PIONEERS *of* MACEDON

AND OTHER PAPERS
OF THE
MACEDON CENTER
HISTORICAL SOCIETY

COMPILED BY
MARY LOUISE ELDREDGE

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——TO——

THE MEMORY OF THOSE EARLY SETTLERS
WHOSE ENERGY AND SACRIFICE
PAVED THE WAY FOR THEIR
DESCENDANTS

FOREWORD.

The Historical and Genealogical Society of Macedon Center was organized, through the efforts of Frank B. Hicks, on Feb. 1, 1894, at the home of Wm. C. Packard. The object was to discover, procure, and preserve whatever related to the history of the town of Macedon and its inhabitants. The Society had a constitution and by-laws by which its fifty-two members were governed. The regular meetings were held once each month from September to April, at the homes of the members. One of the chief features was the social enjoyment and entertainment which was always instructive and amusing.

These meetings were discontinued Sept. 8th, 1903, without disbanding. The fund accrued by the Society was kept intact for the purpose of preserving by publication the history which had been obtained. At a meeting held Feb. 15th, 1911, a committee, consisting of Frank B. Hicks, Elizabeth Hull, Minerva P. Eldredge and Mary L. Eldredge was appointed to complete this work. Had the attempt to gather the facts and incidents relating to the town been started into action a generation earlier, much that is now lost might have been preserved. The effort is now made to preserve the knowledge that has been obtained; to keep, as fully as we can, the record of the labor and sacrifice by which a wild, forest region was transformed into a country of homes and busy enterprise. For this reason the papers used have been those that were most directly connected with the early history of the town and its interests.

THE COMMITTEE.

January 18th, 1912.

PIONEERS OF MACEDON.

WHEN AND HOW THE PIONEERS CAME.

Study gives interest and enthusiasm. History binds past and present, and leads to future achievement. As we read what has been done by others, may we be incited to deeds worthy of remembrance. H. E. Miller said in the New England Magazine, "If every town would present local history for children to study, a wider interest would be developed in the history of the world. The interesting history of a town should be taught in all its schools." All history has a beginning. The pioneers may be found and their deeds noted. The causes which led them to such a course can be traced. The results of labor can be shown. It is a record of facts. To answer when and how the pioneers came, involves other questions. What is meant by pioneers? To what did they come, and why? Who were they? The dictionary states that "Pioneers are those who go before, remove obstructions, and prepare the way for others." The term was first used with reference to military bodies who went in advance of armies. It was afterwards applied to those who cleared new lands and fitted them for occupation.

As we look over hill and valley and see comfortable homes, schools and churches, it is difficult to think what the prospect must have been to the pioneer. He saw dense swamps, wooded uplands, open spaces with rich vegetation, the gleam of running streams, and, perhaps, the smoke from Indian wigwams. How vast, strange, and lonely, it must have seemed to the first white women. The pioneers must have seen dangers and privations before them. Many have listened to stories of the past and wondered at the courage and endurance that was shown.

Howard L. Osgood, of Rochester, says in a historical sketch, "The state of New York has no land summarily taken from

the Indians, but it was all bought, some fairly, and some by artifice. The policy instituted by the Dutch in 1629 was followed by their English successors." Turner's History says: "Western New York was claimed by Pennsylvania, Connecticut, and Massachusetts; each of these claims was based on a charter, and not on actual possession. Pennsylvania claimed northward to a narrow strip along Lake Ontario, but in 1774 this was abandoned, and a boundary was fixed at the 42nd parallel of north latitude. Connecticut next asserted its right to a tract, two or three miles wide, lying along the whole north side of the Pennsylvania line, and usually known as the Connecticut Gore; but in 1800 this right was renounced.

"The claim of Massachusetts, based on a patent given by James I in 1620, was the most important, but was not urged until after the Revolution. A negotiation of about three weeks between the agents of New York and Massachusetts, at Hartford, Connecticut, resulted Dec. 16, 1786, in an agreement. By the terms of this article, the government was ceded to New York, but Massachusetts was given the right of extinguishing the Indian title to about six and one-quarter millions of acres of land, and the privilege of selling the pre-emption right. Oliver Phelps of Suffield, and Nathaniel Gorham of Charlestown, Massachusetts, obtained this right March 31, 1788, for about one shilling per acre; they were also to purchase the claims of the Indians. These men were the agents of an association which had been attracted by the reports brought from the new grant. Considerable trouble was made them by a New York company which attempted to secure the property by a lease from the Six Nations, but this difficulty was also overcome.

"In May, 1788, Oliver Phelps, Israel Chapin, and William Walker began negotiations with the Indians for the sale of the pre-emption right, but it was not until July 8, 1788, that a deed was given. Tradition says that the Indians at first refused to sell any land west of Genesee River, but when Mr. Phelps proved to them the benefit they would derive from a mill site, where they could get corn ground and lumber sawed, they consented. The Indians were surprised at the size of the tract required; it being twelve miles wide, and twenty-four miles

long. It extended from two miles north of the present village of Avon to Lake Ontario. The agents also bought a larger tract which extended from a point eighty-two miles west of the northeast corner of Pennsylvania, westwardly along the northern boundary line of that state, to a point where Conesseraga Creek unites with Genesee River; from thence northwardly along the said river to the mill site mentioned, and follows its east line to Lake Ontario; thence eastwardly along the shore of said lake to a meridian passing through the point of beginning; and from thence southwardly upon that line to the starting point. The consideration for the conveyance of about two and one-half millions of acres of land was five thousand dollars ($5,000) in hand, and five hundred dollars ($500) annually thereafter."

Thus the Genesee country was made ready for occupation by the white man. Why did he come? Already the long settled portions of New England were becoming crowded; and the new purchase was described in glowing terms by those who had visited that region. The desire for greater freedom, or for a place where they might make better fortunes for themselves, and broader possessions for their children, led brave men and women to dare the perils of the wilderness. Jane Marsh Parker, another historian, says, "When a good title was made possible, and something like roads were marked out, the ox teams took up the line of march for the Genesee country, and that mainly in the winter, for the streams were without bridges. Trees had to be felled to build the log cabin, and the big box sleigh served awhile for shelter. Many journals of the pioneers tell how the family of little children lived under the big sleigh box for a week. The box was banked up with boughs, and had a big fire burning before it. The wolves howled by night, and there were no neighbors for miles."

Chipman Turner, who was an early resident, gives an idea of the methods employed to conquer the difficulties. "The pioneer first secured an article or contract for his land, and then raised a rude log cabin. He had a chimney built of sticks, with straw mixed with mud for mortar. He made the roof of elm bark, the floor of split logs, and the door of hewn planks. He had a small window of oiled paper. His household goods

were brought on an ox sled over a rough, underbrushed road to the new-home. Elevated spots and natural ridges were available for beginnings. It was a hard task to make roads. Subsistence, other than wild game and vegetation, could only be procured by bringing it in by pack loads, and on foot, until land could be cleared and crops raised. Year after year the clearing was enlarged, and corn, potatoes, grain, beans, and pumpkins grew among the stumps. Progress was slow until up to 1812, yet there was advance made. Roads were worked, mills were built, and comfortable homes were near enough to see the smoke of each other's chimneys. Schools began to gather the children from the woods, and abundant crops were raised. At times there were difficulties, Indians, soldiers, and wild animals raided upon the settlers, but after a time these caused them no more trouble."

E. P. Powell, writing for the New England Magazine said, "New England conquered by peaceable settlements, she planted her theology and her townships as coincidents everywhere, until states rose up to copy her constitutions and her creeds, to adopt her holidays, and to respect her traditional opinions. Her sons carried the wooden clocks and spinning wheels, the habits, the manners, and the thrift, of the little land which is forever to be known as the mother. Step by step the most eager pressed forward, to spy out, and to take possession of new fields. Though ever advancing, they never lost the homing instinct, but built New England farm houses and villages, raised New England beans, and planted New England orchards from seeds brought from their old homes. The seedlings were also improved by grafts from the best fruit trees of New England. The households were models of the eastern homes. Besides agriculture, nearly every boy was taught at least one trade. My father had his own little tannery and shoe shop where he prepared the leather, and made and mended shoes. In the household they carded their own wool, spun their own rolls, wove their own yarn or knit it, dipped their own candles, made their own soap, sewed and wove their own rag carpets, and had a dozen other industries, now taken by the factories. These were the common duties of pioneer households."

Turner's History of The Phelps and Gorham Purchase says,

"An error in surveying the new tract made another gore along the east line of the purchase made by Mr. Phelps from the Indians, and on this gore the first settlements were made by a society led by Jemima Wilkinson; one of these settlements was at Jerusalem, Yates Co., and had a grist mill which was in operation in 1789. The first settlement on the Phelps and Gorham Purchase was made at Canandaigua, and for about five years its local government controlled the townships northward to Lake Ontario; and a record of its town officers show men who were chosen from what afterwards became Farmington, Palmyra and Macedon. Early in the spring of 1789, the first settler of Canandaigua, Joseph Smith from Geneva, had built a block house for his family, whom he brought with him, and opened a tavern. Early in May of 1789, Gen. Israel Chapin arrived and built a log house near the outlet; some eight or ten others came with him, thus making a good beginning for the settlement. The first sale of Phelps and Gorham was township No. 11, range 2, now Farmington, and the purchasers who became residents were Nathan Comstock, Abraham Lapham, Nathan Herendeen, Nathan Aldrich, and Dr. Daniel Brown. The deed was given to Nathan Comstock and Benjamin Russell, a non-resident.

"A little company of resolute pioneers came from Adams, Berkshire Co., Mass., in 1789, who by their enterprise made themselves names long to be remembered. Nathan Comstock, with his sons Otis and Darius, and Robert Hathaway came in 1789, a part of them by the water route, landing at Geneva with their provisions; and a part by land with a horse and some cattle. When the overland party had arrived within fifteen miles of Seneca Lake they had the addition of a small calf, which Otis Comstock carried on his back the remaining distance. They arrived at the new purchase, built a cabin, cleared four acres of land, and sowed the clearing to wheat. Their horse died, and they were obliged to make a pack horse of Darius, who went once a week to Geneva, where he purchased provisions and carried them upon his back for twenty miles to their cabin in the wilderness. Upon the approach of winter, the party returned to Massachusetts, leaving Otis Comstock to

take care of the stock. He had no neighbors nearer than Boughton Hill or Canandaigua.

