INTRODUCTORY.

THE authentic records of CAYUGA COUNTY are generally supposed to be limited to the present race of settlers, embracing a period of about one hundred years, and that all its anterior history was involved in the doubt and obscurity of vague Indian traditions.

But civilized and thoroughly educated men dwelt here more than two centuries ago. As early as 1656, French Missionaries resided in this County, and instructed the Redmen, not only in the mysteries of their Holy Faith, but also in some of the arts and improvements of their age, of which interesting remains have, from time to time, been found by subsequent settlers.

Those Missionaries wrote out full and minute accounts of their experiences with the Indians, including more or less of their habits and modes of life. The latter, however, were most minutely given in respect to the Huron and other Canadian tribes, who where first visited, and those details are not repeated in their account of the Cayugas. The latter are chiefly confined to a description of their efforts to Christianize the savages. These Missionary reports, denominated "Relations," were sent to France and hidden away in the musty alcoves of French libraries, and, so far as they relate to the Cayugas, have not, until quite recently, been accessible to the general reader. For the translation and publication of the latter we are indebted to the thoughtful efforts of one of our own citizens,* for the earliest and most interesting facts in the history of the County.

Until the present undertaking, the history of this County has not been written. The materials for such a work were widely scattered. They laid in the imperfect town, county, society and private records, and in the vague and faded memories of individuals. The written records were often fragmentary and, sometimes, entirely wanting; and of the first generation of settlers, but few only remain.

The great labor and difficulty of collecting and collating such material into systematic order, and in reconciling conflicting statements, can, therefore, be readily apprehended. Much time and diligent research have been required. Competent men have visited every locality in the County; public and private records have been carefully examined; well-informed residents consulted, and information obtained from every other available source.

---

* REV. CHARLES HAWLEY, D. D., President of the Cayuga County Historical Society.

An earlier preparation of this work would have lessened the labor and produced more satisfactory results; would have given access to the personal experience and relations of the very first settlers, with whom have died facts and incidents which are now beyond recall.

It must, therefore, be obvious that the time for the publication of such a work had fully come, and a longer delay would only have added to the obscurity of the facts, and the difficulty of their acquisition. At this date, though we have not the personal experience, and the incidents in the lives of the very first settlers, as detailed by themselves; we still have their "oft told tales" from the lips of their immediate descendants and can thus collect and chronicle, with a close approach to accuracy, the facts of early history.

In our researches for those facts we have been greatly aided by the intelligent, industrious and successful efforts of the Cayuga County Historical Society in the same field, to whose interesting and valuable collection of historical records and papers, we have kindly been given access, and from which we have derived much valuable material. The following papers read before the society and on file with it, have especially aided us in the preparation of the chapters to which they respectively relate: "Travel and Transportation," by the late J. LEWIS GRANT; "Art and Professional Artists," by Major T. J. KENNEDY; "Medical Societies," by THEODORE DIMON, M. D.; "Homeopathy," by HORATIO ROBINSON, M. D.; and the elaborate and scholarly "Biography of the late Hon. ELIJAH MILLER," by the Hon. BENJAMIN F. HALL.

We have also consulted the following, among many other similar works: SMITH'S History of New York; Colonial, Documentary and Natural Histories of New York; COLDEN'S Five Nations; KIPP'S and PARKMAN'S Jesuits; SCHOOLCRAFT'S Notes; BANCROFT'S and LOSSING'S Histories of the United States; ABBOTT'S and GREELEY'S Histories of the Rebellion; CLARK'S Onondaga; New York Civil List, 1879; and files of the New York and local journals.

The data for the several town histories have been derived from the various town, society and private records, and from gentlemen well informed in local history. To the latter, who are too numerous for individual mention, we hereby express our grateful acknowledgments.

That errors have in all cases been avoided we do not expect; so far as we have relied upon the perfection of memory, our statements are subject to its lapses; but such verbal and traditionary statements have in all practicable cases been verified by records, and are, in the main, believed to be substantially correct.

E. G. STORKE.
J. H. SMITH.

MAP OF CAYUGA COUNTY NEW YORK.

Scale, 5 Miles to one inch.

NORTH PART OF CAYUGA COUNTY

ONONDAGA CO.

WAYNE CO.

SENECA CO.

CORTLAND CO.

TOMPKINS CO.

OSWEGO CO.

ONTARIO CO.

CATO

CONQUEST

STERLING

VICTORY

IRA

SENNETT

THROOP

BRUTUS

MENTZ

AURELIUS

CITY OF AUBURN

OWASCO

FLEMING

SPRING PORT

SCIPIO

LEDYARD

VENICE

GENOA

NILES

MORAVIA

SEMPRONIUS

LOCKE

SUMMER HILL

Cato P.O.
Meridian P.O.
Buck P.
Mud P.
Pineville
Conquest Centre P.O.
Howland Id.
Seneca
Starks Pd.
Styrlons Pd.
Hickory Id.
Mudcreek
Frost Id.
Meadow Id.
Weeds Id.
Cross Lake
Musical Cr.
River
Black Pt.
Buck Id.
Cold Spring Pump
Weedsport
Erie Canal
N.Y.C. & H.R.R.
Lehigh Valley R.R.
Erie Port Byron
Jordan
Sennett P.O.
Owasco Outlet
Crane Brook
Throopsville
Fosterville
Cayuga & Northern R.R.
Reservation
Cayuga P.O.
Aurelius P.O.
Hills Branch P.O.
Fleming P.O.
Union Springs
Howland Id.
Square
Wycoff's
Long Pt.
Bunker
Ensenore
Crowley's Cor's
Levanna P.O.
Barbers Corners
Scipioville
Culvers Scipio
Pound P.O.
Aurora P.O.
Sherwood
Bolts Corners
Poplar Ridge P.O.
Venice Centre
Stuarts Cor.
Venice P.O.
Chapel Corners
Rocky I.
Long Point
Cayuga Taylors Creek
Lake
Black Rock
Talcott's Cor.
Ledyard P.O.
Northville
Kings Ferry P.O.
Little Hollow
Salmon Creek
Genoa P.O.
Five Cors.
Auburn P.O.
Goodyears P.O.
East Genoa P.O.
Baptist
Four Corners
Owasco P.O.
Dutch Hollow Brook
Owasco Lake
Niles P.O.
Nine Corners
Twelve Cor.
Pennyville
Kellogsville P.O.
New Hope P.O.
Cascade
Owasco
Glen Haven Water Cure
Moravia
Montville
Sempronius P.O.
Dresserville P.O.
East Venice
Cinderville P.O.
Milan
Locke P.O.
Summer Hill P.O.
Summer Hill L.
Fall Cr.
Skaneateles Lake
Skaneateles Falls
Meridian
Cato P.O.
Ira P.O.
Victory P.O.
Westbury
Beaver Dam
Mud L.
North Victory
Bethel Cor's P.O.
Martville P.O.
Sterling Valley
Fouthaven
Sterling P.O.
Sterling Junc.
Lake Ontario Shore R.R.
Southern Central
North Sterling P.O.
Howland Island
Seneca
Starks P.
Stoytons Pd.
Hickory L.
Musical Cr.
Frost L.
Meadow L.
Buck Id.
Weeds Id.
Cold Spring Pump
Weedsport
Blunt Pt.
N.Y.C. & H.R.R.
Skaneateles Lake
Cascade
Owasco
Owasco Lake
Dutch Hollow Brook
Salmon Creek
Little Salmon Creek
Hollow Brook
Fall Cr.
Southern Central
Lehigh Valley R.R.
Erie R.R.
Cayuga & Northern R.R.
Taylors Creek
Lake

ENGRAVED EXPRESSLY FOR THE CAYUGA COUNTY HISTORY

HISTORY

OF

CAYUGA COUNTY, NEW YORK.

CHAPTER I.

NATIVE INHABITANTS.

THE IROQUOIS CONFEDERACY—PERFECTION OF ITS ORGANIZATION—TRADITION OF ITS ORIGIN—HIAWATHA'S ADDRESS TO THE COUNCIL—EXTENT OF THEIR SWAY—SOURCES OF THEIR POWER—THEIR CIVIL, SOCIAL AND POLITICAL CODES.

THE first inhabitants of Cayuga County, of whom authentic records have been preserved, were the Cayugas, one of the five nations that formed the famous Iroquois Confederacy. That Confederacy was the best organized and the most powerful of any on the Continent. Its history is not only very interesting in itself, but is also very closely connected with the early settlement and development of this part of the State, and may, therefore, in a brief form appropriately introduce the general history of the County. The history of the five nations is, also, the history of the Cayugas, as their interests were always closely allied and their habits and usages essentially the same.

The Confederacy, at its first formation, comprised five separate nations,—the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. Territorially, the Onondagas were the middle nation. The Oneidas and Mohawks lying to the east, and the Cayugas and Senecas to the west of them. The seat of their government was upon Onondaga Lake, where their wise men,—the civil rulers of the league,—assembled to deliberate upon and determine all questions of national concern; and here their council fires burned for many generations.*

The union of the separate nations was formed anterior to authentic history; its date rests only upon the authority of vague Indian traditions, which are legendary and fabulous. Like all rude nations, they trace their origin to supernatural agencies. Divested of the hyperbole of their language, the following is a brief account of their origin:

Hundreds of years ago, Ta-oun-ya-wat-ha, the deity that presided over the fisheries and streams, visited the earth to clear the streams, point out the best fishing and hunting grounds, and bestow good gifts upon the people. He crossed Lake Ontario at Osh-wah-kee, Oswego, and disclosed to two hunters, whom he there met, the object of his mission. They, at the invitation of the visitor, accompanied him over all the lesser lakes, when he made a full provision for the sustenance of all good men. He taught the people the art of rais-

* The council fire at Onondaga was finally extinguished January 19, 1777, in the following speech of the Oneida chiefs to Colonel Elmore: "Brother—We are sent here by the Oneida chiefs, in conjunction with the Onondagas. They arrived at our village yesterday. They gave us the melancholy news that the grand council fire at Onondaga was extinguished. We have lost out of their town by death ninety, among whom are three principal sachems. We, the remaining part of the Onondagas, do now inform our brethren that there is no longer a council fire at the capital of the Six Nations. However, we are determined to use our feeble endeavors to support peace through the Confederate nations. But let this be kept in mind, that the council fire is extinguished. It is of importance to our well being, that this be immediately communicated to General Schuyler, and likewise to our brothers, the Mohawks. * *" The reasons for this step have never been satisfactorily explained, and still remains a mystery.

ing corn and beans, made fishing and hunting free, and distributed liberally the fruits of the earth.

Having done all this, the spirit man decided to live as man, among the children of men, whose habits and character he henceforth assumed. He was given the name of Hi-a-wat-ha,—very wise man,—and was consulted by multitudes. After a few years of quiet, a ferocious band of warriors from the north of the great lakes, attacked them and slaughtered many of their people. Hi-a-wat-ha, being consulted, advised a grand council of all the tribes, which was held at a spot on the banks of the Oh-nen-ta-ha, (Onondaga Lake,) believed to be near the present site of Liverpool. Three days had the council fire burned, but Hi-a-wat-ha was absent. He was sought and found in great dejection and informed the messengers that he had concluded not to attend the council, for, he said, he had a fearful "foreboding of ill fortune." But the business of the council awaited his presence. After repeated solicitations and communion with the Great Spirit, he consented to attend the council, accompanied by a favorite daughter, where he was received with great respect. Soon after he was seated, a monster bird, of such size as to darken the sky, descended with the speed of lightning, piercing with his monster bill the body of Hi-a-wat-ha's daughter, killing her instantly; the bird being also killed. The father was greatly dejected, and remained for three days prone upon the earth, during which no business was transacted. Finally recovering, he joined the council and its deliberations proceeded. At the second days' session, he made them the following address:

"*Friends and Brothers*—You are members of many tribes and nations. You have come here, many of you, a great distance from your homes; you have convened for one common purpose, to promote one common interest, and that is to provide for our mutual safety and how it shall best be accomplished. To oppose these hordes of northern foes by tribes singly and alone, would prove our certain destruction; we can make no progress in that way; we must unite ourselves in one common band of brothers. Our warriors united, would surely repel these rude invaders and drive them from our borders. This must be done, and we shall be safe.

"You, the Mohawks, sitting under the shadow of 'the great tree,' whose roots sink deep into the earth, and whose branches spread over a vast country, shall be the first nation, because you are warlike and mighty.

"And you, Oneidas, who incline your bodies against 'the everlasting stone,' that cannot be moved, shall be the second nation, because you give wise counsels.

"And you, Onondagas, that have your habitation at 'the great mountain,' and are overshadowed by its crags, shall be the third nation, because you are greatly gifted in speech and mighty in war.

"And you, Cayugas, a people whose habitation is 'the dark forest,' and whose home is everywhere, shall be the fourth nation, because of your superior cunning in hunting.

"And you, Senecas, a people who live in 'the open country,' and possess much wisdom, shall be the fifth nation, because you understand better the art of raising corn and beans and of making cabins.

"You, five great and powerful nations, must unite and have but one common interest, and no foe shall be able to disturb or subdue you.

"And you, Manhattans, Nyacks, Metoacks and others, who are as 'the feeble bushes;' and you, Narragansetts, Mohegans, Wampanoags and your neighbors, who are 'a fishing people,' may place yourselves under our protection. Be with us and we will defend you. You of the South and you of the West may do the same, and we will protect you. We earnestly desire your alliance and friendship.

"Brothers, if you unite in this bond, the Great Spirit will smile upon you, and we shall be free, prosperous and happy; but if we remain as we are, we shall be subject to his frown; we shall be enslaved, ruined, perhaps annihilated forever; we shall perish, and our names be blotted out from among the nations of men.

"Brothers, these are the words of Hi-a-wat-ha. Let them sink deep into your hearts. I have said it."

The great Confederacy was immediately formed and it continued until its power was broken by the war of the Revolution. Such is a summary of the tradition of their origin, current among the Onondagas, and given on the authority of two of their head chiefs.

But, however or when its origin, the success of the union was complete. Not only did it end the internal wars of the separate nations, but it enabled the Confederacy to exterminate, or effectually subdue, their troublesome neighbors. They assumed the title of the "People of the Long House," and started upon the war-path, to revenge themselves upon their enemies, in which they were remarkably successful, becoming, in time, the dictators of the continent, holding practical sway over a territory estimated to be

twelve hundred miles long by eight hundred broad, embracing a large part of New England and reaching thence to the Mississippi; while the Cherokees and Catawbas in the far south were humbled by their power.

From the conquered nations they exacted tribute, and drew conscripts for their armies. They adopted the Tuscaroras, who resided in Carolina, into the Confederacy in 1713, and were thereafter known as the Six Nations. From the extent of their conquests, the number of their subject nations, and the tribute and military aid rendered to them by the latter, they have been called the "Romans of the New World."

This Confederacy, so widely controlling in its influence, held in actual possession a territory extending only from the Hudson to the Niagara, and from Lake Ontario to the Susquehanna; and of their own warriors could bring into the fight barely two thousand braves.

The westernmost nations, the Cayugas and the Senecas, occupied the most inviting part of the Confederacy,—the beautiful "lake country," and the equally beautiful but more fertile valley of the Genesee. Here the greatest improvements had been made in the building of houses, and the cultivation of the soil. Their traditions credited the Senecas with a residence in "the open country," and as "best understanding the art of cultivating beans and corn," and of "building cabins." The correctness of these traditions is fully verified by the account given by General Sullivan when passing over this region in the Fall of 1779, on his famous campaign, just one hundred years ago, and nearly fifty years before the settlement of the present people. Whether the improvements described by him were the result of early missionary instruction or made by an anterior race is an unsolved question. The trees had been removed from thousands of acres; old orchards existed, and evidences of long cultivation abounded. General Sullivan reports that in 1779, "the Indian town of Genesee contained one hundred and twenty-eight houses, mostly large and elegant. It was beautifully situated, encircled by a clear flat extending a number of miles, over which fields of corn were waving, together with every kind of vegetable that could be conceived of." Similar towns were also found at other points of his march. The whole valley presented the appearance of having been cultivated for generations, and the farms, orchards and gardens were cultivated with care. Apples, pears and peaches were among the fruits produced.

