

THE TOWN OF MOHAWK.

The small town of Mohawk has perhaps been the scene of more events worthy of historic record than any other in the county. Armies have repeatedly marched over its territory, marking their course with blood and conflagration. This neighborhood was early settled, and all over the present town live the descendants of the pioneers, among whom are represented probably a greater number of families prominent in the Revolution than in any other town of the county. Such events in the history of Mohawk as were connected with general movements through the county have already been narrated, leaving to be given herein the minor occurrences and striking individual experiences with which the annals of the town abound.

Mohawk was formed from the southern part of Johnstown, April 4, 1837. The reader hardly need be cautioned against confounding it with the original town of Mohawk, which was on the south side of the river, and was abolished in 1793. From that time there was no territory called by this name, until it was applied to the present town. Mohawk has an area of 20,222 acres, sloping rapidly and irregularly from the Johnstown line, which is some four hundred feet above the valley, to the river flats. The Mayfield mountain sweeps down through the western border, and forms at the river one of the bold declivities called the Noses. The land is highly productive and well cultivated. Several picturesque streams flow into the Mohawk, or into Cayadutta creek, which is the principal watercourse in the town. The next in size is Danoscara creek, or Dadanaskarie, as it is given in the well spelled and well written parchment title to Hansen's patent (2,000 acres), executed by Gov. Robert Hunter in 1713. The whole of this patent was included in the present town; almost all of the Caughnawaga (Collins) patent, 2,000 acres, granted Nov. 14, 1714, adjoining it on the west; and of the Alexander patent, lying next west, and consisting of 8,000 acres, granted May 6, 1725. Part of the Stone Arabia patent formed the north-west corner of the town, and portions of Butler's, the Sacondaga and the Chatsandackte (Wilson and Abeel) patents completed its outlines on the north and east.

INDIAN OCCUPANCY.

The earliest dwellers, of whom there is any record, on the soil of this town were the clan of Mohawk Indians inhabiting a village called by them Cahaniaga, or Gandaougue; by their successors, the Dutch, Kaghnewage, and later Caughnawaga. It stood on the fair-ground of the Montgomery County Agricultural Society, on the eastern edge of the village of Fonda. The Indian name is interpreted "Stone-in-the-water."

It was here that the Jesuit Jogues was held captive and suffered such tortures in 1642, and here that he met martyrdom in 1646. "On a hill apart," wrote Bancroft, "he carved a long cross on a tree, and there, in the solitude, he meditated on the imitation of Christ. Roaming through the stately shades of the Mohawk valley, he wrote the name of Jesus on the bark of the trees, engraved the cross, and entered into possession of those countries in the name of God, often lifting up his voice in solitary chant." "This living martyr," says Parkman, "half clad in shaggy furs, kneeling on the snow among the icicled rocks, and beneath the gloomy pines, bowing in adoration before the emblem of the faith in which was his only consolation and his only hope, is alike a theme for the pen and a subject for the pencil." Unterrified by the fate of Jogues, three other Jesuit missionaries, one of whom was Father Fremin, came to Caughnawaga in 1667, and the noted De Lamberville in 1675. The last named remained three years. Tehgahkwita, the daughter of a chief, was converted through his ministrations, and baptized by the name of Catherine. Being subjected to persecu-

tion among her people, she fled to Canada, where she died in 1680, aged twenty-four. A little before this time the labors of the priests had resulted in the conversion of numbers of the Caughnawagas, who were enticed by them from their homes and kindred to settle on the St. Lawrence. They afterward rendered valuable service to the French as allies and guides in expeditions against the Iroquois. Brodhead gives the following account of their conversion and exodus:

"Bruyas, at Tionnontoguen, or St. Mary's, and Boniface, at Caughnawaga, or St. Peter's, labored among the Mohawks. Although the smallest of the Iroquois villages, Caughnawaga was esteemed by the Jesuits, like ancient Judah by the Israelites, as the greatest of all their stations. Prayer was offered there as constantly 'as in the best regulated families of France.' Yet, while zealous Mohawk converts paraded their chaplets in the Dutch church at Albany, the Jesuit missionaries mistrusted their frequent visits to the 'heretics,' and lamented their 'wretched peace' with the Mahicans, which, by making the paths safe, enabled the Iroquois to get brandy to their hearts' content. The most interesting incident was the departure of a number of Mohawks to the mission at the Prairie de la Madeleine, near Montreal. This settlement had received its first Iroquois accessions from Oneida, whose chief, Garonhiague, or '*La cendre chaude*,' became a catechist. While on a visit there, Kryn, or 'the great Mohawk,' had become converted by Fremin, and, on his return to Caughnawaga, so moved the village that forty Mohawks, with their squaws and children, went back with him to the Prairie. Their brethren at Tionnontoguen, 'who were not yet disposed to embrace the faith,' complained to Bruyas of the 'black robes, who seemed to wish to make their country a desert, and ruin their villages.' The health of Boniface, however, soon failed, and he returned to Quebec to die, conducting 'a great party' of converts, and leaving Bruyas alone, in charge of both the Mohawk stations. The intervals of missionary labor were employed by the Iroquois superior in preparing his immortal dictionary of the Indian tongue."