"About the time of the coming of the Comstocks, Nathan Aldrich came by the water route, landing his provisions and seed wheat at Geneva, and carrying them upon his back from there to the new purchase. He cleared a few acres of ground, sowed it to wheat, and returned to Massachusetts. In the month of February, 1790, Nathan Comstock and his large family started from their home in Adams, accompanied by Nathan Aldrich and Isaac Hathaway. From Geneva they made their roads as they went, for the greater part of the way to their new homes, which they reached March 15, 1790. After leaving Whitestown they, with women and children, camped out every night of the journey, and on arriving, the most of them had to build cabins at this inclement season. This company was followed soon after by Nathan Herendeen and his two sons-in-law, Joshua Herrington and John McCumber." In the biography of Henry Wilbur is the following account of the coming of another company, and from it we conclude that some men made more than one journey to and from the new settlement. The biographer relates that "In the year 1790, Henry Wilbur, in company with Jeremiah, Jacob, and Joseph Smith, Isaac Hathaway, Otis Comstock, and Abraham Lapham, left Adams, Mass., in a bateau, and driving their cattle along the shore. The Smiths and Comstocks were considered men of wealth, for each one possessed one thousand dollars. From this store of money land was purchased in what is now Farmington and Macedon."

Turner's History says, "The residents of what became Farmington numbered nearly thirty men, besides women and children, in 1790. A list of the inhabitants gives the names of Nathan Comstock, his sons Nathan, Otis, and John; Isaac Hathaway, Nathan Herendeen, Joshua Herrington, John McCumber, Welcome Herendeen; John Payne, Israel Reed, John Russell, Abraham Lapham, Jacob, Elijah, Levi, Jeremiah, and Johnathan Smith; Reuben Allen, Nathan Aldrich, Job Howland, John Rankin, Ananias McMillen, Edward Durfee, Thomas W. Larkin, Silas Lawrence, Pardon Wilcox, and Robert Hathaway. Only a part of those who were married had brought their wives

with them but the most of them were unmarried.

"Wheat was harvested in 1790, the product of that which was sowed by the Comstocks and Nathan Aldrich the fall previous. Some summer crops were raised that season. The stump mortar was the principal dependence for preparing their grain for bread. Some grain was taken in the fall of 1790 to Wilder's Mills in Bristol, by long journeys with oxen. In 1791 Levi Smith, who was working for Nathan Aldrich and Abraham Lapham, carried grists upon two horses to the Friend's Mill at Jerusalem. Jacob Smith brought his family in 1791, and was thirty-one days in coming from Adams to Farmington. He put his family and furniture on board a boat at Schenectady and drove his stock through the woods. The whole party arrived at Swift's Landing, beyond which he had to make almost his whole road to the settlement. Nathan Herendeen's family, under the guidance of his son Welcome, came in February, 1791; and about the same time the families of others who came the year before, and some new ones, arrived; among these were Brice and Turner Aldrich, William Cady, Uriel Smith and Asa Lapham. The new comers were soon in their log cabins, and making clearings about them to let in the sunlight. Nathan Comstock, Sr., was their surveyor general of roads; trees and underbrush were cut, logs turned out of the way, and streams, sloughs and marshes were bridged. In the fall of 1790 a considerable number of fields of wheat were sown. The first settlers brought apple seeds, and peach and plum pits with them, and were early fruit growers. The products of these trees served many purposes, and were esteemed great luxuries."

At about the time of the first settlements in Canandaigua and Farmington another one was beginning in Palmyra, with which Macedon was then included. "In the winter of 1788-9 John Swift and Col. John Jenkins purchased township 12, range 2, and in March commenced to survey it into farm lots. Jenkins was a surveyor, and built a camp on Ganargua Creek about two miles below the site of the present village of Palmyra; his assistants being Solomon Earle, Daniel Ransom, a Mr. Barker, and Alpheus Harris, who was a nephew of Col. Jenkins. About two o'clock one morning, while the men were asleep, a party of four Indians and a squaw approached and,

putting their guns through the open spaces between the logs, each selected a victim and fired upon him. Barker was killed, and Earle was badly wounded. Jenkins and Ransom escaped unhurt, and one with a staff, and the other with an ax, drove the Indians away. They buried their dead comrade, carried Earle to Geneva, and gave the alarm. The Indians were pursued, and two of them were captured, tried and executed. Earle recovered and became an early ferryman on Seneca outlet. Gen. John Swift, the first settler of Palmyra, and joint owner of the township, was a native of Kent, Litchfield Co., Conn. During the summer of 1789 he moved into the township, and built a bark roofed log cabin and storehouse at the lower end of the present Main Street of Palmyra, on the corner of Main and Canal Streets. The settlement thus begun was first known as Swift-town, then district of Tolland, and upon its organization as a town in 1796, by the wish of Daniel Sawyer, a brother of Mrs. Swift, it was named Palmyra."

Turner's History also says, "The first settler of Macedon was Webb Harwood, from Adams, Mass., who came with his wife and built a cabin on the rise of ground near the first canal lock west of Palmyra, and about one-half mile east of the village of Macedon, and overlooking it. He was accompanied by Bennett Bates, Johnathan Warner, and Noah Porter, who were unmarried. They made the journey with an ox team and wagon in forty-six days, in the spring of 1789." Mr. Harwood's place seems to have been a sort of center; for in the record of town roads of Canandaigua is found this entry in April of 1792, "A road from Swift's Ashery to the west line of township 12, near Webb Harwood's." Again in 1793, "A road from Nathan Comstock's to Webb Harwood's"; and "A road from Deacon Foster's westwardly past the houses of Joel Foster, William Willson, Weaver Osband, Gideon Durfee, and Swift's Ash Works to Webb Harwood's." "The earliest settlements of Macedon were along the road from Palmyra to Pittsford. The meetings of the Baptist society were held at the house of Webb Harwood until 1806, when a church was built upon the site of the school house opposite the brick house for some time the residence of Zachariah Van Duser. The church building was afterward removed to the village of Macedon. Mr. Harwood

remained on the same farm until his death in 1824. The family finally removed to the west, and one son, William Harwood, settled in Ann Arbor, Michigan. One daughter married Isaac Mace of Perry, N. Y., and one married a Mr. Coe of Kirtland, Ohio. Bennett Bates, on of the three men who came with Webb Harwood, was in 1795, overseer of highways. He afterwards removed to Ridgeway, Orleans Co., N. Y., and some of his descendants yet reside in that vicinity.''

To tell the story of Johnathan Warner, son of Stephen Warner of Cummington, Mass., it is necessary to turn back a little in the history. The original purchaser of township 12, range 3, (now Macedon), was Nathan Comstock, Sr., one of the pioneer owners of Farmington, who bought of Oliver Phelps and Nathaniel Gorham, on June 17, 1789, paying for the township, 1344 pounds, English money. On the same day he sold thirty-one of the seventy-two lots in the township to Stephen Warner, receiving 584 pounds, 10 shillings for them. Mr. Warner, who had made the journey from Cummington on horseback, purchased the land to make farms for his son Johnathan, and for his ward and step-son Noah Porter.

Jonathan Warner was at one time the owner of 1200 acres of land, and perhaps more, within the township. He was given the first deed of lot 56, of which the northwest corner lots at Macedon Center form a part. His home in the township was a little west of the well known residence of Abraham Lapham, and facing towards it, and about a mile and a half south and west of Macedon village. His daughter Chloe who was afterward Mrs. Jones of Adrian, Mich., was an intimate friend of Mr. Lapham's granddaughter Minerva, who became the wife of Philander Packard. A son of Jonathan Warner was the father of Jared A. Warner an early student of Macedon Academy. Johnathan Warner was interested in the early political history of the new settlement. In Clark's Military History of Wayne County there is an accurate copy of the records of Canandaigua from 1791 to 1795 inclusive: it is said there ''Johnathan Warner was collector in 1794, and in the records of the first year of Palmyra he was assessor. He made many sales of land, and the Wayne County Records show that some deeds were given as late as 1840.'' ''After several years he removed

to Lockport, N. Y., and aided in pioneer work in that place; and there, when his life work of preparing the way for others was ended, he died leaving little wealth, but leaving a name well worthy of remembrance."

"Noah Porter was born in Abington, Mass., April 17, 1767, but early removed to Cummington. His mother married Lieut. Stephen Warner, and in 1790 Noah Porter and Johnathan Warner came with Webb Harwood to make a home in the new township. Noah Porter settled on a lot about one mile east of Macedon village. He built a little south of the main road to Palmyra, and in later years the place was owned by Wm. P. Nottingham. He married in 1793 or 4, Ruth, daughter of William Rogers of Palmyra. Noah Porter carried the first corn to mill from Palmyra with an ox team, taking it for all of the settlers, and carrying it to the Friend's Mill at Jerusalem. Turner's History says "he was ten days in going and returning, and his return was hailed with joy by all, for it was hard work to pound corn with a mortar." "About 1800 he gave to the town, from the farm opposite the east canal lock in Macedon, the first plat of ground to be used as a burial place. It was for years the principal burying ground of the town, and in it rest the remains of many of the early pioneers." (Landmarks.) It is also said in the "Landmarks," "that he bought the first school house of Macedon village, which was a framed building, soon after it was built, removed it, and made it into a residence." "He also built one of the first framed barns in the town. He was a deacon of the Macedon Baptist church; and filled several town offices while the township was a part of Canandaigua, and later of Palmyra. He died in 1814, leaving a name which is yet honored and respected."

