History of Pittston

-taken from notes compiled by E. Johnson in the years 1910-1912

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THE INDIANS.

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Religion and Home Life of the Indians.

We cannot look out upon these mountains that surround the Wyoming Valley without peopling them, in imagination, with their original owners, who hunted at will in the forests and paddled their canoes up and down the beautiful Susquehanna. But when we try to find out from whence these people came, we are met by unsurmountable obstacles.

The origin of the North American Indian is so remote as to baffle the most diligent researches of the most learned anthropologists. The Indian has no written history. Only traditions and specimens of rude pottery, implements of war and the chase, together with ancient mounds which may have been either dwellings or fortifications, or both give any clue to his more remote ancestry. Two such prehistoric mounds were visited by historians of the Wyoming Valley. One mound, at Kingston, on Toby's Creek, had been built so long a time before that an oak which grew on it showed 700 years growth. Another mound stood on Jacob's Plains, the present site of Plainsville: and was of such a height that it never was covered by the river's overflow. (Hollister: Page 33 & 34) But threw no real light on the origin.

The character of the Indian combined strange contradictions. He was kind and faithful to his friends, but of unrelenting cruelty to his enemies. And strange as it may seem to those who believe that "The only good Indian is a dead Indian", he was deeply and unfailingly religious. The belief in a Great Spirit who governed the world, who taught the water to flow and the bird to build her nest; who caused the changing of the seasons and the succession of day and night; who gave the sunshine to his children and brought them the thunder and the rain--this belief was universal with the North American Indian.

His religion was an ever-present consciousness. He prayed when he arose: and when he sat down. He prayed when he went on the chase and when he waged war on his fellow man. He worshipped the visible God--the sun, the rivers, the mountains and the stars: but rarely if ever did he bow down to an image, the work of his own hands. He believed in a future life which would have the same occupations as this life, but without any sorrow or trouble. He expected to need there his dog, and his implements for hunting and war, so he had them placed in the grave with his body.

But he had no conception of himself as a sinner in the sight of the Great Spirit. His tribe might be responsible for wrong doing, but

he felt no personal responsibility. He never failed to pray for success in an undertaking, even though it was to steal a horse or burn an enemy's house. His conscience taught him to be kind to his friend, but to torture his enemy to death.

His home life was along the simplest lines. He brought the meat to the wigwam; his squaw dressed the skins and prepared the food. If she failed to provide a sufficiency, there was no word of reproach.

He spent his evenings rehearsing the traditions of his people and in adding the tales of his own prowess to the Chapter. He had games and plays, and he sang in his play and in his tent. Family quarrels were almost unknown.

Yet there is an undertone of sadness in all his life. He is never free from the bondage of superstitious fear. He does not dread the armed foe, nor the wild beast. He can conquer these; but the myriad of invisible, intangible spirits that inhabit everything about him oppress him and he has no power to contend against them. His only resource is to pray to the Great Spirit to ward off the malign influence.

Dwelling with Nature and knowing her secrets, unconsciously he utters poetic thoughts which the lettered bard could never conceive. He gives to localities names descriptive of their natural features. "Wyoming" is a corruption of "Wanwanme", meaning "Great Plains". "Susquehanna" in the Indian tongue means "Crooked River" or Roily River"; and "Lackawanna" the "Forks of the River". Ever seeking the sublime, he built his signal fires on Campbell's Ledge; and his village at its foot. the Umbrella Tree on West Mountain was a signal tower for him, even as it was a sign directing the traveller over the mountains to the repose of the Valley below. And when he made his treaty with William Penn under the oak at Shackamaxon, he said it would last "so long as the sun shall shine, or the waters run into rivers."

THE INDIAN TRIBES

We have known the Indians only since Columbus, with his discovery of the new continent, found this new race of red men. In physique, they were superior to their discoverers, yet in intellect, they were both childish and cunning: and in their passions, both savage and humane, ferocious and magnanimous as the occasion happened.

Their housekeeping utensils were of pottery, their knives and tools of stone. They used the bow and arrow until the Dutch settled on the Hudson and bartered them guns and ammunition in exchange for skins. They had gardens and orchards. They grew Indian corn, beans, melons, pumpkins, grapes, plums, apples and peaches.

Europeans found three great divisions of the race--the Algonquins, inhabiting New England; the Aztecs of Mexico and further South; and the Iroquois, or Confederacy of the Six Nations, comprising the Mohawks, Senecas, Onondagas, Oneidas, Cayugas and Tuscaroras. The Confederacy at first comprised but the five nations first named, but the Tuscaroras were later admitted because they spoke the same language and because they had been driven from the South into the Iroquois country by the Indians there.

In the Six Nations, the Onondagas occupied an exalted position. They were in authority and reverence very like the tribe of Levi under the Mosaic Dispensation. They were the Philosophers and it was their province to keep the sacred Council fire burning at Onondaga.

The Tuscaroras were the most powerful tribe in North Carolina prior to 1700. They felt so strong, they tried to drive out the English Colonists. This resulted in their overthrow and permission to join the Iroquois in New York, thus making a Six Nation Confederacy. The Tuscaroras, however, were never admitted to seats in the Supreme Council of Fifty Sachems.

The Wyoming Valley belonged to the Iroquois, whose "Long House" or place of council and ruling, was in Central New York. The "Long House" extended from the Hudson River to the Great Lakes and included the lakes of Central New York, whose shores were dotted with the Indian villages and orchards. It also included the headwaters of the three great rivers--the Hudson, the Delaware and the Susquehanna.

The territory under the jurisdiction of the Long house was divided up among the tribes. The Mohawks were set to keep the East door; the Senecas to keep the West door. Tioga was the South door. Here an old

Sachem sat guard, ~~supported,~~ supported by a number of young braves. Tioga was an important point at that time. All the war trails of the Iroquois united at Tioga and from there, branched in all directions. Its name appears often in Wyoming history. All prisoners for Niagara, all forays down the river passed by way of tioga, the point of land formed by the Chemung river at the junction with the Susquehanna; and at the time of the Wyoming Massacre, queen Esther had her village at this strategic point.

Although the term "Long House" means in general the confederacy of the Six Nations, there was also an actual Long House eighty feet long by thirty feet wide, where the fifty chiefs selected from the nations in the confederacy sat as a Senate, or Supreme Council and determined all grave affairs of state. Here, too, they kept their archives--a chest of wampum belts setting forth in bead pictures the history of the tribes, and written deeds and treaties that they had entered into with the white men. These records were examined periodically by the chiefs, sitting in a circle with a few invited young braves looking on, that they might thus learn from their elders the events of their nation's civil history.

This record chest was opened at such times with the serious dignity always pervading the Indian assembly. The Head Chief took up a belt of wampum, passed it to the next, who carefully scrutinized it and in turn passed it on, until it had been examined by each individual and explained, so that the young men present might become familiar with the historic events that it recorded. It was then returned to its place and another lifted out and passed around, until all had been thus examined and reviewed. Every wampum belt stood for some specific occasion when land had been sold, a treaty made and gifts exchanged or war declared on another tribe, or on the white man. Thus the old men's memories were refreshed and the young men were instructed in the weighty affairs of history and state.

Although there is some doubt as to what tribe of Indians were the original inhabitants of the wyoming Valley, the weight of evidence seems to indicate that the first dwellers were the Susquehannocks. The prehistoric mounds, which have already been referred to, indicate that a warlike race was here at one time; and the traditions of the Delaware Indians, who came later, point to an immigration from the West to the Valley and the expulsion of the original inhabitants. We also know that the Susquehannocks had their principal town at the mouth of the Susquehanna

River, where it empties into Chesapeake Bay; and that they had other towns further up the river.

Confirmatory evidence is also furnished by the records of Stephen, or Etienne Brule, who was the first white man to set eyes on the Wyoming Valley. In 1616, he had crossed New York State and descended the Susquehanna River from its headwaters to Chesapeake Bay. He was secretary to Lord Champlain; and with an escort, made this journey from Canada to induce the Susquehannocks to ally themselves with the Hurons and the white men in Canada against the Six Nations. Further, when Capt. John Smith explored Chesapeake Bay in 1608, he found living in that vicinity a powerful, high-spirited race, who had palisaded towns and could muster an effective fighting force of 600 warriors. They were then engaged in a ten-years war with the Mohawks and nearly extermianted them. In 1584, they ruled over the Algonquin tribes as far north as St. Lawrence Gulf.

In the history of Virginia, published by Capt. John Smith in 1624, he gives great prominence to this tribe and estimates it to number three thousand souls. As a further evidence of their strength, we find that in 1647 they were able to offer 1300 warriors who had been trained in the use of firearms by three Sweedish soldiers, to their friends, the Hurons, who were perpetually at war with the Iroquois. Such an exhibition of strength was an invitation to the great confederacy to bring into subjection such a powerful rival, as well as to punish it for giving aid and comfort to the Hurons. The next scene, therefore, in this forest drama, is a fleet of boats bearing an army of 100 Senecas, floating down the Susquehanna to chastise the Susquehannocks. This was the duty of the Senecas, according to the rules of the confederacy, for they were the guard at the south door of the Long House. It was their province and obligation to control the waters of the Susquehanna and the land on its banks; and to maintain and extend the empire of the Six Nations was its first duty.

But they found the Susquehannocks in palisaded towns and with so strong a spirit of resistance that Captain Smith's description of them: "they never flee; but stand like a wall so long as a man is left" was more than justified. A sally of 100 men from the Susquehannock stockade put the Senecas to flight with the loss of many men and all prisoners in their possession.

But a few years later, a mightier foe attacked the Susquehannocks--one that palisades not numbers could repulse. Small-pox ravaged their villages and decimated their numbers. While thus weakened, they were again attacked by the invading horde of Senecas and were overcome. This

was in 1675. Thus the independence of the Susquehannocks was gone; and the Iroquois, their conquerers, from that date claimed by right of conquest all the lands lying along the Susquehanna.

The force of this claim was felt in later years by the white settlers in the Wyoming Valley; and even in so early times as 1600 to 1675, Wyoming was the inevitable stopping place for the large fleets of canoes that came down the River from the North.

In this way, another vantage ground was added to the already vast domain of the Confederacy. It controlled the land as far south as the Chesapeake; and from there it sent its hords of warriors against the Powhatan Confederacy in Virginia and even made forays as far south as the Catawabas in South Carolina, one thousand miles from the council fire at Onondaga.

Miner, in his history of the Wyoming Valley, dwells on this point as very suggestive of the extent of the dominion and as illustrative of the character of this remarkable people. To quote him briefly: "A band of warriors armed, taking in a leather bag a preparation of Indian corn, parched and pounded with maple sugar, set out on the war path to strike an enemy and take a scalp a thousand miles distant. Courage, fortitude, ambition--the lofty aspirations of Alexander or Napoleon were here! Nor was this all. The geography of an extended country must be understood; the position and power of all neighbouring nations comprehended by them. It is clear an enemy would not be sought so far if the nearer tribes had not been subjugated".

Another Indian tribe associated with the early history of the Wyoming Valley was the "Lenni Lenape" - The Original People", living on the Delaware and early reduced to vassalage. "We have made women of you! We have put petticoats on you!" were the humiliating taunts of their overlords. An attempt was made to colonize them in Wyoming, although they objected, saying that it was on the warrior's path to the Catawbas; and also that Wyoming abounded with Indians whom they mistrusted; but in spite of these objections, they were assigned to the Valley.

These subjugated Delawares were more receptive to the civilization of the whites and more responsive to the teachings of the missionaries than were those engaged in war and fired by visions of conquests. In the old colonial wars between the French and the English, the Iroquois took sides with the French, whose manners were more suave and reassuring than the straightforward, blunt ways of the English. Braddock's defeat, also gained respect for the French arms; but when this was reversed and the

English were gaining the victories, the Supreme Council "in the shadow of coming events", declared for a state of neutrality. But the Senecas and some other factions never lost their allegiance to the French; and when Pontiac's eloquence stirred them again against the English colonies, they abjured their vows to the Confederacy and for a few months were plunged into the wild delerium of killing, burning and taking captives without restraint. But after that, they faced the alternative of either suing for pardon and accepting whatever terms of punishment the Supreme Council might impose, or of being exterminated.

Summing up the tremendous power of the Iroquois, Miner writes: (Page 32):

> "By whatever name the confederacy should be styles--a republic, an empire, or an oligarcy, we behold these united people with the great Head, or Council, at Onondaga clothed with dominion and enthroned in power. Certainly, from the Lakes to the ocean they were as absolute as a nation could be without forts, or standing armies.
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> "With the left hand, they lighted consuming fires on the St. Lawrence, even in the strongholds of the warlike French; hunted their broken enemies two thousand miles into desolate regions beyond Lake Superior: brandished the tomahawk over trembling vassals westward to the Merrimack; while with the right, they smote the Catawbas on the Southern coast of Carolina; and brought home as trophies scalps of the Cherokees on the distant banks of the Mississippi."

We cannot but look forward to the closing scene in this centuries-old drama of supremacy and power, when Wyoming became the nemisis of this mighty Indian empire. In one short month in the summer of 1779, it perished: and its scatterd warriors roamed the mountain in search of food for their wigwams: and for plunder and scalps to gratify their malice. But lest we anticipate, let us go back to 1701, when the Confederacy of the Five Nations was absolute in authority; and when it dictated the Indian colonization of the Wyoming Valley.

Until this year of 1701, the Wyoming Valley had not been the settled residence place of any of the tribes. But in that year, it pleased the overlords, the Five Nations, to order here a band of Shawanese. Up to this time, the Valley had been used only as a vast game preserve for the Confederacy, within easy reach of Tioga Point and so full of wild life that but a short stay was needed to secure an abundance of provision for the Winter. Many war parties had stopped in the Valley on their way to and from forays; and many times the war dance had been given and the war

song chanted in its peaceful groves. But now, for reasons of diplomacy, the Valley was to have settled residents, bands of conquered enemies, even as Babylon with the conquered Tribes of Israel and scattered as they were throughout the various portions of the land.

So in that year came the first band of Shawanese, to be followed in 1728 by a second. These latter built their village at Shawanee Town (Now Plymouth) and had the fertile flats below for their gardens. For some reason that we do not know, they removed in 1731 to Ohio.

Then another band of this tribe came. Their chief was Paxinos; and his wife had been baptized Elizabeth. A band of Shawanese who lived on the Delaware were ordered from their home; and so peremptory was the command and so prompt the obedience that the corn was left ungathered and no reason given to their neighbours, the whites, for their hasty departure. Later it was said to have been a politic move on the part of the Confederacy which had espoused the cause of the French their war with the English. Further, Paxinos and his band seem to have been put out as sentinels and as promoters for the colony, as they were later sent to the mission at Gnadenhutten, where were 500 Christian Indians, to invite them to move to Wyoming; and it was at the close of this visit that Paxinos's wife received the name "Elizabeth". Only a few of these Christian Indians returned with Paxinos. One of these was Abraham, the Mohican Chief, who later chose his village site at Forty Fort. Abraham's Creek and Abraham's Plains were named for him.

It was to Paxinos's village (Plymouth) that Count Zinzendorf the founder of the Moravian Mission, came in 1842. It was here that transpired the incident of the rattlesnake crawling across his foot as he sat reading in his tent. An asassin, peering in ready to strike the fatal blow, was awe struck by this miraculous escape; and was so impressed with the conviction that the Great Spirit protected Zinzendorff that he hurried away lest he be overtaken by some terrible vengeance.

It was to these people that Zinzendorff had come from Gnadenhutten, eighteen miles above Bethlehem on the Lehigh, where the Moravians had established a center from which to preach the Gospel to both Indians and whites. Zinzendorff was accompanied by his fellow-worker, Martin Mack and the latter's wife, who spoke Shawnanese and acted as interpreter. Thus it was that the earliest European accents heard in the Valley were those of peace and love, breathing of grave and redolent of mercy.

In this same year also came the band of Delaware Indians by command of the Great Council to meet their punishment. For them this Valley was

a penal colony. Their lands had been fraudently taken from them by the whites; and smarting under the cheat, they had refused to move off. When the Governor of Pennsylvania complained to their uncles, the Six Nations, a large delegation of about one hundred came to Philadelphia to investigate the claims. The Penn party, by gifts and flattery, made the worse appear the better and convinced the chiefs that the land had been purchased many years before and that the Indians living on it in spite of this sale, would not move off. Then the chief Casanatoga addressed himself to the culprits in a severe manner, telling them that they had "swallowed their land down their throats; that they had eaten it, yet they wanted it back after the white brother had paid for it" he declaimed. "You are women. We will put petticoats on you. You are children. You will remove to Wyomink where we can watch over you. We will kindle a council fire for you there. Sit down beside it and watch over it. Take this belt of wampum and go! Don't stop to think, but go!"

Humiliated and cowed, they left their homes and their fields and the bones of their dead on the banks of the Delaware; and with bitter thoughts, hastened to the banks of the Susquehanna. They settled on the flat in what is now South Wilkes Barre and named their village Wan-wan-wame. After a time, they suffered greatly from an epidemic of chills and fever; and to escape it, they moved to higher ground six miles above, in what is now Plains Township. This village they named Matchasaung. This was Jacob's vilalge; and it was on Jacob's Plains, as the flat was afterwards called. And as all the Indian tribes were divided into families, or clans, this band thus deported was of one clan--the Wanamie. When they arrived in the Valley, they had a chief named Tadama, but he was mysteriously murdered shortly after their coming.

A second band of Delawares came to the Valley in 1754. These numbered 500 and were called "Christian Indians", as they had come under the influence of the Moravians at Gnadenhutten. These were employed part of the year in agriculture; and were taught blacksmithing and other industries. At baptism, they also took Christian names. Teedyuscung, the leader of this band, who was chosen king shortly after their arrival, was baptized "Gideon"; but the white men called him "Honest John".

Besides these Shawanese and delawares, on oposite sides of the river, there was another band of Shawanese at Shamokin. Their chief

was old Nutimus; and later, his son.

At the extreme lower end of the Valley was a colony of Nanticokes. These came in 1748 from the Juniata; and in 1753 they were ordered to New York State.

History recounts that some of these bands after settling in the Valley permanently, went back to their old homes, dug up the bones of their relatives and friends and carried them in bags on their backs to re-inter in their new lands. And the historian also relates how the nostrils of the good people of Bethlehem were offended when the bones were "too fresh".

At the mouth of the Lackawanna River, between it and Campbell's Ledge, was the Monsey village of Asserughny. The Monseys were another clan of the Delawares who had resided at the Minnisinks. These were the flats extending each side of the upper waters of the Delaware, about forty miles from the Delaware Water Gap. The name of Monset came from a corruption of Minnisink. This clan was given room for settlement on the Lackawanna; and their village of Asserughny is frequently spoken of in the diaries of the Moravian missionaries, who stopped there on their journeyings to Wyalusing and Onondaga. This tribe had also another village at the upper waters of the Lackawanna, where now is Providence. This village was named for their chief Capouse. It was a permanent village and had existed long enough to grow apple and wild-plum orchards when the early settlers came to the Valley; and Dr. Hollister, writing in 18-- says that one apple tree "The old Indian apple tree" was then still standing to mark the site. Capouse, it will be observed, was on the war trail to Otego; while Asserughny was on the trail to Tioga.

Summarizing we see that the Indian colonies in Wyoming between 1701 and 1754 were:

(1) The Monseys on the Lackawanna, under Chief Capouse.

(2) Two colonies of Delawares under Tadama and Teedyscung at Jacob's Plains and Wyoming.

(3) Two colonies of Shawanese under Paxinos at Plymouth.

(4) One Mohican colony under Chief Abraham at Kingston.

INDIAN NAMES.

It may be interesting as well as helpful in a study of the Indians to have brief introduction to some of the characters whose names occur frequently in Wyoming History. Many of them were names given by the missionaries to Indian converts and seem often grotesquely inharmonious when we consider the character of the bearer.

As much of our information with regard to these men is obtained from the white men who came in contact with them, it will not be amiss to consider the life of one of these at some length.

Conrad Weiser was probably the second white man to visit the Wyoming Valley. His father emigrated from Germany to New York State within the territory of the Mohawks; and when Conrad was 17 years old, he was placed by his father in the family of an Indian Chief, where he learned enough of the language to act as interpreter in the dealings between the Mohawks and their Dutch neighbours. After living fifteen years with them, he was adopted into the tribe, received an Indian name and later became widely useful as the official interpreter for the Six Nations. In 1728 he took up his residence near Reading, Penna., and became the representative of the Pennsylvania Government in dealing with the Indians, who trusted and loved him. Said one of them at an important Council: "We have confidence in our interpreter. He is a member of our Council and of our Nation; as well as of yours. When we adopted him, we divided him into two parts; one we kept for ourselves, one we left for you. He has had a great deal of trouble with us; worn out his shoes on our messages; and dirtied his clothes by being among us, so that he is as nasty as an Indian. We commend him to your generosity and on our own behalf, we give him five skins to buy clothes and shoes with." (From Pennsylvania Colonial Records, Vol. IV Page 581. Also Harvey, Vol. I, Page 182)

Weiser made his first journey to the Wyoming Valley in 1737, covering a distance of five hundred miles in coming from his home at Onondaga, all through a dense wilderness. Of this journey, he has recorded many interst-ing things, among them the observation that the Indians in the Valley "lived on the sweet sap of trees." Weiser's name appears often in Wyoming history both before and after the advent of white settlers.

Of the Indians in the Valley at this time, Shikellimy was the one having supervision over all the tribes on the Susquehanna. He was one of the Iroquois; and had been employed with their approval to be a

pacificator between the Indians and the Pennsylvania authorities. His home was at Conestoga, near the mouth of the Susquehanna; but he spent much of his time at Shamokin. He and Conrad Weiser had similar duties in the public service and were sometimes associated together.

His son, "James Logan" was lame; and had been given the Christian name when the mission was established at Shamokin and Shikellimy had come under the Moravian influence. The latter died in 1749; and on his death bed, he urged his people to embrace the Christian faith. After he was dead, the Indians painted the corpse in brilliant colors, decked it with the most valued ornaments belonging to him in life, placed various implements of war and the chase beside the body and laid him to rest in the Indian burying ground on the outskirts of Shamokin.

Shikellimy was of the Bear Clan of the Oneida nation. His wife was a Cayuga. She bore him four sons and one daughter, who were, according to Indian pedigree, Cayugas. One of these sons was called by the whites "John Shikellimos". He succeded his father as vice-gerent, but lacked the latter's ability and goodness and had not the respect of the Indians.

Paxinos was the Shawanee Chief. His wife's name was Elizabeth; and his son was called Samuel. This family accompanied the missionaries Seidle and Zeisberger to Asserughny for a three days protracted meeting, Elizabeth taking along a basket of watermelons.

Nutimus (meaning "old") was chief at Nescopeck. His son was Pantes. One of the missionaries wrote of "Our dear old Solomon (Nutimus) and his son, John Thomas".