The allusion to the converts' "visits to the 'heretics'" is explained in the following passage from another page of Mr. Brodhead's work:

"Many converts were made, and even the worship of Aireskoue, their great demon, was renounced when Pierron threatened to leave them, after witnessing one of their solemn 'feasts of the dead' at Caughnawaga. So zealous were some of the proselytes that they took pride in displaying their crucifixes at Albany, and in arguing with the 'heretics.' A converted squaw went into the church while Domine Schaats was preaching, and recited her chaplet during the whole of divine service."

At Caughnawaga was held in 1659 the first formal council with the Mohawks on their own ground. On the 18th of August, 1669, the village was attacked by the Mahicans, who were repulsed and pursued. It consisted when visited by Wentworth Greenhalgh in 1677 of twenty-four houses. It was destroyed by the forces of Count Frontenac, governor of Canada, in 1693.

No history of this section would be complete without mention of the famous Hendrick or Soi-en-ga-rab-ta, who for many years stood at the head of the Mohawk canton. As he lived some time on the north bank of the river a little below the Nose (though generally at the upper castle) he may appropriately be referred to here. His father was a Mahican chief, who married a Mohawk princess and united with her people. Hendrick was born about 1680, and was one of the Iroquois chiefs who accompanied Col. Schuyler to England in 1710. He was a man of remarkable energy, sagacity and bravery, representing his people in council with eloquence, and in battle with undaunted courage. His best known speech was made at a

council with the Six Nations held at Albany in 1754. Holding up the chain belt that typified the alliance of the English and the Iroquois, he began by saying: "Brethren, we return you all our grateful acknowledgments for renewing and brightening the covenant chain. This chain belt is of very great importance to our united nations and all our allies; we will therefore take it to Onondaga, where our council fire always burns, and keep it so securely that neither thunder nor lightning shall break it." In regard to the defenceless condition of the frontier to meet French invasion, he spoke sharply and reproachfully, telling the English that it was their own fault that they were not strengthened by conquest, and that the Indians would have taken Crown Point had not their white brethren prevented it. "You burnt your own fort at Saratoga," said the sachem, "and ran away from it, which was a shame and a scandal to you. Look about your country and see; you have no fortifications about you, no, not even to this city. 'Tis but one step from Canada hither, and the French may easily come and turn you out of your doors." Hendrick was always the trusty lieutenant of Sir William Johnson, and fought under him at the battle of Lake George in 1755. On learning of the approach of the French, it was proposed to send out a small party to meet them. Hendrick's opinion being asked, he replied, "If they are to fight, they are too few; if they are to be killed, they are too many." The detachment was ordered forward, however, with the white-haired chief and his warriors at the head. At the opening of the action Hendrick was killed. He had been held in the utmost veneration by his tribe, and his fate was correspondingly lamented.

THE MOHAWK PIONEERS.

In July, 1713, a patent was granted to two men named Hansen for two thousand acres of land on the north bank of the Mohawk above Tribes Hill. They soon after settled on the tract, and there is no record of any earlier settlers in the town of Mohawk. A patent for the same amount just west was granted in the next year to John, Edward and Margaret Collins, but they sold to Myndert Wemple, Douw Fonda, and Hendrick A. Vrooman, without, so far as is known, making any settlements. The purchasers, however, settled, and founded some of the famous old families still represented in the town.

Captain Henry Hansen, a son of one of the patentees, was killed and scalped at the time of Johnson's raid in 1780, by an Indian whom he had befriended, and who had expressed great gratitude; his house was burned and the women of the household left homeless. Several of Hansen's neighbors were murdered at the same time. Two others named Bowen are said to have guided the invaders in their attack on the Tribes Hill settlement, being Tories who had gone to Canada with the Johnsons. Their father had settled in the neighborhood shortly after the original Hansens.

One of the early settlers in the town, and in this part of it, was Harmen Visscher, the founder of the Visscher family whose eventful history is elsewhere given. On the Hansen patent, the same tract with the Visschers, and adjoining that place on the north, William H. Brower bought one hundred and fifty acres for \$1 per acre from his father, who was one of the earliest settlers in the town of Palatine. The purchaser did not occupy this place until after the Revolutionary war, through which he served. One of the actions in which he participated was Montgomery's ill-starred attack on Quebec. On the retreat of the Americans from Canada, Brower had charge of one of the cannon as far as Springfield, Mass., where he was taken with the small-pox. At the close of the war he settled on the land he had bought, and built a log house. He was much troubled by wolves, which killed his sheep and even a colt. In course of time he built another house, which is still standing, being used as a tenement, and is represented on another page in a view of the home of his grandson, H. T. E. Brower. The latter has in his possession a Spanish dollar of the date of 1772, which was the first money his grandfather made on the new place. He got it by burning a tree, and taking the ashes to the potash factory which had been established at Johnstown by Sir William Johnson.