Turner says: "The census of heads of families, taken in July and August of 1790, in township 12, range 3, gives besides Webb Harwood, David White, Darius Comstock, and Jerome Smith. David White, who did not bring his family until 1791, settled on the northwest part of lot 22. It is recorded that his death and funeral was the first in that section. His sons, who took an active part in the pioneer work of the town for many years, were General David White, afterward of Sylvania, Mich., Orrin White, who removed to Ann Arbor, Mich., and Drs. James

and William White, who finally settled in Black Rock, N. Y. A daughter married Col. Otis Turner of Niagara Falls." Darius Comstock, as has been mentioned, came with his father and the Farmington colony in 1789. He was a son of Nathan Comstock, whose family was conspicuous in pioneer history. Turner's History says, "The Comstocks had been pioneers in Berkshire from Rhode Island before coming to the Genesee country. New England could hardly have sent better materials or a more useful family. The father had six sons, Otis, Darius, Joseph, Jared, Nathan and John. Esther, sister of Nathan Comstock, Sr., was the wife of Peter Aldrich, and the mother of Esther, wife of Abraham Lapham.

"The marriage of Otis Comstock to Huldah Freeman was the first wedding in Farmington, and he resided in that town until his death in 1850. Miss Carrie Comstock of Canandaigua, and Mrs. Jeremiah Ramsdell were his granddaughters. Darius Comstock settled in the south part of township 12, on the north parts of lots 6 and 7, and reared a large family. His daughter Hannah, born in 1793, was the first white girl born in the town. One of his daughters became the wife of Asa B. Smith, of Farmington. As soon as the Erie Canal was located, Darius, with his brothers Joseph and Jared, removed to Lockport, N. Y., of which his brother Nathan was a pioneer. After the completion of the canal, Darius became a pioneer near the present village of Adrian, Mich., a part of which was built upon his purchase. His son Addison J. was a prominent founder of the village.

"Nathan Comstock, Sr., died in Farmington in 1816; Darius died in Michigan in 1845; John was for a time a law student in Canandaigua, but in 1795 he became the first lawyer of Palmyra; and in the same year Nathan, Jr., removed to Macedon, and soon after set an orchard of seven acres on the place about a half mile east of the Lower Lock in Macedon," where now an old cobble stone house nestles among the surrounding hills, and looks out across the valley and far to the south. "For some time the orchard on this farm contained the only grafted fruit in the township." Little except the census report has been found concerning Jerome Smith. The New York State Gazetteer records him as one of the four who came next after

Webb Harwood and settled near the center of the town, but nothing more is known of him, not even a record of any sale to him.

It is stated in the Landmarks of Wayne County that "Israel Delano was a settler of 1790, who located in the south part of the township and soon afterward died." If this is a fact, he probably had a son Israel, as it is remembered by more than one that an Israel Delano was living several years later, about the age of some of the children of the pioneers. His home was on the farm now owned by Barney Maxwell, west of Macedon village. It is recorded that on "February 18, 1793, Israel Delano bought lot 33 of Gideon Durfee."

Alexis, son of John F. Packard, married a daughter of Israel Delano. Different manners of speech prevailed in the settlement. Israel Delano married for his second wife, a widow, but with careful courtesy he never addressed her by her given name, and even after their marriage she was treated with the same formality, and was always called "Mrs. Delano." It is told that, accompanied by his wife, he visited at the home of Ira, son of Abraham Lapham. During the visit, his host, according to the custom of the Friends, asked to know the given name of the lady, saying, "Israel, what is thy wife's name?" Mr. Delano at once turned and said, "Mrs. Delano, what is your name?"

The following account of a family that were pioneers in Palmyra, and one member of which settled in Macedon, is from Turner's History; from an article written by Dr. Horace Eaton of Palmyra; and from an account prepared by Mrs. Burton S. Durfee of Macedon Center, and read by her before the Historical Society of that place. Mrs. Durfee relates, "There is knowledge that the Durfee family originally came from France, and used in former times to place the accent on the last syllable of the name. Thomas Durfee was the first one in America of whom the family have any record. He was born at Portsmouth, L. I., in 1643. His great-grandson, Gideon Durfee, was the immediate ancestor of that branch of the Durfee family which settled in Western New York. He was born in Tiverton, R. I., February 17, 1738. He was married to Annie Bowen on March 10, 1757, and settled on a farm near Wateepee

Pond. They had twelve children. Gideon Durfee held a commission as Lieutenant of Militia, from George III., King of England, which document was held by his grandson, Philo Durfee, as long as he lived. Nevertheless, he was a sturdy patriot when the War of the Revolution broke out, and he was enrolled and served as a Minute Man. At the same time he sent his two eldest sons to serve as soldiers in the army. They were in General Sullivan's army during his famous retreat from Rhode Island. Shortly after the close of the war these two sons removed from Tiverton and settled in Cambridge, N. Y.'' ''In the summer of 1790,'' says Turner, ''Gideon, Jr., and Edward Durfee, from Tiverton, R. I., came to Farmington on foot. They were pleased with the country, and on their return in the fall, the whole family resolved to emigrate. In the winter of 1790-91, Gideon Durfee, Jr., accompanied by Isaac Springer, returned to the colony.''

Dr. Eaton says, ''They came with an ox sled and were seventeen and one-half days in making the journey. Gideon purchased sixteen hundred acres of John Swift, and located on what was long known as Durfee Street, east of Palmyra on Ganargua Flats. Soon after Edward Durfee came, and they built a cabin, and cleared six acres of ground, which they planted to corn. The brothers returned to Rhode Island and brought out their brothers, Pardon and Job, with their families. They came in a bateau, and landing at their home almost destitute of food, were rejoiced to find their corn fit for roasting.'' Stephen, son of Gideon Durfee, Sr., says in Turner's History, ''The growth of their first crop of corn served the two-fold purpose of food, and of confidence in the soil and climate. The six acres yielded fifty bushels to the acre; a quantity that supplied their own wants, and overstocked the market, as there were few consumers. Not long afterward sickness laid a heavy hand upon the large household, and seventeen out of twenty-two were prostrated with fevers.''

Turner says: ''Gideon and Edward Durfee and Isaac Springer soon returned to Rhode Island, and in November of 1791 came from Tiverton in wagons, coming on the military road to the 'Old Castle' at Geneva, and from that place they came without a path to Palmyra. Early the next spring Pardon

Durfee, who had made a journey to Tiverton, returned driving the cattle belonging to the family. He was nearly exhausted with fatigue and hunger, and met his brothers with a cry for food. They replied, 'We have none'; but relief was near, for one of the settlers had gone forty miles to the nearest mill with grain and was hourly expected. The next August a boat landed near the residence of the late Ira Lakey, bringing Gideon Durfee, Sr., and Stephen and Ruth Durfee."

Mrs. Burton S. Durfee adds, "Gideon Durfee, Sr., lived a little east of the Palmyra depot until his death, on September 12, 1814. Annie, his wife, resided in the homestead until she died on October 21, 1821. She lived to number ninety-six grandchildren. Earle, the eldest son, remained in Cambridge. He was twice married, and his descendants still inhabit that part of the state. Lemuel Durfee removed from Cambridge to Palmyra about 1796. He had married Prudence Hathaway August 29, 1784. They lived in Palmyra on the farm which he reclaimed from the forest, and which was his home from the time of its purchase until his death on August 8, 1829. It is now the property of Henry R. Durfee. Lemuel and Prudence Durfee had eleven children. It is recorded that Lemuel Durfee bought lot 47, township 12, January 1, 1794, of William Peters, also bought the southeast corner of lot 50, of Jonathan Warner on March 16, 1798. Isaac, the eldest son of Lemuel Durfee married Polly Cole and settled at an early date on lot 47. Their children were Hiram, Phoebe, Philena and Benjamin. Polly (Cole) Durfee died; and Isaac Durfee married Patty Warner, a sister of David Warner. Their children were Pardon, Warner, Stephen, Mary, Isaac and Lemuel. Patty (Warner) Durfee died, and Isaac Durfee married the widow of Benjamin Hoag.

"Isaac Durfee served in the War of 1812. He was for many years a Justice of the Peace, and was eight years a Supervisor of Macedon. He died September 2, 1855. Two of his grandchildren and their families are yet living in Macedon, Burton S., son of Stephen and Mary (Burton) Durfee, and Lorenzo D., son of Lorenzo and Mary (Durfee) Warner. Stephen, a brother of Isaac Durfee, Sr., owned the place, since known as the Elisha Brown farm, and it is said that the barn

built on the place by Stephen Durfee was the first one in the town or surrounding country that was raised without liquor. The late Hiram C. Durfee of Macedon was also a descendant of Gideon Durfee, Sr.''

It is related by Mrs. M. B. Riggs of Palmyra that ''David Warner came to the township in 1790, from Cummington, Mass. He was then twenty-six years of age and made the journey on horseback, and carried his ax on his shoulder. He engaged to work for David White, who had previously come from the same place, and had settled on the northwest part of lot 22, and east of where Macedon village now stands.'' It is told by another that he remained until fall, when he returned east for the winter. He was a nephew of Stephen Warner, ''And,'' says Mrs. Riggs, ''He was a relative of the father of L. D. Warner of this town. He married Martha, widow of David White, in 1795, and their son was the father of Mrs. Riggs. David Warner had three wives and three children. His son, Nahum Warner, resided in Macedon. David Warner's home was also on lot 22, and a stone house, which now marks the place, was later the residence of Mrs. Riggs. It is not remembered that he experienced any particular pioneer hardships, but he had all the rural felicity of a log house, and a burnt clearing. He died May 22, 1840.''

Turner's History says, ''Lemuel Spear of Cummington, Mass., came on runners with his family in February, 1791. They came with two oxen, some cows, and sheep, and had little more than a bare track and blazed trees to guide them from Phelps to their destination, one mile above Palmyra village, where Mr. Spear had purchased 500 acres of Isaac Hathaway, paying for it twenty or twenty-five cents per acre. The season being mild, they turned their stock upon the open flats, some of which had been cultivated by the Indians, and they got along well through the winter and spring. The family, consisting of the parents and nine children, lived in a covered sleigh and a structure similar to an Indian hut, until they had planted a few acres in the spring, when they built a log house. They brought in a year's provision with them and killed deer whenever they wanted fresh meat, and fared quite well until they had harvested their few acres of crops. In the first win-

ters Indians camped upon the flats and were good, peaceable neighbors, bartering their surplus venison with the settlers.