Isaac Still, Job Chillaway, and Andrew Montour were well-known interpreters at the conferences with the Indians. Jimmy Nanticoke complained to Governor Penn in 1766 that white men had dug coal out of his mine at Wyoming; also that a trader, John Anderson, had settled at Wyoming. At that time, there were neither Indians nor whites resident in the Valley; but Anderson and a man named Ogden had obtained permission from Governor Penn to erect a block-house at the point of South River Street, near the Wm. Conyngham residence, to trade with the Indians, furnishing them provisions in exchange for pelts. The complainant against the intrusion of these men and another Indian called John Tobey, were both probably named for the localities in which they lived, Jimmy living near Nanticoke; and John near Tobey's Creek. When the settlers returned to the Valley in 1769, these two Indians lived with them in the settlement.

Papoonhonk was the chief man at wyalusing; and was baptized "James Davis". During the six years that the Wyoming Valley was without residents,

from 1763 to 1769, Papoonhonk had a hunting lodge on Monockonock Island, where he spent the hunting season.

Although before the days when special schools for the Indian were in existence, even the higher branches of learning were open to the red man. Samuel Occum was a trusted Indian who was educated at the Wheelock School; and Calvin Bartholomew entered Princeton College, took part of the course and then taught school in New Jersey and had as many white pupils as Indian. Moses Tatemy, a son of the Delaware chief Tadama, was an interpreter, trained and educated by David Brainerd, the missionary to the "Forks" Indians; and there others of lesser note whom we hear of from time to time.

Other Indians with part Christian, part Indian and often fantastic names were Jacob January, Chief of the Indians on Jacob's Plains, now Plains Township; Abraham, Chief of the Mohawks at Forty Fort on Abraham's Plains, whose wife was called Sarah; Teedyscung, or Honest John, King of the Delawares; Capt. Bull, a warlike Indian who headed a band in Pontiac's war. Of these the most interesting character was Abraham.

The story of this old Mohegan chief illustrates some interesting traits of the Indian; and sets forth in glowing beauty the loving, self-sacrificing character of the Moravian Missionaries.

Abraham lived at his village at the mouth of Abraham's Creek, at Forty Fort. He had come to wyoming with a colony from Gnadenhutten in response to an invitation from the Valley Indians. At first, he and his small band dwelt at Paxinos's village (Plymouth) but later they went to Forty Fort. His name of Abraham had been given by the missionaries.

In winter of 1762, the Indians of the Valley were suffering from an epidemic of dysentery. Abraham sent the message to Bethlehem: "Bretheran, let a teacher come to me ere I die." Zeisberger and another Moravian Brother, Gottlieb Sensseman, immediately set out to walk over the desolate, snow-covered Pokonos, to grant the request of the sick, old man. No thought of excuse entered their minds. Teedyscung was also of their company, he being on his way back to the Valley from a conference with Governor Hamilton at Philadelphia.

But Zeisberger arrived too late. The aged chief had died, with his latest breath exhorting his followers to remain faithful to Christ. His expressed wish to be buried near his village on Abraham's Plains was complied with.

Zeisberger and Senssemann remained some days in the Valley attending the dying moments of the Indians, both Mohegan and Delawares. Among these

was Captain Augustus (George Rex) who passed away admonishing those about him to avoid his evil example and professing a new hope of eternal life. His wife had died a few days previously, as also had her sister, the wife of Teedyscung.

Katherine Montour was the daughter of Lord Fonten___of Canada and a woman of the Huron tribe. Until she was ten years old, she was carefully educated. In a war of Canada with the Six Nations, she was captured and adopted into the Seneca tribe. She married an Oneida chief in 1702 named Cassandowamo; english--Robert Hunter. She had five children, a daughter called "French Margaret" and sons, John, Andrew, Henry and Lewis. These children by Indian pedigree took their mothers clan name "Seneca". Katharine, or Madame Montour was often an interpreter at the Councils. She lived at Frenchtown, on the Susquehanna.

"French Margaret", Margaret Montour was daughter of Katharine Montour. She lived at French Margarets Town, and was looked up to and respected by her subjects. She married a Mohawk chief whose English name was "Peter Quebec". She told the missionary Mack that he had not drank rum for 30 years. She would not permit her subjects to drink it. In 1754 she is described as traveling with her Mohawk husband and two grandchildren in barbaric state, with an Irish groom and six relay and pack horses to New York via Bethlehem and Wyoming. Later she was living at Tioga Point. In 1760 she with others of her family lived at Margarets Town in New York. French Margaret's children were Catharine, Nicholas, a son name unknown, Esther Mary, (or Molly). All were Senecas and all bore the surname "Montour".

Margaret's brother John was known as Capt. in Montour. Her brother Andrew was an interpreter of many languages and served the English in many ways. (See Harvey I, p. 207).

The origin of these Indian names is often hard to determine. Many of them seemed to have been in honor of some distinguished person; and this, of course, pleased the Indians greatly. When the Lenni Lenape first heard themselves called "Delawares", they were offended, as if a nickname were being fastened upon them; but when they were told that they were thus called after a distinguished Englishman, Lord De La Ware, they smiled their approval and satisfaction.

THE MORAVIANS.

In writing the story of the Wyoming Indians, it would be inexcusable to omit a reference to the Moravians. The godly men brought to the savages the only manifestation of "God with us" that they had ever known. Their Christlike lives of living sacrifice for the red man broke down the barrier of hatred and jealousy between the old race and the new; and the Indians listened, learned and embraced the faith that in many cases shone with growing brightness even to a triumphant death.

The Moravians established a mission station in this country as early as 1734. Early in 1741, David Zeisberger, Jr., John Martin Mack and four or five other Bretheren began a new mission at the Forks of the Delaware on the Lehigh River. This mission was named Bethlehem" by Count Zinzendorf on Christmas Day, he having come from Saxony to visit the Bretheren and inspect their work in the new land.

Count Zinzendorf was the founder of this Brotherhood, having organized the "Church of the Bretheran" on his own estate with some 300 Moravian and Bohemian immigrants. This was in 1727; and from the beginning, the Moravian Church was a distinctly missionary organization.

They established their first Indian mission on the Lehigh and named it "Gnadenhutten" or "Huts of Peace". Here every Indian needing food, or shelter from the winter's cold was made welcome. such ate of their bounty, enjoyed their hospitality, listened to their teachings so long as they would. But when the hunting season opened, or the war hatched was flourished, these forgot their Christian resolutions and went back to their forests and their savagery.

In 1755, a famine prevailed in Wyoming, because of a drouth in the Spring months. Game became very scarce; and the half-starved Indians sought aid at Gnadenhutten. The Bretheren gave them sixty bushels of wheat from their own scanty store; and for this kindness, Teedyscung, the old chief, expressed thanks publicly at a conference at Philadelphia.

In the summer of that year, the missionaries Christian Seidel and David Zeisberger came to Wyoming to look after the Indians and to provide for their station. They found it in great need of food. They went to Shamokin for supplies and then made a tour of the villages, preaching and teaching their converts and strengthening their faith.

They must have suffered many discouragements. Some of their former flock had gone on the war path in aid of the French. Braddocks defeat

had spurred them on in this alliance, in the hope that the French, if successful, might restore to them the lands the English had gotten away from them. They had also a desire for revenge; and they decided in Council that each chief should act for himself and should kill and scalp and burn in his own neighbourhood. Teedyscung and his warriors struck at the Forks of the Delaware, taken from their clan by the Marshall Walking Purchase; and among his victims were the Marshall family.

Some of these Indians concealed themselves at a point on the Warriors Path, to waylay Zeisberger and Seidl, on their return to Wyoming; but a storm having levelled many trees, the missionaries lost their way and made a wide detour around the place where their enemies lay concealed. Further on, they found the trail again, unknowning of their escape.

Mention has before been made of the escape of Count Zinzendorff from the club of the assasin when the snake crawled over his foot and of the impression made upon the Indians by the incident. This impression of a guardian Providence watching over the missionaries was strenthened by the escape narrated above; and the belief that they were cared for by the Great Spirit was made a certainty by another occurrence.

This latter happened at Bethlehem, during the French and Indian war. A party of these murderous savages had come down the river in canoes, beaching them on an island opposite the Moravian settlement, their intention being to make a midnight attack and carry off scalps and plunder. But it was a custom of the Moravians--a custom which still prevails--that on festal occasions, or on the death of a member of the community, a hymn should be played on trombones from the roof of their building.

On this particular night the chorus rang out to herald to waiting friends the news that another redeemed spirit had burst the bonds of earth and soared aloft to its heavenly home. The wild Indians, just about to attack the sleeping village, heard the strange melody floating down to them from high in the air. They had never heard its like before; and it filled them with fear and awe. Seeming to come from the sky, it surely could be nothing else than the voice of the Great Spirit warning them that the pale faced bretheren were under His care and that He would not permit them to be harmed. So they held a hurried council; then silently manned their canoes and paddled away into the darkness and Bethlehem was saved from a cruel and bloody fate.

(Foot Note: This Moravian School, from the roof of which the trombones were played on this fateful night, was established in 1712 by the Countess Zinzendorff and is therefore the oldest colege for women in America, or in the world. During the Revolution this building, called Colonial Hall, served as a military hospital from 1776 to 1778. As many as 500 soldiers died here; and they lie in a lot by themselves, their names not preserved in any record or on any tombstone. Many of our most-distinguished officers and civilians visited Bethlehem during these years; and in after years they sent their duaghters there to be educated. Baron Pulaski was given a banner to lead the men in his campaigns, this banner having been made for him by the Moravian Sisters. see Longfellows poem: "The Hymn of the Moravian Nuns".)

Count Zinzendorff, the founder of this order, was a nobleman having a large estate in Saxony. Educated in the strictest and highest form of piety, he became a Bishop of the Lutheran Church and later, the founder of the Moravian Church in America. In all, he spent but two years in this country, Bethlehem being his headquarters. He made several missionary tours among the Indians and gave them a practical knowledge and insight into the trades that he wished them to learn, he himself living among them and teaching them only what they could comprehend and that was suited to their circumstances.

He took occasion to meet Shikellimy and the chiefs of the Six Nations at Conrad Weiser's house. From them, he asked permission for the Bretheren to visit the Indian villages everywhere as friends and without suspicion, until such time as they should have learned to know each other and to understand each other's natures.

He could not have been answered in a more courteous and dignified manner in the most polite court of Europe. The reply was beautiful in its simple and forceful eloquence.

"Brother, you have made a long journey over the seas and over the hills to preach to the white people and to the Indians. You did not know that we were here; and we knew nothing of you. This proceeds from Above. Come, therefore, to us, both you and your bretheren. We bid you welcome among us. Take this fathom*of wampum. It is a token that our words are true."

(Note: The fathom, or string of wampum, was composed of 180 white beads.)

This wampum the Bretheren kept carefully; and often used it in conference with the Indians.

On Zinzendorffs first journey to Wyoming, he was accompanied by John Martin Mack and his newly-wedded wife, Jeanette; and by Anna Nitschmann, one of the Moravian Sisters, who was but twenty-seven years old. Comrad Weiser went as far as French Town with them and there committed them to the guidance of andrew Montour, a son of Catherine Montour, and he conducted them to the Shawanese town of Wyoming. But they were not welcomed by the Shawanese. The chief affected indifference, saying that "These doctrines are for the white men." Following their chief's lead, the Indians, hideous in red and black paint and armed with knives and tomahawks, gathered about his tent as they were about to annihilate the party. Zinzendorff conducted himself with the greatest calmness and patience, giving them button after button from his clothes, and the buckles from his shoes until they had to be kept on with strings. Twice he had to move from his tent, but trying always to persuade the savages to listen to his story of their creator and His love. At length Jeanette Mack, who spoke the Shawanese tongue, met a woman who wanted to know of the Christian faith; and through her favor was gained for the earnest disciples and some provision made for their comfort. But although they did behave in a more friendly manner before he left them, Zinzendorff always spoke of the Shawanese as a wicked lot.

But while speaking of the Moravians, mention should be made of the other missionaries to the Indians from other sects and denominations. In New England, Eliot, the Apostle to the Indians, had established Christian community for them; and had translated the Bible into their language.

Also, as early as 1741, the Rev. John Sargent had come to Wyoming from Massachusetts with several Stockbridge Indians who had been under his teachings in his school for Indians. They were disdainfully treated by the Shawanese, however, who were then in possession of the Valley. The nefarious conduct of white traders among them was held up as an illustration of the white man's religion and character; and the zealous missionary and his disciples were forced to depart without either receiving or conferring any blessing.

Before the Delawares removed to the Valley, they had received the ministrations of David Brainerd, as well as the instruction of the Moravians at Gnadenhutten; and the Rev. Eleazer Wheelock had a school for Indians in Connecticut, where Brant and other chiefs had received Instruction.

The Reverend Jacob Johnson, who was the first settled pastor in Wilkes Barre, came to the Valley from a position in that school. He and a Rev. Mr. Kirkland had preached among the Indians in New York State in 1768 and had solicited both money and pupils there. Brant acted as inter-

preter for these missionaries, though his later career was most inconsistent with this peaceable profession.

There were also zealous missionaries among the Indians from the English established church. The Mohawks who were Christianized had generally adopted that form of worship. The French Jesuits, too were intensely active in the wilds of America as they were wherever they secured a foothold. They gained many converts, the Senecas in particular being "French Indians" in religion and in politics. Naturally, the impressive ritual, the tinsel and glitter of the altar with its blazing candles and the gorgeous vestments appealed greatly to their savage natures and satisfied their vanity and their love of admiration. Zinzendorff said of these converts: "Their knowledge of the Christian doctrine seems to be that the Saviour was born in Bethlehem, in France; and the English crucified Him". It was for this reason that when they met an Englishman, they made the sign of the cross. The Senecas adhered faithfully to the side of the French through all the Colonial wars; and they alone of the Six Nations obeyed Pontiac's call to make war on the English in 1763. However sincere their missionaries may have been, they were never able to instill into them enough of Christian doctrine to transform them; and the name of the tribe soon became a synonym for savagery and cruelty of the worst and most inhuman type.

From 1742 to 1763, the Moravians taught the Indians on the Susquehanna from Shamokin to Wyalusing; and in 1748, the Sacrament of the Lord's Supper was administered for the first time in Wyoming(?); and in July, 1754, the Sacrament of Baptism.

During the French and Indian Wars, the Christian, or Engligh Indians were harassed by the French Indians. One evening eleven were killed at the mission station. The missionaries then removed the remainder of their charges to the barracks in Philadelphia, where many of them died. They then secured from the Onondaga Council, through Conrad Weiser, permission to plant a colony further up the river, at Wyalusing. The Moravian Indian Congregation marched across the Pokono mountains and through the swamps to wyoming and thence to Wyalusing.

The town they built there was a model, with a church in the middle of the eight-foot wide street and a bell in its tower. Comfortable houses of logs lined the street on either side.

Here Zeisberger and others held religious services; and no more marked convisions of sin, nor more zealous efforts to bring in sinners by sinners were ever witnessed at a white man's camp meeting. Later, this Wyalusing colony became the refuge from the French Indians of those who deserted Wyoming in 1756.

WAMPUM

The currency or money of the North American Indians was Wampum. It was manufactured from shells and was of two kinds--white, and black, or purple. The white wampum was made from the lining of the great conch-shells; the dark from the lining of the clam or mussel shells, the Indians name for the latter being "Wampum". The wampum of the dark color was half again as valuable as the white.

Wampum was always manufactured near the sea shore; and thousands of strings were exchanged every year on the New England coast for furs and other articles of barter. It was made in the shape of little cylindrical beads, about a quarter of an inch long and an eighth of an inch in diameter, pierced with a small hole, highly polished and strung on deer skin thongs, or on threads made from the bark of the slippery elm. It is a marvel how, with only their rough tools, they could pierce these beads. They used for this a flint awl, specimens of which have been found in shell heaps along the coase. After the English came, they used steel tools.

The making of these wampum beads was a very slow process, one day's labor amounting to only fifteen cents worth (reckoned in our money) of wampum. Any person was at liberty to make this money, but the traders profited by accumulating it, rather than the makers of it. Further, when we reflect on the slow process of manufacture, we are amazed at the generosity of the gifts of wampum belts on all occasions of conference or business. These belts were the only historical records the Indians posessed; and they were carefully preserved by the chiefs and the sachems of the tribes. With the Six Nations, those belts that related to events of great public interest were kept in the great chest at Onondaga, in charge of the Supreme Council and especially guarded by the priests, or Medicine Men of the tribes.

A writer in the New England Magazine for February, 1903, says: "If one were to indicate the most obvious characteristic of the Indians of the Atlantic Seaboard at the time of the English settlements in New England, he could not perhaps make a better selection than their general eagerness to posess and display large quantities of wampum. It meant all to the Indian that money does to us; and infinitely more. Not merely did it serve him as a exchange and a standard of values but worn as an ornament, it was his badge of wealth and position; in the hands of the chief, his record book and ledger; and through the favor of the Great Spirit, its posession became his passport in no small degree to the happy hunting grounds of the

future world. The use of wampum constituted a bond of union among the Indians, such as was scarcely supplied by language, religion, or racial customs."

The New England colonists were compelled at times to use wampum in trading with the Indians and to pay their taxes with it. In 1648, Massachusetts ordered that wampum, if good, might be used as legal tender to the amount of forty shillings; and the council of New Netherlands in 1673, fixed the value of Wampum at the rate of six white, or three black beads to one stiver. Twenty stivers was equal to one guilder, which was worth four pence sterling, or six pence in Colonial money.

Strings of wampum prevailed until the Dutch began to trade in America, when belts of different widths and lengths and values became popular. These were made in different colors with different designs symbolical of some distinctive meaning. There were also war belts and peace belts, the length and width depending upon the importance of the occasion. In an account of a conference at Montreal in 1756, it is said in a note: "These belts and strings of wampum are the universal agent among the Indians, serving as money, jewelry, ornaments, annals and registers. It is the bond of nations and individuals, an inviolable and sacred pledge which guaranties messages, promises and treaties. As writing is not in use among them, they make a local memoir by means of these belts, each of which signifies a particular affair, or a circumstance of affairs. The chiefs of the villages are the depositaries of them, and communicate them to the young people, who thus learn the history and engagements of their nation."

According to Mrs. Harriet Maxwell Converse, whose father and herself were adopted into the Seneca tribe and who was known as "The Great White Mother of the Six Nations" a string of white beads served the bearer as a flag of truce, or safe conduct in time of war. Even a prisoner tied to the stake must be released to the person who should throw a string of white wampum around his neck."

It will be remembered that it was a string of 180 white beads that Cassanatoga gave to Count Zinzendorff when he asked permission to go among the Indian Villages to preach. When such a string was tipped with a red feather, it became a formal request for an armistice. A string of black wampum painted in red dots became a threat of war. A string of black beads covered with white clay was a notice of the death of a chief.

Wampum figured much in the conferences between the whites and the Indians. When, in 1754, the Iroquois King Hendrix was to visit Governor Hamilton, and the latter intended to urge upon him the destruction of the deed to the Susquehanna Company from the Six Nations of the Wyoming Lands, it was Conrad Weiser who advised him to have ready "two or three strings, all black:, this color it will be remembered, being the most valuable. Weiser also reminded the Governor at this same time that some belts would soon be needed for the South.

The following year, the Governor of Pennsylvania sent to Hendrix in New York a belt of wampum with a string to it. This belt was sent with the request that he break the Connecticut Deed. The "string" was to ask Governor Johnson of New York to call a council of the chiefs to devise a way to get rid of this deed.

The wampum belt was bestowed also when punishment was inflicted. Conassetoga, the Onondaga orator, began his tirade of invective against the Delawares by holding up a belt of wampum. He began: "Cousins, let this belt of wampum chastise you." Then followed the terrible sentence of expulsion; and the old king Nutimus, seized by his scalp lock, was forcibly ejected from the council and was followed by the humiliated tribe.

Teedyscung went to a conference with the Governor at Philadelphia, proposing to be sent to the Western Indian conference soon to be held at Allegheny. He exhibited a belt of wampum of nine rows and two feet in length, upon which was represented a road passing through twelve towns. His speech explained that all the young men and warriors from all the towns on the Susquehanna had sent him word that they would reach out their hands and lift him on his legs and help him along; and would meet him in council before he should go to the great council across the Ohio. "I expect" added he, "that you will provide me with horses and other necessary supplies; and also a sufficient quantity of wampum." These Indians demanded whatever they wanted from the white man with as much assurance as they commanded their own retainers.

In 1712, some Delaware Indians on their way to Onondaga to pay tribute called on the Governor and showed what they carried--spreading on the floor thirty two belts of wampum of various designs; a long Indian Pipe which had a stone head and a long wooden, or reed stem, with feathers fixed on it like wings; and ornaments of various kinds. This pipe was their Calumet, or Pipe of Peace; and it showed their submission. they also explained the meaning of their belts; and said <u>that all were sent by their women</u>. Men could not pay tribute, but only women and children.

Characteristic of Indian life were also their music and their dances. The former was not of our standard of sweet sounds, their principal isntruments being drums and whistles and rattles. Their songs were a succession of harsh gutterals in monotone, or these with variations of yelps and barks.

These were used at all their dances, of which they had many. Among these, were the Bear Dance; the Buffalo Dance; the Snake dance; the Feather Dance; the Calumet Dance; the Ghost Dance; the Welcome Dance; the Scalp dance; and most terrible of all, the War Dance. Many of these dances were distinctive of the tribes, being part of their traditional customs and all having a religious significance.

The War Dance was performed in the day time, either before or after a victory. In time of war, the circle was formed around a pole with a scalp hanging from the end. In time of peace, it was danced around a fire. The musicians, beating tom-toms are seated to one side outside of the ring of dancers and direct the various contortions of the latter by the tempo of their beating and by their howls and cries, which make up the song of the dance, in much the same manner that a fiddler calls off the movements of the quadrille or Virginia Reel. As the measures of the song and the beating of the drums excite them more and more, the braves reply with yelps and howls and the movements grow more and more frenzied, until, with all their war paint and feathers and weapons, they look indeed a demon horde.

The Scalp Dance was performed when the warriors returned from a foray with scalps and plunder. It was danced at a late hour by the light of flaming torches and repeated for fifteen successive nights. Scalps, lifted high on poles in the center of the ring, form a prominent feature of this festival.

The Superintendent of the Oneida Reservation in Western New York in late years told the writer of a very ludicrous but very logical mistake made by an Indian Interpreter. An English interpreter, of more zeal than good sense, was trying to teach the Indians the sin of dancing and of indulging in these lawless and unbridled excitements. He said: "The bare act of dancing may not be wrong, but &c &c" and he proceeded to show their tendency towards sinfulness. Then the interpreter explained to the congregation: "He says: 'It is all right for a bear to dance, but not for a man.'"

GOVERNMENT.

The Govt. was a pure Democracy--not Representative.

The supreme power was in the whole body of people. The majority of votes of all citizens who chose to attend the meeting, prevailed. This was "The Meeting of Proprietors". This was the Supreme Court.. At each meeting a Moderator or President was chosen.

Its proceedings were recorded in a book by a clerk chosen for that meeting only. This book was kept by the clerk of the last meeting. This Supreme Council assembled only when business made it necessary.

The Committee of Settlers was the Executive Council. It consisted of one member from each Township. It decided upon all minor matters civil and criminal and called The Meeting of the Proprietors when it thought proper.

The Judicial Power was in three Courts, all having civil and criminal jurisdiction.