It is, perhaps, difficult for the generation of young readers to now fully credit the accounts of the degree of civilization to which the Senecas had attained at that early date; yet, Colonel Stone, in his life of Brant, says, "that they had several towns and many large villages laid out with considerable regularity. They had framed houses, some of them well finished, having chimneys and painted; they had broad and productive fields." The "howling wilderness" and the "dark forest," usually associated with all Indian life, had here given place to cultivated fields, fruitful orchards and gardens, and comfortable houses. The sources of the great power and influence of the Five Nations may be found in their habits and modes of life, and in the rare wisdom of their social and political systems. They were forest tribes, subsisting mainly by the chase.

Between the various Indian tribes of this country there were marked physical differences. The figure of the Iroquois was erect and commanding; he was reserved and haughty; cool, deliberate and cunning. The prairie Indians, with very different habits, were more nervous, social and excitable. Charles T. Hoffman, Esq., thus traces the cause of these differences: "The Pawnees, following the buffalo in his migrations, and having always plenty of animal food to subsist upon, are a much better fed and a larger race than those who find a precarious subsistence in the forest chase; while the woodland tribes, who, though not so plump in form, are of a more wiry and, perhaps, muscular make, have again a decided advantage in figure and gait over the fishing and trapping tribes of the North-west that pass most of their time in canoes. This difference in character and physical appearance between the different Indian races, or rather between those tribes which have such different methods of gaining a livelihood, has not been sufficiently attended to by modern authors, though it did not escape the early French writers on this country. And yet, if habit have any effect in forming the character and temper of a rude people, it must of course follow that the savage who lives in eternal sunshine upon flowery

plains, and hunts on horseback with a troop of tribesmen around him, must be a different being from the solitary deer-stalker who wanders through the dim forest, depending upon his single arm for subsistence for his wife and children."

But the Iroquois differed more from the other nations in their civil, social and political systems. Their Confederacy was a very efficient though simple plan of union. The entire control of all civil matters affecting the common interest was vested in a national council of about fifty sachems,—though in some instances as many as eighty,—chosen at first from their wisest men in the several nations, and afterwards hereditary in their families. All the nations were represented. Each nation had a single vote in the council, and no measure could be adopted except by the concurrence of all the nations. To produce this unanimity, the persuasive powers of reason and eloquence were constantly employed, and here were trained their famous orators.*

In his own nation, each sachem was a local civil magistrate, and decided the differences between his people, in public audiences of his tribe. In military matters he had no control; these were confided to chiefs of tribes. If he engaged in war, he held only the rank of a common warrior. This national council met as often as their exigencies required, on the shore of Onondaga Lake, and discussed and decided all questions relating to peace or war; negotiations with other nations, and all matters of common interest relating to the internal affairs of the Confederacy. Every question was fully discussed with dignity and courtesy.

Each nation was divided into eight clans or tribes, each having a specific device or totem. These devices were wolves, bears, beavers, turtles, deer, herons, snipes and hawks. The first four, in all the nations, were accounted brothers of each other; the last four, though brothers of each other, were cousins only to the first four. Each tribe composed a family, but, while all its members were accounted brothers and sisters of each other, they also were brothers and sisters of the members of all the other tribes having the same device.

Here was an ingenious linking of all the members of each tribe to all the others in the Confederacy. That bond of union was also further strengthened by the laws applicable to marriage. No one of the brothers,—that is, no one bearing either of the first four devices, wolf, bear, beaver or turtle,—could seek his bride from any tribe having those devices; but must take her from cousins,—that is, from one of the tribes bearing one or the other of the last four devices. The tribal brothers and sisters could not intermarry.

It will thus be seen that in forming their social and political codes, the Iroquois displayed much shrewdness and wisdom. They bound their people together, not only by the strong ties of political interests, but of affection; linking together the separate parts of each tribe and nation, and also each nation to every other.

* The orators studied euphony in their words and in their arrangement. Their graceful attitudes and gestures and their flowing sentences rendered their discourses, if not always eloquent, at least highly impressive. An erect and commanding figure, with a blanket thrown loosely over the shoulder, his naked arm raised, and addressing, in impassioned strains, a group of similar persons sitting upon the ground around him, would, to use the illustration of an early historian of this State, give no faint picture of Rome in her early days.—*Smith's History of New York.*

CHAPTER II.

NATIVE INHABITANTS, (CONTINUED.)

THE IROQUOIS AND EARLY COLONISTS—FRENCH, DUTCH AND ENGLISH SETTLEMENTS—THE VARIOUS WARS BETWEEN THE FRENCH AND THE IROQUOIS FROM THE FIRST SETTLEMENT TO THE CLOSE OF THE REVOLUTION—FAILURE OF THE FRENCH—TRIUMPH OF THE ENGLISH.

FRANCE, Holland and Great Britain supplied the first colonists of Canada and New York. The first permanent French settlement in Canada was made in 1608, on the site of Quebec, by Governor Champlain. The Dutch built a fort on Manhattan Island in 1614, and one at Albany in 1615; but they had sent out ships to traffic with the natives as early as 1610. In 1664 the English supplanted the Dutch and rapidly colonized the eastern coast. These dates are important as showing the first opportunities of intercourse with the whites which the natives had enjoyed.

The French maintained friendly relations with the Canadian and Western Indians for nearly one hundred and fifty years, with whom they carried on a large trade, supplying the natives with such merchandise and commodities as they needed, in return for furs and skins. But for nearly that entire period, the French were at war with the Iroquois, the Dutch or the English, always aided by their Indian allies.

When the French built their fort at Quebec in 1608, the Adirondacks—a very powerful band of Indians—had been defeated by the Iroquois after several severe contests, and were not only driven from their lands in northern New York, but were pursued into Canada and driven to the vicinity of the French settlements. Champlain supplied the Adirondacks with arms, and joined them in an expedition against the Iroquois, and here began that horrible series of barbarities which continued for more than a century and a half, from which the French in Canada and the colonists of New York suffered beyond description. The former much more than the latter, a just punishment, as the originators of the horrid work.

The French justly expected to produce great terror among the Iroquois by their fire-arms, and to force them to easy terms of peace. They met and easily routed a few hundred of them on the shore of Lake Champlain, and then returned to Canada. But though greatly frightened at the noise and the destruction wrought by the French guns, the Iroquois were not induced to make ignoble terms of peace, but contented themselves for the time by hiding in the wilderness. This occurred in 1609, and was the first meeting of the Iroquois with the white men.

The next invasion was in 1615, when Governor Champlain led an expedition, consisting of a few Frenchmen and four hundred Huron allies, in an attack upon an Iroquois fort, situated in the country of the Onondagas. According to Champlain's account, the village was enclosed by four rows of interlaced palisades thirty feet high. It was near a body of unfailing water, and conductors had been so arranged along the palisades as to lead the water for extinguishing fires. Inside were galleries protected by ball-proof parapets.

At the first fire the Indians fled into the fort; Champlain then constructed a movable tower of sufficient height to overlook the palisades and moved it near to the fort, placing marksmen therein to fire over the palisades, while the men themselves were protected by the tower. Unsuccessful attempts were made to fire the palisades, but Champlain's forces, consisting mainly of undisciplined Hurons, could not be controlled and they suffered severely from the arrows of those in the fort. Champlain himself was severely wounded, and many of his allies were killed and wounded. The latter became so disorderly as to compel the abandonment of the expedition, which, after lying before the fort for six days, started on its return to Canada.*

The Five Nations now artfully sued for peace. To this the French consented on the condition that they might send Jesuit priests among them, their object in this being to win over the Five Nations to French allegiance; but on the arrival of the priests, the Indians held them as hostages to compel the neutrality of the French while they made war upon the Adirondacks. This they did, and severely defeated them within a few miles of Quebec. So severe were the losses of the Adirondacks, and so terrified were the Indian allies of the French, that several of the tribes fled to the remote South-west beyond, as they believed, the reach of their terrible enemies. The Adirondacks, however, remained, and on them the Five Nations planned another raid. They gave out that they would pay the Governor of Canada a friendly visit, and set out upon it with a thousand warriors. Meeting on their way a leading chief of the Adirondacks, they completely deceived him and secured his confidence. They learned from him that his people were scattered into hunting parties, whose precise localities they also ascertained. They then murdered the unsuspecting chief, and, dividing their own forces, fell upon the scattered parties

* The precise location of this fort has been for some time in controversy. It had been considered as located upon the shore of Onondaga Lake, yet General John S. Clark, of Auburn, N. Y., who has carefully examined the question, says: "That the east branch of the Limestone is the dividing line absolutely between the historic and pre-historic town sites of the Onondagas; and that Champlain's narrative contains internal evidence, in statements of fact, unquestionably, that the fort was within a few miles at least, and south of Oneida Lake." General Clark designates "a well-known town site in Madison County on the farm of Rufus H. Nichols, on what is known as the Mile Strip, about three miles east of Perryville, as the home of the Onondagas at that period, and as being the identical position of the fort attacked by Champlain."

of the Adirondacks, who became their easy prey. That brave and powerful nation,—the only one that had hitherto successfully resisted them,—were thus annihilated by the strategy of the Iroquois.

In 1650 the Hurons and the Utawawas who had fled, as they supposed, beyond the reach of the Five Nations, were sought out by the latter; but, being advised that their dreaded enemy was on their trail, they made their home with the Pottawatomies. Yet, even here, they were compelled to make peace with their old conquerors.

In 1665 the French colony at Quebec received a reinforcement of some fifteen hundred soldiers. The Governor, now feeling himself sufficiently strong, resolved to punish the perfidy of the Five Nations by an attack upon the Mohawks. This he attempted the ensuing Winter, but the expedition failed for want of supplies, the troops suffering greatly. The following year, 1666, the effort was renewed with all the available force of the French with the view of breaking the power of the Five Nations; but, with their usual sagacity, the Mohawks not being strong enough to successfully contend against so powerful a force, fled to the forest on its approach, and left the enemy to exhaust himself in a contest with privation and hardship in the wilderness, which he soon did, abandoning the expedition after destroying a few hamlets. The losses suffered in this expedition so humbled the pride of the French that they negotiated a peace in 1667.

Between the Dutch and English in New York and the French in Canada there was a constant rivalry for the Indian trade in furs and skins, which was very lucrative. The Dutch and English maintained a nearly unbroken friendship with the Five Nations, and the latter by their great prowess exercised such control over the Western Indians as greatly to interfere with the French trade with them. The frequent collisions of the colonists with each other, and with the Indians, grew out of the rivalry for this trade. In these contests for the Indian trade, the French were the most adventurous and successful, sending their traders far into the wilderness, and protecting them by forts and garrisons. But the Five Nations were a great hinderance to their success. They often interrupted supplies of goods and ammunition destined for their trading posts, as well as the furs and skins in their transit to the East, and made them their own. The Senecas were the most prominent in these raids, and held the French in less respect than any other of the Five Nations. They were less controlled by the Jesuit priests, who had but little influence with them. From the English they received supplies of arms, ammunition and other goods, and their relations to the latter were intimate and friendly.

In 1685 the Marquis de Nonville succeeded as Governor of Canada, and, coming with strong reinforcements, he resolved to divert the Five Nations from their inroads among the river Indians by giving them employment at home; and especially to overawe and punish the Senecas. Accordingly, in 1687 he invaded them with a force of two thousand French and Indians.

The Five Nations were aware of the strong force sent against them, and made every possible arrangement for defense. In the first and only encounter with the Senecas, M. de Nonville's army was completely routed with severe loss, being unexpectedly attacked by the Senecas lying in ambush. The French did not risk another engagement, but contented themselves with destroying a few hamlets and corn-fields and left for home, disappointed and chagrined at their failure.

On their way they built a strong fort at Niagara, garrisoned it with one hundred men and provisioned it for eight months. This fort the Five Nations closely besieged, and the garrison nearly all perished by hunger. This bold inroad into the most powerful nation of the Confederacy alarmed them, and they applied to the Governor of New York for protection, which was promised them. They were advised not to make peace with the French, and supplies of arms and ammunition were promised them.

But M. de Nonville called a meeting of the chiefs of the Five Nations at Montreal, with the object of arranging terms of peace, and they decided to send representatives for that purpose. Adario, chief of the Western Indians, having a distrust of the French and anxious to prevent the intended peace, ambushed the embassy and killed or made prisoners the whole body, pretending to be acting for the French Governor without a knowledge of the object of the mission; when informed of its object by his prisoners, he manifested great indignation at the treachery

and dismissed them with presents. They returned, burning with indignation, completely deceived by the crafty manner of Adario.

War followed. The French knew nothing of the cruel treachery of Adario, nor of the advance upon them of a strong Indian force. Twelve hundred warriors thirsting for revenge, on the 26th of July, 1688, landed stealthily on the island of Montreal and began their horrid work with nothing to impede them. They "burned, plundered, sacked and laid waste the country on all sides," slaughtered its inhabitants without mercy, to the estimated number of one thousand, and returned glutted with vengeance, with but insignificant loss. In October the Five Nations repeated their visit to this ill-fated island, and ravaged, murdered and burned the lower part of it, taking many prisoners.

These successes of the Five Nations were spread widely among all the Indian tribes, lessening French influence with them, and inspiring still greater dread of the Iroquois. The French colony was in great disorder, and the Western Indians were seeking to ally their interests with the English. If that should be effected, the destruction of the colony appeared inevitable. They could not endure burdens much more oppressive than those under which they now suffered. They had lost several thousand of their people by stealthy savage inroads; no one left his home without fear of a lurking foe, while the torch was liable at any moment to be applied to his cabin, and the tomahawk to fall upon the defenseless heads of his wife and children. Crops were planted and cultivated in constant fear, and when grown were often doomed to destruction. Provisions were, therefore, in short supply, and a threatened famine was added to the other horrors of the situation.

In 1689, Count Frontenac, whose management of the colony had been sagacious and much more successful than any of the other Governors, was again sent to arouse its flagging spirits. He sought to convene a council of the Five Nations and negotiate a peace with them. This they declined. He then employed force to terrify and induce them to remain neutral in the war existing between the French and English. Accordingly, he sent out three separate parties to attack the English settlements, one of which attacked and desolated the village of Schenectady. The purpose of these expeditions was to lessen the influence of the English with the Five Nations, but they failed of their object. This was in the Winter of 1689-'90.

Count Frontenac still continued his efforts to bring about a peace with the Five Nations, sending ambassadors to them for that purpose; but they made them run the gauntlet and then delivered them to the English. The Iroquois kept up their raids upon the French settlements, inflicting serious injury and producing constant alarm.

A combined land and naval force, under the command of Major Peter Schuyler, made attacks upon Quebec and Montreal; but they were repulsed, and the expedition proved a failure. The Indians, however, still continued their stealthy raids, which were more dreaded and really more destructive to the French interests than the more imposing efforts of their English allies.

In the Summer of 1691, Major Peter Schuyler led a party of the Five Nations in a successful attack upon the French settlements, which they despoiled. The Five Nations also took possession of the passes between the French and their allies, the Western Indians, and captured the traders and others going over those routes. They also made another bold incursion into the territory about Montreal, carrying everything before them except the fortresses, to which all who could retired, and in which, while the Indians remained, they kept themselves imprisoned. On their return this expedition was pursued by a French and Indian force, and suffered a considerable loss.

In June, 1692, a formal treaty of alliance and friendship, was entered into between the English and the Five Nations, meanwhile Count Frontenac was not inactive. In January, 1693, he set out with a force of seven hundred French and Indians on snow-shoes, for a Winter campaign among the Mohawks, and after suffering terrible hardships in their long march through the forests, succeeded in capturing three of their castles and about three hundred prisoners. Though pursued on their return by a party of Albany militia, they escaped without serious loss. This successful raid greatly alarmed the English settlers, and dispirited the Five Nations. They saw that surprises could be made by their enemies as well as by themselves, and the Iroquois were now

more inclined to listen to the French proposals of peace, and the latter, having been the greater sufferers from the war, were quite anxious that it should cease.