"Ebenezer Spear, son of Lemuel Spear, related that soon after the family were settled, Webb Harwood, a neighbor, wished to procure some wine for his wife and requested him to get it. Mr. Spear went to Canandaigua and found none; from there he went to Utica and found none; and he then went to Schenectady and procured six quarts of Charles Kane. He was fourteen days in making the journey, carrying his provisions in a knapsack and sleeping under a roof but four nights during his absence. Lemuel Spear had been a soldier of the Revolution. His death occurred in 1809. He left three sons, Ebenezer, Abraham and Stephen. Ebenezer related that their first boards were from Granger's saw mill on Flint Creek. He said that he burned the first lime kiln west of Seneca Lake. The lime was for General Taylor of Canandaigua. Their coffee was made of burnt corn and their tea was of hemlock and other bark.

"Abraham Spear was the first Supervisor of the Town of Macedon after its organization. He was elected at the first town meeting. He was Supervisor for several years and prominent in local affairs. He built for himself the large house on what has long been known as the Rannie Farm, north and west of Palmyra village, and, it is said, used it for a time as a hotel. He afterwards removed to Orleans Co., N. Y. Ebenezer Spear left the township in early years and went to sea. He afterwards engaged in mercantile business in Boston, but returned to his old home in 1804, and removed to North Penfield in 1807, where some of his descendants yet reside. Stephen Spear remained on the old homestead."

Mention has been made of the coming of Henry Wilbur in 1790. His biographer relates that "He was one of a family who traced their descent back to 1500. His parents located in Dartmouth, Mass., in 1766, and in 1767 Henry Wilbur was born. In 1785 he married Deborah Freelove, and his parents being displeased by this early marriage, he was compelled to start in life without pecuniary aid. At twenty-one he had little besides his wife and two children. In 1790 he, with others, came to New York State. Being without means, he hired to

Jeremiah Smith as a woodchopper, receiving as wages for his year's work three hundred and sixty-five acres of land, valued at one shilling per acre. He cleared a few acres on what is known as the Coffee Farm, in the southwestern part of Macedon, and erected a log house and furnished it with his own handiwork. He was taken sick there with the ague, and was cared for by the Indians in the most friendly manner. After his recovery he returned to Adams, Mass., for Deborah and the children. During his absence Jeremiah Smith built a log grist and saw mill, which Henry Wilbur tended on his return with his family.

"In 1792 he purchased one hundred and sixty-two acres, which he selected as the homestead farm, and upon which, by the aid of his now appeased father, who came to visit him, he erected the first frame house in the settlement, it was also the first in the town or county. The plan was brought by his father, and it was thought to be a veritable mansion then, and it was occupied by his descendants for more than one hundred years with but slight change. He at one time owned nine hundred acres in the vicinity of the homestead, where he died at the age of ninety-four years." (Extracts from the "Autobiography of Henry Wilbur," published in the Fairport Herald.)

It is recorded that Benjamin Woods purchased lot 50 of Stephen Warner in 1789, paying for it ten pounds, lawful money. He afterwards bought parts of lots 51 and 52. January 21, 1817, he purchased a part of lot 51, upon which is now the residence of Benjamin M. Hance. Beyond the statement of a historian that Benjamin Woods was a settler and the records of purchase and sale, nothing is known of him. Here and there are found names and records; often it is only the record of a purchase or sale by some one of whom no other trace has been found. It is recorded that on December 4, 1789, Joseph Mott, of Goshen, Mass., bought lot No. 10 of Stephen Warner. This lot is situated in the southwestern part of the township. Two years later the records show that Joseph Mott sold a part of the same property to Jeremiah Smith. Two places are associated with the name of Mott, these are Mott's Corners and Mott's School House. Do these owe their names to any of the family of Joseph Mott? "Mott's Corners was named

for a merchant of the place.'' (B. M. Hance, Sr.)

Jeremiah Smith was one of a company of seven who came from Adams, Mass., in 1790, to secure land in the new purchase. Some of them had considerable wealth and bought land in township 12. Jeremiah Smith purchased one or more lots in the southwestern part of the town and about two years later he built a log grist and saw mill upon his purchase. It is recorded that on February 13, 1792, he was given a deed of three lots and four days later he received a deed of four other lots in township 12. One of these was a little later the property of Isaac Eddy. Records of sales by Jeremiah Smith are found for several years, and he must have had quite an interest in the town, though he may never have been a resident. His home at an early date was in Northfield, now Perinton. He was the father of Asa B. Smith of Farmington and Macedon, who was well known in temperance work; and of Mrs. Gideon Ramsdell of Perinton. Wm. R. Smith, the once noted smooth-tongued orator of Macedon, was the son of Asa B. Smith. Jacob Smith was another of the party of seven. He settled in Farmington in 1791, but on February 17, 1792, he was given a deed of three lots in township 12, paying seventy-two pounds current money for his purchase, some of which was in his possession in 1817.

It is mentioned in ''Turner's History,'' ''That Abner Hill came to the township in 1791 or 1792.'' His grandson, Francis Abner Hill of Fruitland, N. Y., wrote the following concerning Abner Hill, by request: ''Abner Hill, one of the pioneer settlers of the country, now embraced in the township of Macedon, N. Y., was born in Storbridge, Mass., October 8, 1768. He was the son of Joseph and Miriam (Sawyer) Hill, and was of the sixth generation from William Hill, who came to Boston from England on a vessel named the 'John and Francis.' He arrived in the colony on June 5, 1632. The names of John and Francis have been prominent through the succeeding generations of the family.

''Abner Hill was a man of medium stature and weight, being five feet six inches in height and weighing one hundred and seventy pounds. He had lightish complexion, with brown or very dark gray eyes. He had much force of character, and

was of commanding appearance. In the late summer or fall of 1791, when a young man about twenty-three years of age, Abner Hill came to the new settlement in Western New York and purchased the land, since known as the Richmond farm, northwest of Macedon Center. He must have traveled from Massachusetts by such conveyances as then existed, as he brought with him a small chest about thirty inches in length, eighteen inches in width, and nineteen inches in depth, which was at the time of writing in the possession of his grandson and namesake.

"During the winter of 1791-2, and the summer of 1792 he chopped off and cleared a small portion of the land and built a log house. On November 12, 1793, he married Susannah Dunham Thayer, who was the daughter of William and Susannah (Dunham) Thayer. She was born June 16, 1770, in Braintree, Mass., thirteen miles south of Boston. She was a descendant of Richard Thayer, who was born in Thornbury parish, England, on February 10, 1600, and who emigrated from England and settled in Braintree in 1641. Susannah Dunham Thayer was quite short in stature, being only five feet one inch in height and weighing about one hundred and fifty pounds. She had light complexion and greyish blue eyes. She was mild in temperament, very motherly in disposition and of Puritanical opinions and views. Both she and her husband were very earnest Christians, having been born of the Spirit in early life. Susannah Thayer was as much a pioneer as her husband and entitled to as much consideration as though she were a man. She had come to Palmyra, as it was then known, in the spring of 1792, in company with, and as a servant girl for, the family of Lieutenant John White. She rode on horseback all of the way from Massachusetts.

"On their wedding day, November 12, 1793, Mr. Hill and Miss Thayer rode on horseback to Canandaigua, she riding behind her betrothed, and on the same horse. On reaching their destination they were married by a minister named Irons. They returned home and immediately began housekeeping in the log house on the farm and lived there until the spring of 1795. At first their nearest neighbor lived at, or near the place, since known as Hoag's Hill, about two miles from their home. Mrs. Susannah Hill told many times in the presence and hear-

ing of her grandson of the lonesome days and weeks that she spent there in the forest, it being nearly all woods at that time. She was so far from any other dwelling that often for weeks she would not see any white person except her husband and a man that worked for them. She said the roving Indians would often call at her door and ask for bread, and would frequently ask for the privilege of lying on the floor by the fire over night. They were generally kind and orderly, but occasionally they would be cross and ugly; still, they would almost always yield if she was kind and firm with them. December 6, 1795, Mr. Hill sold to Gideon Durfee, or exchanged with him, and obtained the farm on the hill, known afterwards as David Hoag's Hill, one mile east of Macedon Center. When they came to this place they built a new log house a little south of where the present framed house stands, and in that log house they lived until 1829.

"Seven children were born to them, four boys and three girls. The eldest died soon after its birth, then followed Ira, Electa, Horace, Lovisa, Hiram and Amanda. Ira, Horace and Lovisa lived to old age, the others died before their twentieth year. The hill top was often a breezy place, even on the sultry days of midsummer the air stirred with grateful freshness, a broad, beautiful landscape was to be seen, and as the years passed Mr. Hill and his family must have seen great changes in the outlook. Abner Hill died of apoplexy on July 28, 1829, while in his harvest field, which was about eighty rods east of the hill, and on the flat on the south side of the road running east to Green's Corners. He was buried in the burying ground by the school house in the eastern part of the town, but there is nothing to mark the spot. After his death his widow, Susannah Hill, lived with her eldest son, Ira, and in 1833 removed with him to Ontario, N. Y., where she lived many years. She used to relate many interesting stories and incidents of pioneer life to her grandson, Francis Abner, son of Ira Hill. About seven years before her death Mrs. Hill slipped and fell, injuring her hip and was never afterwards able to walk without crutches. She died February 6, 1856, and was buried in the Ontario Cemetery, where a monument marks her last resting place.

"Parley Hill was a brother of Abner Hill and an early settler. His home was on the north side of the road running east of the center, and just east of what is known as the Jolly Hill. He also died of apoplexy. He was about to enter his barn in the evening with a lantern in his hand when he fell dead in front of the stable door."