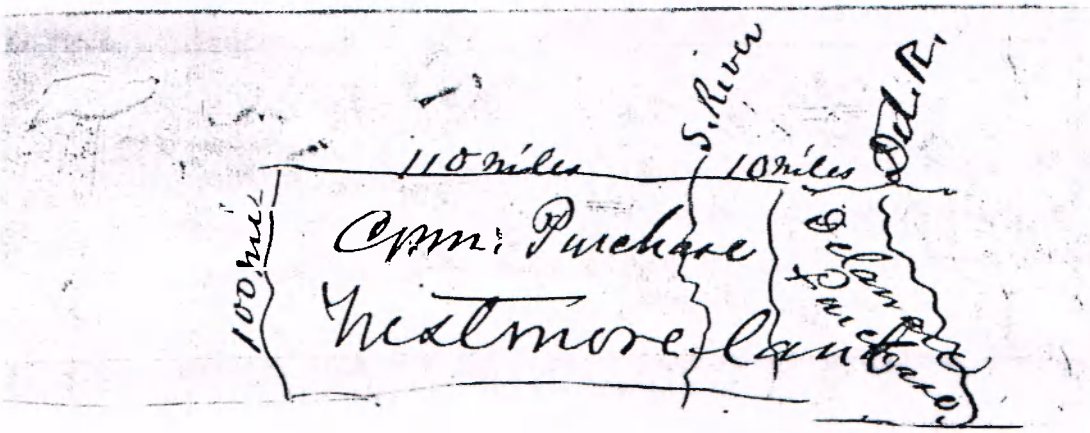
The highest was:

1. The Meeting of the Proprietors--the Court of Appeal.
2. The Committee of Settlers--which corrected and entered judgements and issued writs of execution.
3. The Common Court--consisted of Three Freeholders.

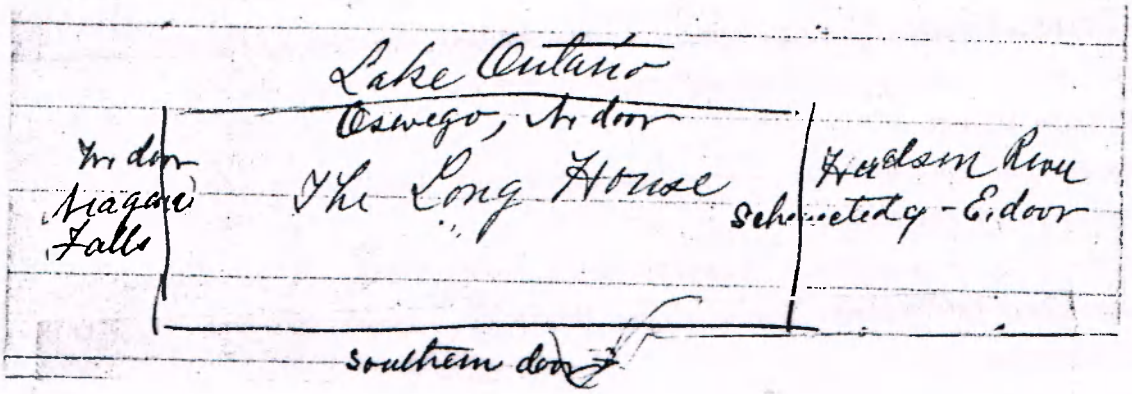
   These were to act upon all matters in their respective Townships, between two or more individuals and make a report of their award to the Committee of Settlers, who issued execution to the proper Constable. Each township had its Constable, chosen at the Meeting of Proprietors.

After two years, alterations were found desirable. A Board of Directors took the place of Committee of Settlers. (July 8, 1773). A Sheriff and other officers were provided.

All Proprietors and settlers were required to subscribe to this Constitution or leave the colony. Severe laws were passed.
(see Chapman-pp. 99 to 101.)



Laid off into Townships 5 miles square. These were surveyed into lots of whole and half shares or rights. These lots were sold and the proceeds went into the Treasury of the Susquehanna Company.



Tioga Point, the meeting place of trails.

Capital near Onondaga Lake. Ancient rendevous, Council Rock on Otsego Lake.

TOWN MEETINGS.

At a meeting August ye 25th, 1771, voted Capt. Robt. Hopkins, Parshall Terry and Bartholomew Weeks are appointed to take care of ye cows in ye day time and to see that ye cows are brought up in season.

Voted--That Capt. Marvin is app. to deal out the milk to each mess.

Abel Pierce and Abel Smith is app. to Bacons to bake bread for ye Company (Eels?)

Capt. Wm. Warner is app. to live in ye Block House to gard ye mills and may choose 9 others to live with him.

Sep. 2.--Capt. Stephen Fuller, app. to take as many men as he choose to Lackawanna to remove all Pennamites that reside there and bring them down the River.

Voted--That 20 men from --------ye upper Rode leading to the Delaware of ye Pennamites----

Voted--That a good Block House be built on West Side of ye River. (Here came need for another Ferry. opp. North St.--there was one opp. Northampton St.)

Voted--That ten men shall be sent out every day to scout and keep our Rodes clear from our enemies and report to ye Com. what they shall discover, on their return.

Voted--That ye Com. shall dispose of ye Pennamite cows to such Persons as they think proper.

Adj. to Oct. 18, at 7 o'clock.

Oct. 12, 1771.--Voted 12 men (names given) to be stationed with Capt. Stewart in blockhouse on West Side of the River. Also voted that the Atherton, Hadsall & Anguish(?) families may live on West Side of River provided they move to Block H. with Capt. Stewart.

Voted--All ye Persons not stationed in the B. House on the West side of the River out in the Block H. at the "Mills" move into ye Fort at this Place.

Voted--That ye Committee shall dispose of ye Pennamite cows to such persons as they think proper.

Adjourned to Oct. 18 at 7 A.M.

From minutes of a Meeting held at Fort Wyoming, Sep. 30, 1771.

Voted-- Mr. Wm. Park undertake to thrash out all ye English grain now in ye fields--Rye & Wheat--and to take every 7th bu. for the thrashing.

Voted--that Dr. Joseph Sprague shall have a settling right in one of ye five towns. (see further in Lackawanna)

Voted--No Person that is admitted in as a settler shall go home or absent himself without Liberty of ye Committee - if they do they shall forfiet their settling Right.

This meeting adjourned untill Friday ye 4th day of October next at Six o'clock in ye morning at this place. (cool morning)

After the capture of Fort Wyoming and Ogdens Block House the Town Meetings were held often.

Aug. 22, 28, 29; Sep. 2, 9, 10, 11, 19, 24; always at 6 A.M. at the Fort.

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Oct. 1771:

At last prosperity seemed to be assured. New settlers, men, women and children began to pour in. Nearly every week brought new arrivals from Conn., New York and from elsewhere.

Town meetings were frequently held at Fort Wyoming at which all the Proprietors took part in regulating the affairs of the whole settlement.

Zebulon Marcy had made a "petch" at Lackawanna in 1771. Smoke had curled up from his rough stone chimney, but he must have gone back to Fort Wyoming for protection and safety--and doubtless cast his votes in the town meetings before returning to Lackawanna.

Terms of Settlement.

At a Town Meeting held Dec. 7, 1771, it was voted that those settlers who took up settling Rights in Lackawanna, should pay to the Company, Forty dollars; those that took a Right in Wilkesbury and Plymouth shall pay Fifty dollars and those that take a Right in Kingstown shall pay 60 dollars--all for the use of this Company. These settlers were not to pay money down, until it should be determined that the land belonged to the Susquehanna Company--The money to be put on interest and a committee appointed to take Bonds of these

settlers that should be admitted in behalf of the Company.

Settling Rights in Lackawanna were taken immediately after the price was named. The cost was put at $40, because that town was further from the Fort and from the protection of which numbers gave and was more exposed to attacks from Indian and wild beasts.

At the next meeting--Dec. 17, ten days later, it was voted that Jos. Sprague, John Frazier, Timothy Pearce Jr., Stephen Harding, Caleb Bates (and others named) have each a settling Right in ye township of Lackawanna.

Capt. Caleb Bates had a condition attached to his grant which was that he put on an able bodyed man, on said Right, and due duty equal to ye rest of ye settlers.

These Captains of Industry could brook no idle men in this settlement- If Caleb B. could not work, he must put in somebody who could!

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First Tavern Meeting
Wm. Atherton.

Barnabas Carey made the first clearing north of the Falls in 1771. Here the first Tavern (Town) Meeting was held after Pittston & Providence were divided. On account of the mills and the Forge, this point was expected to become the center of all business of the Valley--(See Suttons Creek & Mills also)

For many years there stood a very old storehouse north of the bridge. It was built very early in the century, probably before 1800.

Just below the Falls, there lived for many years an eccentric old Scotchman. He kept bees in an old, black, hollow tree. My uncle(?) kept a large number of bees in the new style hives and for a time, very successfully. At one time he met with reverses and lost several hives--Unable to ascertain the cause he applied to the old Scot. He was told; "You can't expect to keep bees in them fancy houses. A bee is a gentleman of the forest and nothing short of an old gum tree will satisfy his bride."

One of the most active and successful men of early days in Lackawanna was Charles Drake. He was born in New Jersey in 1786, came to Lackawanna in 1808. He married Millie Knapp in 1813, and built a cabin in the woods and lived on the same ground until his death in 1873, ae 87.

In 1814, he built the first tannery which did a large and profitable business and was standing at the time of his death. He also managed two farms, and at one time was part owner with Mr. Hoyt, of 500 acres of coal land. In 1833, he built the first license tavern between PIttston and Providence which proved a great convenience to the travelling public. It was such a tavern as even temperance people could not condemn. Never was there seen a man drunk there or near it, said an old resident,--(Wm. Atherton) and of all Mr. Drake's children of whom there were ten, none acquired the drink habit. Ebenezer Drake occupied the old mansion as a private dwelling in 1899.

Millie (Knapp) Drake's father was an old Revolutionary soldier who was wounded at Saratoga and unfit for service afterward. He settled in Lackawanna in 1790. Unfit for active work, he spent his time in hunting, fishing and trapping. He kept a diary with records of the number of bears, wolves and deer he had killed, and the circumstances of each occasion. This made a volume of 100 folio pages and nimrods of today might do well to look it up. From his hunting exploits he was named "The Leather Shirt". Like many others of the early settlers he paid for his land three times before he got a good title--so much trouble was there over the conflicting Connecticut and Pennsylvania titles. (He must have been father of Zephamiah, and grandfather of Dr. Avery Knapp of Pittston)--He was grandfather of Ziba B. Knapp of E. Market St. Scranton.

Mr. Drake started all his sons in business, besides leaving them a large coal property. They were wise enough to hold it until it became valuable. It yields them a princely income.

Ebenezer Drake established the first P. Office at Old Forge under Jas. K. Polk's ad in 1849 and retained it until 1883.

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LOCAL GEOGRAPHY.

The Wyoming Valley is generally said to be 20 miles long and from 3 to 4 miles wide. To be strictly accurate, according to the U.S. Geological Survey for 1894, it is 16.1 miles long in a bee line from Campbell's Ledge to Nanticoke Falls, the general direction of its length being from northeast to southwest, and its general form oval.

In a wider, historical sense, Wyoming includes that part of Pennsylvania situated between the 41st and 42nd degrees of North Latitude, included in the purchase of the Susquehanna Company. The people who settled on this tract were called "Wyoming Settlers". The Susquehanna River, in its 400 mile course from Otsego Lake in New York to its Mouth at Chesapeake Bay passes through many valleys nestling among the hills and mountains but none equals in the beauty and diversity of its landscape the Valley of Wyoming. As the mountains were round about Jerusalem, that city which was the joy of the whole earth, so the mountains, range upon range, encompass and look down upon this fair valley. On the West and North-west, is the Shawnese Range, its sides covered alternately with forest and farm. This range terminates abruptly to let the Susquehanna pass its gates into the valley. It is continued northward from Campbell's Ledge under the name of the Capouse Mountains. On the East and North-east lies the Wilkesbarre Mountain range. This has different names for its respective parts. Beginning at the southern end of the valley, it is Penobscot; then follow Wyoming, Bald, Jacob's, Moosic,* Cobb's Mountains and beyond these the Pocono stretches to the Delaware. These mountains are from 1500 to 1800 feet above sea level and are spurs of the Blue Ridge of North Carolins, forming a connecting link between them and the Catskills of New York.

That part of Wilkesbarre Mountain extending north from the head of the valley is the Lackawanna Range. We have before said that the mountain extending North from Campbell's Ledge is Capouse Mountain.

Back of the Shawanese, to the West of the Valley, extend range upon range of mountains, varying in height from 1000 to 1500 feet above sea level. On the old maps, these were maked "Inaccessable". The ranges to the North were called the "Endless Mountains". Now

*Called "Moosic" because Moose abounded there. -- Hollister.

there are well-cultivated farms and many townships laid out in the valleys between.

From Chapman: On the smaller hills where the soil is better the timber is larger and of a better quality and consists also of a greater variety, such as hickory, linn or linden, birch of three kinds, two kinds of maple, two of ash, cherry and beech." In 1817 Isaac Chapman wrote: On the mountains the prevailing timber is oak and white and pitch pine." See Harvey, Vol. I, Page 47. This list does not include black Walnut, which, with white pine, George Washington considered as evidence of good rich land. For these trees pioneers used to look.

Beyond the Moosic Range lies the vast desolate table land of the Pocono. In Stone's "History of Wyoming", published in 1841, we find the following description of this region: "When the summit of the Pokono is attained, the traveller is upon the top of that wild and desolate table of Pennsylvania, extending for upward of a hundred miles, between and parallel with the Delaware and Susquehanna Rivers, and from twenty to thirty-five miles in breadth. Behind him is a noble landscape of wooded hills and cultivated valleys, bounded eastward and south by the Blue Mountains, which form a branching Range of the Alleghenies. The Wind Gap is distinctly and beautifully in sight. But facing westwardly and glancing toward the North and the South the prospect is as dreary as naked rocks and shrub on oaks and stunted pines and a death-like solitude can make it. The general surface is rough and broken, hills rising and valleys sinking by fifties, if not by hundreds over the whole broad mountain surface. In many places for miles there is no human habitation in view and no one bright or cheerful spot upon which the eye can repose. The gloom, if not the grandeur, of a large portion of this inhospitable region, is increased by the circumstance that it is almost a continual morass, across which the turnpike is formed by a causeway of logs, insufficiently covered with earth and bearing the appropriate name of a corduroy road."

In our subsequent story of the entrance and flight of the Wyoming settlers, we shall have occasion to speak of the route they took through this wilderness and also of the well-known gorges, or Gaps, through which roads ran. At the Delaware Water Gap, the Delaware River breaks through the Blue Ridge, between precipitous cliffs 1600 feet high. Lehigh Gap is 28 miles southwest of Delaware Gap, and here the Lehigh

River breaks through this same ridge. The Wind Gap is about midway between these two. Harvey says that it is called the Wind Gap, not because it abounds in winds, but because it appears to have been made without the agency of water. It is deep depression in the range and all roads on both sides of the range, converge here and form one broad thoroughfare through the Gap.

We read, too of Solomons Gap. Some incidents of Valley History centered here. It is South East of Wilkesbarre and through it runs Solomon's Creek. There are also Warrior Gap and Sugar Notch, the railroad stations bearing these old names at this present day. Also, through the Shawanese Mts., on the West are Mill Hollow, Shoemaker's Gap, back of Wyoming, and Schooley's or Kintz's Gap this latter being nearest to West Pittston, and it was through this gap that the invading host of Tories and Indians descended from Lookout Mountain on July 1, 1776, preceeding the massacre of ten days later.

Through the largest Gap flows the Susquehanna at its entrance into the valley. This is as inseparably conencted with the life and history of the valley as is the river itself. Early settlers had farms along its sides. Indians canoes moved up and down as hunting or barter or war led them. Through all these Gaps foes descended upon the unsuspecting settlers and they in turn sent scouts and armed men. If the rocks and trees could speak each could give a thrilling tale of happenings within its shade, for this valley has been from earliest times the theatre of events of heroic fortitude and bloody carnage.

In these surrounding mountains, there are some special points of vantage from which to view the valley. The best known and most conspicuous, is Campbells Ledge at the North Western side of the gap where the Susquehanna enters. It is the southwestern end of Capouse Mountain, its highest point 1360 feet above sea level and some 840 feet above the river. The sheer precipice is about 500 feet. Why this was named Campbell's Ledge is a mooted question. Peck, in his history of Wyoming, gives the following legend as generally accepted." There is a wild legend that has given the name to this ledge. A man named Campbell was pursued by the Indians. He had taken refuge in the ravines of this mountain, where are many fine living springs, and where the thick foliage afforded a safe shelter. But the fierce Red Men are on his track. He is an old enemy and is singled out for special torture. He knows his fate if taken. He tries every path that winds out in to the deeper forest, but without success. He is hemmed in like the roe by the relentless wolves. But he does not

hesitate; he springs forward to the verge of the hanging rock. One glance behind him shows him that escape is utterly hopeless. The shouts of the savages are heard as they rush upon their prey. With a scream of defiance he leaps into the friendly arms of death."

Another supposition is that the ledge was named in honor of the Scottish poet Thomas Campbell, who immortalized the place and his own name by his poem "Gertrude of Wyoming." The early colonial name for the ledge was "Dial Rock", -- so called, because on its face, near the summit, a marking, or scar, of greenigh-gray stone, which can be seen from a long distance if the weather is favorable and precisely at noon this scar receives the full rays of the sun. Then the farmer, working in his fields on the plains below knew the hour had come for rest and refreshment and the plodding oxen were unyoked and all sought the shade and the cooling stream.

There seems to be more than a possibility that the ledge was named for the Poet Campbell. He wrote his poem in 1809 and at that time had a brother living in Virginia, as well as during and after the Revolutionary war, who had married a daughter of Patrick Henry and one of whose sons had filled distinguished place in the Government service for the colonies under Washington's administration. The poet's father had come to Virginia with the Uncle but had returned to Scotland before the revolutioanry war.

From these family sources of information, the poet would be certain to learn of the chief events of the conflict and what so stirring tale as that of Wyoming? The sensitive spirit of the man whose soul had been so wrought upon by the sight of battle that he wrote "Hohenlinden" would surely respond eloquently to the appeal of Wyoming. And what more natural than that these relatives should visit the scenes of his description and bestow upon the most conspicuous feature of the whole landscape the name of the man who, though far away, across the broad Atlantic, had yet so eloquently picture the valley at whose entrance it stood sentinel? The dwellers at its foot would welcome a suggestion to place so high the name of the poet who had immortalized in verse the valley they had immortalized by heroic sacrifice! This may seem a fanciful suggestion for the origin of the name, but the commonly repeated one of a man jumping over the cliff is certainly legendary and this latter is the more plausible.

Associated in our minds with Campbell's Ledge is Falling Springs. Both have been favorite points for pleasure parties for many years.

On horse-back, or in wagons, or on foot the picknickers came from miles around to climb the ledge mountain, or to rest on the broad shelving rocks in the deep shade beside the gentle murmur of the water fall. The little mountain stream known as Falling Spring, flowed past the northern end of the ledge through a deep valley heavily forested, until near the road which runs along the base of the mountain, it fell over two ledges of rock a beautiful cascade, into a deep pool below. In Spring, during the melting of snows, or in time of heavy rains, the flow of the little brook was large; but in the drought of summer, when fed only by its springs the flow was small.

Another celebrated point near West Pittston and also of great Historic interest is Lookout Mountain. It lies directly back of the present Mt. Lookout Breaker, between Kintz's and Shoemaker's Gaps and the view from its top is considered by many to be better than that from Campbell's Ledge. It embraces nearly the entire valley, from North to South. The panorama spread out before the visitor is wonderful in its variety, extent and beauty. Cities and villages, cultivated fields and stretches of woodland, the river like a silver thread binding all together, the columns of steam from mills and mines, the great breakers dotting the scene on every hand, all tell of teeming life, industry and prosperity.

It was on this mountain of commanding view that Major Butler led the main body of his combined host of Indians Tories and British to encamp the night before they descended into the valley to destroy the settlement. They reached here on June 30, 1776, by a road branching off from the main river road above Corey's (or Sutton's) creek and marched between the mountains.

There are other fine view points in these mountains, notably Prospect Rock below Wilkesbarre and Tilbury Knob at Nanticoke but none so commanding as these in the upper part of the valley.

LUZERNE COUNTY.

Luzerne County in 1786, (Sep. 25) was set off from Northumberland County whose County Seat was Sunbury.

Northumberland County had in 1772 been set off from Northampton County whose County Seat was Easton. It will be recalled that during the earliest years of Wyoming Settlement, prisoners were sent across the mountains to Easton for trial. In 1772 it was deemed wise to make a more easy and direct route to court-house and jail, and Northumberland Co. was formed and prisoners were ordered down the River to Sunbury.

It was found, however, that the Yankees were as turbulent in Northumberland Co., as they had been in Northampton County. During the agitations following the Trenton Decree, the "Wild" Yankees led by Franklin were taking slept to form a new and separate State of Westmoreland. Ethan Allen and his "Green Mountain Boys" were to come down, join forces with the discontorted settlers, and by force of arms maintain a State Government.

Col. Allen appeared upon the scene in his regimental uniform and the Assembly made haste, Sep. 25, 1786, to form a new county out of the northern part of Northumberland County. Its extent was from Nescopeck Falls to the Northern boundary of the State. It included all the Wyoming Settlements. Wilkes Barre was made its county seat and courts and officers established.

This effectually destroyed the agitation for a new State.

It was named in honor of Chevalier de la Luzerne, former minister of France to the United States, who sympathized with the colonies and rendered substantial aid to their cause.

THE CHARTERS
THE DEEDS OF PURCHASE
THE SUSQUEHANNA COMPANY
WESTMORELAND.

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CONNECTICUT CHARTER. In 1662, King Charles II confirmed to Connecticut a charter previously granted, which made the 41st. parallel of latitude the southern boundary of her grant. This grant also extended from sea to sea. In 1681, nineteen years later, the same king gave a charter

PENNSYLVANIA CHARTER to William Penn for all the territory now comprised ~~in the State~~ of Pennsylvania. This included the strip of land lying between the 41st. and 42nd. parallels. Thus Penn's Charter overlapped the Connecticut Charter by one degree; and within this disputed territory was the wyoming Valley.

YANKEE--PENNAMITE WARS The monarchs who deeded land in America had no conception of the vast extent of the domain, as no surveys of any save small portions had been made. The overlapping of these rival claims became therefore a source of much bitter feeling; and led to the Yankee-Pennamite Wars, which began in 1755 and were not entirely settled until the enactment of the Comfirming Laws in 1799. This was a period of 44 years, 12 of which were years of active hostilities and during which the Connecticut people were five times expelled from Posession of their land.

DEED OF PURCHASE Besides these Charter rights, the Connecticut people knew that they must have a deed from the Indians, showing the purchase of their lands. Accordingly, the Susquehanna Company was formed at Hartford, Conn., the object of the association being to

THE SUSQUEHANNA COMPANY promote the settlement of the Connecticut lands on the Susquehanna River. The Company was composed of 600 members, many of whom were men of wealth and standing; and a deputation was appointed from these men to meet the great Indian Council at Albany, New York, in 1754, to effect a purchase of the Wyoming Lands.