Through the next two years, 1693–'94, peace negotiations were carried on, to which the Cayugas, Onondagas, and Oneidas were more inclined than the Senecas and the Mohawks. The Senecas hated the French and were not so much influenced by the Jesuit priests as the Middle Nations, while the Mohawks were the immediate neighbors of the English, and much influenced by them in favor of continuing the war although they had been the greatest sufferers from it.

While the question of peace was under discussion, a prominent chief who had visited Canada to confer with the praying Iroquois who resided there, and having there learned the French conditions of peace, reported them to a general convention in Albany, composed of commissioners from New York, Massachusetts, Connecticut and New Jersey. The French terms were found to be inadmissible. They were that the English should not trade with the Canada Indians, or the other Indian allies of the French; that the French might rebuild and garrison the fort at Cadaraqui, and their Indian allies should be included in the peace. To these terms the Five Nations would not consent; and the negotiations failed.

The Governor of Canada now proposed to force them to submission, and made arrangements to attack the Mohawks in force. But his plans being reported by an escaped prisoner, and learning the preparations made to repel him, he abandoned the purpose. In 1695 he sent a party to repair the fort at Cadaraqui which was important to the French trade with the Western Indians, as a place for supplies and deposit for the men in the trade to and from the West and of security in time of war with the Five Nations. The fort was repaired and garrisoned and named Frontenac, in honor of the Governor. He now began preparations on a large scale to effect the subjugation of the Five Nations. He collected all his regular troops, the whole body of the militia of the colony, and all the Western Indians whom he could muster; prepared cannon and mortars, and every destructive military device known to the times, and began his march on the fourth of July, 1696. Their destination was the Onondaga Nation, which they finally reached; but the Onondagas, informed by an escaped Seneca prisoner of the host of the enemy and of the destructive engines they used, burned their castle and bark cabins and fled with their families to the forest, leaving only their fields of corn for the French to ravage. The Onondagas are said not to have lost a single man by this, the most formidable expedition which the French had ever brought against the Five Nations. It was a signal failure. It was, however, a great drain upon the feeble resources of the colony. In it had embarked the great body of the agriculturists, and at a season of the year when their labors were required to cultivate and secure their crops. A famine was the result, producing great suffering, aggravated by repeated inroads of small bodies of the Iroquois who carried away many captives and much property, keeping the settlements in constant alarm. The French, at the same time made similar attacks upon the English in the vicinity of Albany and, as most of the men engaged in these predatory raids on both sides, were Indians, the horror and terror which they produced can be easier imagined than described.

The Western Indians, hitherto in close alliance with the French, and from whom the main part of their trade had come, now concluded a peace with the Five Nations, desiring to avail themselves of the benefits of a trade with the English, from whom they believed they could procure goods on better terms than from the French. The Cayugas in September, 1697, made application to the English at Albany for ammunition, in order to defend themselves from the French.

By the treaty of Ryswick, signed September 10th, 1697, peace was established between the English and French, but a question subsequently arose as to the Five Nations. The French were not willing to include them in the settlement, but the English so strongly insisted upon it, that the point was finally conceded, and a general peace for the time prevailed, both between the French and English, and also between the other Indians and the Five Nations. Still the old rivalries and jealousies between the French and English continued. The former, through the great influence of the Jesuit priests that resided with the Five Nations, had an advantage which

the English did not possess. The priests induced very large numbers of the Iroquois to locate in Canada, where they were clothed and maintained by the French, instructed in the Roman Catholic faith, and taught to regard the English as enemies and the French as their best friends. So large had been the flow of the Iroquois into Canada, that Robert Livingston, the English Secretary of Indian Affairs, in 1700 reported that " more than two-thirds of them had removed."

This alarmed the English, as they saw the domestic treatment of the Indians by the French was not only rapidly alienating them from the English, but secured them as residents of their country and in every way allying them to their interests. The most active steps were, therefore, taken to counteract French influence and to win back the Five Nations to their former allegiance to the English crown. For this purpose repeated councils were held with them, their wants and grievances fully ascertained, and immediate steps taken to supply and redress them. The fullest assurances were given the Indians at these councils that the King would protect them ; that the English had always been their friends, while the French had constantly sought to destroy them ; that the Jesuit priests had filled their ears with false stories only to cheat them ; that the English would build them forts for their protection and supply them with arms and ammunition, and that they would supply them with clothing and necessary utensils, and send and maintain protestant priests among them for their instruction.

The result of the several councils held with the English, was a pacification of the Indians. In a council of the Cayugas, Onondagas, Oneidas, Senecas and Mohawks, held August 11th, 1700, they declared through their chief speakers, that " they would discredit the idle tales of the French, continue firm to the crown of England, if it will protect them from its enemies, and were thankful for the promise of protestant ministers," and that, though the French had promised them Jesuit priests, they were determined to "stick to the religion of the King." Earl Belmont responded, " we have a law for seizing and securing all Jesuit priests, and I would gladly put the law in operation against these disturbers of mankind." The Indians promised to seize, and bring them before him, and not allow them in their country. A fort was to be built for them at Onondaga, and, in case of war, one hundred English soldiers to be placed therein with the necessary arms including cannon. While the fort was building, Earl Belmont " gave the sachems two hundred bags of balls of one hundred pounds each, two hundred fusees, two hundred pounds of lead, two thousand flints, one hundred hatchets, two hundred knives, two hundred shirts, forty kegs of rum of two gallons each, sixty-three hats, three barrels of pipes, with tobacco, etc."

As showing the effect of religious instruction upon some of the Indians at this early day, we quote the following answer of one of their principal chiefs, Sadekanaghtie, to the proposition to furnish them with protestant ministers :

" God hath been pleased to create us, and the sun hath shined long upon us. We have lived many years in peace and union together and we hope, by your instructions, to be taught to be good Christians and to die in the Christian faith. Let us, therefore, go hand in hand and support each other. We were here before you, and were a strong and numerous people, when you were but young and striplings. Yet we were kind and cherished you, and, therefore, when we propose anything to you, if you cannot agree to it let us take counsel together that matters may be carried on smoothly, and that what we say may not be taken amiss. When we are to be instructed in the protestant religion, pray let not such severity be used as the Jesuits do in Canada, who whip their proselytes with an iron chain, cut off the warriors hair, put them in prison, and when they commit any heinous sin, the priest takes his opportunity when they are asleep and beats them severely. Now, as a token of our willingness to be instructed in the protestant religion, we give nine beaver-skins."

The peace and good-will established by these various acts of kindness toward the Five Nations bound them permanently to the English ; but lest the Jesuit priests should again seduce them from their allegiance, a stringent law was passed in 1700 by the Colonial Assembly of New York, by which the penalty of hanging was imposed upon every Jesuit priest that came voluntarily into the province. The English were most assiduous in their efforts to keep bright the chain of friendship with their Indian allies, for on that depended the success of their trade with them, and the security of their frontier settlements. They distributed liberal presents to their chiefs, five of whom were taken to England to give

them an idea of the splendor and power of the government that protected them. By the treaty of Utrecht, concluded March 31st, 1713, the French relinquished all claims to the country of the Five Nations, which thereafter became an appendage of the English crown.

There being now no war-paths in the North or West for the Five Nations to traverse, they turned their attention to the Southern Indians who had been engaged in hostilities against the white settlements in that locality; they chastised their old enemies, the Flatheads, living in Carolina, and returned with many scalps and prisoners. While on this expedition, 1713, they adopted the Tuscaroras as their Sixth Nation. That nation had been one of the most powerful of the Southern Indians; but had been severely beaten in a terrible war just before the arrival of the Iroquois, in which they had lost one thousand warriors. The Iroquois took them under their protection and finally located them among the Senecas, in the now County of Niagara, where a remnant of them still remains.

From 1744 to 1748 the French and English were again at war, which was concluded by the treaty of Aix La Chapelle, April 30th, 1748. This contest had been for the possession of the Mississippi Valley, which the English claimed as an extension of their coast discoveries and settlements, and the French by right of occupancy, as their forts extended from Canada to Louisiana, and formed a "bow of which the English colonies were the string." At this time the English colonists numbered over one million, while the French had only about sixty thousand. But this war had settled nothing, the question was still undecided.

In 1755 the contest was renewed and what was called the "old French war" began, which was continued for eight years and was concluded by the treaty of Paris in 1763. In this war the Canadian and Western Indians adhered to the French, and the Six Nations to the English. The French were vanquished and the sovereignty of the country conceded to England.

The differences hitherto existing between France and England and their colonies were now finally settled; but the English colonists and the parent country were soon to engage in a war of equal duration with the "French war," and attended with greater sufferings and sacrifices. The Iroquois that had so long and so faithfully adhered to the colonists and the King in all their contests with the French, were now to be divided, the larger part siding with the King against their white neighbors. One thousand eight hundred of their warriors engaged during the war of the revolution in the British service, while but two hundred and twenty adhered to the colonists. The Cayugas, Onondagas and Senecas were of the former, and were often on the war-path rendering the crown very important services.

Their atrocities at Wyoming and along the frontiers of New York aroused Congress to earnest efforts to so effectually cripple them as to prevent the recurrence of similar outrages. Accordingly in the Summer of 1779, a formidable expedition, under the command of Generals Sullivan and Clinton, was dispatched into the territory of these nations with instructions "to cut off their settlements, destroy their crops, and inflict upon them every other injury which time and circumstances would permit."* This order of the commander-in-chief was most successfully executed. A force of five thousand men well armed, including artillery, and every way prepared for the work in hand, invaded the territories of the Cayugas, Senecas and Onondagas, defeated the combined forces of the British and Iroquois, driving them from a strongly intrenched position about one mile from Newtown, now Elmira, creating the wildest panic among them.

The following extracts from the journal of an officer that accompanied Sullivan's expedition will show some of the more interesting incidents of the campaign:

"AUGUST 31st, 1779.—Decamped at eight o'clock, marched over mountainous ground until we arrived at the forks of Newtown; there entered on a low bottom; crossed the Cayuga branch and encamped on a pine plain. * * * Here we left the Tioga branch to our left. * *

"SEPTEMBER 2d.—Came up with the army at the town (Catharine's Town) and encamped.

"SEPTEMBER 3d.—Destroyed it together with the corn, beans, etc., and decamped at eight o'clock in the morning; after marching three miles fell in on the east side of Seneca Lake. * * At two o'clock passed Apple-tree Town, situated on the bank of the lake. This day marched eleven miles over high, though level, ground. * *

* Washington's letter to Governor Clinton.

"SEPTEMBER 4th.—Marched twelve miles, * * and encamped in the woods beside the lake. This day and yesterday passed several corn fields and scattering houses, which we destroyed as we passed along. * *

"SEPTEMBER 5th.—Decamped in the morning, and about twelve o'clock arrived at Kandaia, a fine town, lying about one-half mile from the lake; here we found a great plenty of apple trees; it evidently appears to be an old inhabited town; their houses were large and elegant, some beautifully painted; their tombs likewise, especially their chief warriors, are beautifully painted boxes, which they build over the grave, of planks hewn out of timber. * *

"SEPTEMBER 7th.—* * Arrived at sundown at the north-west corner of the lake where we destroyed a town and some corn and proceeded to Kanadaseago, the capital of the Senecas This town lies on a level spot of ground about one mile and a half north of the lake and consists of about sixty houses and great plenty of apple and peach trees. * *

"SEPTEMBER 8th.—The army employed this day in destroying the corn, beans, etc., at this place, of which there was a great quantity. The rifle-men were detached this morning to Kashanguash, about eight miles south.

"SEPTEMBER 10th.—* * About two o'clock fell in with a small lake at the outlet of which lies the town of Canandaigua, consisting of upwards of twenty houses, which we set fire to and decamped. This town, from the appearance of the buildings, seemed to have been inhabited by white people; some of the houses have very neat chimneys, which the Indians have not, but build a fire in the center around which they gather.

"SEPTEMBER 11th.—* * Reached Hanneyaye. * * This town lies at the head of a small lake in a rich valley, consisting of thirteen or fourteen good houses and neatly built. Here, likewise, we found a great quantity of corn, beans, etc.

"SEPTEMBER 13th.—* * Marched to the town where we were employed in destroying the corn, etc., until noon; from this place Lieutenant Boyd of the rifle corps was detached with fifteen or twenty men to reconnoiter the next town seven miles distant. Killed and scalped two Indians in the town. On his return found his retreat cut off and surrounded by five or six hundred savages; defended himself until his men were all cut off but himself and one man, when he surrendered; whom we afterward found in Chennessee Castle tortured in a most cruel manner."

The horrid death of this young and gallant officer is thus related by Colonel Stone in his life of Brant:

"From the battle-field, Brant conducted Lieut. Boyd and his fellow captive to Little Beard's town, where they found Col. Butler with a detachment of (British) rangers. While under the supervision of Brant, the Lieutenant was well treated and safe from danger; but the chief being called away in the discharge of his multifarious duties Boyd was left with Butler, who soon after began to examine him, by questions as to the situation, numbers and intention of General Sullivan and his troops. He, of course, declined answering all improper questions; whereat Butler threatened that if he did not give him full and explicit information he would deliver him up to the tender mercies of the Indians. Relying confidently upon the assurances of the generous Mohawk chieftain, Boyd still refused, and Butler, fulfilling his bloody threat, delivered him over to Little Beard and his clan, the most ferocious of the Seneca tribe. The gallant fellow was immediately put to death by torture, and in the execution there was a refinement of cruelty of which it is not known that a parallel instance occurred during the whole war. Having been denuded, Boyd was tied to a sapling, where the Indians first practiced upon the steadiness of his nerves by hurling their tomahawks apparently at his head, but so as to strike the trunk of the sapling as near to his head as possible without hitting it, groups of Indians in the meantime brandishing their knives and dancing around him with the most frantic demonstrations of joy. His nails were pulled out, his nose cut off and one of his eyes plucked out. His tongue was also cut out and he was stabbed in various places. After amusing themselves sufficiently in this way, a small incision was made in his abdomen and the end of one of his intestines taken out and fastened to the tree. The victim was then unbound and driven around the tree by brute force until his intestines had all been literally drawn from his body and wound around the tree. His sufferings were then terminated by striking his head from his body."

"SEPTEMBER 14th.—* * After fording the river, raised a considerable hill timbered chiefly with white oak and entered on another flat on which stands the capital of the Chennessee, consisting of upward of one hundred and twenty houses, and vast quantities of corn, beans, pumpkins, potatoes, etc.

"SEPTEMBER 15th.—This morning the whole army paraded at six o'clock to destroy the corn, etc., which could only be done by gathering the corn in the houses and setting fire to them.

"SEPTEMBER 16th.—This morning after destroying the corn, etc., on the south-east corner of the flats, recrossed the branch of the Chennessee River on logs. * *

"SEPTEMBER 20th.—* * This morning detached Colonel Zebulon Butler, of Wyoming,

with the rifle corps and five hundred men to Cayuga Lake to destroy the settlements there. *

"SEPTEMBER 21st.—This morning detached Lieutenant-Colonel Dearborn, with two hundred men, to destroy the corn and settlements along the south side of Cayuga Lake. * *

"SEPTEMBER 28th.—Colonel Butler with his detachment arrived, having destroyed a vast quantity of corn, beans, apple-trees, etc., on the east side of Cayuga Lake, and burnt three towns, among which was the capital of the Cayuga tribe. This day Colonels Cortland and Dayton were sent with large detachments to destroy corn."

This was the most terrible blow the Iroquois had ever received, and from which they never recovered. The whole country of the Onondagas, Cayugas and Senecas was overrun, their towns, orchards and crops destroyed, and themselves compelled to seek refuge for support among other nations, as their own supplies were destroyed. They fled in large numbers to Niagara and were supported by the English, and few only of the whole number ever returned to their lands.