Another purchaser of the early period was William Ward of Cummington, Mass., who never became a resident, but who bought lots 41 and 70 on December 12, 1791, for forty-three pounds English money and retained them until they were taken up by his sons a few years later.

The following account of Barnabas Packard and his sons, Bartimeus, Cyrus and John, was given by Wm. C. Packard and Mrs. Lydia P. Hance, who were grandchildren of Bartimeus Packard. The work done by them and by Mrs. Wm. C. Packard has been very helpful and interesting in the history of the town: "Barnabas Packard was the fourth in descent from Samuel Packard, who came with his wife and one child from Wymondham, England, to Plymouth colony, landing there August 10, 1638. They settled in Hingham, Mass., and after a few years removed to Weymouth, and from there they moved to Bridgewater, Mass., where he made a settlement and founded a homestead, where he resided until his death. Samuel Packard and his numerous family were a part of the Puritan stock with which New England was settled, and his posterity have been loyal subjects of civil government and firm supporters of gospel institutions. Samuel Packard had six sons and six daughters. One of his sons, named Zaccheus, lived for a time in the home of Miles Standish, it is said. In 1650 he removed to West Bridgewater. He had eight sons and one daughter. His son, Zaccheus, Jr., married Mercy Alden, a great-granddaughter of John Alden and Priscilla Mullins, his wife, who came in the Mayflower.

"Another son, John Packard, removed to North Bridgewater and built the first grist mill in the town. He died in 1738 and left three sons and two daughters. Abel Packard, oldest son of John Packard, after the death of his father, removed to Cummington, Mass., with his mother. She was a descendant of Francis Cooke, who came in the Mayflower.

Abel Packard married Esther Porter of Abingdon, Mass. Barnabas, the youngest son of John Packard, married Sarah Ford and settled in North Bridgewater, but not long after 1771 he removed to Cummington, which was his home, until his death. In the latter part of 1791 he came to the new settlement being made in Western New York and bought six hundred and forty acres in township 12, paying for it eighteen and three-fourths cents per acre. He was soon followed by three of his sons, Bartimeus, Cyrus and John, who came with ox teams and were sixteen days in making the journey from Cummington to Macedon (township 12), where they arrived February 22, 1792. The father returned to his home in Cummington.

"Bartimeus Packard built a log house on lot 16, which was a portion of his father's purchase, and began to clear away the trees and fit the ground for farming. He had recently married and his bride came with him on an ox sled. Their home was upon a little rise of ground about two miles west of the present village of Macedon. He built in 1799 one of the first framed barns in the township. In 1808 he built a steep roofed frame house on the south side of the highway, and in which he and his wife lived to a good old age. The house and barn are still standing. The house was occupied by their family and descendants for nearly a century. Bartimeus and Abigail Packard were New Englanders by birth and reared in consonance with the tenets of that people. They possessed many traits of character which have been rightly ascribed to those sturdy colonists. They were honest, industrious and frugal, living in peace with their neighbors and performing the varied duties of life with apparent circumspection. A large family grew up in their household. The parents lived to see great changes. Forests were cleared away and were succeeded by cultivated fields, the roads once marked by blazed trees, became broad highways, and a canal and railroad helped to carry their produce to market. They were kind and helpful to their family and friends. They were sincere Christians and members of the Baptist Church of Macedon, and he was a deacon of that society for many years. Abigail Packard died in 1852 and her husband in 1854.

"Philander, the second son of Bartimeus and Abigail Packard, was born April 29, 1797. He inherited many of the traits of his parents. The educational advantages of his boyhood were inferior to those of the present, but he had a thirst for books. He early acquired knowledge sufficient to teach others, and records show that he taught in the common schools as early as 1816. He made teaching and studying his business for the winters, and assisted his father on the farm during the summers. Spelling, writing, arithmetic, and grammar, were the only branches taught in the common schools, and he found time to increase his store of knowledge by studying evenings by the light from the blazing fireplace. He entered the Academy at Palmyra, which was situated on Church Street, and while there decided to study medicine. He commenced reading under the instruction of Dr. Gain Robinson, and had as a fellow student Alexander McIntyre, who was afterwards for many years a physician of Palmyra. But Philander Packard subsequently decided to become a farmer, influenced perhaps by the thought of marriage. November 29, 1821, he married Minerva, the eldest daughter of Ira and Polly (Beal) Lapham, and granddaughter of Abraham Lapham. She was born on April 17, 1801, and passed her childhood amid the scenes of the new township. She, too, improved her opportunities for learning and received advanced instruction in a Friends' School at Aurora, Cayuga Co., N. Y. Upon her marriage she brought her husband as a dower eighty acres of new land. In the spring of 1822 they moved into a log house upon the farm, which was in the western part of the township, and the farm is now occupied by their son, Cyrus. By diligence and economy they were enabled in time to add adjoining lands.

"A family of five daughters and two sons were born to them, all of whom became residents of the town. During the school years of their children, the parents were actively interested in whatever would advance practical education, not only in their own family, but in the families around them, and both believed that a thorough knowledge of the fundamental principles of a subject was necessary. The father was usually found at the annual school meetings of the district, and desired that teachers should be properly qualified to instruct;

but he knew that the advancement of the scholar was mainly due to his or her own exertion and perseverance. He was especially interested in spelling and often attended the evening schools that tested the knowledge of orthography. He believed that a knowledge acquired from books increased the well being of an individual, so when the more advanced sentiments of the neighborhood saw the need of extended facilities, he readily joined with his neighbors and helped to lay the foundation of Macedon Academy and gave of his means, time and influence. In politics he was strongly opposed to slavery. He was honored with various town offices.

"He was interested in the building of the New York Central Railroad and shared with others in its profits. His word was relied upon in his dealings and he always stood ready to fulfill his agreement. He was a hard and rapid worker and exposure to the elements afflicted him with rheumatism for about ten years. He was a total abstainer and early espoused the cause of temperance. He used his influence to bring the liquor question under the control of the state. Though brought up a Baptist, he married a Quakeress, and he and his family attended the Orthodox Friends' Meeting. On the evening of April 1, 1857, he was accidentally struck by an engine in Fairport, N. Y., and passed into a better world the next morning. His obsequies were from the Orthodox Friends' Meeting house at Macedon Center and his remains were buried in the yard adjoining.

"His wife lived to a good old age. She and her husband were ever friends of the poor and needy and added to their support and comfort. In early life she had many duties for her family. Besides the daily work there was the making at home of a supply of cloth for bedding and clothing. The spinning, weaving, dyeing and making of clothing were under her supervision and required labor and forethought. She lived to enjoy the fruition of many hopes of her earlier life. She had enjoyed reading, but in later life her sight failed. She had ever an interest in the outer world, greeting all kindly with word and smile. She was a life-long member of the Society of Friends. She entered into rest October 30, 1881, and lies buried beside her husband. Mary Jane, the eldest

daughter, was not married; Lydia married Abram L. Hance: Abigail married Jeremiah Thistlethwaite; Chloe married Wm. P. Rice, and Joanna married Chas. T. Jennings. Wm. C., the elder son, married Cynthia C. Braley, and Cyrus married Mary B. Willetts."

"Philander Packard's younger brother, Bartimeus Packard, Jr., married Mary Ann Brown and remained on his father's homestead until his death, when it was occupied by his children and grandchildren.

"A little to the west, and on the opposite side of the road from the home of Bartimeus Packard, Sr., was the residence of his younger brother, John Packard, who came to the township when he was a young lad of sixteen or seventeen, and began pioneer work. After a few years of work he married Amity, daughter of Nathaniel and Cynthia (Carpenter) Braley, who came to the township from Savoy, Mass., about 1800. Just when John Packard and his bride made their home in the place mentioned is unknown, but they resided there for many years and were well known in social life. Their son, John Ford Packard, was a prominent man in political circles, whose home was about a half mile north and west of Macedon village, and who resided in the town until his death. John Packard removed to Michigan and there spent his remaining years. Cyrus Packard, who came with his brothers, Bartimeus and John, was also young, being but nineteen. He did not remain long in the township. He married Sally Pullin, and after her death, he married Leah, sister of Bernard Beal. His home was in Perinton, N. Y., where he died July 9, 1825. His family afterwards removed to Michigan."

Turner says: "January 3, 1792, Abiathar Powers of Adams, Mass., bought lot 29, upon which the extreme eastern part of the village of Macedon was afterwards built. On this lot Abiathar Powers, Jr., erected a residence, and soon after opened a tavern, of which he was the landlord. He became a permanent resident." "Abiathar Powers, Sr., was a resident of Farmington. The day that he bought lot 29, paying eighteen and three-fourths cents per acre, he also bought lots 40 and 63. At some later date he gave the north part of lot 63 to a daughter, who married Mowry Aldrich of Farmington, and

the south part of the lot to another daughter, who married Julius Ford. After a time the wife of Mowry Aldrich died and he married for his second wife another daughter of Abiathar Powers, and she was given the north half of lot 40, which is now occupied by the son of Burton S. Durfee. When Mowry Aldrich obtained possession of the north part of lot 40, he built a small frame house, which had only a small kitchen besides a living room in which to do the work for a family of nine or more persons. But the living room was given up during the day, for a term at least, to be used as a school room. Later Mowry Aldrich and family returned to Farmington."

February 10, 1792, Stephen Warner sold lots 20, 47 and 35 to William Peters, who, on January 1, 1794, sold lot 47 to Lemuel Durfee of Palmyra, whose son, Isaac, afterward owned and occupied it, and which is still in the possession of his descendants. Mr. Peters also disposed of lot 20, but remained the owner of lot 35 until June 6, 1801, when he gave a quit claim deed of the property to his sons, Barnett and Stephen, who made their homes, did pioneer work, and spent much of their lives upon the lot. They helped to make the early history of the town, and the settlement known as Wayneport is located in part upon land once owned by the two brothers.