THE PURCHASE EFFECTED On this Commission were John Jenkins and Thomas Bennet, both of them later prominent members of the new colony at Pittston. They succeeded in effecting the purchase for 2000 pounds in New York State currency, in spite of the efforts of emissaries sent out by Governor Hamilton of Pennsylvania to prevent the sale.

In 1754 the Susquehanna Co., through its commissioners, purchased the Wyoming lands from the chiefs of the Six Nations. The purchase money was paid to the Indian chiefs and carried by them in blankets into an orchard and divided among them. The sum was £2,000 in silver, New York State currency. (Mrs. Mary Jenkins Richart, in Am. History Register, 1895.) The Commissioners carried back to their Company a Deed of Purchase, signed by most of the chiefs of the Iroquois.

EXPLORATION IN 1755 The Susquehanna Company then sent John Jenkins who was a surveyor and some others to explore Wyoming and to make a map of its general features. This tract of land was then given the significant name of "West-more-land".

The Company now had a Charter; a Deed of Purchase; and it needed only posession to perfect its title. But to colonize the lands at once was impracticable, because of the French and Indian wars. As soon as peace prevailed, they resolved to make the attempt.

PENN GOVERNMENT HOSTILITY. But in the meantime, the Penn government was not indifferent to these activities of Connecticut. It was, indeed, decidedly hostile; and took the earliest opportunity to thwart the plans of its rival.

FORT STANWIX COUNCIL In 1768, Sir William Johnson, His Majesty's Governor General over the Indian tribes, summoned a great General Council at Fort Stanwix, near Albany; but to this conference, Connecticut was not invited.

THE PENN DELEGATION Pennsylvania, however, had a large and influential delegation present; and these enlisted the friendship and aid of Sir William, in their cause. With his connivance, the Wyoming lands were again sold, the Indians repudiating the sale of fourteen years before upon the pretext that at that time, all the chiefs concerned had not been consulted and given their approval of the transaction. In effecting this new sale to the Penn government, the Indians received a payment of 10,000 pounds.

WYOMING LANDS AGAIN SOLD.

CONNECTICUT GETS CONFIRMING DEED When the result of this Fort Stanwix conference became known, the Susquehanna Company sent a second Commission to the chiefs; and secured a second Deed of Purchase for the lands in dispute. This was a Confirming Deed. Both claimants now memorialized the King, each asking the confirmation of his claim.

They waited long; but at length, in 1762, the Susquehanna Company proceeded to organize a colony for settlement at Wyoming. It felt secure in the rights given it by its Charter, which ante-dated the

Penn Charter by 19 years; and in its Deed of Purchase, which antedated the Penn deed by 14 years; and in its confirming Deed recently obtained. Therefore, in the Spring of 1762, sixteen of the one-hundred enlisted settlers set off over the mountains for Wyoming.

ATTEMPTED SETTLEMENT AT THE MOUTH OF THE LACKAWANNA, JUNE, 1762.

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All historians of the Wyoming Valley--Chapman (the earliest), Miner, Stone, Pearce, Hollister, Peck and their followers have sent the first immigrants to the Wyoming Valley directly to Mill Creek to found their settlement. They omit the interesting story of the initial attempt to locate the colony at the mouth of the Lackawanna River, within the limits of the present city of Pittston. Had this attempt proven a success, Major Durkee would have given the names of Wilkes and Barre to a settlement at the head of the valley and the name of Mr. Pitt might have been bestowed on the city which now bears their names.

The following narrative is compiled largely from the exhaustive researches of Oscar J. Harvey, Esq., as detailed in Volume I, Pages 400 to 408 of his admirable recent work--"The History of Wilkesbarre and the Wyoming Valley". It is the endeavour of the present writer to cull the incidents of the story from the historical narrative, the detailed reports as found in the Penn manuscripts and the foot notes and would put them all together in their natural sequence with an amalgam of imagination interrupting the narrative by frequent reference to page and paragraph.

At Hartford, Connecticut, on May 19, 1762, there was held a largely attended meeting of the Susquehanna Company at which the following resolution was adopted:

> VOTED: that for the promotion and encouragement of the speedy beginning of settlement of our Susquehanna Purchase, there be liberty for one hundred of the Purchasers of the said Susquehanna Purchase, by themselves personally and not by substitute, to enter upon and under the company to hold and improve a tract of land within said purchase, ten miles square and easterly of and adjoining the Susquehanna River --- to be held and improved by them and their heirs as a gratuity from this company over and above their respective shares in the rest of the purchase.

This "gratuity" was to be equally divided among the settlers. There must not be fewer than fifty and it was hoped there would be a hundred. Four months was given as the limit of time in which to make settlement. A Committee would be appointed to inspect and direct

the settlements to be made. This was the "directing committee". None of the said persons were to be allowed to settle and hold such lands except they should be approved by this committee; Also the committee were to see that only proper and wealthy men were to be admitted to this company of settlers. The names on this Committee include two, at least, intimately associated with the early history of Pittston, viz: John Jenkins and Stephen Gardner. This committee "bore not the sword in vain", for we read that they disbarred Isaac Bennett Jr., from settling, because he had dealt dishonestly with some Indian. The full roll of the Committee included besides the two above mentioned, the names of Timothy Woodbridge, John Smith, Amos Stafford, Thomas Darling, Thomas Hill, and Daniel Lawrence. The Company also reaffirmed its decision of the year previous (1761) to send an agent to the Crown of Great Britain to ask a confirmation of the Company's purchase to Mr. Pitt, then Secretary of State for the Colonies. But although they sent this memorial, these men of mighty energy were not deterred by any possibility so remote as that of the King of Great Britain forbidding their enterprise. They were absolutely certain of their right to the Susquehanna Lands for the two reasons of their Connecticut Charter, (19 years prior to the charter granted to Penn) and their Deed of Purchase from the Six Nations, which ante-dated by 14 years the Penn purchase of the same lands.

Therefore, in full confidence as the lawfulness of their claim and in fond anticipation of founding a brilliant new state, the company proceeded to colonize. Little difficulty was experienced in finding 100 bona fide settlers. Sixteen of these constituted themselves an advance guard and proceeded to the Wyoming Valley, shortly after the meeting of May 19th. They selected the site of the old Indian town Assurughny, near the mouth of the Lackawanna, and between it and Campbell's Ledge as the place at and near which the first ten mile tract of the company should be located. There the sixteen encamped, intending to await the arrival of the rest of the one hundred. This was probably in June 1762.

On July 22, 1762, another meeting of the Susquehanna Company was held, at which it was resolved to send 200 prospective settlers to the colony. The additional 100 were to occupy a similar ten mile tract on the West bank of the Susquehanna, opposite the location of the first town. The terms of settlement were to be the same. It was also resolved that Col. Eliphalet Dyer, Col. Eleazer Fitch, and

Joseph Chew be appointed a committee to wait on Sir Wm. Johnson and ask his friendship and interest in behalf of the colony.

This was a conciliatory and prudent proceeding but it had no influence upon Sir William, who was already committed to the side of the Pennsylvania Proprietors and was quite unsympathetic with the claims of Connecticut and consequently, with those of the Susquehanna Company. Also Sir William was the avowed and staunch friend of the Six Nations. He lived among them, had an Indian wife and family and was the authorized ruler of the Indian tribes for His Majesty, George the Third. He sympathized with the Indians in their hostility to these prying, assertive New England men who had formed this settling company and although the Indians had sold the land in 1754, it was characteristic of them to repudiate the sale, when they saw what they had signed away.

The company used every effort to secure a peaceful settlement. In addition to their intercession with Sir Wm. Johnson, they appointed Eliphalet Dyer, Esq., to be their envoy at the court of Great Britain, to look after their enterests and to secure royal confirmation of their purchase rights. From this mission he returned to New England in October, 1764 and was almost continuously in the public service until his death. He was always a zealous advocate of the rights of the Wyoming people and on one occasion, when he was trying to arouse the Assembly to some action in their behalf, a wit, who was present, penned the following lines.

Canaan of old, so we are told,
Where it did drop down manna
Wa'ant half so good for heavenly food
As Dyer makes Susquehanna.

While the Susquehanna Company in Connecticut was thus zealously promoting the settlement of the Wyoming lands, sixteen of the ardent, enthusiastic pioneers had come on horseback and camped upon the chosen site at the mouth of the Lackawanna. When they arrived, Teedyscung, the haughty young king of the Delaware Indians, whose village was within the southern limits of the present city of Wilkesbarre, was absent with most of his warriors at a conference with Governor Hamilton, the Governor of Pennsylvania and Sir William Johnson, who had come to Easton, where the conference was held, "by order of the king" to enquire concerning an accusation of Teedyscung against the Proprietors. Only seven Indian Warriors and the women and children were left in

the valley. They soon heard of the new comers at the Lackawanna and came to investigate. The women and children took to the shelter of the woods when they saw the armed white men and the braves, armed with knives and tomahawks, advanced and angrily enquired by what right they had there and their business and after threatening them, went away. These Indians at once sent runners to Teedyscung, informing him of the intruders and he told Sir William Johnson of the news his young men had brought, that some white men had come to form a settlement on his lands, that he had sold no lands, nor had the Six Nations and he asked Sir William to take steps to remove these intruders.

On the 20th of June, Teedyscung and his retinue returned from Easton to Wyoming. They repaired at once to the settlement of the pioneers at Lackawanna, called them "intruders" and warned them to depart. The Indians were armed with rifles and tomahawks and threatened to kill the settlers unless they took their departure at once. They had built two log cabins and begun a small blockhouse and cut some hay during the two weeks they had been there, but in the face of this hostility, they deemed discretion the better part of valor and retraced their steps to Coshetunk on the Delaware, there to await the coming of the rest of the 100 enlisted settlers. These, 93 in number, did not arrive until the latter part of august.

During this seven weeks of waiting, these members of the Susquehanna Company were busy travelling up and down the upper Delaware, acquainting the farmers and others with the prospects and expectations of the company and soliciting new members for the settlement. They were very successful in selling settler's rights and four new bona-fide settlers returned with ----------and encamped on the site at the mouth of the Lackawanna chosen by the sixteen the previous June.

They came on horseback and on foot. The road they had traversed was the Warrior's Trail, a rough, rocky path, but they left men to work on it and make it a good road for those who were to follow. They carried fire arms, axes, light farming implements, food supplies and personal belongings. And we learn that Teedyscung told Gov. Hamilton in the November following, that they had Mill machinery with them also. Doubtless, these practical pioneers chose the site on the Lackawanna and later, that at Mill Creek with a view to utilizing the water power and doubtless had mill irons with them. No women or children came with this company.

Just at this time a large body of the Six Nations returning in their canoes from the great conference at Lancaster *(Footnote) had stopped of to rest at Wyoming. Learning of the presence of the white men in the valley, they immediately sent a delegation to order the whole body of Connecticut men to leave at once, saying that they, the Six Nations, owned the land and had never sold it.

Footnote* This conference at Lancaster was a notable one. Governor Hamilton, Sir Wm. Johnson and hundreds of Indians from the North and from the Ohio were present. Harvey says "About the first of August, 1762, there came down the Susquehanna to Wyoming a fleet of canoes containing 381 Indians; Oneidas, Senecas, Onondagas, Cayugas, Tuscaroras, Nanticokes and Conoys--with their belongings-- on their way to Lancaster, Penna., to attend a conference arranged for by Gov. Hamilton. These Indians from the north remained at Wyoming for a few days--and then continued their voyage down the river, accompanied by Teedyscung, Tapescawan, Joe Pecpy and 172 other Delawares from Wyoming. Teedyscung had complained to the Missionary Leisberger of the tax upon his hospitality by passing Indians, saying that he thought of moving to Wapwallopen, to get away from the much-visited Wyoming. What a tax these 381 visitors must have been!

This high-spirited, resentful Indian had always cherished a grudge and had never been submissive in spirit towards the whites who had brought about the removal of himself and his people from their homes and lands on the Delaware. He had openly and defiantly asserted the fraud of the Walking Purchase and had ever been a disturbing spirit in the administration of the Proprietary Government. Sir Wm. Johnson, had, therefore, been called upon by Gov. Hamilton to in some way silence this bitter complaint, especially in view of the near approach of the great general conference at Lancaster, satisfying his demands and placating him, if possible. It is recorded that 400 pounds was promised Teedyscung by Gov. Hamilton, with certain other considerations, if he would be convinced of his error and recede from his position. The sequel was that in the great conference of the following August, Teedyscung made a statement before the assembled tribes that he had been mistaken in his accusation and would not repeat it.

A few days before the close of this conference, Thomas King, an Oneida Indian, spoke in open conference of the sale of land by the Indians to the Susquehanna Company thus: "It is very well known that the land was sold by the Six Nations. Some are here now that

sold that land. It was sold for £2,000; but was not sold by our consent, in public council. It was, as it were, stolen from us. Some people said that my name was to it. On which I went down immediately to Connecticut to see whether it was or not and found it was not. I brought a paper back from Connecticut which I will show to the Governor. Had I not gone down to Connecticut the lands would have been all settled up to Wyoming as far as Awicka (Owego), twelve miles on this side Chenango (Otsiningo)."

Then, addressing himself to Teedyscung and the Delawares, King said: "Cousins, as you have swallowed down your throats all your own country and your uncles, the Six Nations, have made a fire for you at Wyoming, we desire you to go and sit by that fire and watch it and see that no people come there to steal our country; and if any do come, we desire you to give us immediate notice that we may take some measures to remove them."

Teedyscung's warriors were obedient and they did, one year hence, give immediate notice of the settlement at Mill Creek and either they themselves or the Six Nations did take measures to "remove" them, as we shall see presently.

The Lancaster conference closed on August 29th. The New York Indians immediately proceeded home in their canoes.

SECOND ATTEMPT AT SETTLEMENT IN 1763.

In April, 1763, the Susquehanna Company met and voted to attempt again a settlement on their Wyoming Lands and that in addition to the privileges granted the previous year, a minister of their own choice, qualified to preach and to teach should accompany the colony.

There was no difficulty in finding adventurous spirits to go. The company had succeeded, by a meeting with five Mohegan chiefs and other chief men of other tribes, in obtaining an affadavit confirming their Deed of Purchase of 1754 and besides, by the payment of 400 pounds, 6 bullocks and 3 barrels of pork, a new deed of these lands from the Indians. This news gave encouragement to the settlers and they were eager to go. Besides, Col. Dyer had taken the deeds to England to lay before the king, expecting his sanction would reinforce them.

So, about fifteenth of May of that year, ten or twelve families arrived at Mill Creek. For the most part, they were the same people that had been driven away the year before. Some had now brought their wives and children. They had widened the Warrior's Path to accommodate their ox carts and covered wagons, and they brought with them their horses, cattle, sheep, fowls, household goods and utensils, a quantity of provisions, farming implements, tools and the machinery for a saw mill. They brought flour, leather, flax and spinning wheels, some herbs for sickness and doubtless, the Family Bible and some other books. There were many necessities these pioneers must bring into the wilderness, 60 miles from the Delaware, their base of supplies. Their route was circuitous. They crossed the Hudson at Newburgh, then followed the forest road for 60 or 70 miles to Coshetunk on the Delaware. Here had been a settlement of the Delaware Purchase Company since 1761, consisting of about 3 log houses, a grist mill, a saw mill, a store and 30 log cabins for workmen. Here they could procure supplies. From here to wyoming, the Warrior's Path, trod for centuries, was the only road. Part of it ran over the hills and along the ridges to avoid the swamps in Summer and the deep snow drifts in Winter, and also to afford extensive views of the surrounding country. To prevent surprises by an enemy, the pioneers had in some places to take lower ground and to make corderoy roads over the marshy spots. These roads were logs laid close and parallel on the ground, forming a sort of rude bridge over the wet ground. Some of this road making had been done the year before by the Lackawanna settlers, as we have already learned.

These new settlers found but three human habitations between the Delaware and Wyoming. The first was at Little Meadows, in Wayne County; the second at Cobb's on Pocono Mountain, and the third at Dunmore, then known as Alsworth's. When night came, a camping place must be selected, near a spring, if possible, the oxen unhitched, the horses picketed, the flocks fed and watered and secured, and a huge fire built upon which all gaze as supper is prepared, and soon the weary travelers sink into profound sleep, some in wagons, some on the ground. A guard must keep watch and the fire must be kept burning, lest wolves or panthers attack the camp. After sixty miles of this desolate road, they strike the Lackawanna and the path follows down its left bank to where it empties into the Susquehanna. Thence it leads down the left bank of that river until, nine miles away, it reaches Mill Creek.

(Foot Note)* As the travelers reach a point near John Cobb's they come upon a perennial bubbling spring of the purest water, whose overflow finds its way to Roaring Brook. The tradition is that in 1778 when many were fleeing through this wilderness, two weary men sat beside the spring to rest. Two Indians crept up behind them, sank their tomahawks in the white men's heads and tore off their scalps as trophies.

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This cavalcade of immigrants must have traversed the site of the present town of Pittston. But not even a cabin had then been built here except those at the mouth of the Lackawanna the year before. On arriving at Mill Creek, they found that the seed they had planted the year before was growing and that the fields gave promise of a bountiful harvest. They unloaded their goods into the cabins and blockhouse built the previous autumn, found the tools they had buried for safe-keeping, thanked God for his goodness to them, and bade each other take courage.

When they arrived, few Indians were in the Valley. The Shawanese had been called to New York by their over-lords, the Six Nations, or had joined another part of their tribe in the West. The Delawares had mostly gone from Wyoming. At Muchausing, on Jacob's Plains, were a few families. At Abraham's village (Forty Fort) were also a few wigwams. Soon these also left the valley, till in late July, not an Indian remained.

All unwittingly, these settlers had come into a new and threatening

atmosphere. A treaty of peace had been signed between England and France and it was believed that all hostilities were at an end. No Threatening Indian King and his warriors met them and ordered them away, and they doubtless considered this an indication of friendly permission to stay. They did not know that Teedyscung had ceased from fomenting dissentions. He was dead. On April 19th, one month before their arrival, he had perished in his burning house, while in a drunken stupor. They could not forsee that suspicion would rest on them, and a terrible revenge for their supposed instigation follow.

(Note)* There are conflicting accounts as to the cause of this tragedy. Most historians teach that the torch was applied by his enemies among the Six Nations, who were jealous of his influence with the Governor and incensed at his denunciation of their oppressive rule. It may be that he set his house on fire through some accident and was too much intoxicated to escape, as it is stated that he could drink 3 quarts of rum without seeming to be affected and he habitually drank a great deal.

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If they had not been so happy and secure in their contentment, they might have seen David Zeisberger, who stopped off at Wyoming to preach to the Indians, one week after their arrival at Mill Creek. He was on his way up the river to secure a safe retreat for his Christian Indians in this time of war's alarms. He learned that an Indian runner had been toWyoming the night before to tell of Pontiac's victories over the English in the West and to urge the Wyoming Indians to join him. These "babes in the woods" did not know that one week later, John Woolman, a Quaker Missionary, stopped at Wyoming and visited every Indian Hut and wigwam, and that he could have told them that there had come down the Susquehanna an Indian runner with two fresh scalps of Englishmen. He reported Pontiac as everywhere successful and was about to carry the war through Pennsylvania. They were making many English prisoners and taking many scalps.

Woolman's diary is most interesting. It is strange that he makes no mention of the Connecticut settlers at Mill Creek. He writes of spending a night and a day at the house of an ancient Indian named Moses at the mouth of Moses Creek; of his visit to Jacob January, at Jacob's Plains, where he foundhis host had just killed a hog and that the women were making a great store of bread, preparatory to a move to a larger town and that the Indians were much excited. Jacobs

town was called Muchansing and stood where Plains Station now is.

Woolman had a wakeful night wrestling with his fears, but conscience got the mastery, bidding him go preach and he proceeded up the Susquehanna with his guide. They forded the Lackawanna on horseback and soon met John Chillaway, an English-speaking Indian, in his canoe, going to Shamokin to the provision store. He confirmed the war rumors. These confident, unsuspicious strangers at Mill Creek were in the calm center of the storm and had heard nothing of the fierce elements swirling around them.

The first families of settlers were soon joined by others, until by July there were 150 in the settlement, though not all were on the ground at once. Some had to travel back and forth to the Delaware for supplies. They erected a small saw mill on the north bank of the creek, then called Beaver Creek, and this mill gave it the name it now bears of Mill Creek. They completed the blockhouses they had begun the autumn before and put up new cabins for the incoming settlers. The forests fell before the axe of the sturdy pioneers and they extended their farming operations to the West side of the river, even down to Kingston, Hanover and Plymouth. They knew nothing of the war that was desolating the western and southern and eastern borders of the state and the valleys of the Juniata. Their religious teacher, Rev. Wm. Marsh, was with them and he doubtless taught the young folks and the children the rudiments of education.

In the midst of this harmony and prosperity, Capt. Bull, son of Teedyscung, with 150 Delawares from the West, after desolating Bucks and Northampton Counties, turned his steps to Wyoming. At Noonday of Saturday October 15th, these warriors fell on the unsuspecting settlers at Mill Creek. The Indians divided into parties and attacked the men in the fields killing some and taking others prisoners. The workmen at the mill and in the houses heard the war whoops and the guns and saw the attacks. The women and children busy in the cabins and the block house, ran in terror to the woods, gathering but few of their belongings and hastened to the path over the mountains by which they had entered the valley a few months previously. As they fled up the hillside they stole glances back to see the Indians driving off their cattle and pillaging and burning their homes.

Not all the names of those killed or carried captive have been preserved. Ten of them were found by Capt. Clayton a day or two later. He came with 80 soldiers, sent by the Pennsylvania Governor to stop

the New England men from settling. He found they had been stopped in a most cruel way. He and his men buried nine men and one woman--all scalped and the woman had from hinges pressed into her hands, which had been driven in hot. (Harvey Vol. I, Page 433)

It is not probable that Capt. Clayton's party buried all the slain. Some were lying in the fields, out of sight. He burned the houses and corn which----------

FROM LACKAWANNA TO MILL CREEK.

Here were two simultaneous invasions of the Wyoming Valley--one from the North, the other from the South. One was representative of the advance of light and civilization; the other insisted upon the permanence of dark superstition and savage domination. The Connecticut men had not forgotten that their advance guard of sixteen had been ordered away, and had retreated to the Delaware. But that was several weeks before, and Teedyscung and his few warriors might not expect to be defiant in the face of so large a number of armed horsemen as one hundred and nine. They confidently encamped at the mouth of the Lackawanna and proceeded to complete the log houses the sixteen had begun; to cut some hay, and to prepare for a defensive settlement by building a blockhouse. Hope gilded the future with bright anticipation, when suddenly they were surprised by a visit from "some ill-looking fellows" of the Six Nations who were resting at Wyoming, on their return from the Lancaster Conference. These Indians angrily told them that the settlers had no right there; that the Six Nations were the sole owners of the land and had never sold it. They ordered the intruders to at once return to their homes.

The settlers showed much resentment, according to Thomas King, an English-speaking Indian, who accompanied these "villainous looking fellows", as interpreter. The Indians threatened to kill every one who did not at once depart "before ever they could reach the inhabitants". The settlers at length gave their word that they would leave next morning and twelve set off at once on harseback, armed, and with all their acoutrements." Daniel Broadhead met them about four miles up the Lackawanna. These carried the news of the expulsion to the Delaware and to all incoming settlers. But the warning seemed of little avail; for we read that they continued to increase in numbers until the settlement included 150 souls.