The great severity with which they were treated may be criticised; but the cruelties which they had inflicted upon the settlers at Wyoming, Cherry Valley and elsewhere, were the most horrid and wanton, and so long as they had the power their repetition was feared. The Indians scattered over their wooded country could not be taken, and the only way, therefore, by which they could be conquered was the one resorted to—the destruction of their means of living. When we read the story of Indian barbarities practiced upon the scores of thousands of New England and Eastern New York settlers, and the dread and fear in which they lived for a generation, and compare it with the quiet and peace that attended the early settlement of Central and Western New York, from which this campaign drove the red man, we can then see its beneficent results and the far-seeing wisdom that planned and executed it.

The modern descendants of the ancient Iroquois are now largely located at Forestville, Wisconsin. They are said to number six thousand at that point, of whom the Cayugas form the larger part. Two thousand of their number can read and write, and they have twenty-nine day and two manual-labor schools. They support themselves by cultivating the soil, and display their superiority over the other tribes in the arts of civilization in as marked a degree as they did in their old prowess in savage warfare. They are not dying out. Their numbers rather increase than diminish. The number on this reservation, and the descendants of the Six Nations in Canada, are believed to nearly equal the census of the Confederacy before its power was broken by the whites.

CHAPTER III.

NATIVE INHABITANTS, (CONTINUED.)

JESUIT MISSIONS AMONG THE CAYUGAS—THE JESUIT RELATIONS—DURATION OF THE MISSIONS—DETAILS OF THE VARIOUS CAYUGA MISSIONS—THEIR RESULTS—WHY THE MISSIONS FAILED—RESULTS OF THE FAILURE.

IN the preceding chapter incidental reference has been made to the influence of the French Jesuit missions among the Five Nations. In the present chapter a more detailed description will be given of their early missionary operations among the Cayugas which embodies the earliest information concerning them, dating back more than two hundred and twenty years, and more than a century before the present race of white men occupied our soil.

The history of their operations in this County had not until about three years since been accessible to our citizens. At that time, Rev. Charles Hawley, D. D., President of the Cayuga County Historical Society, a gentleman thoroughly informed in aboriginal history, conceived and executed the plan of supplying the deficiency. After considerable research, he obtained a copy of the "Relations des Jesuits," in the old original French, and translated and published so much of those "Relations" as applied to this county from 1656 to 1672. A copy being forwarded to Dr. John G. Shea, the eminent Indian historian, he replied, under date of New York, November 1st, 1876, thanking Dr. Hawley "for his admirable translation," and for the happy idea of "thus giving to the present residents of the old land of the Cayugas these records of intelligent and devoted men laboring there two

centuries ago." Dr. Shea at the same time offered to translate from the old "Relations" all that he could find applying to the Cayugas, and did so, carrying the history forward to 1679. It is from these "Relations" thus supplied by the courtesy of Dr. Hawley that we make up the record contained in this chapter.

It will be noticed that in the relations respecting the Cayugas, very little is said of their habits and modes of life, except as connected with their religious instruction. The reason for this is that full and minute descriptions, bearing upon the former subjects, had been given in previous "Relations" of the Huron missions.

These missionaries were educated men. They took careful notes of what they saw and heard; made maps and drawings and made out full and elaborate reports of their operations, published in large and expensive volumes, which are exceedingly rare and interesting, as containing the first accounts we have of our native inhabitants.*

The first missionaries arrived in Canada in 1625. They came for a very different purpose from that which had actuated the previous settlers. The latter had come to traffic and make gain, and in carrying on their operations often deceived and swindled the red man. But the missionaries came to teach and christianize the heathen. The traders had come with guns and swords to inspire terror and to enforce obedience; the missionaries were heralds of peace and good will. They came from the most enlightened nation of Europe to dwell among barbarians,—to learn their languages and usages so as to be able to instruct and influence them. They came from an old to a new country; from a mild to a rigorous climate, and exchanged a life of comparative ease and refinement in France for the privations and hardships of the wilderness among savages.

As showing the discomforts of the Indian homes of the fathers, we quote the following from the "Jesuits in North America," (Parkman's,) being a synopsis of the relation of Le Jeune, the first Indian missionary:

"Here among the lodges of bark were stretched innumerable strings of hide, from which hung to dry an incredible multidude of eels. A boy invited him into the lodge of a withered squaw, (his grandmother,) who hastened to offer him four smoked eels on a piece of bark, while the other squaws of the household instructed him how to roast them on a forked-stick over the embers. All shared the feast together, his entertainers using as napkins their own hair, or that of their dogs."

But the discomforts of a Winter lodge, as described by the same author, were very great:

"Enter the hut, there in a space of thirteen feet square were packed nineteen savages,—men, women and children, with their dogs,—crouched, squatted, coiled like huge hogs, or lying on their backs, with their knees drawn up perpendicularly to keep their feet out of the fire. The bark covering was full of crevices, through which the icy blasts streamed in upon him from all sides, and the hole above, at once window and chimney, was so large that as he lay he could watch the stars, as well as in the open air; while the fire in the midst, fed with fat pine-knots, scorched him on one side, on the other he had much ado to keep himself from freezing. At times, however, the crowded hut seemed heated to the temperature of an oven; but these evils were slight when compared with the intolerable plague of smoke. During a snow storm, and often at other times, the wigwam was filled with fumes so dense, stifling and acrid that all its inmates were forced to lie flat on their faces breathing through mouths in contact with the cold earth."

So much for the discomforts of the missionary homes with the Indians. Another extract from the same excellent and graphic author, will show the horrid barbarities to which they were at all times exposed. Father Bressani, a missionary among the Hurons in 1644, was taken prisoner by the Iroquois and compelled to endure their relentless cruelties, which Mr. Parkman thus describes: "They split his hand with a knife between the little and ring finger, beat him with sticks until he was covered with blood." They then stripped him, and, though the weather was very cold, exposed him to it on the torture scaffold for two hours compelling him to sing. They then permitted the children to torture him by thrusting sharpened sticks into his bruised flesh, and also compelling him to dance, pulling out his hair and beard and burning his flesh with fire-brands, accompanied with the cry, "We will burn you to death." This was continued every evening for a week. After this they burned him with live coals and hot stones, greatly enjoying his agony for hours. In this condition,

* On ancient worm-eaten pages, between covers of begrimed parchment, the daily life of this ruined community (the Hurons its firesides, its funeral rites, its festivals, are painted with a minute and vivid fidelity.—*Parkman's Jesuits.*

bruised, burned, and lacerated as he was, they compelled him to undergo a march of several days, when they suspended him by the heels, and afterwards placed food for the dogs upon his body that cruelly hurt him in biting it off. He was finally liberated, sold to the Dutch, regained his strength and rëentered the missionary field.

Theirs was a rare and heroic self-sacrifice, and they devoted themselves to their appointed work with marvellous zeal and fidelity. They were, in a large degree, successful in winning the confidence of the red men, though some of them were submitted to the torture and the flames and most of them carried their lives in their hands. While they were sincerely and enthusiastically devoted to the work of evangelizing the Indians, it cannot be denied that many of them exerted a strong political influence in behalf of his most catholic majesty, the King of France, by allying the various savage tribes among whom they dwelt, to the French interest.

The French missions were maintained for nearly a century, and of many of the tribes, little has beën or can be known, except what is supplied by their "Relations."

In 1645–'6, Father Jerome Lallemant, comparing the different Iroquois Nations, said that "the Cantons of the Cayugas and Senecas surpass them all by the excellence of the soil, the beauty of the country and the mildness of the climate. The inhabitants, being influenced by these superinducements, have always shown themselves the most tractable of all the Iroquois."

The first mission founded among the Cayugas was in 1656, and soon after the establishment of the Onondaga mission. The latter was the first Iroquois mission and had had a favorable beginning; a chapel had been built, a school opened, and a fort projected for the defense of the nation from its enemies.

The missionaries at Onondaga now arranged to extend their labors to the Cayugas and Senecas. The Cayugas had been represented in the first missionary council at Onondaga, where they were received with much formality. The council, though engaged in important ceremonies, adjourned them until the following day in honor of their distinguished guests with whom they exchanged complimentary presents. Saonchiogwa, the head chief of the Cayugas, was very cordial to the "Black Robes," as the priests were called, and assured them of his desire to take them as brothers, understood to be a mark of the highest confidence, and was so accepted by the missionaries. The next day the several nations represented in the council, engaged in formal replies to the speeches and presents of the missionaries, and with their songs of welcome.*

After the Onondagas had bestowed and explained the presents, Saonchiogwa, chief of the Cayugas, replied in a long, eloquent and sagacious speech. In behalf of his nation and himself, he thanked the French for having adopted them, and pledged himself that they should never dishonor the proud distinction. They had never been adopted except by persons of rank; but adoption by the French was the crowning glory of all their alliances. He closed by striking up a song, both new and pleasing, in which all his companions joined, keeping time by striking their mats, while he danced violently. The import of his exclamations was a warm approval of the whole proceedings, which he emphasized by a present of beads.

In pursuance of the wishes expressed by this council, six Jesuit fathers left Quebec, May 17th, 1656, and with them came also several laymen. A council was convened at Onondaga soon after their arrival and the alliance heretofore made, was confirmed by the distribution of additional presents. A few weeks later a representative Cayugan, in behalf of his nation asked that one of the fathers might be sent to them. He assured them that such was the desire of all his people, and that a chapel would be built for their use.

This request was granted. Father Menard was sent to the Cayugas, and Chaumanot to the Senecas. They arrived among the Cayugas in August, 1656, from whence, after a short stay, Chaumanot proceeded to his work among the Senecas, Menard remaining among the Cayugas.

To preserve the alliance which had been formed with the French at Onondaga, "to keep bright

* "They sang,—"Happy Land! Happy Land! in which the French are to dwell!" which was responded to by the Onondagas, led by their chief: "Glad Tidings! Glad Tidings! It is well that we have spoken together. It is well that we have a heavenly message. I salute thee. My brother, I salute thee. It is well you have come to us. O, the charming voice. O, the charming voice thou hast." They added this: "Farewell to war! Farewell to the hatchet! Until now we have been enemies; henceforth we are brothers, yes, we are truly brothers."

the chain of friendship" with the Indians, annual presents must be exchanged. This Menard considered a very agreeable necessity, as, in the distribution of these presents, it opened the way for him to proclaim to them the faith here, in a way similar to that which had so well succeeded at Onondaga.

He found, however, in fact, great antipathy not only against the faith but against their own persons also. These dislikes had come to the Iroquois through the Hurons, among whom the black-robes had labored for many previous years. The Hurons insisted that the missionaries brought with them sickness and misfortunes.*

And so strong were their antipathies that the first presents which Menard bestowed were unavailing, and worthless, but the principal men of the nation, from motives of policy, did not break with the missionary ; but set their Huron slaves at work to build a bark chapel, which at the end of two days was completed and ready for occupancy.

The fathers spread the floor with "beautiful mats," and arranged two images in the chapel, one of our Lord and the other of our Lady. The effect, Menard relates :

"So greatly surprised our barbarians that they came in crowds to consider it, and gaze upon the countenances and movements of the two images. I thus had abundant opportunities to explain our mysteries ; and so inquisitive were they about the images, that each day was but one asking and answering of questions from morning till night ; the result of which was that they were so subdued in spirit, that in a few days we had many converts, not only of the Hurons and slaves, but also from the natives of the country.

"Many brought their children to me for baptism, and aided me in teaching them the prayers by repeating them after me ; and, in a short time grace brought such marvellous changes that the little children, who, at the first, made me the constant object of their ridicule and sport now rendered me the offices of good angels, conducting me into the cabins, attending me wherever I visited, and giving me the names of those I baptized, as well as those of their parents, that which these barbarians are accustomed to carefully conceal from us, believing that we record their names that we may send them to France and there procure their death by magic."

The first person whom father Menard deemed worthy of baptism was a man eighty years old, and as he relates, "nigh unto death," and in whom he found "all the dispositions of a soul chosen for heaven." The second was a cripple deformed by a cancer, by whom the father was received with joy, and who was so assiduous in his application to the work assigned him by the priest, that he speedily administered to him the sacred rite. The chief interest, however, which surrounded this second case, was that the now suffering Iroquois had been a renowned warrior, and was one of the party one thousand strong who, on the 16th of March, 1649, had attacked, captured, and burned the Huron town of St. Ignace, and on "that same day had slain with his own hands eight Hurons and taken five others prisoners," and had bought of the Mohawks the two captive fathers, Brebeuf and Lallemant, who were in the town at the time of its capture, in order to restore them to liberty. They returned the wampum belts, however, which had been the price of the freedom of the captives who were "burned with all imaginary fury.*

This second convert was much esteemed by the Cayugas, and his conversion to the Christian faith led many others to embrace it ; not only by his influential example, but "through the zeal of his discourse." But Menard met the difficulties

* "The persecutions of the Jesuit priests among the Hurons, had been marked by deeds of peculiar cruelty, originating mainly in a belief in their power as sorcerers and conjurers. Pierre Chaumanot was emerging from a house at the Huron town called by the Jesuits St. Michael, where he had just baptized a dying girl, when her brother, standing hidden in the doorway, struck him on the head with a stone. Chaumanot, severely wounded, staggered without falling when the Indian sprang upon him with his tomahawk. The bystanders arrested the blow. Francois Le Mercier, in the midst of a crowd of Indians at the town of St. Louis, was assailed by a noted chief, who rushed in raving like a mad man, and, in a torrent of words, charged upon him all the miseries of the nation. Then taking a brand from the fire, he thrust it into the Jesuit's face, and told him that he should be burned alive."—*Parkman on Jesuits.*

* Brebeuf was led apart and bound to a stake. He seemed more concerned for his captive converts than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising heaven as their reward. The Iroquois, incensed, scorched him from head to foot to silence him ; whereupon, in the tone of a master, he threatened them with everlasting flames for persecuting the worshipers of God ; as he continued to speak with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron down his throat. He still held his tall form erect and defiant, with no sign or sound of pain ; and they tried another means to overcome him. They led out Lallemant, that Brebeuf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his superior, he could not hide his agitation and called out to him with a broken voice, in the words of St. Paul, "we are made a spectacle ot the world, to angels and to men." Then he threw

common to all the early French missionaries. He said:

"Our faith is accused of being the murderer of all who profess it; and the death of several christians of Onondaga, having given occasion for this delusion of the savages; and the speech of a certain chief, an enemy of our religion, made at a council, served to excite still more their prejudices. So that not only many natives of the country, judging it was safer to believe what this man of authority among them said, than to put faith in the totally opposite experience of our ancient Hurons, have begged me to regard it well for them to omit attendance at prayers until their fear of me should abate; but also they accuse the faith of the French of all the evils, both public and private, with which they are afflicted. Thus it is, that a certain apostate endeavored to make these barbarians believe, citing the Hollanders for proof of what he said, when he asserted, that the children of the Iroquois died two years after their baptism; and that the christians, either broke a leg, or pierced their foot with a thorn, or became emaciated, or vomited up the soul with the blood, or were attacked with some other signal malady."

In learning the Iroquois language, father Menard had for teachers three brothers, given him "by the providence of God," of good natural dispositions, kind, patient and assiduous as teachers; and he was so rapidly instructed in the language by them as soon to be able to reciprocate their kindness by giving them religious instruction, of which with the aid of the images, he was able to give them an apprehension.