David Reed of Massachusetts purchased, on March 23, 1792, a piece of land on lot 31. He may not have become a resident, but in the same year Ebenezer Reed came from Massachusetts and settled upon the lot. A few years later he owned a part of lot 46. He may have been a son of David Reed, father of Paul Reed, of whom the following account has been taken from the Macedon News Gatherer, which says: "Paul Reed was born in Cummington, Hampshire Co., Mass., October 12, 1773. In 1793, when twenty years of age, he came to this section of the country, which was then a wilderness. He brought an axe on his shoulder and picked his way by marks on the trees. He settled on the purchase of his father, in what is now the west part of Macedon village. In 1799 he married Lois Stone, a resident of the township. He brought his wife to his home where he resided for many years. In 1841 he built the stone house, which stands upon the place, and which is now the residence of William Gridley. He remained

upon the place until his death in 1852, when in his eightieth year. His son, Nathan Stone Reed, was born October 18, 1803, and married Mary Ann, daughter of Robert Tedman, in 1830. They lived in the old homestead until 1853, when he purchased the farm which was long owned by his son, Robert Tedman Reed. Later he moved to West Walworth, where he conducted a store until 1865, after which he removed to Fairport, where he resided until his death, January 14, 1899, aged a little more than ninety-five years. Elizabeth, daughter of Paul and Lois Reed, married Orrin Lapham, and was the mother of Orrin C. Lapham of Macedon."

"Among those who came to the settlement in 1792 was Colonel John Bradish and his family from Cummington, Mass. Nothing has been learned of how they came, but they purchased land in the southeastern part of the township and seem to have soon become influential members in its society and were active in its many interests. Colonel Bradish had three sons, Calvin, Luther and Charles. Calvin was for some years an officer of the state militia. Luther became later Lieutenant Governor of New York and died in New Yorn City. Charles was chosen for several years Supervisor of Palmyra, with which Macedon was then included. He afterwards removed with his brother, Calvin, to Michigan. One daughter of Colonel Bradish became the wife of Dr. Gain Robinson, who was a pioneer physician of Palmyra, and who settled near the east line of Macedon on the farm now owned by a son of David Aldrich. Another daughter married John Comstock, who was the pioneer lawyer of Palmyra." (Turner).

The larger sales were made, and these in turn were resold in smaller quantities. Some of the early purchasers did not retain possession of their new lands very long, but continued to buy, sell or exchange as opportunities were offered them and were followed by those who did pioneer work. There were, no doubt, many settlers of the period between 1789 and 1792 who have not been mentioned, whose names have passed from memory and no trace has been found. William Porter came in 1793 and occupied a part of lot 32, and the following account of him is given by his daughter, Mrs. Lydia M. White of Brockport, N. Y., who says: "Noah and William Porter

were the sons of Noah Porter of Abingdon, Mass., who was of the fifth generation from Richard Porter, who settled in Weymouth, Mass., in 1635. Noah Porter, Sr., removed from Abingdon to Cummington, and there died about 1773. His farm, upon which he was buried, was afterwards the estate of the late William Cullen Bryant, whose grandmother was Sarah (Packard) Snell. Noah Porter, Sr., had married Mary, daughter of William Norton, on February 2, 1766, and she, after his death in 1773, married Lieutenant Stephen Warner. William Porter came from Cummington in 1793. It is supposed that he came on horseback. He located on what has since been known as the 'Porter farm,' which extended from the four corners to Delano's Lane.

"He married Lydia Claghorn of Williamsburg, Mass., who was born in 1780, and came to the township in 1796 with her aunt, Mrs. David Warner, who was formerly Mrs. David White. Some years before Mrs. White, who then had no daughters, wished her niece to come and live with her, but Lydia's mother, being sick unto death, said, 'O, no, I cannot spare her as long as I live, but when I am gone, come to my funeral and take her home with you,' which was done and she lived with them until 1790, when they emigrated to the Genesee country. Lydia's father, James Claghorn, would not consent to her coming with them for fear that she would be taken prisoner by the Indians. David White died not long after coming to the new country, and in 1795, Mrs. White married David Warner. In the winter of 1796 they went to Massachusetts with horses and sleigh and Lydia returned with them to their home, which was directly opposite Noah Porter's small frame house. In just one year from that time Lydia Claghorn became Mrs. William Porter. They were married and went at once to live in the house which he had built, and she used often to speak of the town as being full of young men who had come on to take up farms. William Porter's first residence was a small house east of Israel Delano's. The road then went by the house and extended from the four corners around to Delano's Lane, as it was swampy where the present road is located.

"In early times money was not to be had, and in winter

William Porter would pile in as many bags of wheat as his horses could draw for a load and drive with it to Albany and sell it for cash, and returning, he would bring back groceries for Joseph Colt and George Beckwith, which would about pay expenses. He built the tavern house and moved into it in 1811. He died in March of 1819 and his wife continued the business until 1835, and after that date the building was used for a dwelling house. The first town meeting of Macedon was held in this house February 11, 1823. Mrs. Porter remained on the farm until 1844. Her death occurred in 1867 at the residence of her daughter, Mrs. Salome Lapham of Macedon. William and Lydia Porter had nine children: Mary (Mrs. Wm. P. Richardson), Salome (Mrs. John Lapham), Elizabeth C. (Mrs. Joseph Noble), Joseph B., William C., Nancy F. (Mrs. Abraham Lapham, Jr.), Stephen W., Lydia M. (Mrs. A. H. White), and Rosamond W. (Mrs. E. L. Clark)."

Thomas Bussey settled on lot 52. His granddaughter, Miss Mary J. Lapham of Macedon, said: "He was born March 6, 1764, at Bennington, Vt. His wife was Lucy Turner, born at Bennington, June 10, 1772. They were married in 1791." "The Landmarks" says, "He came to the township in 1794, bought a piece of ground and built a house for his family." Miss Lapham relates: "He moved to this country in 1795 with his wife and two children, Elizabeth and Abigail. They came with an ox team and guided only by marked trees for a part of the way. When they reached their home Mr. Bussey continued to clear away the forest, cultivated the soil and provided for the needs of his family. The clearing gradually widened, and the wilderness slowly disappeared. The little group of old apple trees that stand near the smaller house on the place known as the George Glover place were set by Thomas Bussey. The little brook that runs between the two houses furnished water for his cattle, which were driven there by the children.

"Thomas Bussey died March 18, 1823. Lucy Bussey, his wife, survived him for many years and died March 13, 1845. Their family consisted of ten children, Elizabeth, Abigail. Ishmael, David, Sabrina, Thomas, Lucy, Luther, Calvin and Mary Ann. Of these Elizabeth married Theodore Rawson,

Abigail married Enoch Gannett, and after his death married Valentine Perry, Ishmael married Mary Miles and lived and died in Hartland, Mich., leaving seven children, David married Clara Finley and lived just west of his father's place and near the little brook. They had four children. The Thomas Bussey who resides about one mile east of Macedon Center was a son of David and Clara (Finley) Bussey and was born on this place. Thomas, brother of David, married Harriet Kelly and moved to Salem, Mich. They had four children. Lucy married Nathan Lapham and lived, with the exception of a few years, on the place where they both died. It was the home farm and is now occupied by Byron D. Lapham, a grandson, and the son of D. C. Lapham, youngest son of Nathan and Lucy (Bussey) Lapham. Luther married Mary Ann Isaacs and had two sons, Gannett and James. They moved to Fenton, Mich., where they both died. Calvin lived in Holly, Mich., and had four children. Mary Ann married Israel Delano and removed to Hartland, Mich., where she lived and died, leaving two daughters. The place where Thomas Bussey lived was afterwards sold to William Cornelius, who was an uncle of John G. Mead. Mr. Cornelius later sold to Anthony Breese, who built the brick house which, after his death, was sold to Wallace W. Mumford."

It would be interesting to know more of the adventures and difficulties of pioneer travel. Think of the trouble of making a visit to the friends left in the old home. It was an event of great interest. One writer says, "It was made on foot or with oxen, horses were too scarce to be used much for traveling, and the only vehicles were home-made carts. The journey then of weeks of travel over rough roads and amidst lurking dangers can now be accomplished in as many hours in comfort and safety. The completion of the Great Turnpike, extending from Albany to Niagara Falls, made it possible to move with more celerity and even with more safety. The Turnpike was as great an undertaking for the time as the Pacific Railroad was at a later date. The first road was an Indian trail and this was closely followed in its course by the Great Turnpike, which was the only great effort made by the State of New York to improve the dirt roads. Plank roads, canals and

railroads followed. In 1820 wheeled vehicles could scarcely cross New York state in any direction. In 1825 the Erie Canal was completed, which provided invaluable help to the settlers in moving their goods and in traveling. In 1830 railroads were in operation." Thus can the advance of civilization be noted in one decade. The settlement also gained rapidly; for instance, Canandaigua in 1792 contained only two frame houses and a few log ones, while in 1800 it was the home of ninety families and had become the county seat.

The journeys of the pioneers were difficult and exciting. S. C. Goodrich, better known as "Peter Parley," describes in his "Recollections" the movement which he saw in his boyhood in Fairfield, Conn., which was probably similar to the emigration to Western New York that began a few years earlier and employed oxen instead of horses.

He says, "I remember well the tide of emigration through Connecticut during the summer of 1817. Some persons went in covered wagons, frequently a family consisted of father, mother and several small children; some on foot and some crowded together under the cover; with kettles, gridirons, feather beds, crockery and with the family Bible, Watt's Hymns and Webster's Spelling Book as the choicest treasures of the household. Others started with ox carts and trudged on at the rate of ten miles a day." "But," says Prof. H. A. Beers, "in spite of the hardships of the settlers' life, the spirit of that time, as reflected in its writings, was a hopeful and light-hearted one. The New Englanders who removed to the West went to better their circumstances. Their children were the owners of broad acres of virgin soil, in place of the stony hillsides of Berkshire and Litchfield. There was an attraction, too, about the wild free life of the frontiersman, even with all its perils and discomforts." He says also, "The settlers left large tracts of wilderness behind them, and there still remained in 1815 back woods in New York and Pennsylvania, though the cities of New York and Philadelphia had each a population of more than one hundred thousand. When the Erie Canal was opened in 1825 it ran through a primitive forest." N. P. Willis, who went by canal to Buffalo and Niagara Falls in 1827, describes the houses and stores of Rochester as standing among

the stumps. The pioneer period was of considerable length.