A digression seems necessary here in order to explain the presence of Daniel Broadhead at this juncture. Gov. Hamilton, of Pennsylvania, heard of the assembly of the Wyoming settlers on the Delaware, in August, and of their departure for the Valley. He commissioned Daniel Broadhead, of Philadelphia to go forward and inquire into the truth of this report, and inform him. Mr. Broadhead set out on horseback for Coshetunk, on the Delaware. The settlers had left several days before, taking with them a few of the residents of that vicinity as

actual settlers. He resolved to follow on and overtake them, prevailed upon his brother to accompany him and they set out on horseback following the warriors' path. They stopped over night at the three houses on the road. At each one they gained tidings of the large company of horsemen who had lately gone towards Wyoming. They met a group of five men returning to the Delaware for supplies. These reported the Indians as apparently friendly, and not hostile to their new neighbors. When twenty-five miles from Wyoming, he met seven men who were going back to New England to conduct two-hundred families "to their peaceful homes in Wyoming." All reports were happy until he arrived within four miles of the Lackawanna encampment. Then he came upon twelve men, mounted, armed, and with all their accouterments, who said they had just been ordered away from Lackawanna by some "ill-looking fellows of the Six Nations." The remainder of their company would leave next morning. This was interesting for the reporter. He pressed on and at five o'clock in the afternoon, he found the encampment at the mouth of the Lackawanna, with about seventy men on the ground. Three log cabins had been built and a blockhouse of logs was in process of construction. A quantity of hay was curing on the plain.

Broadhead and his brother were met by Gardner, Jenkins and Smith, the Directing Committee, who with true Yankee enterprise tried to induce them to purchase shares in the Susquehanna Company. Broadhead, on his part, tried to find out the names of the settlers, in order to report them to Gov. Hamilton, but the men were on their guard.

"By what right are you taking possession?" asked he.

"By the Right of Connecticut's Charter, nineteen years earlier than Penn's, and by our purchase deed from the Inidans."

"We expect to return in the Spring, one-thousand strong, and with tw--- pieces of artillery," said Jenkins and Gardner.

"Gov. Hamilton will not permit it," said his agent.

After spending some time here the Broadheads rode on to the Wyoming village, nine miles below, where they found about fifty of the Six Nation Indians, the same that had, that afternoon, visited the settlers and ordered them away.

The Governor's scout, after a night as the guest of his "red brothers", at Wyoming, proceeded to Philadelphia and reported that the Connecticut men had left the valley, driven back by the Six Nation Indians. However, this was but partially true, for the fugitives had not gone far on the trail when they met the second colony of fifty

or more, sent forward by the Susquehanna Company. Together they formed an intimidating force; and in hopes that they might be able to complete the buildings they had started, they all came back together to the Lackawanna site.

By this time Teedyscung and his warriors had come home from the Lancaster Council. He later told Gov. Hamilton his experience with these Connecticut settlers. He said: "Soon after my return to Wyoming from Lancaster, 150 of these people came. They were going to settle on a creek called Lackawanna and build down the bank of the river for three miles." The Six Nations had driven them away before he came from Lancaster, so Thomas King had told him. But here they came 150 strong, soon after he returned. He commanded them to go away and "threatened them hard". "I told them I would carry them to the Governor at Philadelphia". Then they promised to leave and consult their own Governor; for, they said, if they were sent to Philadelphia they would not get away for seven years. They said they had bought the lands, but if the Indians were uneasy at the purchase, they would give back the land if the Indians would give back the money it had cost them, which was one or two bushels of silver.

Parshall Terry, who was one of these settlers, says they moved all their belongings to Mill Creek and built a few huts for shelter, cut hay on Jacob's Plains, and were joined by many others to the number of 150. A day or two after their arrival, they were visited by another party of Six Nation Indians, John King again acting as interpreter. These went to Mill Creek and had a conference with John Jenkins, Stephen Gardner and John Smith, the directing committee. The chiefs protested against the settlers' intrusion, and insisted upon their immediate withdrawal. there was much discussion. The New Englanders insisted upon their Right of Purchase; the Indians denied it. The Indians were not strong enough in numbers to exterminate so large a body of armed white men, and, besides, had just been instructed in diplomacy by Governor Hamilton and Sir Wm. Johnson, who had impressed upon them the wisdom of referring (to them, their most powerful protectors, and the representatives of the Great King, all troubles with the white men.) Finally, after repeated demands and threats on the part of the Indians, they secured a promise from the settlers to leave in a few days. They also assured the Indians that they would gain the consent of the Six Nations and return in the Spring with many more men. A formal invitation to the chiefs of the Six Nations to meet with the settlers was drawn up by John Smith, and intrusted to Thos.

King, to be submitted to the Great Council at Onondaga. Sir Wm. Johnson later asserted that this invitation was never received, or acted upon, else he would have heard of it.

Teedyscung related to the Governor how these New England men tried to win him over. They asked him to help survey the land, and promised him great reward. But he would have nothing to do with them. Teedyscung complained to the Governor that some of these people stole a horse which he had bought at Easton, and though he was paid five pounds and given other considerations, he cherished resentment enough to report it.

While these conferences between the settlers and Indians were going on, the work of building and of farming was going on also. At the end of ten days, the directing committee advised that, in view of the lateness of the season and the distance from their base of supplies, and the unfriendly attitude of the Indians, they should return home. All accordingly left, except twenty-five, who remained to break up some ground and sow some acres of wheat on Jacob's Plains. In the intervals of labor they seem to have visited Teedyscung and made one more effort to win his favor. He told the Governor: "Ten days after these were gone, there came fourteen with the same arguments, declaring that they expected 3,000 would come and settle the lands next Spring." Six days later, another delegation of eight white men and a mullato came and "said the same things, the others had said". This was too much of an imposition on Teedyscung's forbearance and he summoned his council. After their deliberations were ended, he assured the strangers that he would surely confine them and send them to the Governor at Philadelphia, unless they at once went away. Upon this, they all departed, after burying their tools and mill machinery in the ground to conceal them from the savages and to await their return the following Spring.

They returned to their New England homes for the winter fully confident the conference to be held with the Six Nations would remove all opposition to their permanent settlement the next Spring with their families and household belongings.

FROM JULY 1771 TO DECEMBER 1775.

From July 1771, when Col. Zebulon Butler captured Fort Wyoming and expelled the Pennamites, to December 1775, when the Battle of Rampart Rocks gave decisive victory to the Yankees, peace and prosperity reigned supreme throughout the valley. During the year 1771, there were not more than 135 men out of the 1200 settlers on the ground at any one time. The others were going to or returning from the Delaware on business or for supplies. All of their necessaries must be obtained from the Delaware 60 miles distant, except such as they could raise on their land. Wheat must be carried in bags on horseback to the mill on the Delaware, to be there ground and then brought back as flour. This latter, we may be sure was carefully hoarded for use on special and holiday occasions, cornmeal, pounded in a mortar, being the usual fare. In a trade recorded in the old Records, a piece of land was exchanged for a half-barrel of flour, valued at 3 pounds, so that a barrel of flour was then worth 6 pounds, or about thirty dollars.

When Col. Butler and his New England men were left in posession of the valley, what was the prospect? Major Durkee, President of the First Settlers, was in a loathsome jail at Philadelphia, having been confined there since his capture by Capt. Ogden, in April, 1770 and where he was yet to remain another month until August 1772. The settlers must be governed by the Settling and the Directing Committees. "Those were halycon days, for there was order without law and peace without the Constable. That was the Golden Age of Wyoming. Ferries and mills were provided for the people and as soon as possible, December 1772, provision was made for the permanent support of the Gospel and of schools" (Pierce's Annals.) To have justice and order "without law" a community must be composed of men trained in the principles of loyalty to God and in love and justice to their fellow men.

Dr. Dorrance pays a fine tribute to these men in a sermon preached from his pulpit in Wilkesbarre in 1853. Referring to the antecedents of these settlers, the larger number were from New England and all the townships were settled by them except Hanover, which had been allotted to Capt. Lazarus Stewart and his followers from Dauphin County in grateful recognition of their services in capturing Fort Durkee in the Winter of 1770. The men from New England were for the most part Congregationalists in their church government and those from

Dauphin County, were Presbyterians, of North of Ireland descent and Dr. John Dorrance, himself a descendant of a Connecticut Family, thus describes them:

"From these two sources was derived the original population of this Northern Pennsylvania. Better sources there are not. The ancestor of both the Puritan and the Scotch Presbyterian had been tried in the furnace of affliction, had suffered persecution in the old world and endured hardness in the new. Those who migrated to this then terra incognita through the howling wilderness and battled with cold and hunger and poverty with the hostile white man and the lurking Indian, few in number, without resources and far from aid and who manfully struggled for years against the great commonwealth of Pennsylvania, against the combined forces of Briton, Tory and savage; whose wives and children and aged ones, when forced from their lands, after witnessing the terrible massacre by one crushing blow of father and son and every able-bodied man, returned again through the trackless forest, unrivalled in their courage and fortitude and established for us a happy home, were no common men.

"Their labor, their valor, their constancy are above all praise. The moral virtues, honesty, sobriety, love of order, humanity and benevolence are abundantly set forth in the laws framed and executed by themselves. The survivors of the massacre bore ample testimony to the character of the original inhabitants. They were born and raised in the land of steady habits, were the sons and daughters of honest yeomanry of Connecticut, not therefore of towns; not gold-hunters, or greedy speculators, or reckless adventurers, but the young, enterprising part of a rural population, whose parents were ministers, deacons and members of evangelical churches. They came to fell the forest, cultivate the land and establish society on the banks of the Susquehanna where, under a more genial sun and on a more fertile soil, they might all enjoy the privileges of their ancestors and transmit to their posterity a home posessing all the characteristics excellencies of New England."

Of Capt. Stewart, the leader of the Scotch Irish, his pastor wrote: "Captain Stewart, a good Christian, was a ruling elder in the church and his companions, or many of them were communicants. In the removal of Capt. S. your excellency (the Governor of Pennsylvania) has lost a true patriot, an able officer and a brave soldier."

Such were the men who came into control of the Wyoming Valley

in August, 1771. The fields were covered with the ripening grain of the expelled Pennamites, on which 80 men, Southern Pennsylvania farmers, had been working all the Spring and Summer. Their live stock, roaming at large, was gathered in and cared for. Fort Wyoming was now the settler's home, or headquarters, from which they went in and out to their various duties and it was also their place of assemblage, where all laws governing the conduct of the colony were framed. The block house at Mill Creek and the grist mill nearby were placed in charge of a guard. It may be imagined that this mill was of great importance to the settlers, as by it the wheat could be ground into flour without having to take the long sixty mile journey to the Delaware and for the protection of this and the other buildings, scouts were sent out and sentries kept on duty day and night to prevent surprise by an enemy.

With their commanding officer in a Philadelphia prison, with no civil government established, and with only town meetings to make rules and settle disputed questions, we yet fail to find in their carefully kept records any evidence of anarchy or insubordination. Town meetings were called by order of the Directing Committee and were held frequently. Indeed, we learn from their records that at first these meetings were held almost daily and that they were "duly warned and held" at Fort Wyoming "at six o'clock in ye morning". Six o'clock was a pleasant hour for the transaction of business in August, but we find that the same early hour prevails as late as October 6th., when the painstaking clerk must have depended on candle light to read the minutes of the last meeting and to write the notes of the new.

These minutes of the meetings were the only legal, or court records they had. They were painstakingly kept and through all the years and the vicissitudes of the settlement, through battle and through flight, these precious records were guarded, carried to safety and conscientiously returned. Their quaint diction as well as their direct expression has a distinct interest for the student of history.

The subjects requireing the immediate attention of the proprietors both from a human and an economic standpoint, were the immediate food supply of the garrison, the care of the Pennamite live stock and the protection of the empty Mill Creek block house and the trist mill adjoining. According to their simple mode of living they recognized that with bread and milk in plenty, there could be no suffering from

hunger and we find in their records, under date of August 26th, that it was "voted: that Capt. Robert Hopkins, Parshall Terry and Bartholomew Weeks are appointed to take care of ye cows in ye day time and to see that ye cows are brought up in season." Also we find: "Voted: that Capt. Marvin is appointed to deal out ye milk to each mess." At the same meeting it was further "Voted: that Abel Pierce and Abel Smith be appointed bacors to bake bread for ye Company." The careful entries as well as the peculiar spelling of some words are accredited to Major Ezekiel Pierce who was elected "Proprietors Clerk of the Settlement" after the expulsion of the Pennamites. After October 18th, Obadiah Gore Jr., was clerk. At this same important meeting on August 26th, it was "Voted: that William Warner is appointed to live in ye block house built by ye mills and has ye liberty to pick out nine men to assist him in keeping ye same".

These town meetings were appointed to be held every three days, in time of pressure of business, or stress of anxiety, or of danger. Although the Directing Committee had such absolute power conferred upon it by the Susquehanna Company, yet, following the instincts of its Congregational training, it "warned and called" a meeting that every proprietor in the five towns might have his vote and declare his will on even the most trifling matters. At one of these meetings it was "Voted: that Capt. Stephen Fuller go, with such number of men as he shall choose, this day to Lackawanna and remove all ye Pennamites that reside there and bring them down ye river".

This action had reference to the Manning family, who, with Thomas Bennett's family had been living all summer on Lackawanna, or as it is better known, Scovel's Island, opposite the mouth of the Lackawanna River. The Mannings were Quakers and therefore non-combatants. Their daughter had a Pennamite lover, one of the Ogdens and they were therefore suspected of being more in sympathy with the Pennamites than with the Yankees. In accordance with the authority given him by the Town Meeting, Capt. Fuller marched up to the Island with his men and very sternly ordered the mild old Quaker to remove at once, which Mr. Manning and his family did without protest or contention. Bennett, who had just been released from a five months term of imprisonment, was offered protection and favor, as he "had suffered enough". (The story of Bennett is told in detail in Mrs. Myer's story in Peck's "History of Wyoming".) There must have been suspicions that there were other enemies in the neighbourhood of the settlement for it was, in another

another town meeting, "Voted: that twenty men preceed and go forward to clear the Upper Road leading to Delaware River, of Pennamites". We can easily imagine riding through the forest on the site of the present city of Pittston and up the Lackawanna as far as Alsworth's, seeking for such tidings of enemies, if they were lurking in the hills or woods.

Another complication that the Directing Committee had to deal with was the matter of the Pennsylvania settlers who had bought shares of land from Pennsylvania and a committee was appointed to examine "those persons staying on the land bought of Major Ogden, who call themselves neutrals. We thus see that the Pennamites not only left grain standing in the fields, and cattle roaming the roads, but they also left their settlers on the land. These settlers alone were sufficient reason for keeping a guard and sentry day and night. The meetings held September 9, 10, and 11 were probably to hear and consider the report of this committee, for at the last meeting it was "Voted: that Samuel Karr shall have liberty to stay on our land until next Spring, unless his conduct shall prove contrary to the articles he has signed to." From this we may infer that these Neutrals had been obliged to sign a pledge of good behavior.

A large committee was appointed to receive applications for land in certain townships and reports of the town each of the settlers had chosen to belong to. Kingston, or the 40 Township on the west side of the river had been chosen by the First Forty as their portion and it was now ordered that a good block house should be built on the west side of the river to protect this town. This fort was built on the west bank of the river, at a point nearly opposite North Street in the present city of Wilkes Barre and the two points were later on connected by a ferry.

The constant sense of danger under which the settlers lived is evidenced by the vote that "ten men shall be sent out every day to scout and keep the road clear of our enemies and report to the Committee on their return". In spite of this, however, the settlement grew in numbers. During the month of September, 19 new settlers were admitted. On the 30th, at a meeting, it was "Voted: that Wm. Parks undertakes to thrash out all ye English grain, rye and wheat, and to take every 7th bushel for his threshing." Also it was ordered that the block house at Fort Wyoming should be used as a public store room and a corn committe was further appointed to divide up all the corn standing

in the fields and it was given permission to dispose of the Pennamite cows to such persons as they saw fit. Thus in every way it was endeavored to keep the colony safe from marauders without and from hunger and want within.

Winter was now near. Stores of grain were in the Block House. The live stock had to be wintered through and stores of game brought in to provide meat. The temptation to go home for the winter to wife and children on the Delaware must have been strong upon these men living in the narrow quarters of the Fort and homesick for the sight of loved ones. But such departures would weaken the garrison and leave the remnant in danger of certain attack from the Pennamites. In view of this contingency it was voted that no settler should have liberty to go home or away from and failing to return at the appointed time without good and sufficient reason being given, he "must forfeit his Lot and it may be assigned to some one else".

HARVEY'S LIST OF ORIGINAL WYOMING SETTLERS

Benjamin Ashley
James Atherton
Daniel Baldwin
Isaac Bennett
Thomas Bennett
Thomas Breed
William Buck
Nathaniel Chapman
David Colton
Job Comstock
John Comstock
Benajah Davis
Ezra Dean
John Dorrance
Simeon Draper
Benjamin Follet
Elkanah Fuller
Rodelphus Fuller
Stephen Gardner
Daniel Gore
Obidiah Gore Jr.
Gershom Hinkley
Isaac Hollister
Nathan Hollister
Timothy Hollister
Timothy Hollister Jr.
David Honeywell
Emanuel Hower
Austin Hunt
Nathan Hurlbut
Simeon Hurlbut
John Jenkins
Joshua Jewett
Oliver Jewett
Moses Kimball
Daniel Lawrence
Gideon Lawrence
Noah Lee
Stephen Lee
Thomas Marsh
Rev. Wm. Marsh
David Marvin
George Minor
Silas Park
Abel Pierce
Ezekiel Pierce
Samuel Richards
Daniel Robins
Minor Robins
Ebenezer Searle
Ephriam Seeley
Benjamin Sheppard
Benjamin Shoemaker
Johnathan Slocum
John Smith
Mathew Smith
Oliver Smith
Timothy Smith
Wright Smith
Amos Stafford
Eliphalet Stevens
Uriah Stevens
William Stevens
Uriah Strait
Nathaniel Terry
Parshall Terry
Job Tripp
Ephriam Tyler
Ephriam Tyler Jr.
Isaac Underwood
Johnathan Weeks
Johnathan Weeks Jr.
Philip Weeks

LACKAWANNA SETTLERS.

In 1771, five settling towns were surveyed in Wyoming Valley according to the plan of the Susquehanna Company, the promoter of the settlement. Each town was to be five miles along the River, and to extend back towards the mountains, (or over them) for five miles. In other words each town was to be five miles square. On the east side of the river were three, on the west side were two towns. Those on the east side were Lackawanna, Wilkes Barre and Nanticoke; on the west side were the Forty Township and Shawneytown. The three last named were soon changed "Nanticoke", named for the tribe of Indians living there when the settlers first came, was later called by its present name "Hanover" because Lazarus Stewart and his company of soldiers came up from Hanover in Bucks County, Pennsylvania and helped the Yankees fight the Pennamites. In payment for their services the Settling Committee gave them, as a place of residence, the township of Nanticoke, and ever after it was called by these Hanover men, for the town they had left in Southern Pennsylvania.

The "Forty Township" was so called, because it was claimed and owned by the First Forty settlers in 1769. It was changed to Kingstown (afterward to Kingston) in honor of the town of that name in Rhode Island, whence some of the most influential men came.

"Shawneytown" (or Shawnese Town) was so called for the Shawnese Indians who lived there, and who moved away soon after the New England people came. These named the settlement Plymouth in memory of that resting place the pilgrims of the Mayflower found in 1620 on the "stern and rock bound coast" of Massachusetts.

It is difficult to imagine what anology any one found between the broad, fertile plain of Shawney-town and the barren rock in England.

"Lackaworna" was the original name of Pittston and it included the settlement up as far as Providence. (This name too, was given by the Quaker immigrants from Roger William's Rhode Island and Providence plantations, to which their parents had fled from the persecution of Massachusetts. In 1772, the lower part of Lackaworna was named Pittstown in honor of William Pitt (Lord Chatham) the great English statesman who warmly espoused the cause of the American colonies on the floor of Parliament. The names of two other British lords had been bestowed upon Wilkes Barre for the same reason. The name Pittstown (Pittston) was applied to the Lackawanna settlement and to all of

the east side of the river extending down to the northern boundry of Wilkes Barre near Mill Creek. The people of Jacob's Plains, Jenkins Inkerman Plains, Plainville and other present villages were all included within the limits of "Pittstown" and in town records are referred to as Pittston and Lackawanna until 1850.

Later as settlers came in rapidly, this number of five townships was increased to seventeen, some of which extended beyond the valley, over the surrounding hills and mountains.
A code of laws for the government of the settlers was framed at Hartford by the Susquehanna Company, June 2, 1772. These articles of agreement says Miner, were "in every sense important; honorable to the pen that drew and the people that accepted them."

Because the Township of "Lackaworna" was farthest from the main settlement and consequently more exposed to danger from Indians and the beasts of the forest, lots were offered to adventurous settlers at a lower price; and earlier than the other towns, Lackaworna was permitted to build a block house to which the settlers might resort for mutual protection." (Hollister, P. 64) In 1770 there were only 35 settlers in Lackawanna County. The large majority of the 200 who had come as settlers were at wilkes Barre, or Kingston, near the forts. These Lackawanna "Pitches" were in the neighborhood of the mouth of the Lackawanna River for comfort and mutual protection. A "Pitch" was what the westerners called "a stake" or settling place. In January 1771 the Susquehanna Company voted that "Whereas the township of Lackawanna is found not to be good and valuable as was expected, it is now voted that said township is now granted to the thirty-five proprietors that are already put into said town" etc.

No man was permitted to "make a pitch" except by vote of the citizens in Town Meeting assembled at Wilkes Barre and by consent of the Directing Committee.

Three directors were named for each town who should meet on the first Monday of each month to confer concerning the interests of their respective towns; and a joint meeting of the directors of all the towns should be held quarterly. This was the Legislature of the colony. Its powers were legislative, judicial and executive. The directors for Pittston were Caleb Bates, James Brown and Lemuel Harding. They were to enter in a book kept for the purpose, the code of laws issued by the company and every male settler of twenty-two years and over must personally subscribe to them and strictly abide by them.

In the list of settlers of 1769 (Hollister P. 77) we see the earliest settlers of "Lackaworna" were: Thomas and John Brown who settled in Pittston in 1769. They did not build houses so early but probably chose their location and returned to the fort at Wilkes Barre or the blockhouse at Mill Creek for safety. They probably located in the neighborhood of Pittston Falls for this Fort was originally begun by the Browns on their own land and was called "Fort Brown". Both these men were slain in the battle of Wyoming. Their names appeared in the list on the monument.

At the Town Meeting of December 17, 1771, it was "Voted that Dr. Joseph Sprague, David Sanford, Barnabas Cary, Eleazer Cary, Jr., Arter French, John Franzier, Timothy Reine Jr., Stephen Harding and Caleb Bates, have each one a settling right in ye township." It was also voted that Frank Phillips be admitted to purchase a settling right in Lackawanna, "provided he put an able bodied man on said right and due duty equal to ye rest of ye settlers." Frank Phillips must have been either unwilling or unable to work. But there is no question about the sentence of the community that there would be no drones.