Another Revolutionary veteran, once resident in this town, to which he came in 1784, was Ralph Schenck. He took part in the battle of Monmouth, shooting a British trooper who charged on him and riding away with his horse. In his eighty-first year he went to New Jersey, to obtain support for his claim to a pension, which he was enabled to do by accidentally meeting with the captain under whom he served.

One of the original German inhabitants was Michael Stollers, who, on

coming to this country, settled on the farm now occupied by his grandson, John R. Stollers, who was born on the place in 1812.

Henry Coolman, grandfather of Peter Coolman, was another German immigrant, and was also a patriot soldier in the Revolution. At the disastrous Stone Arabia fight, in which Col. Brown was killed, Mr. Coolman shot one of the Indians who pursued the retreating provincials, and his grandson has the musket with which it was done.

Another of the German pioneers was Richard Schuyler, who settled in 1817 on the farm where his son, Thomas, who was born in the town of Florida in 1815, has lived since the former date.

John and Victor Putman were early settlers at Tribes Hill, where the latter died at the age of ninety-seven, a veteran of the Revolution. There Fisher Putman was born in 1793. Learning the harnessmakers' trade, he went, while a young man, to Sackett's Harbor to sell some of his product. He arrived there in time to be drafted for the defence of the port, then threatened by the British. He died at Tribes Hill in 1870, where he had been postmaster since 1831. He had collected many valuable relics of the Revolutionary period, which were unfortunately lost by the burning of the house the year after his death. His son, G. F. Putman, now a resident of Fonda, has a cannon used on a hill near that place at a gathering in 1776, which celebrated the Declaration of Independence.

REVOLUTIONARY EVENTS.

This town was the theatre of many stirring events during the war for independence, but some of them were so connected with movements of a more general character that it has been necessary to mention them in the history of the county at large, while others are inseparably associated with the family histories given herewith.

The affair in which Jacob Sammons received the first wounds in the great struggle in the Mohawk valley, when the Johnson party resisted the raising of a liberty pole at Caughnawaga, has thus been related elsewhere, but the exact scene of the encounter was not there given and may here be pointed out. It was for a long time forgotten and unknown, but has recently been identified by Mrs. Elizabeth Foster, a daughter of Jacob Sammons, and grand-daughter of Johannes Veeder. It was at the latter's mill that the patriot gathering occurred. The building was a heavily-timbered structure, and served during the war as a block-house. It stood on ground now partly covered by the Central Railroad tracks, and about opposite the carriage shop of Wood & Peek. The water that worked it was taken from the creek on its western side, some distance above the bridge, and conveyed in a covered raceway along the base of the hill, partly on the line of the Fonda, Johnstown and Gloversville Railroad, passing under the wagon road where the carriage shop referred to stands, and reappearing in an open flume below. This was, doubtless, the building referred to in the following "order for Flour on Mr. Veeder, block House:"

"FORT HUNTER, OCT 16th 1781

"SIR: Yesterday, when I was at your house, you mentioned that I might have some more Flour, but I neglected to enquire whether it was bolted or not; if it be not, let it be done as soon as possible, to the amount of four barrels if you can spare so much, which I shall send barrels to put it in, or if you can send it in bags, you would much oblige

"Sir, yours,

"THO' LINDSAY

"Send me an answer as soon as possible if not the Flour
"Mr. VEEDER"

The skirmish that grew out of the pole-raising occurred in the spring of 1775. In the autumn of that year, Frederick Visscher, who had been commissioned colonel by Congress, assembled his regiment for training near Peggy Wemple's tavern at Caughnawaga. Sir John and Lady Johnson, riding through the village, found what was going on, and the Baronet had his carriage driven to the spot. On reaching it, he alighted and inquired of the colonel why he had called the regiment together. Being told that they were gathered for parade and review, he directed them to disperse. The colonel ordered them to keep their ranks, and Sir John, enraged at this contempt for his assumed authority, raised a heavy sword-cane to strike him. Visscher grasped the cane, and a struggle ensued, in which the sword was drawn, the colonel holding the scabbard. Johnson threatened to stab him, and was told to act his pleasure. Gaining nothing by this attempt at intimidation, he stepped to his carriage, and procuring

his pistols, demanded the dismissal of the rebel regiment, threatening to shoot the colonel if he did not so order. The latter again told the irate Baronet to act his pleasure. He might have executed his threat had not a young Irishman in Visscher's command sung out: "If ye offer to lift a finger against my master, I'll blow ye through!" The tory, wrathful but helpless, could only mount his carriage and ride away. Incidents like this, occurring before assemblies of citizens and soldiers, taught them to defy the representatives of British power, and nerved them for endurance and achievement not surpassed in the thirteen colonies by an equal population.

Col. Visscher was at Albany in 1777 when a boat load of American soldiers, wounded at Bemis Heights, arrived from Stillwater. With them were the drummer boy Nicholas Stoner, afterward the famous trapper, and Peter Conyne, who lived near Caughnawaga. The latter and Peter Graff, from the same town, were teamsters with Gates' army, but followed Arnold in his impetuous attack on the enemy's camp, in which Conyne was wounded. The colonel being on his way home, took young Stoner with him, and thence to Johnstown. Stoner lived with the Visschers during part of the war, when about fourteen or fifteen.

