1880 census indicates they were born in Canada. I would like to know where in Canada so I can obtain their birth records. Would like to know their date of and place of death.

Stephen (Toussaint) MOISE/MOSES' parents are Jacob and Lucia DAM. Both would have been born in the 1820s in Canada. Would like to know their date and place of birth and date and place of death.

*Sandra Roy 710 CH Frisina Westbury, QC Canada J0B 1R0*

1329

## BAUDOUIN LEMONDE NORMANDIN

I am trying to find proof of the marriage of Jacques BAUDOUIN and Louisa LEMONDE NORMANDIN. They married approximately 1836 probably in New York State.

Also, I am trying to find proof of birth for their children:

Children born to them in Malone, Franklin Co., NY are:

William James, 1836

Mitchel, 1838

Juliau, 1841

Charles, 1843

Joseph, 1846

Children born to them in Plattsburgh, Clinton Co., NY are:

Magdalena Angeline, 1847

Abraham, 1849

Josephine, 1854

Richard, 1856

*Pattie Wiers, 11261 Hanover Road, Forest Park, OH 45240*

*[pjwiers@fuse.net](mailto:pjwiers@fuse.net)*

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Clintonville, NY - <i>St. Catherine of Sienna Baptisms, Marriages, Deaths</i>	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
<i>Lifelines</i> 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

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Queries should be brief; please type or print. Ask *specific* questions; give dates and places where possible. Each member is allowed unlimited (editors discretion) queries per issue. For non-members, the charge is \$3 per query.

## **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.

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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  
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### **— 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.

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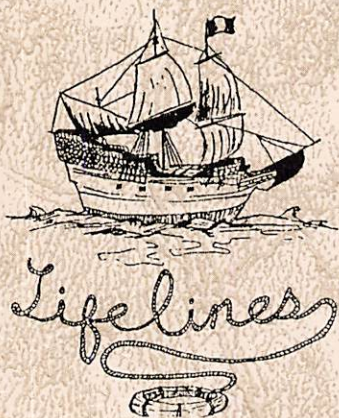
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