Frank Phillips" son John was fourteen years old at this time. As soon as he became of age he bought the farm which was the "big farm" at the mouth of the Lackawanna near and including Coxton, extending over beyond Campbell's Ledge Mountain.

In April 1772, it was voted "that Samuel Slougher be admitted in as a settler in room of Martin Nelson in ye township of Lackaworna". Martin Nelson had been voted a right in 1771. Why he relinguished is not told.

In 1772, David Carr was admitted. Solomon Johnson and Stephen Harding were admitted in 1772 Johnson was made first collector of Providence Township, and Harding Collector of Pittston Township.

"Pittstown" lots were taken up earlier than the township lots up the Lackawanna, yet Zebulon Marcy made a clearing and built a rude cabin a short distance below Old Forge, below the Lackawanna Bridge and three (3) miles above Pittston as early as 1770. he immigrated that year from Connecticut, being then 26 years old. This spot on the Warrior's Path appealed to him by the beauty of its situation and its fertile soil. If he could recognize the value of anthracite coal, he may have seen the worth of the land from another view point, for the "Marcy" vein of coal, next below Pittston or Fourteen Foot" vein, outcropped on his clearing, and was later named for the family

which kept that homestead all through the vissitudes of the Indian, the Revolutionary and Pennamite wars.

Zebulon Marcy's wife was Jerusha Conant from Dutchess County, New York. She did not, probably, share that cabin with the limitations and dangers. She had not yet come to these forest wilds, as late as 1772, five women only had come to the valley and these were in the stockade at Wilkes Barre. She came later and was one of the fugitives after the battle. Her two year old child died of exhaustion, and was left by the road.

Zebulon Marcy was a brother of Ebenezer Marcy, who was born in 1741 at Dover, N. Y. and his "Pitch" and narrow clearing soon came into the possession of Ebenezer, who was a Proprietor in the Susquehanna Company. He was later a mill owner, also he was the first of the name of Marcy to come to the Wyoming Valley. He was at Pittston Fort, on the 3d of July 1778 but no boats being available the Pittston men could not cross the river and so were prevented from taking part in the battle. He had married Susannah Adams of Dutchess County, N.Y. in 1760 and at the time of the massacre he and his family had taken refuge in Pittston Fort. He had taken four children, Jonathan, Elizabeth, Martha and Content. The next child, Thankful, was born on the Pokono when the family were in flight, after the massacre of July 3rd. Other children Ebenezer, born 1780; Jared, born 1782 and Joseph born 1787.

The daughter, Thankful, mentioned above, was born on the flight over the Pokono and was given her name in recognition of their preservation. She died of measles at the age of 16. The two sons, Jared and Ebenezer, were born in Pittston and were prominent in the development of the township. Ebenezer was a very religious man and his door was always open to any travelling preacher who chanced to come his way. In the early days of Methodism, the Presiding Elders held quarterly meetings in his home. He died Aug. 9, 1850. He had twelve children, one of whom, John Sager Marcy, known as "Squire" Marcy was born in the old homestead at Duryea in 1821. In 1860 he was appointed Post Master for Old Forge. He erected a building for the Post Office the Bloomsburg Railroad officials agreed to stop trains there, and called it Marcy station. When the Civil war broke out, he gave up the Post Office to serve his country in Co. G. 52d Penn. Volunteers and returned home from the war in 1864, from which time on until his death he took an active part in township affairs, holding successively all offices from constable (?) to Justice of the Peace. In politics he was a

Democrat. He donated the site of the Brick M. E. Church. In 1843 he married Mary E. Coolbaugh of Bradford County. He died in 1896. She died in 1887. Both were buried in Marcy Cemetery, Duryea.

One of "Squire" Marcy's children was Winfield, born 1848, at Duryea. In 1862, being then 14 years old, he enlisted as a drummer boy in the 52d Regiment, Penn. Volunteers. After varied experiences extending over the country from Virginia to South Carolina, he returned in 1865 to Pittston. He then entered upon an active business career in which he was not only self-supporting but was also able to help his father who, on his return from the war, had found his farm run down and with seven children to support, was obliged to incur a debt, as was so frequently the case with our forefathers, who left the plow in the furrow and the fields unsowed and at the call of their country, seized their muskets and hastened to its defense. Many a prosperous farmer came home to find his fences down, the fields untilled and the barns empty and was compelled to either sell or mortgage his farm. The Marcys, father and son, had answered the call to arms, the father in 1861, the son one year later. Both returned in 1864, comrades now in peaceful labor as they before had been comrades in war. Pittston may well glory in the records of these pioneers.

Another one of the family associated with Revolutionary times was Jared, brother of Ebenezer, both men sons of the Ebenezer who conducted his family in flight across the Pocono. Jared, born in 1782 was a carpenter in Pittston from 1800 to 1814 and died at Pittston in 1816. By marriage he was closely identified with one of the most striking and picturesque scenes of the flight from Wyoming Battle Field. He married, Sarah, daughter of Rufus Bennet, who pursued by two Indians, held on to the tail of Col. Butler's horse keeping up step as best he could. Finally he lost his hold and the Indians were close upon him, when Richard Inman, who was lying in the grass by the roadside with his loaded gun, shot the first Indian as he was about to seize Bennet. The other Indian retreated. Bennet and Inman later reached Forty Fort in safety.

Ebenezer Marcy, the first settler of the name, had also a son Joseph, born in 1787 who used to sit, as a little boy, on his seat in the chimney corner and listen to his mother's tales of early times, the Indians, of the flight, and other thrilling experiences. Also his brother Jared's wife, the daughter of Rufus Bennet, would tell her stories of these perilous times and scenes, the little boy listening

with unsatisfied eagerness. In his 97th year, he repeated some of them to Dr. Peck to put into the latter's History of Wyoming. The experiences of this one family in pioneer days would make a book of absorbing interest.

Jared had a son, Ira, born in Pittston 1807 and dying there in 1873. He married Mary Ann Teeter, daughter of Conrad Teeter, who carried the mail on horseback to New York State in the early days.

Ira Marcy was well known in Pittston and vicinity as a builder and contractor on the bridges and locks of the canal and he was one of the early employees of the Pennsylvania Coal Company as a carpenter.

The children and descendents of these early settlers fill places of usefulness and trust in the business and professional world and bring honor to the name so prominent in history.

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A LIST OF INHABITANTS OF PITTSTON TOWNSHIP APRIL 30, 1772.

(60 IN ALL.)

(with Notes)

John Osborne (erased)

Edward Davidson - on Mr. Coleman's Right

John Depue (erased)

Obediah Munson - Driven from his Lackawanna farm by the Pennamites

Francis Phillips

Levi Green (erased) A Job Green and Job Green Jr. were original settlers

Jenks Corey - killed in battle - Silas also (Peck 214) Orig. settlers

Jonathan Corey

Samuel Slaughter

John Frazier (erased) - App. Lieut. of Capt. Simon Spalding's Co. June 22, killed July 3, 1778 - One of orig. forty (Who was Abel Pierce?)

Richard West (erased)

Jeremiah Blanchard - by John Depiew

Isaac Adams - Benj. Matthews, orig. settler

Peter Matthews

David Brown - see record of Pittston Fort, Orig. settlers Daniel Brown

Daniel Brown - was a lad in Forty Fort at Battle. These Browns were all brothers

Daniel St.John

Elijah Silsbey

Stephen Wilcox - by Eason Wilcox

James Hadsell - Put to death by torture at Sutton's Creek June 30, 1778

Richard Woodward

Daniel Sanford

Barnabas Carey - see H. p. 83

Eleazer Carey Jr.

John Carey - A boarder at Ebenezer Marcy's in ---- when the Pennamites came to the house, he pointed his gun and drove them away. (Peck's History)

Andrew French - Settled in 1780 (about) near Dunmore Corners.

Solomon Finch - A prisoner by the capitulation. Miner 235.
by
Lemuel Harding

Eleazer West

Samuel Stubbs
by
Austin Hunt

Ebenezer Marcy
by

Isaac Allen - Wash Allen, Orig. settler

Caleb Bates
by
Wm. Hopkins - Robt. and Timothy Hopkins

David Sandford
by
Ebenezer Crandall

David Peckey

Amos Beach (erased)

Richard West

Andrew Hickman - His wife came one of the first five women to the valley. She and her child with him were all murdered

Miner's History, page 253. Mentions two school teachers before the battle namely; Thos. Seill, most learned man in the valley and William Jones of Virginia. Both died July 3, 78.

Eleazer West

Samuel Dasbarre (erased) (Dasburro ?)

Abraham Harding
by
Isreal Halstead

Abraham Utter

Stephen Harding - this is probably the father of afterwards Capt. H. See record of Exeter and Jenkins Fort. Capt. Stephen H. had nine sons and 4 daughters

Caleb Bates
by
Francis Hopkins

Daniel Allen

Francis Phillips (erased)

Joseph Fish Jabes Fish (?)

Daniel Carr - Son in law of James Hadsall (a prisoner of Sutton's Creek where Hadsell was tortured) carried prisoner after the battle to New York -- saw remains of John Gardner near Geneva.

Jonathan Carey

Aaron Wilder Orig. settler 1769

John Jenkins (erased) Very prominent in all affairs.

Ebenezer Bacchus

Stephen Harding (erased) This is probably son of above and brother of stuckley and Benjamin. He was with Washington.

Capt. Bidlack - an aged man captured by Indians near Plymouth. Mar. 1779

Capt. Jas. Bidlack, Jr. his son was killed in battle July 3, and burned alive. - Miner, 261.

Miner's History, page 297 -- In the autumn 1779 ? The settlement was surprised and gratified by the return of the aged Capt. Jas. Bidlack and Mr. Harding, also advanced in years. Two

of the prisoners taken at Shasony the December before. They had been liberated on parole by the British at Niagara. Capt. Bidlack was captured March 1779. At the time of the battle he was one of the Reformados and with Elisha Blackman kept the fort at Plymouth.

Anderson Dana - Prominent in Westmoreland affairs - killed in battle July 3, 1778. His son led 100 women and children in flight through Shades of Death.

John Franklin - Active in Pennamite and Rev. War.

Jeremiah Blanchard

Jeremiah Coleman (erased)

Josiah Sprague (erased)

If each had a family of average 5, the total population, 295.

"Erased" means that original owner was a temporary resident, as John Jenkins. He was original proprietor in Kingston. He sold out to Elisha Swift. Then, in connection with Isaac Tripp, Jonathan dean and others he bought and laid out Exeter Township. Swift took possession Apr. 1, 1772. John Jenkins moved to Pittston until his house on the west side of the river was done which was in Exeter. The year 1772 was the year when special permission was given by the town meeting to Pittston to build a fort.

N.B. Pittston township includes Lackawanna settlers.

Jenkins and Tripp engaged in the iron business at Old Forge.

THE FIRST FORTY.

When news of this unscrupulous action reached Connecticut, there was great resentment, and the Susquehanna Company determined not only to claim the lands, but also to occupy them with settlers. Posession was the only thing lacking to make good their claim. They therefore advertised in public print for a meeting of the company in December. For six years, by order of the king, no attempt at settlement had been made nor had meetings been held. At this time, however, it was resolved that since all difficulties with the Indians had been adjusted according to his majesty's commands, they should now enlist forty members of their company to go to Wyoming on the First of February and take posession, before Governor Penn could anticipate them. Two hundred others were to follow in April. These, we may be sure, were not accepted without due examination by the Settling Committee and all must have been men of good principle and strong character. Among the names of those composing this settling committe, were those of John Jenkins and Isaac Tripp, both of whom were, later on, residents of Pittston. These names also appear on the Directing Committee, among whose varied duties were "to approve of, admit, oversee, manage and order the affairs and proceedings of the First Forty Settlers, and to lay out and prepare a convenient Road to said Susquehanna River".

As an incentive to ambition, and a reward for "daring and doing", five Gratuity Towns, each five miles square, were to be surveyed and allotted to these pioneers. They were to be surveyed on both sides of the river and were to extend each five miles along the river and five miles back toward the mountain. All mineral rights were reserved to the company. Of these five settling towns, the First Forty were to take first choice and the remaining four towns were to be allotted to the 200 who were to follow in April, allowing fifty settlers to each town.

These right-minded New England men recognized the necessities of the church and the school house as factors in a successful community, and they therefore decreed that three whole shares should be reserved in each town for (1) The public use of a Gospel ministry (2) the first settling minister of the Gospel; and (3) the support of schools. The names of the First Forty who settled on the "Forty Township" since called Kingston are as follows:

Atherton, Ashael	Elderkin, Vine	Roberts, Elias
Belding, Ezra	Follett, Benj.	Shoemaker, Benjamin, Sr.
Bennett, Thomas	Frink, Joseph	Shoemaker, Elijah
Bingham, Silas	Gardner, Stephen	Smith, Oliver
Brockway, Richard	Gaylord, Samuel	Smith, Timothy
Buck, Elijah	Hall, Joshua	Tripp, Henry Dow
Buck, William	Harding, Stpehen	Tripp, Isaac
Comstock, John	Harris, Peter	Vanorman, Rudolph Brink
Davis, Reuben	Jearum, Zerubbabal	Walsworth, William
Dean, Jonathan	Jenkins, John	Westover, Theophilus
Denison, Nathan	Jenkins, Stephen	Wightman, Allen
Draper, Simeon	Lathrop, Cyprian	Yale, Benjamin
Dyer, Thomas	Pierce, Timothy	Yale, Job
	Pendleton, Benajah	

In the above list, the names of Atherton, Gardner, Jenkins, Harding and Tripp are at once noticed as familiar to the people of Pittston and the descendants of these pioneers and of the same name are still taking an important part in the life of the valley.

This settling on the Wyoming lands was the initial aggressive move on the part of the Susquehanna Company and they continued this policy, when, in April, 1769, at a meeting in Hartford, Connecticut, they voted to enlist 300 more proprietors to settle on the West Branch of the Susquehanna, similar inducements being offered to these proposed settlers, to those held out to the settlers at Wyoming. As in the first colony also, these settlers were to be under the guidance and oversight of the Committee of Settlers and the Directing Committee and these committees were to be enlarged from time to time as a vote of the settlers might direct. The Standing Committe was empowered "to select a teacher and head in religious matters to carry on religious worship". In addition to their other duties this committee perfected the system of laws framed for this wilderness community that challenged the admiration of the world for its thoroughness, its simplicity and its adaptability to meet new and unforseen contingencies.

The First Forty set out on horseback January 20th, in the depth of winter and followed the long-neglected road made over the Warrior's Path in 1763. This little company moved resolutely forward, eager to be first on the scene of action, cheerful in the posession of a clear conscience and in the conviction that they would soon posess the land for which they had risked so much. They proceeded directly

to Mill Creek, expecting to find some remains of the former settlement. Much to their surprise and disappointment, they found Capt. Ogden, Sherriff Jennings and abouth ten men of the Pennsylvania party holding a new block house and some smaller cabins near and they afterward learned that as soon as Governor Penn had secured the Deed of Purchase from the Indians, he had gone zealously about promoting a settlement at Wyoming; that the Proprietors of Penn's Government at Philadelphia as well as themselves, had made frantic efforts to be first in posession of the ground, with the result that the Pennsylvania Government had won. Ogden and his men had arrived in January and by Governor Penn's orders, were prepared to defend themselves against all comers.

Now begins the first act in the bloody drama of the Yankee-Pennamite War. The odds were in favor of the Yankees, in so far as numbers were concerned, and in favor of the Pennamites as regarded fortification. Seeing the Pennamites in posession of the blockhosue, the chagrined Forty withdrew to the forest and encamped for the night. By their superior numbers, they might have taken posession by sheer force, but their instructions from the Susquehanna Company forbade the use of violence.

Before they had opportunity to settle themselves for the night, a letter from the Sheriff of Northampton County was delivered to Isaac Tripp, Benjamin Follett and Vine Elderkin, demanding that they make known to him the reasons for their presence there. Miner, in his history, says that this was a ruse of Capt. Ogden's to get the leaders in his power, by inviting a discussion of their claims to the land. He avers that no Yankee could resist the opportunity to convince an opponent by arguement, so that they fell easily into the trap. Harvey quotes from a document never befor published showing that Tripp and the other two went to the trading (or block) house in response to this invitation. Once within the blockhouse, the sherriff threatened that unless they would promise to remove immediately from the land, he would put them all under arrest and send them to the jail at Easton.

Here was a serious situation indeed, but Mr. Tripp and the others replied that they had not the authority and could not promise for the Company that they would depart. The Sherriff then used very abusive language and in the end placed them under arrest and marched them off to Easton jail. (The remainder of them then committed the blunder of leaving the valley, when, if they had remained, they might have taken posession of the settlement while Capt. Ogden was taking his prisoners to Easton.) According to Harvey, they retired to the Delaware

River, but these statments may be reconciled by the fact that Easton is itself on the Delaware. For four days the prisoners were in jail and were then bailed out by a sympathetic citizen of Easton being bound over to the Court that convened in March. They then joined their waiting friends at Smithfield, 30 miles north of Easton, whither the Mill Creek settlers had fled in 1763 after the attack on their settlement. Thus reunited, they decided to await the trial at Quarter Sessions in March, at the site of their first attempt at settlement--the Indian town of Assurughny, on the Lackawanna-- and at once began the march thither. The trail they followed was the same they had traveled about three weeks before and they quickly reached the Lackawanna and built three log houses to shelter them while they waited for the time of trial at Easton, hoping in the mean time for the arrival of the 200 other settlers who were to come from New England in the Spring. These men must have often called to mind that it was on this same site that the first Sixteen had encamped in the initial attempt at settlement and had awaited the coming of the larger company, even as they themselves were then doing.

They must also have taken some satisfaction in reflecting that here they were settled on Wyoming land, in spite of Governor Penn and his emmissaries, and that out of apparent defeat had come victory. Ogden had gained little by his proceeding; the Yankees had lost nothing by their defeat; and they were, after all, in sole and peaceable posession of the Wyoming Valley.

While these Yankees were thus triumphant, it was far otherwise with capt. Ogden and Sherriff Jennings. They were deeply chagrined at their failure to keep these men from the Wyoming lands. By Governor Penn's command, they proceeded to hire a company sufficient to remove the intruders. On March 13th, when the pioneers had been two weeks in their retreat at Assurughny, they were apprised of the approach of 100 armed men. They barricaded themselves in two cabins and refused to surrender but the Sherriff forced the door of one, dragged the inmates out ruthlessly, and threatened to burn the other cabin unless they surrendered. Thus compelled, they gave themselves up, and again set out for Easton, a company of 31 prisoners. The remaining nine in some way escaped, either at the time of the attack, or on the journey over the mountains. When they were placed in jail at Easton, Mr. Wm. Ledlie, who had bailed out Tripp and the others, again came to their assistance, and secured the release of all. Some went to their homes, and some to the Minnisink.

While these events had been transpiring at Wyoming, the company that had been so eagerly looked for by the men at Assurughny was on its way augmented to the number of nearly 150. They finally reached the Delaware, where they met the much-persecuted but dauntless Forty, waiting to join them . All together, well mounted and armed came over the bleak poconos to Capouse Meadows, thence down the Lackawanna path, and following down the Susquehanna, passed over the sites of the present towns of Pittston and Plains, and in the afternoon of May 12, 1769, swept past Ogden's block house at Mill Creek and encamped on the river bank, near the site of Teedyscung's former home and of Ogden's deserted trading house. Here, within the next eight days, they built a fort that they named Fort Durkee, in honor of their leader. It was in the form of a parallalogram, and, it enclosed half an acre. Its outer walls were by the rear walls of twenty large, one-story log houses set close together, and pierced with loop holes for guns. The doors of these cabins opened on the enclosed quadrangle and faced each other. At each end of the fort was a large gate and on the south wall was an elevated sentry-box. Outside of these fortified houses, they erected a strong stockade and surrounding this except at the entrance, was a ditch several feet in width and depth.

While this defense was being constructed, some of the men were clearing the nearby flats of their undergrowth of pitch pine, and breaking the ground for the sowing of crops. By the first of June, 1769, they had 200 acres fenced and planted to Indian corn, turnips and pumpkins. The settlement was also constantly increasing, and the Settling Committee was kept busy examining and admitting new settlers. The Form of Government as created by the Company was established and Major Durkee, being a man of high character and of wide and varied experience was chosen "President of the First Settlers". His duties were executive, judicial and military in their character. As a fitting tribute to the character of the men who formed the colony, we quote from a letter written by a Philadelphia gentleman to a friend in Connecticut under date of June 19, 1769: "They treat every one who goes among them with so much hospitality and friendship and appear so upright and humane in their tempers as to engage the respect and esteem of all their visitants. They have with them a number of men of the best character, great experience, good sense etc."* Such were the men who would colonize this wilderness and liberty. It seems strange that they were compelled to face foes so relentless, and opposition so cruel, from brothers in blood, whose Quaker faith upheld the doctrines

of peace not strife. *See Harvey-Vol. I. P.499

About June 15th, Major Durkee, Ezra Dean and John Smith set out for Easton to be present at the trial of the 21 settlers arrested at the Lackawanna. For some reason the case against the Yankees was continued to the September term, their bail being renewed, the majority of them returned with Major Durkee to Wyoming. (Harvey Vol. I, P.499)

During his absence, Col. Turbot Francis commanding a fine company from Philadelphia, in full military array, with colors streaming and martial music, descended to the plain and about the 20th of June, sat down before Fort Durkee, but finding the Yankees too strongly fortified, returned to await reinforcements below the mountain (Miner's Hist. of Wyoming P.110).

The adjourned trial of the Yankees resulted in a sentence that they each pay a fine of 10 pounds and costs, in which "costs" was included the wine the jury were treated with before they returned their verdict. (Harvey Vol. I - p.514) Twelve of the persons were unable to pay the costs and were thrust into jail, but they soon escaped and were quickly beyond the jurisdiction of Pennsylvania.

In the meantime, the progress of the colony was most encourageing. Large reinforcements had come, bringing pack horses and domestic animals. The crops were good and the streams and the forests yielded fish and game in plenty. Under such prosperous conditions the boundaries of the Five Gratuity Towns were surveyed. Capt. Ogden had been surveying these lands on the East side of the River as far north as Monochanock Island, under the name of the "Manor of Sunbury"; and on the West side of the River, under the name of the "Manor of Stoke." Many settlers had already "manned their Rights" and, inevitably, encounters would occur. But only one life was lost in these skirmishes. The settling continued; the towns were named; Wilkes Barre and Pittston were so called after the English statesmen who had defended the cause of liberty in the English Parliament. Nanticoke, afterwards called "Hanover" doubtless was named for the Hanover in Lancaster County, and the Forty Township was called Kings-town, this name being afterward shortened to Kingston, as it is now known.

While these pursuits of peace were going forward, Sherriff Jennings at Easton was trying to raise a posse comitatus to drive away these settlers, and Major Ogden was quietly dwelling in his block house with about forty Pennamites. On November 22, being apprised of the near approach of Jennings force, he made a sortie and captured Major

Durkee and a few others and sent them in irons to Philadelphia. The next day came Sherriff Jennings with 200 armed men, and a four pound cannon, which they mounted before Fort Durkee and called for surrender. This, in the face of such odds, was unavoidable, and the Sherriff ordered all but fourteen to leave the valley within three days, the fourteen being allowed to remain to care for the crops and live stock, until the King should pronounce upon their disputed claims.