The superstitious notions of the Indians often put the lives of the missionaries in jeopardy. Menard was accused of being a sorcerer, that he had over the people the power of life and death; that he could if he so willed, heal the sick, and if they died he was responsible for their death. Some of the more suspicious sought to rid the nation of so powerful and dangerous a guest, but were restrained by others. Menard, at this his first visit, gained many converts, but at the end of two months, for reasons not explained in the "Relations," left for Onondaga. He, however, returned to the mission after a brief absence, accompanied by several Frenchmen, and also by many prominent Cayugas, who had visited him at Onondaga to urge his return. He found his chapel in the same condition in which he had left it and at once resumed his labors and reported that his prospects of success were as good as those of Onondaga. The first missions among the Cayugas and Onondagas were, however, of short duration. The Mohawks became jealous of the French, and the Oneidas murdered three of the colonists. The French retaliated and ill blood was excited. A conspiracy, involving the complete destruction of the colony, was disclosed to the French by a christian Indian, and in February, 1658, the colony secretly fled to Canada.*

A war followed between the French and the Five Nations, lasting about two years. Through the influence of Garacontie, the chief sachem of the Onondagas, and a firm friend of the missionaries, an embassy headed by the chief of the Cayugas, Saonchiogwa, was dispatched to Montreal to negotiate a peace. They arrived in July, 1660, without previous notice to the French that they wished for peace. Presents were brought

himself at Brebeuf's feet; upon which the Iroquois seized him, made him fast to a stake, and set fire to the bark that enveloped him. As the flame rose, he threw his arms upward with a shriek of supplication to heaven. Next they hung around Brebeuf's neck a collar made of hatchets, heated red-hot; but the indomitable priest stood like a rock. A Huron in the crowd who had been a convert of the mission, but now was an Iroquois by adoption, called out, with the malice of a renegade, to pour hot water on their heads, since they had poured so much cold water on those of others. The kettle was accordingly slung and the water boiled, and poured slowly on the heads of the two missionaries. "We baptize you," they cried, "that you may be happy in heaven, for nobody can be saved without a good baptism." Brebeuf would not flinch; and in a rage they cut strips of flesh from his limbs and devoured them before his eyes.

Other revolting cruelties followed and the horrid scene closed.—*Condensed from Parkman's Jesuits.*

* The colony was under the command of Dupuys, who, relying implicitly upon the good faith of the Indians, had neglected to preserve his canoes. To construct new ones in view of the Indians would advertise them of his intentions and bring their hatchets upon the settlements at once. He, therefore, had small batteaux made in the garrets of the Jesuit's houses, and kept them concealed when finished. A young Frenchman had been adopted into the family of a chief and acquired great influence over the tribe. By their customs an adopted son had all the privileges of a son by birth. When Dupuys had a sufficient number of batteaux finished, this young man went to his foster father, and, in a solemn manner, related that he had dreamed the previous night that he was at a feast where the guests ate and drank everything that was set before them. He asked the old chief to permit him to make such a feast for the tribe. The request was granted and the feast was spread. Many Frenchmen were present, and with horns, drums and trumpets, kept up a continual uproar. The French, meanwhile, were diligently embarking and loading their batteaux, undisturbed by the feasting savages. At length the guests, who had been eating and drinking for hours, ceased gormandizing to take some repose. The young Frenchman commenced playing upon a guitar, and, in a few minutes, every red man was in a profound slumber. He then joined his companions, and before morning the whole colony was far on the way toward Oswego.—*Lossing's Field Book of the Revolution, Vol. I, p. 229.*

as pledges of the desired peace, and they were explained in an eloquent and adroit speech by Saonchiogwa, which he concluded thus: "A black-gown must come with me, otherwise no peace, and on his coming depend the lives of twenty Frenchmen."

The proposals were accepted and Father Le Moyne who seven years before had first visited Onondaga and subsequently all of the Five Nations and was therefore well known to them, was sent with them. He was received at the mission house of the Onondagas, by the sachems of the Onondaga, Cayuga and Seneca nations. The proceedings of the embassy were ratified, and Le Moyne visited different parts of the missionary field, spending a month with the Cayugas, where, by the aid of a French surgeon who accompanied him, he successfully treated patients sick with the small pox.

Le Moyne thus speaks of the reasons which led him to visit the Cayugas: "The Iroquois, of Cayuga, who are less cruel and whom we have found more affectionate (than the other Iroquois nations,) especially in view of our sympathy for the remnant of the Huron church among them, were moved with compassion at our troubles, and in order to give protection to the father, invited him to come and instruct them until the danger should have passed. The father was rejoiced at this offer, more for the sake of the salvation of these barbarians, than for any consideration of personal safety, and went to serve them for some weeks. He was received with public acclamation, and found an ample field for the exercise of his zeal."

The missions were now interrupted by eight years of war between the Iroquois and the French at the end of which the faithful Garacontie succeeded in his desire for the rëestablishment of the missions. He went himself to Quebec on this errand, and, in October, 1668, returned with fathers Milet and de Carheil. Father Etienne de Carheil arrived at Cayuga on the 6th of November, 1668. A chapel was built for him and the mission dedicated to St. Joseph. Of this mission he writes: "The church begins already to grow. It numbers among its converts not only women and children, but also warriors, two of whom are among the most noted, one because he bears the name of the Burgh of Cayuga, which he maintains with honor, and the other in consequence of his riches and valor. * * Beside the town of Cayuga, which is the seat of the mission, there are two others under his charge, one four leagues from there, and the other nearly six leagues. The last two are situated upon a river (Seneca,) which, coming from the region of the Andastague, descends at four leagues distant from Onondaga, on its way to empty into Lake Ontario."

Father de Carheil found it very difficult to overcome their superstitions. He framed a prayer in ridicule, "according to their notions," addressed to the beaver, which the Cayugas regarded as the "Master of their life."

"We must pray," said he, "to the Master of our life; and since this beaver is the Master of thy life, let us offer him a prayer: Thou, O, beaver, who canst not speak, thou art the Master of the life of me who can speak! Thou, who hast no soul, thou art Master of my life, who has a soul."

Visiting a sick person, with the design of baptizing her, he is invited to a feast, the Indian panacea for disease, at which everything must be eaten as a means of curing the invalid. He thus rebukes the practice: "I do not see, my brothers, that I can heal her by making myself sick by over eating, and by a remedy which the master of our lives forbids; since it would make two persons sick instead of one."*

After these rebukes, the father was often repulsed, driven from the cabins while attempting to offer consolation or aid to the sick. They believed that by pouring water upon their heads, as in baptism, he caused their death, and the most determined opposition was made to his ministrations. His death was resolved upon, and those intent upon it were only restrained by the active influence of his friends. He was chased from one cabin by a young warrior for refusing to admit that in "roasting an ear of Indian corn in the ashes, he was roasting the master of his life."

But this danger soon passed, and Father de Carheil lived and labored among the Cayugas for sixteen years from 1668 to 1684. He had had much previous experience as a missionary, having been sent twelve years before, 1656, as a missionary to the Hurons, and could speak their language

* These feasts often lasted for days, accompanied by howlings and dances and all sorts of extravagant actions.

and that of the Iroquois with fluency, and composed valuable works in both languages.

Father de Carheil writes from Cayuga, under date of June, 1670, that this Canton has three principal bourgs or villages: Cayuga, Thiohero and Ontare, or St. Rene. The Indian reverence for, and faith in dreams, gave Father de Carheil much anxiety and trouble. It was with them a very controlling superstition and the main source of their error. They regarded dreams as revelations of the Divine will, to which they must yield implicit obedience.

Father Chaumanot, who came to Cayuga with Father Menard, in 1656, and proceeded thence to the Senecas, relates a few illustrative cases:

"It is not long since, that a man of the bourg of Cayuga, dreamed one night that he saw ten men plunge into a frozen river through a hole in the ice and all came out of a similar opening a little way beyond. The first thing he did on awakening, was to make a great feast, to which he invited ten of his friends. They all came, it was a joyous occasion. They sang, they danced and went through all the ceremonies of a regular banquet. 'This is all well enough.' At length said the host, 'You give me great pleasure, my brothers, that you enjoy the feast. But this is not all. You must prove to me that you love me.' Thereupon he recounted his dream, which did not appear to surprise them; for immediately the whole ten offered themselves for its prompt execution. One goes to the river and cuts in the ice two holes, fifteen paces from each other, and the divers strip themselves. The first leads the way, and plunging into one of the holes, fortunately comes out at the other. The second does the same; and so of all of them, until the tenth, who pays his life for the others, as he misses his way out and miserably perishes under the ice."

But a more cruel sacrifice was sometimes made in compliance with the demands of a dream. This too happened, as Chaumanot relates, to a Cayugan. He dreamed that he had made a cannibal feast, and thereupon invites the chiefs of the nation to assemble in council, and informs them of his dream, and states that if not executed it will cost the life of the nation. One offers his brother as a sacrifice; but the dreamer demands a woman; a maiden is offered and prepared for the cruel ordeal; but, while all are expecting the sacrifice of the innocent victim, the dreamer exclaims,—"I am content, my dream is satisfied," and the offered victim is released.

Among the converts to the faith in 1670, was the famous chief of the Cayugas, Saonchiagwa. He, next to Garicontie of the Onondagas, was the most influential of the Iroquois chiefs, and a sincere and devoted friend of the missionaries. He was baptized by the Lord Bishop of Canada, whither he had gone as the head of a commission to negotiate a peace. The ceremonies attending his baptism were very elaborate and imposing, and calculated to make a deep impression upon the minds of the ignorant savages. They were concluded with a magnificent feast at which were present large numbers of Iroquois, Algonquins and Hurons, all of whom were liberally entertained, and, on their departure, loaded with supplies for those left at home.

In 1671, Father de Carheil, on account of ill health, was obliged to take a rest from his labors, which he did for a year, Father Rafeix, of the Seneca mission, supplying the place in de Carheil's absence; the latter returned at the end of the year 1672, and remained with the mission until 1684.

Of Father Rafeix's labors, de Carheil writes in his relation of 1672–'3:

"The number baptized this year is fifty-five, of whom eleven are adults, the rest are children; of whom thirteen received baptism in the chapel with the ceremonies, the others without ceremonies. I had not yet until this year been able to baptize any one, except secretly and without any one being cognizant of it, except those from whom I could not conceal it, when necessity and an evident danger of death obliged me to prepare them for this sacrament by a previous instruction, with which I could not dispense, on account of their too advanced age. I was compelled to act in this manner, to avoid the calumnies which hell raised up against me and against baptism, by the universal idea which he had imprinted on all minds that this first and most necessary of all sacraments had not the advantageous effects which I had declared to them; but others, quite contrary, which I concealed, in order to bring them to it more easily, and of which the chief two which sprang from it as their source, were a speedy death, and an eternal captivity after death, under the dominion of the French. As the rage of the demons could invent nothing more contrary to the salvation of the souls of my dear mission than this thought, therefore, I could hope to do nothing for the establishment and advancement of the faith, except by banishing it from their minds; or, at least, gradually diminishing it, although with the efforts I had made in this direction in previous years, I could not see any success, and this even, I could hope for it still less than ordinarily; because

sickness and death had been more frequent than before. * * As for the eleven adults whom I baptized, they are all dead, inasmuch as I no longer baptize any who are not in danger of immediate death, apart from which I find none who are susceptible of all the dispositions necessary to baptism. License in marrying and unmarrying at their option, the spirit of murder and human respect prevent their becoming docile to instruction. Of the children baptized, eighteen are dead, who, added to the adults, make in all twenty-nine. * *"

The "Relations" of 1674–'5 are mainly confined to a description of de Carheil's missionary instruction and their results, similar in character to those already quoted.

The "Relations" of 1676–'7 are quite brief in respect to the Cayuga mission. A noticeable change of opinion in reference to the Senecas and Cayugas is expressed. Le Moyne, it will have been noticed, gave as a reason for visiting the Cayugas, that they were "more tractable and affectionate" yet here we have the opposite opinion given, thus: "The upper Iroquois, that is to say those that are the most remote from us, as the Sonowtowans, (Senecas,) and the Ouoguens, (Cayugas,) are the most haughty and the most insolent, running after the missionaries with ax in hand, chasing and pelting them with stones, throwing down their chapels, and their little cabins, and, in a thousand other ways treating them with indignity."

But the apostolic zeal of the fathers supports and consoles them; "knowing well that the apostles did not plant the faith in the world otherwise than by persecution and suffering." They say they had baptized within the year three hundred and fifty Iroquois, and that the spiritual gain among the Cayugas was fifty persons.

The notice of the mission of 1677–'8 is also very brief and of the same general tone; "Father de Carheil, who had experienced most of the effects of Iroquois fury, and who for the last two years had been in aproximate danger of death, had not failed to administer at Ouoguen, (Cayuga,) baptism to fifty persons, and to send to heaven more than forty children who had died with baptismal grace."

Father Dablon thus sums up the condition of the several Iroquois missions, for the six years, from 1673 to 1679:

"By all that we have related, it may be judged that the Iroquois mission render great glory to God, and contribute largely to the salvation of souls. This encourages the missionaries, amid the evident danger of death in which they have lived constantly for three years, that the Iroquois speak of making war upon us; so that they have not been willing to leave their missions, although they were urged by their friends, who warned them of the evil designs formed against their persons. They accordingly persevere in laboring for the conversion of these peoples; and, we learn that God has rewarded their constancy by a little calm, which he has given them, and by more than three hundred baptisms which they have conferred this last year to which I add that the preceding year they had baptized three hundred and fifty Iroquois. The year before Father Garnier had baptized fifty-five in one of the towns of the Sonowtowans; Father de Carheil as many at Ouoguen; Father Milet forty-five at Onelout, (Oneida); Father Jean de Lamberville more than thirty at one of the towns of Agnie, (Mohawk), and Father Bruyas, in another, eighty; Father Jacques de Lamberville, seventy-two at Onnontage, and Father Pierron ninety at Sonowtowan. It is estimated that they have placed in heaven more than two hundred souls of children and sick adults, all dead, after baptism."

Nothing further is now accessible bearing upon the Jesuit missions among the Cayugas, resident in New York. A colony of this nation had located in Canada, at the western extremity of Quinte Bay, in fear of the Andastes, and among them missions were established; but it is not within the scope of this work to trace their operations there, and we close this subject with the following succinct, able and eloquent summary of the causes of the failure of the Jesuits:

"The cause of the failure of the Jesuits is obvious. The guns and tomahawks of the Iroquois were the ruin of their hopes. Could they have curbed or converted these ferocious bands, it is little less than certain that their dream would have become a reality. Savages tamed, not civilized, for that was scarcely possible, would have been distributed through the valleys of the great lakes and the Mississippi, ruled by priests in the interests of Catholicity and of France. Their habits of agriculture would have been developed and the instincts of mutual slaughter repressed. The swift decline of the Indian population would have been arrested, and it would have been made through the fur trade, a source of prosperity to New France. Unmolested by Indian enemies and fed by a rich commerce, she would have put forth a vigorous growth. True to her far-reaching and adventurous genius, she would have occupied the West with traders, settlers and garrisons and cut up the virgin wilderness into fiefs, while as yet

the colonies of England were but a weak and broken line along the shores of the Atlantic; and when at last the great conflict came, England and liberty would have been confronted, not by a depleted antagonist, still feeble from the exhaustion of a starved and persecuted infancy, but by an athletic champion of the principles of Richelieu and Loyola.

"Liberty may thank the Iroquois, that by their insensate fury the plans of their adversary were brought to nought and a peril and a woe averted from her future. They ruined the trade which was the life-blood of New France; they stopped the current of her arteries and made all her early years a misery and a terror. Not that they changed her destinies. The contest on this continent between liberty and absolutism was never doubtful; but the triumph of the one would have been dearly bought, and the downfall of the other incomplete. Populations formed in the habits and ideas of a feudal monarchy and controlled by a hierarchy profoundly hostile to freedom of thought, would have remained a hindrance and a stumbling block in the way of that majestic experiment of which America is the field.

"The Jesuits saw their hopes struck down and their faith, though not shaken, was sorely tried. The providence of God seemed in their eyes dark and inexplicable; but, from the standpoint of liberty, that providence is as clear as the sun at noon. Meanwhile let those who have prevailed, yield new honor to the defeated. Their virtues shine amidst the rubbish of error, like diamonds and gold in the gravel of the torrent."*

CHAPTER IV.

NATIVE INHABITANTS, (CONCLUDED.)