The following account of Abraham Lapham is given by his descendants: "He was born in Smithfield, R. I., July 15, 1755. His father, Joshua Lapham, was a grandson of John Lapham, who came from England when he was a young man and settled in Providence, R. I., and there married Mary, daughter of William and Frances (Hopkins) Mann. Joshua Lapham married Hannah Sherman, a great-granddaughter of Philip Sherman, who came to Massachusetts in 1635. Hannah, sister of Abraham Lapham, was the grandmother of the late Susan B. Anthony of Rochester. Abraham Lapham married Esther, daughter of Peter and Esther (Comstock) Aldrich. Peter Aldrich was of the fourth generation from George and Katherine (Seald) Aldrich, who came from Derbyshire, England, in 1631. Esther Comstock was a sister of Nathan Comstock, Sr., of Farmington, and was descended from William Ballard, who came to Weymouth, Mass., in 1635. After his marriage Abraham Lapham resided a few years in North Adams, Mass. In 1789, he with others purchased a township in the new grant in Western New York. He went to the purchase in 1790, and was said to have been a resident. He obtained considerable land and old deeds have been found which prove that Abraham Lapham owned at one time 2,800 acres of land in township 12.

"In 1791 Abraham Lapham brought his wife and children, coming then in company with Henry Wilbur and his family. Their new home was located among the Friends in Farmington. The members of that community, though disapproved for their venture and disowned by the parent society in Massachusetts, still held regular services. The meetings were held from house to house, and the home of Abraham and Esther Lapham was soon known as a place of meeting. In 1794 the colony was visited by a committee from Massachusetts and one of them was entertained in the home of Abraham Lapham. The early discipline of that society forbade its members to undertake a new enterprise, especially that of emigration, without the consent of 'the meeting,' which had been refused these pioneers, and they had been disowned. The report of the visiting committee was favorable, the disowned members were

restored to membership and a meeting was organized in the same year, but a meeting house was not built until 1796. The historian, A. B. Katkamier of Farmington, says, 'That was a log structure, and when it was burned in 1803, it was replaced the next year by a frame building, which in time became too small and a larger one was built on the opposite side of the highway. One member of this building commitee was Ira, eldest son of Abraham Lapham.'

"In 1795 Abraham Lapham with his family removed to township 12, range 3, lot 17, and made a new home. It was about one mile southwest of the present village of Macedon. He planted, soon after coming to the place, one of the first orchards in the township. It is claimed that he built the first frame house in the town, and though it was moved aside for another, it still is in use. It was a hospitable home and Abraham Lapham was ever ready to share with those who came beneath his roof. Men came to visit, or to secure homes in the new country, and whatever his table afforded was freely shared with his guest. It is said that on one occasion when a neighbor called the family were about to partake of mush and milk. He asked the caller to eat with them and then called out to his wife, 'Esther, Esther, put more water in the milk, let there be plenty for all.' In this home the weary found a resting place and the oppressed were protected and encouraged. He was interested in the welfare of others; thoughtful for the needy, and a warm friend of the Indians and did much for them. He was interested in public improvements and quick to give an answer. When the building of the Erie Canal was being discussed it was opposed by Elias Hicks, who said, 'If the Lord had wanted a waterway here He would have made one.' At once Abraham Lapham rose and quietly said, 'Jacob digged a well.' The logic was irresistable.

"He had the courage to act upon his convictions, yet his life was quiet and unostentatious. He provided comfortable homes for his large family of sons and daughters. They were connected by marriage with many families of the town and had an influence in its history. Ira, his eldest son, was much interested in temperance work, and of his own means procured a marble shaft from the quarries of Vermont and caused

it to be erected at Macedon Center to commemorate the total abstinence sentiment of the town. The last years of Abraham Lapham were spent in Chautauqua Co., N. Y., to which he removed with one of his sons. Some time before this his wife, Esther Lapham, died, and he married the widow of his brother, Asa Lapham, who came to Farmington in 1791. Abraham Lapham died in Collins, N. Y., July 28, 1836, and was mourned by a great company of friends and neighbors. He was buried in the old Friends' burying ground at Farmington." (Given from historians, old records, and the recollections of Mr. and Mrs. Wm. C. Packard, Mrs. Lydia P. Hance and others.)

We are indebted to the courtesy of Mr. Emory D. Lapham of East Rochester, N. Y., who is a descendant of Abraham Lapham, for the materials of the following sketch: "Before the year 1811 Abraham Lapham, a pioneer of township 12, built one of the first frame houses of the settlement. Seneca Lapham, his brother, was a builder, and, for the purpose of finishing the work on the house, he with his family came to live in a farm house on the farm now occupied by Elmer Eggart. The house is said to have been situated on the north side of a hill and about one mile south of the present village of Macedon Center. The farm was early owned by Peter Freer, who built a hotel near where the bridge, known as Freer's Bridge, crosses the canal. While the family were living in this farm house a son was born, who, many years later, made the following statement: 'Increase Allen Lapham, writer of this, son of Seneca Lapham, was born March 7, 1811, in a farm house in the town of Palmyra (now Macedon) in the County of Ontario (now Wayne) in the State of New York, five miles west of the village of Palmyra and two miles west of the Macedon Locks on the Erie Canal. Freer's Bridge is on the same farm.' He also wrote: 'Father was married at Queensburg, went thence to Junius, then to Palmyra. Went to Farmington to finish inside of Abraham's house. Thence to Galen. Mother was acquainted with these.' He then gave the names of the family of Abraham Lapham.

These statements were given to Emory D. Lapham by Mary J. and Julia A. Lapham, daughters of Increase A. Lapham. His daughter, Julia, wrote: "These were probably writ-

ten at the time my father was collecting data for the Lapham Family Chart, which he issued in 1864. I have no hesitancy in stating that the above paragraph, written by him, was as authentic and positive as he was then able to draw it. The family accept and consider the same as the authentic evidence of his birthplace." (Signed) JULIA A. LAPHAM,
(Dated) March 23, 1910. Oconomowoc, Wis.

The Milwaukee Free Press of October 10, 1909, says, in a sketch of the life of Dr. Increase A. Lapham: "He was the fifth child in a family of thirteen children. Both father and mother trace their ancestry in this country back to the middle of the seventeenth century. The name Increase Allen was given this boy for his maternal grandfather. This name can be traced back to the first Allen who settled in this country. In later years it was said that his name seemed 'a prophecy of his full life—spent that his fellow men might be helped.' His parents were born and brought up in the Quaker faith and they trained their children to 'Love Christ and do his bidding, help others, and love your neighbors.'

"His father was a contractor on the Erie Canal and built the arches of the first acqueduct in Rochester and constructed the woodwork of the combined and double locks at Lockport. The boy early aided in the support of the family and obtained such elementary education as the common schools of the time afforded. He, with an older brother, worked on the farm until the family went to Rochester to live, and there he worked in a grocery until his father's work in that city was finished. The family then moved to Lockport in 1824. His first work there was cutting stone for the locks, and the fossils he found in the stone aroused a life-long interest in geology. When fourteen years old he began work as a rodman on the Erie Canal and continued in that service until the canal was finished. He then acted as a rodman on some work at Niagara Falls, then for a short time on the Welland Canal, and in August of 1826 he went to the Miami Canal in Ohio. In 1827 he went to Louisville, where he worked for two or more years on the Louisville and Shippingport Canal. He was naturally apt in drawing, and his maps and plans were in great demand.

During the time spent in Louisville he received instruction in drawing from Victor Audubon, son of the ornithologist. While here he began his meteorological observations. His tables were published in The Focus, the Louisville paper. He was a close observer, but had access to few scientific books and he soon learned to apply to men of science for help. He corresponded with many prominent men, whose letters were a liberal education for him. He was employed for a few years in canal work in Columbus, Ohio, and while there he was interested in historical and botanical work.

"Mr. Lapham arrived in Milwaukee, Wis., where he afterwards made his home, on July 1, 1836. He engaged in real estate business and scientific study. In 1838 he married Ann M. Allcott of Marshall, Mich. In the garden of their home were many beautiful plants sent him from noted botanical gardens of the world, in exchange for native plants of Wisconsin, and in this way many rare plants were introduced into Milwaukee. The great loss of life and property on the lakes seemed unnecessary to Mr. Lapham and therefore criminal. He thought there was sufficient knowledge of the nature of storms to prevent much of this loss, if it could be collected and some system organized. He appealed to many for aid, but was not successful until 1870, when the matter was taken up by the United States government. He spent the winter of 1870-71 in Chicago taking part in the organization of the storm signal service, and while there worked out the first predictions and sent them to Washington, from whence they were telegraphed to various stations, especially on the lakes."

Prof. S. S. Sherman, in a biographical sketch of Dr. Increase A. Lapham, read before the Old Settlers' Club in Milwaukee, December 11, 1875, said: "He was quiet and reserved, but he was as ready to impart knowledge as he was to receive it. He was prompt to perform any public service, provided always that it did not require him to appear before an audience. He contributed many valuable papers to scientific and historical societies, made many surveys and published many books and maps. In 1844 he published a description of Wisconsin, which was very helpful in securing settlers for the state. His most elaborate work was Antiquities of Wisconsin,

published in 1855. His observation of storms began in 1836: he wrote for the press in 1847 on the subject and his work was of great value to the signal service. Though not the first to notice the path of storms, he brought the long line of efforts to a successful conclusion and established a system. In 1860 the degree of Doctor of Laws was conferred on him by Amherst College (Mass.). He was appointed chief geologist of Wisconsin, April 10, 1875. Though widely known and honored he never obtruded himself on the public, and shrank from the attentions which he attracted. He was reared, lived, and died in the religious faith of the 'Society of Friends,' and a Quaker simplicity marked all his tastes and habits."