The year 1769 closed with a small Pennamite garrison in posession of the settlement. Three times the Yankees had been driven across the mountains in this year of alternate hope and disappointment. The fourteen who had been left in charge of the crops and stock were finally compelled by hunger and persecution to follow their exiled friends, and the Pennamites were left in sole posession of the valley.

In the following Spring, in March, 1770, appeared Major Durkee, sometime since released from prison, with a strong armed force of the Proprietors and they in turn compelled Major Ogden to retire. Here the first blood of this hitherto bloodless war was shed, when one man was killed. The Yankees now held the Fort and at once proceeded to plough and sow and for a few months peace reigned. The town of Wilkes Barre was plotted and lots assigned; a trading house was set up at Fort Durkee to sell to the settlers and in June a minister, the Rev. George Beckwith was secured for the settlement. In June also, the several Proprietor Settlers were assigned to the various surveyed lots in the Gratuity Townships. They began to make improvements in bands and companies, not singly and at evening, for safety, they returned to Fort Durkee. Lots were also surveyed and assigned to 300 settlers on the West Branch of the Susquehanna. Fortune was seemingly with these Conencticut settlers, for the harvests were plentiful. and peace and prosperity reigned supreme.

In September the war took another turn with the arrival of Capt. Ogden and 140 armed men, who captured Capt. Butler, Major Durkee and others and sent them to Easton, where they were imprisoned for twenty months. Fort Durkee was now once more in the hands of the Pennamites and a detachment was sent over to Kingston to demand the surrender of the cabins but recently built there.

In December 18, 1770, great excitement stirred the colony. Capt. Lazarus Stewart came with 40 or 50 armed men and at three o'clock in the morning, forced his way into the secure garrison at Fort Durkee, expelled the ten men resident there and again the Yankees were in control. They also broke open the block house at Mill Creek, took

the four pounder cannon from there with all its ammunition and transferred it to Fort Durkee.

In January, 1771, Capt. Ogden returned at the head of 100 armed men and proceeded to build a rival fort not far from Fort Durkee, which he called Fort Wyoming. From this stronghold he demanded the surrender of Fort Durkee. In this attack, Nathan Ogden was kileld and there was great anger among the Pennamites and great fear among the Yankees, for this quarrel had hitherto, with one exception, been bloodless. In the night, Capt. Stewart stole away with forty men and all who were left in the fort were taken prisoners by Capt. Ogden. Among them was Thomas Bennett, one of the earliest to survey the valley, and he was kept prisoner at Easton for five months, and after the fall of the fort, all settlers, except a few families in the fort, were again expelled from the valley. this was the fifth expulsion in less than one year. In 1771, Fort Wyoming was enlarged to accomodate the families of some of the officers and Fort Durkee was abandoned and partly destroyed.

On July 9, 1771, came Capt. Zebulon Butler with a well-mounted company of 70 men, which was rapidly augmented by recruits. They besieged Fort Wyoming and compelled it to surrender and the Yankees again took up the control of the land. They brought their families and used the fort and the block-house to shelter them. The Yankees were once more in complete posession. (NOTE: For description of Life in the blockhouse, see Mrs. Young's story in Miner's Hazleton Travelers) Town meetings were held frequently at Fort Wyoming by the qualified Proprietors of the whole settlement, which included all lands, even to the Delaware. At these meetings, affairs of public interest and measures for the public good were discussed and voted on.

In 1772 was a very progressive year. Many of the settlers went to their homes beyond the mountains and brought back their wives and children, their household goods and their livestock. (See Mrs. Van Storch's Story in Hollister's History) The blockhouse was enlarged, surveys of the settling towns were completed lots were sold and settlers assigned to them.

After three years of uninterrupted progress, the Susquehanna Colony seemed so thriving that in January, 1774, the Connecticut General Assembly elected it into the separate town of Westmoreland and attached it to the westermost county of connecticut--Litchfield County. This gave it corporate rights and in March following at a town meeting,

they organized by electing 99 town officers and representatives.

Later, in May, 1775, courts of justice were established; the 24th Regt. of Connecticut Militia was organized. This was to consist of Westmoreland men and its commissioned officers were:

Colonel Zebulon Butler; Lieut. Colonel Nathan Denison; Major Wm. Judd.

In December 1775, Col. Butler had occasion to call out these men to resist invasion by a force of 700 men under Col. Plunkett, sent up the river by the Penn Government. The two forces met at the narrow pass at Nanticoke Falls and Col. Plunkett was repulsed, though Col. Butler had not more than half as many men. This was called "The Battle of Rampart Rocks" and it ended the first Yankee-Pennamite war. Both parties ceased civil stife by common consent, to unite in the cause of the whole country against Great Britain, their common foe.

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In the warrant for arrest were the following names of those arrested March 13, 1769 at the mouth of the Lackawanna.

Isaac Tripp	John Jenkins	Richd. Brockway
Benj. Follett	Elijah Buck	Asa Atherton
Vile Elderkin	Saml. Gaylord	Joshua Hall
Elijah Shoemaker	Joseph Prince	Nathan Denison
Thos. Dyer	udolph Brink Vanorman	John Comstock
Wm. Buck	Job Yale	Timothy Smith
Lerubbabel Jerom	Simeon Draper	Silas Bingham
Benaijah Pembleton	Oliver Smith	Reuben Davis
Thomas bennet	Ezra Belding	Stephen Harding
Timothy Pierce	Elias Roberts	Allen Whitman
Cyprian Lathrop	and divers others, names unknown to the Sheriff	

Thos. Bennett escaped on the way to Easton, went home to Goshen. Only 21 were arraigned and comm. to jail.

1763 -- 1769.

After the departure of Capt. Clayton's company, Wyoming was deserted. Neither white men nor Indians inhabited its fields or its forests, and the wild creatures of the woods had undisputed posession once more. The Christian Indians had followed their teachers to Wyalusing or to bethlehem; the others had joined the war party and were cruelly desolating the settlements. There were no Indians between the Susquehanna and Delaware Rivers, except parties of these marauders. Their atrocities reached such a point, that Sir. M. Johnson put the hatchet into the hands of the loyal Indians to punish them, and Governor Penn offered large bounties for Indian scalps and Indian prisoners. This had the effect of making them sue for peace and they were compelled to return all white prisoners in their hands. Many affecting scenes took place at the reunion of parents and children who had been regarded as dead or forever lost. Among those so returned were three who were the only survivors of the large number taken on that October day the year previous, at Mill Creek.

After the close of this war, the Wyoming Valley was unvisited except by Indians or whites travelling up or down the river, stopping there to rest. In 1765, a trading post was established on the site of Teedyscung's town by John Anderson, "The Honest Quaker", as the Indians called him. He had two companions - Capt. John Dick and Amos Ogden and they had permission from Governor Penn to trade up and down the river with the Indians. These three were the only dwellers in the Wyoming Valley at this time and for six years the valley was the hunting ground of the Six Nations to which they made periodical expeditions to get their winter supply of game. We find that in 1767, Papoohank (James Davis by baptism) chief at Wyalusing, built a hunting lodge at Manockanock Island and there he doubtless spent a part of every year. In this same year, the last of the Nanticokes came up the river on their way to New York State. They encamped at Manockanock Island and from there sent a messenger to the Six Nations demanding canoes to carry their sick and infirm up the River.

In 1767 the mouth of the Lackawanna was again the coveted site for settlement. In that year a band of Tuscaroras passed up the river to ask of the Six Nations permission to settle there. Since no record of their living there had come down to us, we may infer that the request was denied. But rarely, in these years, did a whisper of the world beyond the surrounding mountains reach the seclusion of the valley

or an echo of its strifes and activities vibrate on its peaceful air. Only Nature's voice broke the stillness in the crying of her winds or the murmur of her waters.

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FORT STANWIX.

But this primitive quiet was soon to give place to the noise of contention and bitter strife. The Pennsylvania Governor had not forgotten the claim of Connecticut to this region, nor weakened in his determination to posess and retain it for the Penn administration. He found his opportunity in 1768, when a general council of all the chiefs from the Six Nations together with Sir Wm. Johnson, the Governor of Pennsylvania, of New Jersey, of Virginia, and other notables was to be held at Fort Stanwix, now Rome, in New York State. This conference was called by order of the King of Great Brittain, and its object was to define the boundary lines between the Indian Lands and those claimed by the white men. Connecticut was not invited to send delegates to this conference and all the attending members were won over to the views of the men from Pennsylvania. After the general boundaries had been established, Governor Penn made a special purchase of the Wyoming Lands from the Indians, for the sum of 10,000 pounds. These were the same lands that the Indians had sold to the Susquehanna Company in 1754,--14 years earlier. This purchase money was divided among the 3000 Indians assembled and at the close of the conference, in addition to this money, large quantities of rum were distributed. Among the chiefs who signed this deed of purchase were two, Abraham and Brandt, who in 1754, had signed the deed of purchase giving the lands to the Susquehanna and Delaware Companies. These chiefs were subsequently well known to the Wyoming settlers.

Thus were these Wyoming lands twice granted by charter to opposing parties, and twice sold by the Indians to the same opposing claimants. These conflicting claims led to the Pennamite-Yankee war and banished the white dove of peace from the Wyoming Valley for a period of 44 years twelve of which were years of active hostility, and retarded the progress of the settlement beyond calculation. Its desolation extended from the Southern to the Northern limits of the valley and Pittston suffered its full share of the disastrous effects.

NAMES OF SUBURBS OF PITTSTON.

Oregon named in 1850(?) in honor of admission of Territory of Oregon - (free)

Inkerman & Sebastipol settled during the Crimean War -- & named for the Russian fortresses

Browntown for Newman Brown, a landowner of that neighborhood.

Yatesville for Francis Yates, an early resident of English birth.

Avoca named by John Almont, an Englishman who owned a farm there.

Hughestown for ---------

Ransom for Col. Ransom, a Rev. soldier

Duryea named for a New York Capitalist who furnished money to sink the Halstead Shaft.

Taylor for Moses Taylor , one of the D.L.& W. R. Road capitalists

Old Forge from the Forge built there in Colonial days.

Sturmurville (later "Exeter") was called for Capt. Solomon Sturmur who bought (?) farm and surveyed it into lots.

ORIGIN OF TOWN NAMES - for C.T.A.C.

"Duryea" - formerly Babylon -- from a confusion of tongues because of many languages spoken by imigrants -- (some say from the Babb family who owned mills there) - Geo. Johnson, Mrs. Geo. Drake

"Duryea" was named when it was incorporated in a borough for a gentleman of that name who bought coal land there.

"Inkerman" & "Sebastopol" named in 1854 after the battles of the Crimean was fought in that year. Peter Winter was one of the earliest settlers of Inkerman - about the beginning of the century (1800) - He was a blacksmith. Miss Melissa Winter was the last descendant to live there.

"Port Griffith" named for Wm. R. Griffith, purchasing agent for Penn. Coal Co. and 1st President of that Company, when Gravity Road was completed, freight was transferred from canal at P. Griffith. It was expected ((?)) canal Pittston Ferry, (or Pitts Ferry).

"Taylor's Corners" is the intersection of roads at foot of a hill beyond Inkerman, Plainsville, with Back Road to Pittston. It was named for Uncle Sam Taylor who kept a store and the 1st post office of the old stage road which passed his door.

"Plains" an old name - called "Jacob's" Plains, to distinguish from "Abraham's" Plains on West side of the River.

"Post Bowkley" named for Joel and Benjamin Bowkley (brothers). The Bowkley's opened a Tunnel of coal in 1840 on the Abbott farm near where Wintersleen homestead in Plains Township lands.

"Midvale" was formerly Hollenback Tunnel.

N. W. Barre was "Bowmans Hill". Mr. Chapman did his first surveying in this Hollenback Tunnel.

Isaac Bowman resided at cr. of W. Market and Public Square where the 'Bee Hive store' was ---from, ---------This was "Bowman's Corner".

"Yatesville" so named for an Englishman named Yates -- whose son Francis lived there after him.

"Laflin" for the founder of the Powder works there.

"Mill Creek" was "Pumpkin Hollow" in old times, 1st mill of valley located here.

"Wrightsville" now "Miners Mills" -- Thomas Wright b. in Ireland founder of the settlement. He built a mill - Mary Wright married Asher Miner - Grandfather of Col. Asher Miner. This family have kept mills there and now is the Miner Hillard Co.

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PITTSTON FERRY IN 1850.

The visible town of Pittston Ferry in 1850 was a long stretch of sandy road extending from a point near Pittston Junction down to a point on South Main, near Railroad Street. This was a continuation of the old first road from the Delaware River to Pittston, made by the Connecticut settlers in 1769. They followed the ancient Warrior's Path, broadening it for their carts by cutting the trees and removing some of the stone. This was the first road into Pittston. It continued through Jacob's Plains to Wilkes Barre, corresponding nearly to what is now known as the "Back Road".

*(Note) This road was the only means of communication with their home in New England and with the settlements on the Delaware. At a Town Meeting held in Wilkes Barre, October 1, 1772, a committee was appointed to find out how much they should "get sighted" for making a road to the Delaware. At another meeting held October 5th., Commissioners were appointed from the Five Settling Towns "to mark out ye rode to ye Delaware." Among the men named were John Jenkins, Isaac Tripp and Capt. Bates--Three Pittston men. 'Squire Tripp was elected to oversee the men, who from all the several towns, from time to time should work on the road. Wages were not large. Those who labored on the most difficult part of the road, from the Delaware "to the Westernmost part of the Great Swamp" "should receive three shillings per day; those who work from the Great Swamp this way" "shall receive one shilling and six pence per day and no more. 'Squire Tripp, however, was allowed five shillings per day. "this road", says Dr. Hollister, "was quite as important in its consequences to the inhabitants of that day as any railroad subsequently has been to the Valley"

The road extending through Pittston was ungraded, deep with sand in dry weather, deep with mud when it rained. The Editor of the Weekly Gazette looked out of his window and describes for us what he saw--a young lady, balancing herself on a log, hesitating which way to jump, for ankle-deep mud was on all sides. He comments on the need of sidewalks, which, however, did not materialize until three years later.

This Main Street had its business center at its ends. In the early 40's, Mr. Samuel Benedict had built the house and store near the Junction, since occupied by Mr. Michal Bolin; and in the side of Church Hill, at the rear, he had opened a coal mine, where there was an outcropping of the vein. The railroad track from this mine led across the road to a small canal basin, where the coal was loaded into boats.

John Love had also built his hotel here, where farmers and lumbermen were accommodated. The Red School House stood next below Benedicts home; and the Brick Presbyterian Church was a little further down. Hyde Jenkins, 'Squire Helme, Nathaniel Giddings, Michael Reap, Mrs. Flanigan, Mr. Chamberlain, Dr. Curtis (who had the Post Office)--all these and more formed a business and social community at the northern end of Pittston. This was the convenient center for trade for the residents from up the Lackawanna, who had formerly been compelled to go to Wilkes Barre.

But in 1844, a rival trade center sprung up at the extreme lower end of town, when the Bowkley and Price brothers, four experienced English coal miners, opened mines in the vicinity of Yatesville and ran their car tracks down to the "Big Basin" and began sending coal down the canal. Benedict and Alten also began to mine coal in the same locality under the name of the Maryland Coal Company. They, too, had coal chutes down at the Basin and laid another track beside the Bowkley and Price Road.

[Here or Earlier should come in the description of Butler Coal Co.] But the sinking of Number 1 Shaft at the corner of Main and Railroad Streets by Col. James Johnson was the innovation of the day and age. It excited much comment and discussion, for it was the first perpendicular shaft for mining coal; and many predictions of failure were heard, and judging a little by present day standards, much ignorance was made manifest.

To this neighbourhood, came many new settlers. In addition to their mines, Bowkley and Price opened stores for general merchandise; Harlow Daman built a house and store here. He sold mine supplies and with his brother LaGrange, sold powder for blasting. Opposite the shaft were the blacksmith shops of Joseph Knapp and Crandall Thompson.

The residences of Harlow Daman, Abram Price, John Gruver and a few others were on Main street; while up Railroad Street a short distance were the newly-built homes of Truman Day, Mrs. Nancy Robertson, Joel Bowkley, Morgan Protheroe, David Davis, Benj. Bowen and others.

Thus the two ends of the town grew. At the time of the Bowkley and Price's first coming, the Butler Coal Company had opened a mine on a hill back of Main Street and built an inclined track, operated by rope and pulley, to run their coal down to the Basin opposite Butler Street. This track crossed Main Street on a trestle about sixteen feet high. It was not reassuring to hear a trip of cars cross this elevated track when one was walking underneath.

Here was another center of activity. Three young men - Strong, Richards,

Mallory store, whose site is now covered by the Sinclair House. John Vanderburg built a large brick house nearby for a residence, while his brick kiln was in front and across the road. The "Stockbridge House", called in 1850 the "Port Mallory Hotel", stood where now is the warehouse of Benedict and Barber, on the Lower Road. At that time, it was kept by Mr. George Lazarus, who later built and moved into the Eagle Hotel on Main Street. Jodge Reddin, an Irish gentleman of Falstaffian proportions, built the large wooden structure next above the Eagle Hotel. In it he kept a small store; and he was also Post master and had the Post Office in this building after the expiration of Dr. Curtis's term. Mr. Reddin was also Justice of the Peace and Vestryman at St. James's Church. Opposite the Eagle Hotel, Major John B. Smith built a large wooden house; and in addition to those named, there were also a few small dwellings in this neighbourhood.

Between these three centers of business, the houses were scattered at irregular intervals on both sides of the street. Side-streets, or roads, branched off from Main Street and extended up the gullies between the hills. In growing, Pittston had to go back up the hills. There were no plains to spread over; and in one place, the hills came down so near the River that the rock had to be blasted away to make room for the road. Indeed, it may almost be said that the line of Main Street was determined by the configuration of the base of these hills. Its present windings clearly show how limited was the space between the rocky hills and the canal bed, which later had itself been blasted in the rock in some places.

Coming down town from this point, the first of these side streets was the "Delaware Road", now Parsonage Street. At its foot stood the famous hostelry kept by John Saxe; and diagonally across Main Street was a large, white, two-story frame building called the "Sheepskin Tavern", the site of which is now covered by the Pittston Fort School building. Next below Parsonage Street, came the streets that are now named Butler, William, Broad, Market and Pine. They were rough and ungraded and led back to the farms on the third Tier of lots on the Back Road. (Note) The first Tier of lots along the River was called the River Tier. The sidewalks were just dirt paths.

It is difficult to determine just how these streets received the names they now bear. "Parsonage Street" was so named because the parsonages of the Presbyterian and Methodist Churches stood on it. "Butler Street" may have been named for Seymour Butler, who surveyed and made a map of Colonel Johnson's property, which map later passed into the hands

of the Penna. Coal Co. "Broad Street" was a road about fifty feet wide, which led up as far as No. 1 Plane, then followed the gully up to the top of the hill near the Ford House on the Back Road. Mr. George Johnson and the Penna. Coal Co. surveyors graded this, years later.

Why the next street was called "Market Street" can only by surmised, for it had no market place, either actual or prospective. An old resident says it was so named in imitation of the county seat, Wilkes Barre and of Philadelphia, each of which had a Market Street. "Pine Street," on the other hand, we know was named for a tall pine tree, which stood a conspicuous landmark opposite the Welsh Congregational Church, "Railroad Street" took its name from the coal tracks of Bowkley and Price and of Benedict and Alton which ran beside it. These tracks had been laid out by Colonel Johnson in 1842(?) his earliest purchase of land having been that tributary to them.

In 1850, as well as for many years after, the North Branch Canal, which ran through the town, following the line of the River Bank, was the main artery of commerce. It had been completed as far as Lackawanna in 1834. The Slocums and Tripps of Slocum's Hollow (now Scranton) expected the canal would be extended all the way up to their settlement and so furnish an outlet for their iron and lumber and coal. But the State Commissioners built only as far as Lackawanna, made a feeder there and then stopped building for a number of years. Eventually the canal was completed to the New York State Line, and it furnished transportation for coal both East and West, by connection with the Erie Railroad.

Because of this failure to extend the canal, the Slocum's had to haul all their manufactures to Pittston for shipment South by way of the Canal, and North by Durham boats poled up the Susquehanna. Thus Pittston became a busy center, by reason of its being the terminus of the canal.

A boat yard was established near the Big Basin in South Pittston by Mr. John Miller. He built canal boats and launched them in the Basin which covered all the ground where O'Boyle and Foy's knitting mill, Delahunty's Machine Works and Dershimer and Griffin's Planing Mill now are. This basin was filled with boats waiting to exchange their cargoes of goods from below, for the coal of Pittston. Naturally this brought many rough men to the town; but there were also happy families who lived on the boats. The women did their washing and hung the clothes out to dry on the small deck, while the children played about, and all slept and cooked and ate in the little cabin. At night it was a pretty sight to see the twinkling lights on these boats reflected in the water; and the blowing of the

numerous boat horns was very musical, sounding until far into the night. When filled with coal, these boats were drawn by horses on the towing path down to tidewater at Port Deposit.

In addition to the Canal, there were two daily stage lines coming into Pittston . On the West side of the River, the stage came from New York State by way of Binghamton, Montrose and Tunkhannock, connecting at Jenkins Ferry with Pittston. The East side stage line connected with Carbondale and points East. Both lines conencted at Wilkes Barre by way of the Eastern Turnpike with Philadelphia and points south.

Passenger boats on the canal offered comfortable, though slow transpostation for travellers. One of these boats called the "Northumberland", made two return trips daily between Pittston and Wilkes Barre. In this connection, the following announcement, published in the first issue of the Pittston Gazette under date of August 2nd., 1850, is of interest:

NEW ARRANGEMENT

From Wilkes Barre to Pittston.

TO THE TRAVELLING PUBLIC

The packet Boat "Northumberland", Capt. Allabaugh, will leave Hillard's Wharf for Pittston at 6 o'clock every Morning, arriving at Pittston at 8½ A.M.

Return: Leave Pittston at 10 A.M. Arrive at Wilkes Barre 11½ A.M.

Second Trip:

Leave Wilkes Barre at 3 P.M. Arive Pittston at 4½. Returning, leaves Pittston 6½; arrives Wilkes Barre at 8 P.M.

Freight carried at Low Rates and Passengers taken on or let off at Intermediate Points.

FARE----------20¢

This Packet Boat moved as fast as the horses on the towpath could trot; and a ride on the packet was as a present joy and a cherished memory to a child of 1850. The boat was built on the lines of an ordinary canal boat, with a cabin below the deck for passengers. This was about seven feet high; and it had windows and seats along the sides. There were also beds strapped to the ceiling, which were let down at night for long distance travel. The front of the cabin was the kitchen and dining room. If a lock was reached at meal time, the Steward sang out: "Please elevate your coffee cups, gentlemen! You are nearing a lock" and the boat shifted and shook as it passed in and out and then

proceeded smoothly on its way. Passengers could stand on the deck but must heed the Captain's warning of "Low bridge!" and squat down to avoid being knocked over or off the deck by hitting a road bridge. Three horses trotted along the towing path and drew the packet at a rate of four or five miles and hour. These packets carried passengers for long distance journeyings, just as now we travel on Pullman cars, and the boats that passed Pittston conencted with one bound for Harrisburgh and intermediate points. An excursion to Wilkes Barre on the Packet Boat lasted $2\frac{1}{2}$ hours and was delightful, in its quiet and freedom from any excitement greater than the calls: "Nearing a Lock!" "Low Bridge!" or the loud calls of the boy on the lead-horse, as he urged his team to greater speed.