Among the early settlers of the town was John Butler, who, with his son Walter, the former as colonel and the latter as captain in the British service, won such an infamous notoriety in the guerilla warfare waged against the noncombatants of the Mohawk valley during the Revolution. The Butler house is still standing, being now owned by Mr. Henry Wilson, and is believed to be the oldest building in the town, having been erected, it is thought, about the same time as Johnson Hall and the Caughnawaga church. Its site is a commanding position about a mile northeast of Fonda. Though rather rudely, it is, as might be supposed, very strongly built, being heavily timbered with oak. The walls, instead of being plastered, were ceiled with pine. The chimney bricks were imported. Butler was at the beginning of the war lieutenant-colonel of the battalion of Tryon county militia, of which Jelles Fonda was major. The disreputable character of his military operations during the Revolution made him always unpopular with the British regular officers, but he received from the crown a pension of \$1,000 after the war, and the Indian superintendency, which had been held by Guy Johnson, and to which appertained a salary of \$2,000. He spent his last years in Canada, where he died in 1800.

There was at Tribes Hill, during the Revolution, says G. F. Putman, a family of Indians, including five brothers. They took no active part in the war, but two of them were killed. The survivors, believing that Victor Putman was the slayer, resolved to have revenge on him. Meeting him at an ancient tavern a mile and a half west of Tribes Hill, they challenged him to wrestle, as he was famous at that sport. Fearing treachery, he refused, and they set upon him openly. He fled up stairs and hid behind a large chimney. One of the Indians followed, and while he was searching for Putman in the darkness, the latter escaped by a window. The Indian who had followed him was killed when descending, by one of his brothers, who mistook him for Putman. On the following day, when the two warriors were about burying their dead brother, they seated themselves on a log, in which position they were both shot dead, and all three were buried in one grave.

Foremost among the heroines of the Revolution in this region was the widow Margaret (commonly called Peggy) Wemple. She was a Fonda, and the patriots of that name had no reason to be ashamed of her. Deprived of her husband, Barney Wemple, in 1771, she was left with unusual cares and responsibilities, which she met with remarkable energy and heroism. She kept an inn beside the creek on the old road to Johnstown, and opposite the site of Geo. F. Mills's house in Fonda, and also managed a grist-mill, with the help of her boy Mina. Having occasion to go to the mill one winter evening during the Revolution, she was a little startled at finding herself confronted by an Indian, but was soon relieved by discovering that it was a dead one, cold and stiff, placed in her way by some mischievous persons to test her nerves.

Like all the patriots of the neighborhood, she suffered by the foray of Sir John Johnson in May, 1780. The Indians captured her boy, and shutting her up in her tavern, set fire to it. Her cries brought help and she was rescued. The boy Mina was released at Johnstown, and allowed to find his way back to Caughnawaga. Mrs. Wemple's house was destroyed, and probably her mill, but undismayed she built again, and in the winter of 1780-1, she ground and bolted 2,700 skipples (2,025 bushels) of wheat at the order of the Tryon county committee, for the use of the colonial soldiers at Forts Ticonderoga, Hunter, Plank, and Stanwix.

DUTCH CAUGHNAWAGA.

Before the Revolution a Dutch village had succeeded the Indian hamlet of Caughnawaga. It stood chiefly on the site of that part of Fonda east of the street leading to Fultonville, and extended in a rambling way from the hills at the foot of which stood the church and parsonage, down to the river. Douw Fonda, the founder of the branch of the Fonda family prominent in this neighborhood from his day to the present, may be considered the founder of this village also. The fair ground of the Montgomery County Agricultural Society, covers part of the site of old Caughnawaga, and when the ground was fenced and the race course was laid out and graded, some interesting relics of the old village were discovered. Among them were the remains of persons buried in the ancient graveyard which were removed to the modern one on the neighboring hills. Some were not interfered with by the necessary excavation and building, were left undisturbed. Several wells, partly filled up, were found on the premises, and traces of the cellars of a number of the old Dutch houses, including that of Douw Fonda. This house is spoken of as "a large stone dwelling with wings," and served as an inn.

Douw Fonda came from Schenectady and settled at this point in the middle of the 18th century. The tombstone of his wife (which, with those of other members of the family, Major Giles Van Horne had removed from the old graveyard on the fair ground) bears the date 1756, and an epitaph in Dutch, and is believed to have been made in Holland. Douw Fonda is thus referred to in a letter from Colonel Glen to Sir William Johnson, dated "Schonectady, 23rd March, 1765:"

"Sir I have Received your favor last Night. I have this Mornin Sent by Charley Breeson in Two Battoos seventeen Barrills of Pork and four Do of Flowir, for the use of the Indians. I have directed it to be Left at Mr. Dow Fonda at Cognawage as Soon as they Return I shall Send Them again, If you think four Battoo Load will not do I beg Please To let me know and I will Immediety Send you more. I have acquainted Mr. Duncan of the Battoos Sent and will let him know when I send the others."