INDIAN HABITS AND USAGES—INDIAN DWELLINGS—DETAILS OF THEIR CONSTRUCTION AND USES — INDIAN TOWNS — HOW BUILT AND FORTIFIED—SOCIAL USAGES—LAW OF MARRIAGE—LICENSE—EXPERIMENTAL MARRIAGES — FAMILY DISCIPLINE — EMPLOYMENTS AT HOME—GAMBLING UNIVERSAL—DANCES AND FEASTS—FIVE STATED ANNUAL FESTIVALS DESCRIBED — THE WAR DANCE — MEDICAL FEASTS—DREAMS—WIZARDS AND WITCHES —BURIALS — IROQUOIS SUPERIORITY.

WE shall close the part of our work devoted to "Our Native Inhabitants," with some of the more striking usages which prevailed among them when first visited by the whites. These usages will throw much light in a concrete form, upon their character and capability, and show them to have been "as patient and politic as they were ferocious."

INDIAN DWELLINGS.—These, though rude, were generally built with considerable labor and care. They usually were about thirty feet square. The sides were formed of thick saplings set in two parallel rows, the tops bent inward toward each other to form the roof, the upper ends fastened together, and the sides bound together by cross poles or guides. In some cases separate poles formed the rafters. An open space about one foot wide extended the whole length of the ridge, securing at once the double purpose of window and chimney. Transverse poles were bound to the uprights and over the roof, the whole covered with bark overlapping like shingles and held in place by smaller poles bound to the general frame. At each end was an enclosed space for the storage of supplies of Indian corn, dried flesh, fish, etc., which was kept in bark vessels. Along each side ran wide scaffolds, some four feet from the floor, which, when covered with skins formed the summer sleeping places, while beneath was stored their firewood gathered and kept dry for use. In some cases these platforms were in sections of twelve to fourteen feet, with spaces for storage between them. Overhead poles were suspended for various uses, to smoke and dry their fish and flesh, hang their weapons, skins, clothing, Indian corn, etc. In cold weather all the inmates slept on the floor, huddled about the fires, which were built upon the ground floor, up and down the centre of the house.

The interiors of all these houses were thickly covered with smoke and soot, arising from the large fires maintained for warmth or for cooking. The effect of living in such dense and acrid smoke was to produce weakness of the eyes, and in the aged often blindness.*

The foregoing was the general style of the Iroquois and Huron houses. But many of them

* *Parkman's Jesuits.*

* "He who entered on a winter night, beheld a strange spectacle; the vista of fires lighting the smoky concave; the bronzed groups encircling each, cooking, eating, gambling, or amusing themselves with idle badinage; shrivelled squaws, hideous with three score years of hardship; grisly old warriors scarred with war clubs; young aspirants whose honors were yet to be won; damsels, gay with ochre and wampum; restless children pell mell with restless dogs each wild feature in vivid light."—*Parkman.*

were much longer; some are described that were two hundred and forty feet in length, and tenanted by as many as twenty families, each with their wolfish dogs, the latter as regular occupants of the cabins as the children.

INDIAN TOWNS.—The Indian towns were but an irregular and confused aggregation of Indian houses, clustered together with little regard to order, and covering from one to ten acres. They were often fortified with palisades about thirty feet high. Large trees were felled by burning, the process being aided by hacking off the coals with stone hatchets. By a similar process the trees were separated into suitable lengths for the palisades, which were set on an embankment surrounding the town, formed from the earth cast from a deep ditch. The palisades were set in several rows, and often interlaced with flexible branches, to prevent their destruction by fire, a common effort of an enemy. Wooden conductors were so placed as to conduct water to any part of them; interior galleries and parapets were formed of timber, for the protection of those within the enclosure; ladders and a supply of large stones completed the means of defense.

In building and fortifying their towns, large quantities of timber were consumed, and about their villages, therefore, large tracts were cleared and opened to their rude cultivation. In that work the squaws were employed with their bone or wooden hoes, in planting and cultivating corn, beans, pumpkins, tobacco, sunflowers, hemp, fruit trees, etc. When the soil in one locality became exhausted, and the timber so far consumed as to be at an inconvenient distance from the towns, the latter were removed to a new locality, these removals occurred at varying intervals of from ten to thirty years. Hence the numerous remains of Indian towns, orchards, etc., found scattered throughout the country.

SOCIAL USAGES.—The laws of marriage were exceedingly lax. There was no form or ceremony. The acceptance of a gift from a suitor, by the intended wife, and the return on her part of an armful of fuel and a dish of boiled maize, sealed the compact. Marriages were dissoluble at the pleasure of the parties and separations occured for trifling causes. Among the Hurons experimental marriages were common, which usually were of short duration, and sometimes a score of such experiments were made before a final settlement was concluded; great license was tolerated without loss of reputation to either party. Notwithstanding the entire freedom of the parties to separate at will, the great majority of Iroquois marriages were permanent. The wife when married entered the lodge of her master and, in accordance with the customs of her nation, became thenceforward a drudge. She tilled the soil, prepared the firewood, gathered the harvest, dressed the skins, prepared the hemp for, and made the nets and rush mats. She cooked the food, and when on the march, bore the burdens of the party, the men built their houses, made their pipes and weapons and were otherwise mainly employed in hunting or war.

Family discipline was little resorted to. Filling the mouth with water and spurting it over the refractory urchins, or denuding and plunging them into cold water, were the principal means employed.

Taciturn, morose and cruel as the Indians were usually in their hunting and warlike expeditions, in their own cabins and communities they were very social, patient and forbearing; in their festal seasons, when all were at leisure, they engaged in a round of continual feasting, gambling, smoking and dancing. In gambling they spent much of their leisure and staked all they controlled on the chances of the game, their food, ornaments, canoes, clothing and even their wives. Various devices were employed, plum stones or pieces of wood, painted black on one side and white on the other, these were put into a wooden bowl, which, being struck heavily upon the ground, caused the balls to bound upward, and the betting was upon the white or black faces that were uppermost when they fell. The game had a peculiar fascination, in which two entire villages sometimes contended, and cases are related where some of the contestants lost their leggings and moccasins, and complacently returned home barefooted through the snow. Some of the Iroquois believed that they would play this game in the spirit land.

DANCES AND FEASTS.—The Iroquois had five stated annual festivals or thanksgivings, each conducted in a manner appropriate to the especial event commemorated.

The first, in the Spring, in gratitude for the abundance of the sap and quantity of sugar, in which the aged chiefs pointed out to their young

men the paths which they should pursue to secure the continued favor of their ruling deity, Ha-wah-ne-u.

The second, after corn-planting, when thanks were rendered for a favorable seed time; instructions were given for the care and cultivation of the crop, and the great spirit was invoked to give to it a healthy growth and an early maturity.

The third, when the green corn was ready for use, in which thanks were rendered for this valuable gift, which was prepared and consumed in great quantity and in a variety of ways, boiled, roasted, in succotash, etc., closing with songs and dances, the head men smoking the pipe of peace.

The fourth, at the close of the corn harvest, in which thanks were returned for its abundance, followed by the usual festivities.

The fifth, the crowning and concluding festival of the year, is held immediately after the return of the hunters from the chase, with their wealth of game and skins. This is celebrated with peculiar pomp and ceremony. The whole nation is invited to assemble at the council house, by runners, who visit every cabin. Immediately the fires are extinguished in every wigwam, the houses purified and new fires kindled. This occupies the first day. The managers then visit each house, to gather the gifts of the people, and all must give something, or receive a *rub*, from the managers, which leaves a mark difficult to erase and which remains a signet of disgrace. The gifts consisted of various articles of food, or necessary supplies. These gifts are supposed to represent the sins of the people, which will be expiated by the sacrifices soon to be made.

Meanwhile many have met at the council house, and have been engaged in leaping, running, dancing, and their various national sports. When all the gifts of the people have been gathered, and which they call the ills of the nation, preparations are made for the great sacrifice, which is the offering of two white dogs, to which the sins of the nation have, by a formal ceremony, been transferred. These dogs are suffocated and brought with much ceremony into the council chamber and laid upon the platform. Meanwhile each gift had been presented by the giver to the master of ceremonies, who had received it, ejaculated a prayer, and then hung it up in the council house. The dogs were now to be sacrificed by fire, which was ready outside the house. After chants and prayers the dogs were, in turn, cast upon the fire, with tobacco and sundry herbs, and were consumed, the whole ceremony concluding with the

War Dance.—This War Dance was intended to represent the return of a war party, in which thirty young braves, fully armed, painted and adorned, with representations of scalps, rushed into the council house and were cordially received by the chiefs and aged men, by whom they were questioned, and to whom they recounted their exploits in detail, with all the earnestness and gesticulations of actual transactions, showing how and where they had met the foe, how many they had slain, the fortitude of prisoners under torture, and their own willingness to again enter the war path. Then followed the thrilling war dance. Their bodies were almost naked and painted with striking and fantastic figures. A rude, but conspicuous head dress, ear and nose jewels, deer hoofs dangling from their ankles, with hatchets, war clubs and bows with full quivers, gave the warriors a most grotesque, yet warlike appearance, akin to real life. One of the party was bound to represent a captive, and told that his career as a warrior was now over, that he must be tortured by fire, and that his courage would be shown by the fortitude with which he should endure his sufferings. This was followed by a wild war-whoop. The victim manifested total indifference to his fate. They danced violently about him, made continual feints as if to dispatch him with their hatchets or war clubs, the victim remaining calm and taunting them with their ignorance of the arts of torture, and lauding his own exploits. This dance lasted more than two hours, during which the warriors had exerted themselves to the utmost, were drenched with perspiration, their breasts heaving with their violent efforts. The cord binding the prisoner having been cut he peered slyly about him, and seeing an opening in the ring, darted for it like an arrow; but the gleaming of hatchets, the thud of war clubs, mingled with deafening yells, told that the effort was vain, and he sank, imitating perfectly the struggles of the dying, the slow and solemn death song, chanted as they marched around the dead, closed the scene.*

* Condensed from Clark's Onondaga.

The foregoing is an accurate description of the war dance of the Onondagas, which is the same as that of all the five nations. These dances are intended to represent actual events relating to peace or war, generally the latter, and are said to be such perfect representations of the scenes depicted as to give the beholder a knowledge of them, merely by the pantomime, though ignorant of the language. If they are going to war, the dance delineates the preparations for it and all the common incidents attending it, their arming, departure, arrival in the enemies' country, the encampment, the attack, the struggle, the victory and the torture of captives; and so vivid and natural are all the personations, that the beholder believes them real transactions, shuddering at the horrible and life-like representations.

PRODIGALITY OF FEASTS. — Some of their feasts were extremely profuse, in which the whole village, or even several villages were entertained. Cases are cited by the early missionaries where twenty deer and four bears were served up. The invitation was concise, "come and eat," and the guests, furnished with dish and spoon, responded. Songs preceded the repast, the host announcing the contents of each kettle, which were served by the squaws.

MEDICAL FEASTS.—These were for the cure of the sick, and every guest must eat all that was set before him. If he did not, the host was offended, the community in great peril, for the vengeance of the spirits would be aroused, and death to the invalid and disaster to the nation be likely to follow.

OTHER MEDICAL PRACTICES.—The Indians believed diseases resulted from supernatural agencies, and the curative means which they employed were mainly spiritual and extremely nonsensical. They beat, shook, pinched and bit their patients, and sought to expel the evil spirits by deafening noises and various incantations. Their physical remedies were limited mainly to the process of sweating, which was a general and very efficacious resort. The reputed skill with which the Indians are credited in the use of herbs for the cure of diseases, is a mere fable. Dances, feasts, games, and unearthly din in the cabin of the invalid, kept up for hours, sufficient to make the well sick, strewing ashes about the hut, rolling one of the number in skins, and numerous other superstitious mummeries. These were their chief remedies.

DREAMS.—These were the great oracles of the Indians, and were implicitly obeyed. They believed them to be direct emanations from the Great Spirit, and as such, were immutable laws to them. From this source many of their evils and miseries arose. In them were revealed their destiny, and their duty clearly pointed out, war and peace, health and sickness, rain and drouth, all were revealed by a class of professional dreamers.

WIZARDS AND WITCHES. — These were the great bane of the Iroquois. Murderers were innocents compared to them, for murder could be atoned for by presents. Witchcraft was punishable with death in all cases. Any one might kill a witch on sight. They believed that witches could transform themselves at will into any one of the wild animals or birds, or even assume the shape of logs, trees, rocks, etc., and, in forms invisible, visit public assemblies or private houses and inflict all manner of evils. The delusion was at one time so prevalent and the destruction of wizards and witches so great as to seriously lessen the population.

RATTLESNAKES.—These the Indians never destroyed, because they believed them to be the offspring of the devil, and their destruction would so anger the evil spirit that he would destroy their success in hunting.

BURIALS.—The Indian corpse was fully clad, including a fur cap, deer skin leggings and moccasins, and was thus well prepared for his long journey. The graves were about three feet deep, lined with polished bark, into which the body was laid. An Indian woman brought a kettle of provisions, deer skin and sinews of the deer to sew patches on his moccasins which would, they believed, be worn out in his long journey to the spirit land. These the squaws carefully laid in the grave; an Indian followed, laying his weapons and often other valuables in the coffin, when it was covered with a large piece of bark and the grave filled with earth. For twelve successive days the grave was visited by friends twice daily, before sunrise and after sunset, and great lamentations made and mournful songs chanted.

Among the Hurons, once in ten to twelve years, the skeletons and bodies of their dead of the entire people, were gathered together in one immense sepulcher embracing several acres in extent, for which cleared areas were chosen. At

such times might be seen the mournful processions from every village of the Hurons, bearing the skeletons or bodies of their dead relatives to a common burial place. The ceremonies attending the event lasted for days, and were very imposing. The subsequent discovery of these immense deposits of bones has elicted much curious inquiry on the part of those not familiar with the old French Relations. Father Brebeuf saw and fully explained one of these burials in 1636.

THE IROQUOIS' SUPERIORITY.—When compared with any other of the savage tribes of the country, the Iroquois stand at the head. He was said to be "the Indian of Indians," by whom were systematized and unified the elements that among the other nations were crude and disjointed. They had larger brains than any others of the race, the internal capacity of which were larger than that of the Mexicans or Peruvians, an average of five heads giving a capacity of eighty-eight cubic inches, only one forty-fourth less than the Caucasian men.*

CHAPTER V.

LAND TITLES—MILITARY TRACT.

UNCERTAINTY OF MILITARY LAND TITLES—CONGRESSIONAL LAND BOUNTIES—BOUNTIES TO HIGHER OFFICERS—STATE BOUNTIES—CONDITIONS OF THE GRANT—SURVEY OF THE MILITARY TRACT — ITS LOCATION AND EXTENT—NAMES OF THE ORIGINAL TOWNSHIPS—DISTRIBUTION OF THE GRANTS—CONFLICT OF CLAIMANTS—LITIGATION—DEEDS TO BE RECORDED IN ALBANY — COMMISSION OF AWARDS — REPORTS ON FILE IN CLERK'S OFFICE.

AS the first settlers of this County and of this part of the State suffered greatly from the uncertainty of their land titles, being frequently ousted from their possessions by previous claimants, a brief history of the tenure by which the first lands were held, becomes necessary.

* Crania Americana.

Cayuga County formed a part of what was called the "Onondaga Military Tract," embracing the present counties of Cayuga, Seneca, Onondaga, Cortland and parts of Wayne, Steuben and Oswego, which was set apart for the payment of land bounties to the soldiers of the Revolution under the laws of Congress and of this State.

The Congress of the United States, on Sept. 16th, 1776, enacted:

"That Congress make provision for granting lands in the following proportions to the officers and soldiers who shall engage in the military service of the United States and continue therein to the close of the war, or until discharged by Congress, and to the representatives of such officers and soldiers as shall be slain by the enemy.

"Such lands to be provided by the United States; and whatever expense shall be necessary to procure such lands, the said expense shall be paid and borne by the United States, viz:

"To a Colonel, 500 acres.
"To a Lieutenant-Colonel, 450 acres.
"To a Major, 400 acres.
"To a Captain, 300 acres.
"To an Ensign, 200 acres.
"To each non-commissioned officer and private, 100 acres."