Repeated attempts to use steamboats on the Susquehanna were made between 1826 and 1849. In the last-named year, the "Wyoming" was built at Tunkhannock and launched under the direction of Capt. Gilman Converse. She was 128 feet in length, 22 feet in beam, had a stern wheel 16 feet in diameter and two engines. She moved up the stream at the rate of four miles an hour. For three years, she tri-weekly carried 40 tons of coal, besides other freight and some passengers, to different points up the river as far as Athens. The people of Pittston looked with admiration and interest at this boat as it made its daily(?) trips. There was no dock for it at Pittston Ferry, but it could approach near enough to the shore for a plank to be run out to land the passengers. When there was sufficient water in the river during 1849, 1850 and 1851, the Wyoming was constantly employed in transporting coal from the Wyoming Valley to points up the river. Finally she was abandoned like her predecessors, the enterprise proving financially unpopular.

*(Note): The Wyoming was the fifth attempt to navigate the Susquehanna by steam. One later attempt was made before it was utterly abandoned. There was great need of the coal of the Wyoming Valley in New York State. A company of men at Bambridge in 1851 built a boat of smaller dimensions than the Wyoming, yet capable of carrying 40 tons burdon. It was named "The Enterprise" and Captain Converse was its commander. She carried coal from Wilkes Barre to Athens. Her speed was four miles per hour. Successive rains supplied the Susquehanna with an abundance of water; and during the three spring months of 1851, she paid her owners three thousand dollars. Then followed the unusual dry summer and low water, and the "Enterprise" lay useless on the shore. Her machinery rusted; the sun warped her timbers and she was never again

afloat, steamboat navigation having been proved impracticable because of the varying amount of water in the River. Pierce's Annals.)

Besides the steamboats on the river, the many rafts of lumber passing every Spring and Fall presented a lively and interesting spectacle. They were borne on the swift current from the mills and forests of Northern Pennsylvania; and it was a source of endless entertainment to watch the efforts and to hear the shouts of the lumbermen as they neared a sharp bend or came into the rifts in the river. As many as 100 rafts were tied up at one time in an eddy back of the Sax hotel, while the raftsmen stopped at this famed hostelry for dinner.

*(Note: Mr. Sax derived much custom from this source. When the canal was being built back of his house, the blasting was so near that it damaged his property and he threatened resistance. After the water was let in, the Company built a bridge across the canal from his house to the towing path to accomodate the rivermen in reaching his hotel.)

The growth of the lumber trade was rapid after 1790. It became more profitable than agriculture and was to the early settler what the coal development business becase to his descendants. In the beginning of the settlement, a man, his wife and his ox team came through and "Pitched" upon a forest farm. He then must fell some trees and burn them to make a clearing for his cabin. He must cut more to build into the walls of his house. Then he must cut and burn a larger number in order to clear a field wherein to plant his crops for food for the coming year. He must burn these logs also to get them out of the way. As space increases, he begins to drag these felled trees to the River, lashes them together and sends the raft down the river to a market where he can get money or goods for his otherwise worse than useless timber. Then sawmills were built at intervals and arks of sawed lumber joined the fleet of rafts.

From the mountain farms of Exeter and Pittston Townships went many of the timbers and masts built into the ships of our navy and of our merchant marine. From our pine and oak forests were sent the boards which went into the public buildings of cities, into the homes of the wealthy and into the cottage of the laborer. Though stripped bare now with ruthless hand, our mountains were once covered with beautiful trees; and they have done their silent part in the making of history and the upbuilding of the nation.

To show the rapid developement of the lumber industry, we quote from Pierce's "Annals of Luzerne County"'

"Between 1790 and 1796, 30 rafts of sawed lumber went down the Susquehanna. In 1804, 552 rafts containing an aggregate of 22,000,000 feet of boards, were floated down. In a single month in the Spring of 1849, 2243 rafts and 268 arks passed Pittston. These carried 100,000,000 feet of lumber. That was the record year."

But the Rail roads and the completed canal have diverted this traffic and the Susquehanna now sweeps on in its old quiet way, save for the occasional raft of mine timbers, having by its rocky bottom, the gravel bars it knows so well how to pile up as barricades; its varying level from low water to high flood, proved most inhospitable to steamboats and lumber boats seeming glad to shift the intruders from its bosom to the noisy lead of the locomotive or the slow horse-drawn boat of the cnal.

In Pittston, Mr. William Tompkins had a saw mill at the forks of South Main Street and Sebastopol Road, which probably supplied the local demands of the growing town; and Abram Emigh had a lumber yard on the ground now covered by the brick buildings between Main and Kennedy Streets. The Price of lumber in 1849 was not as high as in 1912, as witness the following receipted bill from R. D. LaCoe, Contractor and Builder; made out to Mrs. Sophia Wing and dated April 20, 1849:

297 feet timber at 4¢ per foot	$11.88
614 feet roof board @ 7¢ per foot	4.29
975 feet siding 10¢ " "	9.75
Lot of Lumber	0.75
Total	26.67

This low price of lumber helped to encourage building. Also Thos. Benedict had a brick yard on the flats opposite the Central Hotel. The site is now covered with culm. From these bricks, the Hotel, his own house, and Stephen Jenkins's store were built.

The demonstrated impracticability of reaching the New York State Market by boat up the Susquehanna, made men turn their attention anew to the completing of the canal as a northern outlet for the coal of the Valley. It was completed in ____. In 1856, the first boats loaded with coal for market of Western New York, left Pittston. It is interesting to know the names of these pioneer coal carriers. The"Tonawanda", Capt. A. Dennis, carried 40 tons from the mine of Mallory and Butler; and the boat "Ravine Coal Co. #4." Captain T. Knapp also carried 40 tons. These were the first boats to go up the canal. That day was bright with hope for Pittston; and its inhabitants cherished anticipations of increasing business and prosperity. In 1850, the Pennsylvania Coal Company completed

their Gravity Road 47 miles long, to Hawley and began to ship coal over it from No. 1 Shaft and from mines at Port Griffith. The company was then buying up coal lands for cash, which enabled the merchants of Pittston and the farmers to buy and sell for cash, instead of barter.

Much of the life of Pittston in the 50's is reflected in the columns of the "Pittston Gazette and Susquehanna Anthracite Journal" to give our newspaper the full title that it then bore. This paper was founded in Pittston in August of 1850 by Messrs. Geo. M. Richart and H. L. Phillips. Its first home was on the second floor of the "Long Store" of Wisner and Wood on the West side of South Main Street. At first it was published "Every Friday at $2.00 per annum; or $2.50 if not paid within the year." The first issue was published August 2nd, 1850; and it continued to be a weekly paper until when it became the daily evening paper of the town, as it is at present.

The Gazette has been in several hands during its existence. The founders, Messrs. Richart and Phillips, conducted the paper until the Fall of 1853, when Mr. Phillips sold his interest to Mr. Richart, who in 1857 sold to Dr. J. H. Puleston. Mr. Richart again repurchased in 1860. The Gazette has always been a Whig and a Republican paper in its politics and throughout its existence, it has aimed to hold up a high standard of morality and to give only clean news.--J. H. Palisten

In its beginnings, it had many contributors of original articles, both prose and verse. Pittston had considerable literary ability among the many cultured people whom business had brought here, and they thus testified to their appreciation of a local newspaper. Among the signatures to these interesting articles were those of "Lucy Terby", who had the novelists taste and wrote fiction; "Roy", who wrote "poems" for the paper, as also did "C.F.B." and others. This last was the initials of the lawyer, Charles F. Bowman, who two years later built his home on Susquehanna Avenue in West Pittston. This house, has been owned for many years past by Mrs. Amon Armstrong.

The Gifted wife of Mr. Richart, then Miss Mary Jenkins, added to the excellence of the Gazette in prose and in rhyme. The "Main Street Directory in Rhyme" is from her facile pen. In later years she wrote for this paper "The Legand of Winola, the Water Lily". The scene of this legend was laid at and later gave name to Lake Winola.

A very frequent and able contributor was "Penn Jr." He wielded the pen of a scholar and a public-spirited moralist. He wrote a series

of letters filled with instruction and admonition to both old and young.

"Frank Lee" also appeared as a contributor. He was the son of Mr. Samuel Benedict; and although very young, was already a known literary character and a contributor to Godey's Magazine.

In its first editorial, the editors of the Gazette make explanation for the delayed date of publication. It had been because of the tardy delivery of the press, which had been shipped by way of the Delaware and Hudson Canal to Honesdale. The destructive flood of July had so damaged the canal that business had to be suspended until repairs could be made. The press was hauled by wagon from Honesdale to Pittston and set up by R. B. Duncan, a machinist in the employ of Howarth, Love and Co., who operated a foundry and machine shop.

Some of Pittston's business men, realizing the importance of the occasion, were present at the printing of the first sheet of the Gazette. Among these was Mr. George Johnson, then a very young man. This was really a noteworthy event in Pittston's history. At that time, neither Scranton (Then called Harrison) nor Hyde Park had any newspaper. Indeed, it was a distinction for our town to have a newspaper, for in all the United States, there were only 2302 papers published. Wilkes Barre had successively established a long list of newspapers, but they had frequently changed editors and names and had quickly passed out of sight. Perhaps in these early days there was a lack of financial support. It is recorded by Pierce that one editor, in surrendering his editorship, added that he would come up the River in a boat in April and gather up the grain that had been pledged for subscriptions.

*Note.- The name "Gazette" is a modified form of the Italian word "gazetta" the name of a small coin. Previous to 1536, before newspapers wer printed, they were written and were read aloud at a specified time and place. For the privilege, each hearer paid this coin "gazetta", from which is derived the English word, "Gazette."

The first page of the first issue is noteworthy as an illustration of the custom of making it a page of literary matter. It begins with a poem by "Gertie"; another on "Boyhood" by"Roy"; followed by two columns of good, solid and isntructive reading on "The Importance of the North Anthracite Region of Northern Pennsylvania" by W. P. Roberts, Geologist and Engineer of Mines.

In this latter, Mr. Roberts talks of Col. Johnson's foresight in buying up coal lands as early as 1841; and of his enterprise in venturing

far beyond his contemporaries in putting down a perpendicular shaft fifty feet to the rich 14 foot vein of coal. He explains the geological formation of the coal measures; the dip and the nature of the strata; the several axes synclinal and anticlinal; and shows clearly how the mineralogical resources of a district needs intelligent management to bring its resources to light. The coal could not be extracted by the use of pick and shovel alone, as some believed. Col. Johnson, in opposition to such opinions, hazarded his capital; and later as his just reward, sold his estate to the Pennsylvania Coal Company for $500,000.00; and, the Editor adds, "they are still buying and expect to spend 2½ millions of dollars. From the same issue, we also note that "Mining operations are conducted by Mr. David Lloyd, a practical miner well known in his profession as one of the most capable and intelligent in the country.

The advantages of Pittston as a business field are set forth in the Gazette; its Rivers and water-power; its timbered hills, diversity of surface, fertility of soil and abounding wealth beneath the surface. Its facilities present and prospective are considered. The North Branch canal affords an outlet to the markets of southern Pennsylvania and Philadelphia; and the anticipated extension of the canal will connect with the Erie Railroad, thus providing transportation for coal to the West and to New York. The approaching completion of the Penna. Coal Co.'s Gravity Road to Hawley would furnish another route via the D.&H. Canal. The projected railroad, the D.L.&W. from New York to Scranton, with anticipated extensions to the rich Wyoming fields, affords another encouraging prospect.

Capital soon was pouring in. The Gravity Road was nearing completion. The telegraph line to Wilkes Barre and thence to Philadelphia was completed and soon would be extended to Scranton. The contract for building the bridge across the Susquehanna was awarded; a bank was to be chartered; a Plank Road from Providence to Wilkes Barre was talked of; and all the variety of business enterprises that go to make life comfortable seemed to materialize as the need for them arose. The Butler Coal Co., the Benedict and Alton Maryland Coal Co., the two mines of the Bowkleys and Prices; the David Morgan mine; the Lloyd mine; and finally the Pennsylvania Coal Company were all sending coal to the markets by canal or by the Gravity Road. The men who gave tone to the business were men of integrity and principle. Churches now numbered three, with two more in immediate prospect. The Red School House up town and the basement of the Pine Street Church, housed regular schools. Besides, there were

small select schools in private houses. Rev. Dr. Parke, Rev. C. W. Giddings, Rev. George Miles and others preached faithfully to the people.

We learn from advertisements and from news items in the Gazette how many business houses were already in the town. It was in marked contrast to a few years earlier, when Wilkes Barre and Hollenback's store were the centers of trade and the source of supplies for a radius of fifty miles in all directions. In 1850, Pittston boasted 12 General Merchandise and Clothing Stores; 3 Provision and Meat Stores; 2 Millinery Shops; 3 Drug Stores; 4 Hotels; 1 Grist Mill; 1 Saw Mill; 1 Brickyard; 3 Blacksmith Shops; 1 Lime Kiln; 3 Shoe Shops; 1 Lumber Yard; 1 Foundry; 1 Boat Yard; 1 Beer House; a Post Office and daily mail by stage; and six coal companies, which were the mainspring and source of prosperity for all other industries.

The names and locations of these pioneer business houses are interesting. At the corner of Main and Railroad Streets, Harlow M. Daman and his brother, LaGrange Daman, kept a small stock of goods; and they also had powder mills up at Spring Brook. No dynamite was then used, powder being employed for all blasting. This mill was damaged in 1850 by a explosion and also by the flood.

The General Merchandise Stores carried dry-goods, provisions, tinware, crockery, tea, coffee, sugar, the domestic remedies, castor oil, Brandreth Pills and some patent medicines. One of these was "Indian Cholagog" for fever and ague, with a picture of an Indian on the label in the act and attitude of vouching for the mixture. Some of these stores also sold rum, whiskey and hard cider. Many farmers had stills and cider-presses; and could furnish absolutely pure liquors to the trade. There was one Beer House kept by John Schalk, a German, near the foot of Pine Street. The "saloon" had not yet been brought into the country. The "place" was not yet "gilded" and attractive.

*(Note) (Whiskey was not then taxed by the Government; nor were whiskey shops obliged to pay a license. There had not been any pronounced sentiment aroused here in favor of prohibition or total abstinence. The better class of people coming into Pittston were strongly in favor of temperance principles; and it was no longer considered commendable for men and women to take the social glass. Dr. Parke, in his report to the Presbytery at this time, on the state of Religion, said that all was encouraging except the cause of temperance; that was declining. At about this time, too, the Gazette announced that the Rev. Thomas P. Hunt

would preach the next Sunday in the Presbyterian Church. All who went doubtless heard that venerable apostle of temperance express his opinion of the rum-seller.

Wisner and Wood, like others, sold liquor. Mr. Wood was an ardent Methodist and very much opposed to the sale of liquor. His partner, a facetious man used to say that "Although Johnathan talked against the sale of whiskey, he observed that he always charged it when a man took a drink.")

Robert Knapp and Crandall Thompson were two blacksmiths whose shops were on the South side of Main Street, between Railroad and Pine. William Warner advertised in connection with his business of blacksmithing that he "Will cater to the pleasure of the men by adding a bowling alley". The three shoemakers were C. Westfield, John Price, and Solomon Sturmer. This latter, when his country called for Volunteers in 1861, marched away as Captain at the head of a company and resumed his business only with the close of the war.

There were two millinery establishments. Mrs. Smith and Mrs. Weber had their parlors in Mrs. Smith's own house. Mrs. Lloyd furnished fashionable headgear in her shop near No. 1 Shaft.

J. H. Bailey had a "Clothing Hall" near the Foundry. Mr. James Searle, who later became our leading jewelry merchant, invited attention at this time to his stock of ready-to-wear clothing at his store on the East side of Main Street near the Post Office.

The "long Store" of Wisner and Wood was furnished with as varied an assortment of goods as a New York Department store. The building extended back from Main Street to the Big Basin and an extension on piles reached out over the water, so that boats could load and unload goods direct by means of hoisting apparatus. This store was 180 feet long and had two store rooms in front, with a basement at the rear. The second floor of the structure was reached by a flight of outside stairs; and a long upper porch with railing extended for 75 feet, with several doors opening off. The upper front rooms were the Office of the Gazette and here the Telegraph instrument was installed. Back of these was the room of Gahonto Lodge of Odd Fellows. Still further back, Russell and Kilchner had their harness and leather business. This building is still standing; and the front part is now occupied by Langardo's Show Store. The Lodge Room, Gazette Office and the other rooms are now occupied as a flat.

In the basement of this building was also the hardware store of Jesse Williams and Lucius Ensign. This firm put out an advertisement as

full of spirit and style as any of fifty years later, as witness the following from the Gazette of Jan. 17, 1851:

****THIS -- WAY****

Wanted Immediately'.

Four Hundred Good Strong Men with a Few "Rocks" in their Pockets to buy Stoves, Hollow Ware, Tin Ware, at the

PITTSTON STOVE MANUFACTORY

Basement Story of the Long Store of Wisner & Wood.

Main Street. Pittston Penna.

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Then follows a long detailed list of goods for sale. The cook stoves of that day were called "The Lady Washington"; "The Victoria"; "The Jenny Lind"--familiar names to the generation of fifty years ago.

No advertiser in the Gazette was ever more diffuse and constant than Mr. Louis W. Crawford, who had a hardware establishment in the building at the foot of Pine Street, which is now converted into the large Armory Block. Mr. Crawford built the original tall, narrow front for his business and the house back of it, on top of the hill, for his residence. The Main Street Building was later called "Shanghai Hall" after the advent of that long-legged Chinese fowl into this country. Mr. Crawford crowded his store room with every variety of hardware and aided the Gazette financially by publishing daily long statements of their variety and praises of their quality and value.

There was at this time a lumber yard, nearly opposite Howarth and Love's Foundry. It belonged to Abram Emigh, whose business of contractor and builder was associated with Pittston, throughout his life. He bought land in West Pittston when the town was laid out and built for his own residence the large house on Exeter Street above Washington street, opposite the present Vulcan Iron Works. His son, Benjamin, went to the war with that large company of Pittston's best young men. He came back with the rank of Lieutenant, but with the loss of a leg, and with health permanently impaired. During General Grant's presidency, Mr. Emigh was made Postmaster of Pittston.

We had two drug stores--Foster and Hall, on South Main Street near Pine, which John Barnes bought after the close of the Civil War; and Levis and Gorman, opposite the Eagle Hotel. Previous to this, Dr. Curtis had a drug store in the Phoenix Block, but had been burned out. These Establishments kept everything in the line of Patent Medicines, in addi-

tion to the ususl line of pure drugs and perfumes. They also handled the usual household remedies, as did the general merchandise stores; and vied with the latter in selling Brandreths Pills and Indian Cholagog. Quinine, for fever and ague, was not then come into general use or knowledge, though doubtless it was one of the bitter ingredients of the Cholagog.

Howarth and Love's Foundry stood at the North West corner of Main and Dock Streets. William and John Howarth, from England, and George and John Love from Carbondale, composed this enterprising firm. In the Gazette's advertising columns, their establishment comes first into notice as situated near the Basin and across the road from the California Store of Bowlands and Davis. Then later, the foundry received the following obituary; under "date of February 20, 1852: "A large fire of mysterious origin destroyed Howarth and Love's Foundry and extended across Dock Street to the Marble Store occupied by Thos. Ford & Co. and B. Coolbaugh; also Richard Aston's new dwelling house." The week after, Messrs. Howarth and Love publish a card of thanks to the citizens for their efforts to save the property. As the Pittston fire department then consisted of a bucket brigade, in which the women in a line passed down the empty buckets and a line of men opposite passed up the buckets filled from the Basin to the men fighting the flames at close range, it was rapid and exciting work and well deserving of thanks from those whose property it sought to save. The Everetts, also and Fuller and Larned, the liverymen, publish cards of thanks for the help that had saved their property; and they "especially thank the Ladies". At this time, the Editor of the Gazette makes an appeal for a fire fighting apparatus and the organization of a Fire Company.

The physicians in Pittston in 1850 were Dr. Charles R. Gorman, Dr. Gideon Underwood, Dr. C. H. Dorr and Dr. Anson Curtiss. Dr. Curtiss opened his second drug store in a brick building next to the Long Store. The little stone cottage which he built in the 40's still stands at the corner of Main and Curtis Streets, in North Pittston; and in his small office for some years, was the Post Office. It might have been centrally located, but the town extended from Railroad Street to the Junction, so that for some its "central" situation was quite inconvenient. Dr. C. Keiper on geon(?) illegible

In addition to those above mentioned was Dr. Nugent, who came to Pittston in 1852. These men were the tried and true friends of the community from the earliest days and their memory is enshrined in the

hearts of the people who knew them. Dr. Nugent lived here the remainder of his life, with the exception of a few years absence when he served as physician in the Union Army during the Civil War; and he ministered constantly by his skill and sympathy to the families of Pittston. The esteem and affection in which he was held is expressed on the monument erected to his memory by the citizens. The inscription was written by his friend (Father John Finnen) and reads as follows:

Dr. Gorman, see Dr. Parke's Rem.

In 1852, a terrible epidemic of scarlet fever prevailed; and many of the choicest and most-promising children were swept from the arms of their parents. No skill of the physicians could prevail against the disease.

Pittston was better supplied with hotels in 1850 than it is today. In Central Pittston, there was the Port Mallory Hotel and the Eagle Hotel; and near the end of the year, the Butler House was opened by its owner, John S. Forsman. Mr. George Lazarus was the host at the Port Mallory, until he built the Eagle hotel. Mr. Forsman succeded him until the Butler House was built. The daily stage from Carbondale to wilkes Barre stopped at George Lazarus with passengers and mail.

In North Pittston, was John Love's North Branch Hotel, later called the Wagner Hotel, which stood opposite Thos. Maloney home. The Pittston Hotel was down town, opposite the Big Basin and was kept by Col. Abram Bird. It was a very hospitable house and Mr. Bird's two daughters became the wives of Truman Day and -----Miner. This hotel burned one evening in 1851. Two long lines of men and women, extending from the burning house to the basin, a distance of fully two hundred feet, passed the buckets from hand to hand and heroic efforts were made to save it. But all was in vain; and again the Editor of the Gazette urged the formation of a fire company.

There was one steam grist mill in town. It had been built by the Butlers, but at this time was owned by Strong and Mott, afterward by Ferris and Mott. There was one saw mill, at the forks of the road, owned by Mr. William Tompkins. The mill pond was in the angle between the two roads and the mill itself was a small shed close to the main road and at the left of it. The overflow from the dam formed the good-sized creek that ran back of the present Armory and emptied into the Basin. The Pond was fed from a stream flowing from Yatesville Pond. The crank in the machinery of this mill was procured from the bed of Sutton's Creek, where it had lain since June 30th., 1778, when the Indians had burned