The death of this venerable pioneer at the hand of one of Johnson's savages in 1780, has been mentioned. The details of the butchery have been preserved from oblivion by Mr. Simms, who makes the following statement:

"When the alarm first reached the family, Penelope Grant, a Scotch girl living with him, to whom the old gentleman was much attached, urged him to accompany her to the hill whither the Romeyn family were fleeing; but the old patriot had become childish, and seizing his gun, he exclaimed, 'Penelope, do you stay here with me—I will fight for you to the last drop of blood!' Finding persuasion of no avail, she left him to his fate, which was indeed a lamentable one; for soon the enemy arrived, and he was led out by a Mohawk Indian known as One-armed Peter (he having lost an arm) toward the bank of the river, where he was tomahawked and scalped. As he was led from the house he was observed by John Hansen, a prisoner, to have some kind of a book and a cane in his hand. His murderer had often partaken of his hospitality, having lived for many years in his neighborhood. When afterward reproved for this murder, he replied that as it was the intention of the enemy to kill him, he thought he might as well get the bounty for his scalp as any one else. Mr. Fonda had long been a warm personal friend of Sir William Johnson, and it is said that Sir John much regretted his death and censured the murderer. * * * With the plunder made at Douw Fonda's, were four male slaves and one female, who were all taken to Canada."

The most prominent of the early members of the Fonda family was Jelles (Gelles or Giles), born in 1727, one of the three sons of Douw Fonda, who, with their venerable father, vigorously espoused the cause of the colonies at the opening of the Revolution. He was a very extensive landholder and trader, dealing chiefly with the Indians, but also supplying Forts Schuyler, Stanwix, Niagara and Schlosser, and the post at Oswego. To the savages he sold blankets, ammunition, trinkets and rum; and his purchases consisted of flour, ginseng and potash. Many of his papers are in the possession of his great-grandson, Major Giles H. F. Van Horne. Among these are faded and antique ledgers, displaying in a clear manner his business transactions. Before the Revolution his books showed debts in his favor equal to more than \$10,000 in the Indian country. In one of them may be found the following debit against Sir William Johnson, as the party responsible for the payment:

"To burying Sacorias [Zachariah], a Mohawk Indian, 1 large blanket,

1 large shirt, 17 lbs. pork, 2 galings of rum, 17 lbs. flower. The sachem spoke to me and said he was very poor, and that it was yuseful at a funnel of a grown person to have provisions."

This distinguished merchant's trade was carried on at the edge of the flats, a little below Caughnawaga, where he had a large store and residence. At the opening of the Revolution he was building a house, ashery, and other structures, on the river, six miles farther west, which were finished in time to be burned, with nearly all the other buildings on the north bank of the river from the Nose to Tribes Hill, at the time of Sir John Johnson's first descent on the valley. Fonda amassed great wealth by his mercantile operations, and possessed a corresponding influence in the community. His capital was to a considerable extent invested in lands. Part of his large estate is now in the possession of the Van Hornes of Fonda.

Jelles Fonda was a lieutenant under General Johnson in the French war. A picture of him in this connection is afforded by the following report to his superior, which is more amusing to the reader than it could have been to the writer:

"CAMP AT LAKE GEORGE 14 OCT 1755.

"A Report of the Scout under my Command being in number 1 Sergint and 12 Men—Agreeable to orders Came op first with the party Comanded by Lut: Van Shaick who was on the return back to this Camp and asked the Reason why they returned so soon or why they had not proceded as an accident had happened to one of their men he sayd he was sick and unfit to proced on which I left him and Came up with the party Comanded by Capt" Syms, who was waiting for orders on which I then gave him the orders I Received from gen" Johnson Aid De Camp to March forward upon which all Excepting ——— Refused to proced and then I asked my party to go and take their Blanketts and provisions which they Denied Except with their own Officers and I then Called and said all you that are Cowards Come and Ile take y' names Down and they Come so thick that I Could see But 10 or 12 Left of the whole party & they mostly Consisting of New Yorkers and then I asked the Commander what he woud do or whether he understood me that he was to go forward he said he believed he would Come back and so we returned to this Camp.

"JELLES FONDA."

At the opening of the Revolution, Lieut. Fonda, rejecting attractive offers of service in the British army, promptly took up arms for the Colonial cause, and during the war served as captain and afterward major of militia, having since been commonly spoken of by the latter title. In the autumn of 1779, he was in charge of Fort Paris during the temporary absence of Col. Visscher, who commanded the post. A part of the garrison took this opportunity to mutiny and desert. Ignoring Capt. Fonda's order to remain, they left the fort, when that officer ordered the garrison to fire on them. This was done, and one of the mutineers, named Jacob Valentine, was mortally wounded. Capt. Fonda was court martialed for this affair, but was honorably acquitted.