By an Act of August 12th, 1780, Congress made the following provisions for the higher officers, viz:

"To a Major-General, 1,100 acres.
"To a Brigadier-General, 850 acres."

The Legislature of this State, on March 27, 1783, after referring to the above action of Congress, resolved as follows:

"And, whereas, the Legislature of this State are willing to take upon themselves the said engagement of Congress, so far as it relates to the line of this State, but likewise as a gratuity to the said line, and to evince the just sense this Legislature entertains of the patriotism and virtue of the troops of the State serving in the army of the United States:

"*Resolved*, therefore, that besides the bounty of land so provided as aforesaid, the Legislature will, by law, provide that the Major-Generals and Brigadier-Generals now serving in the line of the army of the United States, and being citizens of this State; and the officers, non-commissioned officers and privates of the two regiments of infantry, commanded by Colonels Van Schaick and Van Cortlandt, such officers of the regiment of artillery commanded by Colonel Lamb, and of the corps of sappers and miners as were, when

they entered the service, inhabitants of this State; such of the non-commissioned officers and privates of the said last mentioned two corps, as are credited to this State as parts of the troops thereof; all officers designated by any acts of Congress subsequent to the 16th of Sept. 1776; all officers recommended by Congress as persons whose depreciation of pay ought to be made good by this State, and who may hold commissions in the line of the army at the close of the war; and the Rev. John Mason and John Gano shall severally have granted to them the following quantities of land, to wit:

"To a Major-General, 5,500 acres.
"To a Brigadier-General, 4,250 acres.
"To a Colonel, 2,500 acres.
"To a Lieutenant-Colonel, 2,250 acres.
"To a Major, 2,000 acres.
"To a Captain and Surgeon, 1,500 acres.
"To a Chaplain, 2,000 acres.
"To every Subaltern and Surgeon's Mate, 1,000 acres.
"To every non-commissioned officer and private, 500 acres."

On the 20th of March, 1781, the Legislature of this State authorized the raising of two regiments for the defense of the frontiers and offered a bounty to the officers and men equal to five times the grant of the United States.

The Act of March 28th, 1783, further provided:

"That these lands so to be granted as bounty from the United States, and as a gratuity from this State, shall be laid out in townships of six miles square; that each township shall be divided into one hundred and fifty-six lots of one hundred and fifty acres each, two lots whereof shall be reserved for the use of a minister or ministers of the gospel, and two lots for the use of a school or schools; that each of the persons above described shall be entitled to as many such lots as his bounty and gratuity lands as aforesaid, will admit of; that one half of the lots each person shall be entitled to shall be improved at the rate of five acres for every hundred acres within five years next after the grant, if such lots are sold by the original grantee, or within ten years from such grant, if the grantee shall retain possession of such lots; and that the said bounty and gratuity lands be located in the district of this State reserved for the use of the troops by an act entitled 'An Act to prevent grants or locations of the lands therein mentioned,' passed the 25th day of July, 1782."

Delay ensued in surveying the land and in awarding the grants, and the soldiers became clamorous for the promised bounties. After various modifications of the law, the act of Feb. 28th, 1789, finally directed:

"That the Commissioners of the Land Office shall be, and they are hereby authorized, to direct the Surveyor-General to lay out as many townships in tracts of land set apart for such purposes as will contain lands sufficient to satisfy the claims of all such persons, who are or shall be entitled to grants of land by certain concurrent resolutions, and by the eleventh clause of the act entitled 'An Act for granting certain lands promised to be given as bounty lands by the laws of the State and for other purposes therein mentioned,' passed the eleventh day of May, 1784, which townships shall respectively contain 60,000 acres of land, and be laid out as nearly in squares as local circumstances will permit, and be numbered from one progressively to the last inclusive; and the commissioners of the land office shall designate every township by such name as they shall deem proper."

The several townships were to be mapped, subdivided into six hundred acre lots, and consecutively numbered from one upward. The quantity of *fifty acres* in one of the corners of each lot was made subject to a charge of forty-eight shillings to meet the cost of survey, and if not paid within two years, the same was to be sold.

By the Act of February 28th, 1789, six lots were reserved in each township, one for promoting the gospel and public schools; another for promoting literature; and the four others to equalize fractional divisions, and to meet the cases of such as drew lands covered with water.

One million eight hundred thousand acres were set apart for this purpose on the Indian lands in the western part of the State, their title to which had previously been extinguished. It was surveyed and mapped as speedily as possible, and on the third day of July, 1790, the following twenty-six towns were reported as surveyed, mapped and numbered, and they were designated by the following names:

"Township No. one, Lysander.
" No. two, Hannibal.
" No. three, Cato.
" No. four, Brutus.
" No. five, Camillus.
" No. six, Cicero.
" No. seven, Manlius.
" No. eight, Aurelius.
" No. nine, Marcellus.
" No. ten, Pompey.
" No. eleven, Romulus.
" No. twelve, Scipio.
" No. thirteen, Sempronius.
" No. fourteen, Tully.

"Township No. fifteen, Fabius.
" No. sixteen, Ovid.
" No. seventeen, Milton.
" No. eighteen, Locke.
" No. nineteen, Homer.
" No. twenty, Solon.
" No. twenty-one, Hector.
" No. twenty-two, Ulysses.
" No. twenty-three, Dryden.
" No. twenty-four, Virgil.
" No. twenty-five, Cincinnatus.
" No. twenty-six, Junius."

"Galen" was added in 1792, to comply with the law requiring grants to hospitals, and "Sterling" in 1795, to meet the still unsatisfied claims for bounty lands, so that the military townships reached the aggregate number of twenty-eight.

On the first of February, 1791, the commissioners began to draw the lots for the claimants. There were ninety-four in each town. One lot was drawn for the support of literature; one, near the center of the town, was set aside for the support of the gospel and common schools. The balance went to compensate the officers and to those who drew lots covered with water. This distribution extended at intervals over two years, and great embarrassments arose from conflicting claimants. The soldiers, in some cases, had sold their claims to different parties, and a large amount of litigation resulted, extending over many years. In January, 1794, an act was passed to prevent in the future the frauds, by which so many titles to the military lands had been decided to be illegal. It required all the existing deeds, conveyances and contracts for the military lands, to be deposited with the clerk of the county at Albany, and those not so deposited, after a specified date, were declared fraudulent. The names of the claimants were posted in the clerk's offices in Albany and Herkimer counties.

So general and widespread was the confusion and uncertainty as to the titles to lands, that the courts could not dispose of the accumulated cases, and a commission was appointed by the Legislature consisting of Robert Yates, James Kent and Vincent Matthews, to hear and finally determine all cases of disputed military land titles. After years of tedious and laborious investigation, the docket was cleared and the military land titles finally settled.

The "balloting book" in which are entered the names and lots respectively drawn by the several claimants in the entire military tract; the "book of awards," in which are entered the awards of the commissioners and the "dissents" therefrom, are all filed in the county clerk's office of this County, and date back to 1798.

CHAPTER VI.

Formation and Topography.

Early Civil Divisions—Formation of the County—Size of the First Towns—First Town Meetings and Elections—Rapid Settlement of the County—First Settler—Situation—General Topography—Lakes, Rivers and Streams—Formation of the Several Towns—Topography of the Southern Towns—Of the Northern Towns.

FORMATION OF THE COUNTY.—The earliest civil division in this part of the State was Tryon county, formed in 1772, and changed to Montgomery in 1784. It included the entire State west of a north and south line drawn through the center of Schoharie county. Ontario county was next formed, January 27, 1789, and included all that part of Montgomery county lying west of a north and south line drawn through Seneca Lake, two miles east of Geneva. Herkimer county was formed in 1791, extending from Ontario county to Montgomery. Onondaga was formed from Herkimer, March 5th, 1794, and included the original military tract, the present counties of Cayuga, Seneca, and Cortland, and parts of Tompkins, Wayne and Oswego. Cayuga was formed March 8th, 1799, and then embraced Seneca and a part of Tompkins county.

The early towns were very large. Whitestown, formed in 1788, embraced the entire State west of Utica, and there were in it when formed, less than two hundred inhabitants. The town officers were scattered from Geneseo on the west to Utica on the east. This large town was afterwards divided into Mexico, Peru and Whitestown, Mexico embracing the eastern half of the military tract. The first town meeting in Mexico, was held at the house of Seth Phelps, in the

town of Ledyard, and the first general election in the town of Whitestown, was held at the Cayuga Ferry. If the voters residing as far east as Utica came to Cayuga to vote, traversing over eighty miles of forest roads, they paid a full equivalent for the right.

The first settlement* within the present limits of Cayuga County was made in 1789, and the subsequent influx of emigrants into the County was very rapid. In 1800, twelve years after the first settler had fixed his home here, Cayuga County had 15,097 inhabitants, the accessions thus averaging for eleven years, over 1,200 per year; while Onondaga had then but 7,698.

The tendency of early emigration was, therefore, to the "lake region," the reputation of which for health and fertility, had been widely circulated by the officers and soldiers of Sullivan's army,† whose reports were confirmed by the subsequent surveyors and land seekers.

SITUATION.—Geographically this County lies about equi-distant from Albany on the east and Buffalo on the west. It is the easternmost of the lake counties, having Skaneateles Lake on its eastern boundary, Owasco Lake in the interior, and Cayuga Lake upon the west, with Lake Ontario on its northern boundary; the counties of Oswego, Onondaga and Cortland, bound it on the east, Tompkins on the south, and Seneca and Wayne on the west. It extends from north to south a distance of 55 miles, with an average breadth of about 14 miles, embracing an area of 760 square miles, exclusive of 160 square miles of the waters of Lake Ontario, or 486,400 acres.

GENERAL TOPOGRAPHY OF THE COUNTY.—The inclination and drainage of the County is in a general northerly direction; the table lands near the center of the town of Scipio, being the source of the principal streams which flow southerly through the towns of Venice and Genoa; but, with this exception, and a part of Sempronius and Summer Hill, the waters of the county are discharged into Lake Ontario.

SURFACE.—The surface of the county is, generally, susceptible of easy cultivation, being either flat, or its ascents gradual. The hills that border the valleys of the Salmon creeks in the towns of Venice and Genoa, and those in Niles, Moravia, Locke, Summer Hill and Sempronius, form the principal exceptions, the comparative elevations of which will be given in the "topography of the towns."

LAKES.—Lake Ontario, lying on the extreme northern boundary of the County, is 130 miles long and 55 miles wide. It is 232 feet above tide-water, and its greatest depth is 600 feet. The only harbor on this lake in the county, is Little Sodus, elsewhere fully described.*

The surface of this lake, as also of our other great lakes, is subject to variations of level, that of Lake Ontario varying about four and three-fourths feet between the extremes, and the period of variation extends through several years, caused, it is believed, by long prevailing winds and unequal amounts of rain and evaporation. Sudden and unaccountable variations of several feet in the level of the surface of this lake, have, at different times occurred and given rise to much speculation as to the cause.

Cayuga Lake, on the south-western border of the County is 387 feet above tide, 40 miles long, and at and above Aurora, exceeds three miles in width. Owasco is 770 feet above tide, has an extreme width of one and one-fourth miles and a length of ten and three-fourths miles. This lake receives the drainage of the eastern parts of the towns of Fleming, Scipio, Venice and Genoa, the whole of the surface of Moravia and Locke, the north-western part of Summer Hill, nearly two-thirds of Sempronius, and fully three-fourths of the town of Niles, the entire surface drained into the lake, being over 100,000 acres.

Cross Lake, about five miles in length by one mile in breadth, is formed by the discharge of Seneca river into a shallow basin, out of which it flows, the lake receiving little other drainage. A large swamp borders this lake on the west, and another on the north.

Besides these larger lakes, there are Duck Lake and Mud Pond in the north-western part of Con-

* Roswell Franklin, from Wyoming, was the first settler, locating at Aurora, in 1789. He had been in the battle of Wyoming, in which his wife was killed and one of his children taken captive by the Indians. He is said to have been so much depressed by his misfortunes, as to lead him to self-destruction.

† In the first address upon the subject of agriculture delivered in this County before an Agricultural Society, by Humphrey Howland, he stated that Sullivan's soldiers, in 1779, while destroying the immense mass of corn which they found growing and ripened, or ripening, in the Genesee Valley, were so impressed by the size and perfection of the ears, that they carried samples of them to their homes in their knapsacks, and thus widely advertised the fertility of the region.

* See History of the town of Sterling.

quest, Otter Lake and Parker's Pond in Cato, and Summer Hill Lake, in the town of that name.

RIVERS.—Seneca is the principal river of the County. It receives the entire drainage of the immense water-sheds that drain into Canandaigua, Seneca, Cayuga and Skaneateles Lakes, and hence bears a large and, with the seasons, a greatly varying body of water. Besides the outlets of these lakes it receives, as has been shown, the principal drainage of Cayuga County in a multitude of streams, of which the larger are the Owasco Outlet, Cold Spring, Cayuga, Crane's, and Bread Creeks. The principal streams in the south part of the County are the Cayuga Inlet, having its source in the hills of Locke and Moravia, and the Big and Little Salmon Creeks, rising in the hills of Venice and Genoa, and flowing southerly.

FORMATION OF THE TOWNS.—A town of Aurelius was formed in the county of Ontario, by the Court of General Sessions of that county, January 27, 1789. This town, it should be remembered, was outside of the territorial limits of what afterwards became Onondaga and Cayuga Counties, and should not be confounded with the Aurelius in Cayuga County, which was one of the "Military Townships," formed January 27, 1789, but was enlarged by an act passed March 5th, 1794, "to divide the State into counties and towns," and described as containing "all the townships of Cato, Brutus and *Aurelius* and all of the *reservation* north of the town of Scipio and west to the center of Cayuga Lake. Auburn was formed from Aurelius, March 28th, 1823. Brutus and Cato, original military townships, but merged in Aurelius by the act of March 5, 1794, were detached and formed into separate townships on March 30, 1802; Conquest,* from Cato, March 16, 1821; Fleming, from Aurelius, March 28, 1823; Genoa, from the "Military Tract," as "Milton," January 27, 1789, name changed Apil 6, 1808; Ira, from Cato, March 16, 1821; Ledyard, from Scipio, January 30, 1823; Locke, from Milton, now Genoa, February 20, 1802; Mentz, from Aurelius, as Jefferson, March 30, 1802, name changed April 6, 1808; Montezuma, from Mentz, April 8, 1859; Moravia, from Sempronius, March 20, 1833; Niles, from Sempronius, March 20, 1833; Owasco, from Aurelius, March 30, 1802; Scipio, from the Military Tract, March 5, 1794; Sempronius, from the Military Tract, March 9, 1799; Sennett,* from Brutus, March 19, 1827; Springport,† from Scipio, January 30, 1823; Sterling,‡ from Cato, June 19, 1812; Summer Hill, from Locke, as Plato, April 26, 1831, name changed March 16, 1832; Throop, from parts of Aurelius, Mentz and Sennett, April 8, 1859; Venice, from Scipio, January 30, 1823; Victory,§ from Cato, March 16, 1821.

TOPOGRAPHY OF THE TOWNS.—In the town of Sempronius is the highest land in the county, rising to the height of 1,700 feet above tide. The hills ascend sharply from the shores of Skaneateles Lake to a height above the valley, of from 800 to 1,000 feet. Deep valleys have been cut through the drift and shales in this town, by Mill, Swamp and Fall Brooks.

In Summer Hill, the surface lies from 1,000 to 1,100 feet above tide, and the valley of Fall Brook is from 300 to 400 feet below.