In the darkest days of the war, when all the men in the valley liable to military service under ordinary circumstances were defending the outposts, and hardly hoping, with all they could do, to keep the savage enemy from their homes, the old men, who in any other state of things would have been spared the toils and alarms of war, were formed into companies to defend the women and children at points where they gathered for safety. One of the companies of exempts performing this highly important service was commanded by Capt. Fonda, himself now over fifty years of age. A record of the number of days each man served at various points in 1778 is still preserved, and is appended:

Chas. H. Van Epps, ensign	{ 3 days with Lieut. Hansen.
	{ 3 " at Bowman's Hill.
	{ 6 days at Caughnawaga.
Crownidge Kinkead.....	{ 3 " " "
	{ 3 " " Johnstown.
	{ 4 " " Cherry Valley.
	{ 9 " " Johnstown.
Henry Boshart.....	{ 5 days at Johnstown.
	{ 6 " (1779) "
George Shank.....	{ 6 days (1779) at Johnstown, with Lieut. Hansen.
Cornelius A. Van Alstine	{ 7 days at Johnstown.
	{ 4 " " "
Stephen Manibout.....	{ 4 days at Johnstown.
	{ 7 " " "
	{ 4 " " Cherry Valley.
John Hall.....	{ 7 days at Johnstown with Lieut. Hansen.

Richard Collins.....	{ 7 days at Johnstown.
Matthew Van Dusen....	{ 9 days at Johnstown.
	{ 1 " " Warning.
	{ 3 " " at Cherry Valley.
John Wilson.....	{ 7 days at Johnstown with Lieut. Hansen.
	{ 9 " " " " " "
	{ 4 " " " " " "
Barent B. Wemple.....	{ 5 days at Johnstown.
	{ 3 " " " " " "
	{ 4 " " " " " "
Hendrick Fluperd.....	{ 7 " " " " " "
	{ 6 " " " " " "
	{ 4 " " " " " "
Jacob Kits.....	{ 4 " " " " " "
	{ 5 " " " " " "
	{ 6 " " " " " "
Evert Van Epps.....	{ 5 days at Johnstown with Lieut. Hansen.
Sampson Sammons, ensign	{ 7 " " " " " " " "
	{ 7 " " " " " " " "
Adam Rupert.....	{ 7 days at Johnstown with Lieut. Hansen.
	{ 7 " " " " " " " "
	{ 2 days at Johnstown.
Cornelius Smith.....	{ 4 " " " Sacandaga.
	{ 4 " " " Bowman's Hill.
	{ 2 " " " Bowman's Hill.
	{ 3 " " " Cherry Valley.

"Hendrick Wampil, 30 days at different times, at sundry places, agreeable to the account."

"Johannes Nare, corporal at three different times, 14 days, Johnstown."

Cornelius Putman, 7 days at Johnstown.

"John McDoual, says he has Bin out att all times."

"Jacob Shew, 13 days at Fort Plank in Jolinger's place."

Jeremiah Crowley, 7 days at Johnstown, with Lieut. Hansen.

John Vechte, " " " " " " " "

Conrad Cratsenberg.....	{ 7 days at Johnstown	} With Lieut. Hansen.
	{ 6 " " " " " "	
	{ 7 " " " " " "	
	{ 3 " " " Cherry Valley, with Capt. Fonda.	
John Huber	{ 7 days at Johnstown, with Lieut. Hansen.	
	{ 7 " " " " " "	
	{ 3 " " " Cherry Valley, with Capt. Fonda.	

Major Fonda, having become wealthy in trade, furnished his house more elegantly than was the rule of the day. It supplied all the richer plunder to the Indians of Johnson's command, when they swept up from Tribes Hill on that May morning which saw such deeds of blood and rapine along this part of the valley. The owner was fortunately absent from home, and his wife and his son Douw had warning in time to escape across the river. The house was fired, and it is said that while it was burning, a music box, connected with a clock in the building, began to play a tune. The savages took the sound for the voice of a spirit, with more reason than the modern spiritists have for so interpreting a monotonous series of raps. Like the latter, the Indians put a favorable construction upon the ghostly communication. A mirror was the most prized of the booty here obtained, at least the most fought for among the plunderers.

Major Fonda built, after the war, on the high ground in what is now the village of Fonda, the house at present occupied by Mr. Peter Lasher. He was a judge of old Tryon county, and was a member of the Assembly at the time of his death, which occurred June 23, 1791. His sword is in the hands of one of his great grand-children, Mr. Edward Schenck, of New York city.

Although the old village lay mainly to the eastward of what is now Fonda, there were buildings also on the site of the modern town. The Veeder mill, on the Cayadutta, has been referred to. Alexander White, the last sheriff under the crown, who so hastily vacated his office through the persuasions of a mob at Johnstown, lived on the site of the court-house, and John Fonda occupied the house after White's removal. Adam Fonda also lived near the creek. Jacob Graff came from Hanover about 1760, and settled as a farmer in what is now the village of Fonda. Here Peter Graff was born about 1763. He saw service during the Revolution, being present at the surrender of Burgoyne. He was afterward a farmer and gunsmith. His brother Philip belonged to the rangers mentioned in Stone's Life of Joseph Brant. Cornelius Smith and Johannes Veeder lived a little west of the creek and near the river.

THE OLD CAUGHNAWAGA CHURCH.



THE OLD CAUGHNAWAGA CHURCH.

The most interesting feature of old Caughnawaga remained up to 1868, namely, the Reformed Dutch church, the first built in the town and one of the first in the valley, it having been erected in 1763. We are enabled by the courtesy of Harper Brothers to present an engraving of the old church, which appeared in Lossing's "Field Book of the Revolution," published by that eminent house. It stood on the western side of the lot on which stands the house of James Lansing Veeder, Esq., which was built about the beginning of this century, and was the parsonage up to 1842, succeeding the original one, which stood further back on the same lot. The church was a massive stone building, about square, with a curb roof. On the north end stood a graceful little open belfry, with a bell-shaped canopy, supported by a circle of posts, and sending up from its apex a slender spire. This structure was added to the building in 1795, and in it was suspended what had been Sir William Johnson's dinner-bell, which weighed over one hundred pounds, and was among the confiscated property of Sir John. Two windows, arched at the top, admitted the light on each side. In the gable toward the road, close to the ridge of the roof, was a little circular opening in the wall, while half way down from this to the tops of the windows, were two oval ones, a trifle larger, inclined toward each other at about the same angle as the sides of the roof opposite them, after the fashion common in the ecclesiastical architecture of the age. The entrance was a double door in the middle of the eastern side, round-arched like the windows, but having the part within the arch closed up, the doors not extending up to the keystone. Over the latter, and just below the eaves, was an oval tablet of stone, bearing, in Dutch, the inscription, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." The pulpit stood against the western wall, and a gallery ran around the other three. The church was seated with the square pews of the period, excepting a space at the north end where were placed benches for Indians and negroes. The pew at the left in entering is said to have been sometimes occupied by Sir William Johnson, who contributed liberally toward the erection of the building. In 1842 the church and parsonage, with the glebe of thirty acres, were turned over to the pastor, Rev. Jacob D. Fonda, in payment of \$1,300 arrearage of salary. Two years later he sold the property to Rev. Douw Van O'Linda, with the condition that the society might redeem it for \$1,300. The church was old-fashioned by this time, however; the star of population was taking its way westward, toward where the court-house, the depot, and the great hotel had been built; and the members of the society, who had built a new church in the fashionable quarter, never availed themselves of the privilege of recovering their ancient house of worship. Rev. Mr. Van O'Linda opened an academy in it in the latter part of 1844, with Jacob A. Hardenberg, a Rutgers graduate, as principal; but it was kept up only a year or two, and after it had been given up, the building was used as a dwelling. About 1860, it was bought by Henry Veeder, and in 1868 the old church, which Sir John Johnson's barbarians had spared, "was taken down, the stones being used for ordinary building purposes." "It is said that people wept as they beheld the demolition of this sacred edifice, but as they had nothing better than tears to give, tears could not purchase back the property, and therefore it was gone forever."

Hon. Francis Granger, Gen. Harrison's appointee for Postmaster-General, it is said, used to speak pleasantly of attending service at the old Caughnawaga church. One Sunday found him at Caughnawaga, on a journey to the West, with his private conveyance. It was at a time when people did not usually travel on the Sabbath, and, having the day before him, Mr. Granger started for the church as the hour of meeting drew nigh. He was in time to take observations of the sacred edifice, and the Sabbath-day customs of the Mohawk valley Christians, about all of which there was to the traveler an agreeable novelty. While he was considering the phenomenon of a church with its rear gable (as seemed, from the steeple being at the farther end), but no door, toward the road, and speculating on the

purport of the little eyelet-like windows near the roof, loads of the worshippers were coming in from the country. As fast as the women alighted from the sheepskin-bottomed chairs which formed their seats in the wagons, the men, after providing for their teams, repaired to a neighboring bar-room, whither, not to miss any part of the exercises, Mr. Granger followed them. Gravely, as befitting the day, each ordered a drink. Having drained his glass, the thirsty Christian thrust his hand deep in his pocket, and drew forth a long, narrow, leathern wallet, with a string woven in at the neck, rolled up around the coin which it contained. Taking the purse by the bottom, and emptying the cash into his left hand, he selected a sixpence, and, laying it before the landlord, poured back the remainder into the depths of the wallet, folded it carefully up, restored it to his pocket, and returned to the church. Thither Mr. Granger also betook himself. An officious usher took him in charge, and, shutting him up in one of the high-partitioned box-pews which occupied most of the floor, left him to pursue his observations. The most noticeable feature of the odd interior of the building was the pulpit, which was a little, five-sided coop, perched aloft on a slender support, reached by the narrowest of stairways, and canopied by a sounding-board that completely roofed it over. On the wall, on either side of the pulpit, hung a pole several feet in length, suspended by an iron hoop or ring, from which also depended a little bag with a bell at the bottom. In due time the clergyman entered, and, mounting the slender stairway, seated himself in his little domain, which barely contained him. From his fresh and rubicund face, it would almost seem that his parishioners were countenanced by him in the matter of their Sunday morning dram. Here, thought the visitor, observant of his glowing features, was a light of the church, set in a Dutch candlestick, and covered with an umbrella, to prevent any untimely extinguishment. The congregation entered heartily into the singing, and Mr. Granger thought it might be good worship, though sad music. At the proper stage, the ushers, taking down the scoop-nets from beside the pulpit, went fishing expertly among the worshippers for a collection, tinkling the little bells appended, as if to warn them to be ready with their change. There was need of notice, for getting at the coin was the same deliberate operation as at the tavern. There were the diving for the purse, the unrolling and the emptying of the contents; but the observer noted that the burgher's eye scanned his palm for a penny instead of a sixpence. When they had gone the round of the house, the collectors took their turn at the performance, seeming to hear the Head of the Church saying, as of old, "Bring me a penny." The dominie had got well into his sermon, in a commonplace way, before he saw Mr. Granger. Then, at the sight of a well-dressed and intelligent stranger in the house, he perceptibly roused himself, and became really eloquent. At the close of the service he had an interview with the visitor, who assured him, in all sincerity, that he was never more interested in a sermon in his life. Learning that the latter was the son of Hon. Gideon Granger, who was Postmaster-General under Jefferson, the clergyman felt the more honored by his presence and compliments, and invited him to the parsonage. Mr. Granger declined, returned to his lodging, and next morning proceeded to Johnstown, where he wished to see Daniel Cady.