In Niles the highest elevation is 1470 feet above tide and 700 feet above Owasco Lake. The hills of Moravia rise between 300 and 400 feet above the flats and their sides are often steep and precipitous. The mean elevation of the hills of Locke, is about 1000 feet above tide, while they rise from 300 to 400 feet above the valleys, through which the Cayuga Inlet flows; but they spread out into fine undulating uplands. In Genoa, the highest land is 1000 feet above tide, and 670 above Cayuga Lake, from which it gradually rises. The ridges, running north and south through the town, are divided by the two valleys, through which flow the Big and Little Salmon Creeks; the ridges rising from 50 to 150 feet above them.

In Owasco, the land rises gradually from the lake to an extreme height of about 500 feet.

Scipio has a high rolling or level and generally feasible surface for cultivation, lying on the summit of its range of towns, the drainage from it being both to the north and south. It rises gradually about 500 feet above Owasco Lake at its

* So named from the conquest or success of the party favoring the division over their opponents.

* So named in honor of Judge Daniel Sennett, an early and enterprising settler of the town.

† So named from two celebrated springs, which unite and form the water power of the village of Union Springs.

‡ So named in honor of Lord Sterling, of Revolutionary fame.

§ So named because of the success, or victory, of the party favoring the division, over their opponents.

highest points, except near its shores, along which extends a steep bluff.

In Ledyard from its eastern boundary, where it rises about 500 feet above the lake, the land gradually declines to its shores. Numerous small streams flow through it into the lake.

In Venice are deep valleys running north and south, near the center of the town, and through which the Big and Little Salmon Creeks flow. Its highest summits rise from 300 to 400 feet above Owasco Lake. Its general surface is a rolling upland, but on the lake and the west bank of Salmon Creek the declivities are abrupt.

Fleming has a northerly and easterly inclination sloping towards the lake for three-fourths of a mile with a rolling surface, easily cultivated. Its ridges run north and south, and rise from 150 to 250 feet above the lake.

Springport rises gradually from Cayuga Lake, to an elevation between 400 and 500 feet, with a generally plane or moderately rolling surface.

Such is the general topography of the twelve towns lying south of the city of Auburn. We will now present the topography of the northern towns of the County, with some contrasts between them and the southern towns.

Lake Ontario, on the northern border, is 232 feet above tide water, and 155 feet lower than the surface of Cayuga Lake.

The highest ridges in the town of Sterling, rise 200 feet above the lake, and are therefore 532 feet above tide, or about 1200 feet below the highest elevation in the County in the town of Sempronius; and 350 feet below the table lands of Scipio. Sterling has a slight northerly inclination, and its streams flow into the Little and Big Sodus Bays. Courtright Brook and Little Sodus Creek are the principal streams. Little Sodus Bay is two miles long and one mile wide, and furnishes one of the finest harbors on the shore of the lake. The water is of ample depth, it is thoroughly land-locked by the high lands on three sides, and its entrance has been improved by liberal appropriations by the general government. It is elsewhere fully described.*

East of the bay is a large swamp, embracing several hundred acres, and also another in the south part of the town. Some parts of the town are exceedingly stony and difficult of cultivation.

The surface of the town of Victory is but moderately uneven, the hills not exceeding fifty feet in height. In the south-west part is a large swamp. As in Sterling, so in this town, some parts of it are very stony.

In Ira, also, the surface is gently undulating, the hills rising from fifty to seventy-five feet above the valleys.

Cato has no elevation exceeding fifty feet above the valleys, and not above two hundred feet above Lake Ontario. Seneca River bounds the town on the south, along which the land is flat and subject to overflow. Cross Lake is a body of shallow water, five miles long by one broad, into, and from which, the Seneca River flows. Otter Lake is about two miles long and Parker's Pond, of circular form, is about one mile in diameter, the outlets from both, flowing into Seneca River. Along the river, in this town, the ground is low and swampy and subject to inundation. That part of the town of Conquest which borders upon Seneca River, is low and swampy and subject to overflow, and a swamp about eighty rods wide extends from the river through the town.

Duck Lake, in the north-west part of the town, is about one mile in diameter. The general surface of the town is rolling upland. Howland's Island, in the south-west corner of the town, formed by a branch of Seneca River which surrounds two thousand seven hundred acres, was owned by Humphrey Howland, and descended to his son Penn. It has now passed into other hands. Nearly one-third of its exterior surface bordering the river is low and swampy and the balance rolling and fine upland.

The north-western and northern parts of Brutus are level, rising but a few feet above the level of Seneca River, by which considerable portions are overflowed. It is exceedingly rich and productive. In the southern and south-eastern parts rise frequent and very fertile drift-hills, from fifty to seventy-five feet above the general surface. Cold Spring Brook, in the western part of the town, rising in the Tyler Spring in Auburn, and Bread, or Putnam Brook, flowing centrally through the town, and having its head-waters in the town of Owasco, are the principal streams; the latter is a canal feeder, and both empty into the Seneca River.

That part of the town of Mentz, which lies upon the Seneca River is low and more or less swampy; in the south rise fertile drift-ridges.

*See History Town of Sterling.

The Owasco Outlet flows through the center of the town, and furnishes a very valuable water power.

The town of Montezuma is enclosed on its western and northern sides by the Seneca River, which at the north-western corner of the town, turns sharply to the east, sending a northerly arm around Howland's Island. The surface of this town is generally low and flat, but where it is susceptible of cultivation it is exceedingly fertile in the grasses and all the grains that are cultivated. This town is rich in its exhaustless deposits of alluvium, drained for thousands of years from the surface of Cayuga, Seneca, Yates, Ontario, and Wayne counties, and stored here for the use of man, and which, it is believed, will be utilized to restore the exhausted fertility of the bordering upland, and as in Holland and Belgium, be converted, with less labor than there, into one of the most valuable and productive regions of the globe.

The "Cayuga Marshes," extending along the Seneca River in Aurelius, Montezuma and Mentz, embrace about forty thousand acres, and in the opinion of the State Geologist, are underlaid by shell marl.*

This marl is an excellent fertilizer, being exceedingly rich in animal and mineral phosphates; and efforts are now being made to utilize it and give it a commercial value. The deposit extends in places to a great depth, and covers immense areas, being practically inexhaustible. Along the canal in the town of Mentz, a little west of Port Byron, works have recently been erected for the purpose of preparing it for the market. Similar works have been in operation for a longer period just across the Seneca River, in Seneca county, a little above Montezuma, and considerable quantities have been shipped to New York both in the crude and manufactured state.

Montezuma also abounds in salt springs, from which large quantities of salt have, at different periods, been made; but its manufacture has been abandoned owing to the superior strength of the Onondaga brines. The town of Aurelius is flat or gently undulating, with many drift-hills, gradually inclining to the north and west, and is one of the best agricultural towns in the County. Owasco Outlet, and Cayuga and Crane Brooks, are the principal streams.

*See History of town of Montezuma, where this subject is more fully considered.

Sennett has a level or gently rolling surface, the slopes of the hills being long and gradual, rising from 50 to 100 feet above the valleys. There is very little swamp or waste land, and it is one of the most fertile and best cultivated towns in the county.

CHAPTER VII.

Geology, Soil, Climate and Productions.

Geological Formation of the Several Towns—Soil of the Central and Northern Towns—Formation of our Best Wheat Lands—Soils of the Southern Towns—The Dairy Region—The Grain Growing Region—Effect of Lake Ontario on the Snow Fall — Comparative Statistics in Different Towns—Agricultural Rank of Cayuga County in the State.

GEOLOGY.* — The lowest rocks of the County are the Medina sandstone, outcropping on the shore of Lake Ontario in the town of Sterling; and the highest are the Portage and Ithaca groups, crowning the tops of the hills in the south part of the county. Between them successively appear, in an ascending order, the Oneida conglomerate, and Clinton groups in the south part of Sterling; in Victory is the Lockport group; in Cato, Brutus, Conquest and Mentz, the red shales of the Onondaga salt group; in Auburn, Aurelius and Springport, and along the Cayuga Lake and its outlet, are gypsum beds of the same group; in Owasco, Auburn, Fleming and Springport, the water-lime and Oriskany sandstone; and above them successively appear the Onondaga and corniferous limestone, the Marcellus and Hamilton shales, Tully limestone, Genesee slate, and the Portage and Ithaca groups.

In Sterling, the Medina sandstone and the Oneida conglomerate are quarried for building purposes. In Victory, the blue limestone and red shale are covered by deep drift. Ira is underlaid by the Medina sandstone, and Conquest and

* The geological peculiarities of the several towns, will be found in connection with their local history.

Cato are underlaid with disintegrated red shales. Montezuma is underlaid with the rocks of the Onondaga salt group, in which appear the red, green and yellow shales. In this group are found all the gypsum masses of Central New York.

In Mentz, the underlying rocks are red shale, gypsum and limestone of the Onondaga salt group. In Brutus, plaster beds exist and have been worked to some extent. In Sennett, limestone has been quarried for building purposes, and burned into lime. In Auburn, the Onondaga limestone has been extensively quarried for the construction of its public and private buildings. It underlies the whole region, and its outcrop appears in various places covered with thin layers of earth and easily accessible. The same is true of Aurelius and Springport. Water-lime also abounds in Auburn, and has been considerably used as cement. In Springport are found and worked the most extensive plaster beds in the county, and there too are extensively quarried the best varieties of limestone both for building purposes and for quick-lime. This is the southern boundary of the limestone region of the county.

SOIL.—The soil of the different parts of the County is exceedingly various. From the alluvial lands, and extensive flats that border the Seneca River, to the lofty hill ranges in the south and south-eastern parts of the county, there is found nearly every variety of productive soil, yielding a varied and rich return to the cultivators. The central and northern towns abound in drift-hills, the soil of which is mainly formed from the decomposition of the shales that underlie them, and are composed of very similar materials. They are, generally, of gradual and moderate elevation and all are highly productive. The soil of these hills, generally, is a fine quality of sandy and gravelly loam,* with a due admixture of clay. Their texture is such as to permit the free admission of air and percolation of water.

Our best wheat lands are those over which the materials worn off in the geologic ages from our limestone formation have been most largely deposited. Aurelius and Springport furnish, perhaps, the most complete illustration of this statement of any of the towns of the County; although the composition of most of the drift hills in the northern and central towns, is such as to produce large crops and a fine quality of wheat, the same being true of Ledyard, Venice and Genoa.

In Springport and Ledyard there are but little waste lands and their natural drainage is good. Ledyard has a general north-westerly aspect, inclining to and bordering upon Cayuga Lake. The lake is here about three miles wide, the water deep, seldom freezing in winter, thus modifying the climate and affecting the productions of the lands that border upon it. The soil of Ledyard is a sandy and clayey loam and very fertile. The soil of Genoa along the lake is clayey, but elsewhere consists of a rich sandy and gravelly loam which is very productive. The soil of Venice is of a fine quality of clayey and gravelly loam; in that of Summer Hill the clay predominates. In Sempronius we find a good quality of clayey, sandy and gravelly loam, with a mixture of disintegrated slate and limestone. In Niles, the soil is a gravelly and clayey loam, producing fine crops of grain and grass. In Locke and Moravia, the soil among the hills consists of a gravelly loam, mixed with clay; in the valleys, it is a deep rich loam formed of gravel and disintegrated slate and limestone.

The soil of the County, from its great variety, is, consequently, adapted to the various products which are successfully cultivated in Central New York. The four south-eastern towns, Moravia, Locke, Summer Hill and Sempronius, and a part of Niles, are better adapted to pasturage and dairy products than to the production of grain. All the towns of the County north of, and including Owasco, Fleming and Aurelius, excepting the Seneca River basin, are largely composed of drift hills, having a generally northerly and southerly range; nearly all have a deep soil and were originally covered with a heavy growth of forest trees. Some of them have now been under cultivation for three-fourths of a century, and with undiminished productiveness. They give rise to springs of pure water and produce rich and sweet grasses, and grains of the finest quality Those who dwell upon them are above the "fogs of the valleys," breathe a pure and wholesome atmosphere, and are thus physically invigor-

* Loams are composed of sand, clay and lime, and of animal and vegetable matters in a state of intimate mixture, the clay varying from twenty to fifty per cent., and the lime rarely exceeding five per cent. They are our richest and best soils.

ated, while their minds are elevated and enlivened by varied and beautiful landscapes.

This is the great grain producing section of the County. The dairy region is mainly in the towns of Moravia, Locke, Summer Hill and Sempronius. The fruit producing section, in its greatest excellence, is found on the borders of the lakes, although fine fruits are grown in nearly all the towns. All the grains, grasses and fruits of the region, excepting the peach and winter wheat, are successfully grown, the latter failing in a few localities only.

CLIMATE.—The great difference in elevation of the different parts of the County, and their proximity to, or distance from the lakes, make quite a variation in climate. The difference is especially manifest in the greater depth and longer continuance of snow in winter, and the later maturity of crops in the more elevated towns. In the entire south-eastern section of the County, including the towns of Scipio, Niles, and a part of Owasco and Moravia, Locke, Summer Hill, and Sempronius, the snows of winter fall earlier, are deeper and longer continued, than in the central towns, while in the towns of Sterling, Ira, and Victory, and to a less extent in Conquest and Cato, a greater fall of snow also occurs, than in the central towns; but, in this case, from a different cause than increased elevation. Lake Ontario is always open in winter, and its waters, warmer than the air, are constantly discharging vapors that, when driven by the prevailing northwesterly winds over the land, are congealed and descend upon it in snow. These snow storms gather over the lake, on gusty days, like summer thunder showers and pour their fleecy contents over the land in the range of the winds, intermitting with them.

The difference in altitude between the Cayuga Lake basin and the Sempronius summit, is thirteen hundred and thirteen feet, and of the Lake Ontario basin, fourteen hundred and sixty-three feet. Experiments have shown that every three hundred feet of elevation, produces a variation of about one degree in temperature; the difference in temperature, therefore, between these localities arising solely from the comparative elevation should be over four degrees; but the deep, broad, unfrozen and comparatively warm waters of Ontario and Cayuga Lakes exert a modifying influence upon the air passing over them, thus keeping its temperature at a higher range, which is shown in the earlier maturity of grains and fruits, and in the less quantity, and earlier disappearance of snows. In the high table lands rising from 500 to 600 feet above the lake in Scipio, Venice, Genoa, etc., the average temperature is several degrees lower, and in consequence, more injury to vegetation results from frosts while there is a greater depth and longer continuance of snow and a later maturity of crops.

PRODUCTIONS.—These differences in Geological formations, elevation, soil and climate, result necessarily, in marked differences in the kinds, qualities and quantities of the crops grown in the several towns. In the following towns, the leading interest is dairying, as shown by the census of 1875. In the five towns of Niles, Moravia, Locke, Summer Hill and Sempronius, there were in 1875, 6,987 cows, and but 4,416 sheep, nearly twice as many cows as sheep; while in the five larger towns of Ledyard, Scipio, Springport, Aurelius and Fleming, there were but 3,514 cows, and 13,309 sheep, or a proportion of sheep to the cows, eight times greater than in the five former towns.

The five south-eastern towns raised but 54,491 bushels of winter wheat in 1874, while the five other towns named raised 233,782 bushels, or a quantity more than four times greater. Sempronius and Summer Hill together raised but 250 acres of winter wheat in 1874. The five south-eastern towns raised a larger proportion of Indian corn, 141,310 bushels, while Scipio and the four other towns raised 257,231 bushels. Sempronius, though one of the smaller towns, mowed 4,736 acres, and plowed but 2061 acres. Springport mowed but 1,782, and plowed 3,366, mowing less than half as much ground as Sempronius. Niles had the greatest number of milch cows, 1,686, Moravia next, 1,519, while, of the country towns, Springport had the smallest number, 483. Of wheat Aurelius produced the largest quantity, 71,359 bushels, over one-tenth of the entire product of the County; Cato ranked second, with 53,331 bushels; Springport third, with 50,273. Conquest leads in the production of Indian corn, producing 107,412 bushels; Genoa next, with 82,945 bushels; Cato third, with 72,981 bushels. Sterling produced the greatest quantity of oats, 83,160 bushels; Genoa, 78,377; and Venice, 74,606. Of potatoes, Sterling produced a much