When he was in the Cabinet, Mr. Stephen Sammons, who was personally acquainted with him, made application for the establishment of a post office at an unnamed hamlet, three or four miles northwest of Caughnawaga. The Postmaster-General immediately recognized it as a place where he had sad experience of a corduroy road, on his way to Johnstown, one Monday morning, and where he saw a distillery and a store on the corner, which the applicant assured him were there. "We'll call it Sammonsville," said he, and Sammonsville it is.

The historian Simms was a regular attendant at the old church about 1838, and played a flute in the choir, of which Dr. Stewart (who played the bass viol) was the leader, and Mrs. Stewart also a member.

ANECDOTES OF CAUGHNAWAGA.

The following anecdote, illustrative of "the good old times" of the Johnsons and earlier Fondas, is given by Mr. Simms as authentic:

"In the employ of Sir William Johnson, a few years before his death, was an Irishman named McCarthy, by reputation the most noted pugilist in western New York. The Baronet offered to pit his fellow-countryman against any man who could be produced for a fist fight. Major [Jelles] Fonda, tired of hearing the challenge, and learning that a very muscular

Dutchman, named John Van Loan, was living near Brakabeen, in the Schoharie valley, made a journey of some forty or fifty miles to secure his professional services, for he, too, was reputed a bully. Van Loan readily agreed to flog the son of Erin for a ten pound note. At the time appointed numbers were assembled at Caughnawaga to witness the contest between the pugilists. After McCarthy had been swaggering about in the crowd for a while, and greatly excited public expectation by his boasting, inducing numbers to bet on his head, his competitor appeared, ready for the contest, clad for the occasion in a shirt and breeches of dressed deer-skin, fitted tight to the person. A ring was formed and the battle commenced. The bully did his best, but it was soon evident that he was not a match for his Dutch adversary, who slipped through his fingers like an eel, and parried his blows with the greatest ease. Completely exhausted, and almost bruised to a jelly, Sir William's gamester was removed, looking, if not expressing, '*Peccavi*.'

We ought not to omit the once widely popular story of "the Yankee pass." The following is Lossing's version of it:

"A peddler (who was of course a Yankee) was arrested for the offense of traveling on the Sabbath, contrary to law, and taken before a Dutch justice near Caughnawaga. The peddler pleaded the urgency of his business. At first the Dutchman was inexorable, but at length, on the payment to him of a small sum, agreed to furnish the Yankee with a written permit to travel on. The justice, not being expert with the pen, requested the peddler to write the "pass." He wrote a draft upon the Kanés (the well known Canajoharie merchants) for fifty dollars, which the unsuspecting

Dutchman signed. The draft was presented and duly honored, and the Yankee went on his way rejoicing. A few days afterward the justice was called upon to pay the amount of the draft. The thing was a mystery, and it was a long time before he could comprehend it. All at once light broke in upon the matter, and the victim exclaimed, vehemently, in broken English, 'Eh, yah! I understand it now. Tish mine writin, and dat ish de tam Yankee pass!'"

THE SMALLER VILLAGES OF THE TOWN, ETC.

BERRYVILLE is a hamlet on the Cayadutta, about two miles north of west from Fonda. Here is situated the Berryville Paper-mill. The business was begun in 1860 by the firm of L. B. Thompson & Co. Ten years later the present firm of Thompson & Richards was formed. The mill, which is run by both steam and water power, has a capacity of three thousand pounds per day, and manufactures drug, printing and tobacco paper to the value of about \$75,000 annually.

TRIBES HILL is a village of much historic interest on the line between the towns of Mohawk and Amsterdam. It has been treated of in the history of the latter, and need not be further mentioned here.

Near the western border of the town stands the Mohawk cheese factory, incorporated in 1867; capital, \$3,500; capacity, 70,000 lbs per year. The first board of directors consisted of John A. Dockstader, Peter Coolman and M. Van Deusen. Jacob J. Dockstader has succeeded Mr. Coolman, otherwise the board remains as at first.