Mr. Charles Mann in a Memorial read before the Natural History Society in Milwaukee, said "Dr. Lapham, in company with J. F. and John C. McMullen of Milwaukee, explored the Red River of the North in April of 1857, and noted many facts of that region. He made many botanical and geological collections during his life and enriched the museums of many scientific institutions." Prof. Alphonso Wood said "I have no hesitation in saying that he stood in the first rank among the five or six active and intelligent botanists of the country." He was actively at work until the summer of 1875, when age and ill health claimed rest, and he spent some months at Minnewoc, his beautiful farm on the shore of Oconomowoc Lake. Yet here he was not idle. On Sept. 14, he finished an article he had been writing and stepped into his boat for a row, but soon sank back, and was found dead, evidently from heart disease. Years passed. In the year 1909, the city having become the owner of a piece of land known as Schlitz Park proposed to re-name it and on Jan. 14, 1910, it was resolved "That said park or lands comprising said park is hereby named 'Lapham Park,' and thereafter to be known by said name to be so entered in the books of the city and upon the maps and charts thereof." Thus the city honored Dr. Increase A. Lapham, in a public manner for the service he had given to the city, state, and nation.

Bernard Beal came to the settlement in 1796, and settled on lot 33. He was born in Conway, Mass., and was the son of Seth and Leah (Nash) Beal. Seth Beal was a soldier of

the Revolution, and was a descendant of John Beal, who came from England to Hingham, Mass., in 1638, in the ship Diligent. Leah Nash was descended from James Nash of Weymouth. Bernard Beal married Deborah, eldest daughter of Abraham Lapham. After her death in 1812, he married Cynthia (Braley) Lapham, widow of David Lapham. Two sons of his family, Ira and Dewitt, lived and died upon their father's purchase and were well known in the community. Bernard Beal was interested in the educational work of the town, having been one of the first inspectors of schools. He was also actively engaged in the commerce of the canal after its completion, having been the owner of a boat which did considerable business. The canal after its opening furnished opportunities not only for business enterprise, but also for travel and pleasure.

D. P. Richardson, whose mother was a daughter of William Porter, wrote that "He had heard her describe the first canal boat that went through the town; she said that the young people congregated at Freer's Bridge and took the boat and made it merry with music and dancing. So little faith did the people have that the canal would be built, that Mr. Porter frequently told the family that as soon as it was completed they would all go back to Massachusetts, visiting." Bernard Beal lived to see the results of his work. The land was cleared and tilled, a comfortable home was provided for his family, the schools of the town were well established, and the commerce of the town was considerable. His death occurred Sept. 21, 1850. The bridge mentioned by Mr. Richardson crosses the canal one mile south of Macedon Center, and it received its name from Peter Freer, a native of Holland, who some time before the great waterway was completed settled on the northwest corner of lot 31, and built a tavern for the convenience of travelers. Mr. Freer was the grandfather of the late Reuben Reeves of Macedon.

Lots 2 and 3 were bought in 1798 by Constant Southworth who was a resident, as a search of old records reveals his name from time to time affixed to deeds as a witness; but nothing more has been learned of his history. In the records of the first town meeting Otis Southworth was one of the officers. Lot 1 was purchased by Stephen Warner, became the property

of Jonathan Warner, and was deeded by him to his son, Orrin Warner. Sometimes the name of a pioneer is found, and nothing more, and even some names are lost. It is said in the "Landmarks" that "The wife of Joseph Finkham was the first person baptized in the township, the ceremony being performed in 1797 by an Irish missionary. Mr. Finkham paid two shillings an acre for fifty acres. He died upon his purchase, in the northeast part of the town." A Mr. Turner and N. Dickinson were pioneers of 1795.

Wm. B. Billings gave the following: "Thomas Glover was born in Conway, Vt., in 1778. He was the son of Gamaliel and Tabitha (Beal) Glover. His mother was a daughter of Seth and Abigail (Clarke) Beal of Weymouth, Mass., and a descendant of John Beal who came from Hingham, England, to Hingham, Mass., in 1638 in the ship Diligent. Thomas Glover married Rebecca Stuart, a descendant of James Stuart, King of Scotland, and in the spring of 1799, he walked from western Massachusetts to the township and carried his ax on his shoulder. He purchased lot 72, in the northeast part of the township and prepared to build a house. He cleared the ground and built a log cabin on the east side of the road, near his south line.

"Upon the east side of the lot, the land rose in a sharp ridge; wild animals were plentiful, and there was a beaten path along this ridge worn smooth by bears and wolves and known as the Bearwalk. But Thomas Glover was undaunted and courageously kept at work upon his clearing. He fitted some ground and sowed it to wheat, and in the fall walked back to Massachusetts, crossing Cayuga Bridge on his way. He remained for the winter, and returned to his clearing the following spring, bringing his wife and daughter Pentha, who was a babe in her mother's arms, together with all their goods, in an ox cart. They reached their new home in safety, and took up their work. In addition to clearing the land, planting and sowing, he raised cattle and fitted them for sale. The young oxen after being broken were sold to other new comers, and greatly helped in paying for the farm.

"In the war of 1812 Thomas Glover was drafted and went Lake Ontario and spent one night, when peace was declared

and he was permitted to return to his family. Years passed, and the forest gave place to cultivated fields, the wild animals disappeared, and all about them told of his industry and perseverance. The log house was given up for a framed one. Six daughters grew up in their home; one of whom became the wife of Benjamin Billings, and another became the wife of his brother William. In speaking of the early days of this family, Mrs. Manchester, a daughter of Benjamin Billings, said that 'her grandmother would often hear the wolves howling as she returned from visiting in the neighborhood and thought they were not far away.' Mrs. Manchester said also, 'It seems to me now like a dream, but I remember when a child, I visited at the home of my grandparents, and one cold winter morning it was found that the fire was out in the fire place, not having been sufficiently covered the night before, as was the custom of the time. A boy was at once sent to the nearest neighbor with a shovel for coals. He came back on a run with the burning coals and a fire was soon made.' These little inconveniences were soon overcome, and were often soon forgotten. Thomas Glover remained upon his purchase until his death Aug. 22, 1854, aged seventy-six years. His wife, Rebecca (Stuart) Glover, died March 7, 1866, at the age of eighty-seven.''

There is a story told of pioneer life about one hundred years ago that shows something of the courage of pioneer women. A brother and sister were going from their home near Macedon village to a place two or three miles away. They were followed by their dog, but after awhile the dog rushed on in advance and was soon barking furiously; following the dog they found that a bear had taken refuge in a large tree. What could they do? They had no weapons with them. The brother said to his sister, ''Dare you stay with the dog and watch while I go back for my gun?'' She decided to stay, and he, as speedily as possible, went to their home and secured his gun and returned with it and soon shot the bear.

In the year 1800 there were several newcomers. The following account of one is given by his granddaughter, Mrs Wm. C. Packard: ''Nathaniel Braley was born in Rehoboth Mass., May 6, 1755. When eleven years old, he shipped as a

cabin boy, and followed the sea until thirty years of age, and while captain of a merchant vessel he made two trips to the West Indies, and one to China. He was on the sea at the time of the Revolutionary War, and was taken prisoner and confined on shipboard for several months, being kept in chains, the scars from which he bore until his death. He was set free, but was soon recaptured, being suspected of helping to throw the tea overboard in Boston Harbor on the night of Dec. 16, 1773. He was sent to England and put in confinement for two years; he then escaped by scaling the prison walls. As he dropped from the wall he sprained his ankle, but was able to go on for some distance when he missed a large pocketbook which had been made and given him by his bride, and which he had since always carried. Knowing that he could not leave the country without money (which with his clothing had not been taken from him) he went painfully back, and in the darkness found the pocketbook in the ditch where it had fallen when he scaled the wall; and the wallet is now in the possession of his grandson, Byron B. Braley of Albion, N. Y.

"After finding his treasure he went to the house of a friend whom he had learned to trust while he was in prison. Here he was secreted for a few days, and then, with a change of clothing, and having been shaved, he left for France. While on his way to the shore he rode in the same stage with his prison keeper who did not recognize him. From France he returned to his home in Mass. His family had had no trace of him during his absence, but as he approached the door his wife recognized his step. In 1788 he settled in Savoy, Mass., on land given to his wife by her father, Elisha Carpenter, who had received it from the government in payment for his service. Cynthia Carpenter, wife of Nathaniel Braley, was born in Rehoboth, Mass., and was of the seventh generation from William Carpenter who came from England in the ship Bevis, in 1638, and settled in Weymouth, Mass.

"Nathaniel and Cynthia Braley had eight children, some of whom married and came to the settlement in Western New York, and about 1800 Mr. Braley disposed of the farm, and with his wife and the remaining children, came to the township, now Macedon, making the journey with three horses in

thirteen days. He purchased land in the southwestern part of the township, on lot 15, where they resided until his death, June 25, 1802. He was buried in the burying ground opposite the lower lock in Macedon, where there has long been no trace of graves. The widow, and her only son, kept the home, spending a part of the time with her married daughters. Of these, Nancy married John Kelley and came to live in township 12; Amity married John Packard; Cynthia married David Lapham, and after his death married Bernard Beal; Charlotte married Asa Lapham, and Experience married Cyrus Angell; nearly all of these became residents of the township. Nathaniel, the son, was born in Savoy, Mass., Dec. 14, 1796. He was but six years old when his father died, but as soon as he was able to work he began pioneer life. In 1819, he with his mother removed to Gains, Orleans Co., N. Y., and in 1820 he was married to Sarah C. Wickham, of Albion, N. Y. The mother of Nathaniel Braley died on May, 1841. One of his daughters, Cynthia Carpenter Braley, married William C. Packard of Macedon."

It has been mentioned that William Ward of Cummington, purchased lots 41 and 70 on Dec. 2, 1791, but did not become a resident. He sold, or gave, lot 70 to his son Levi, who kept it in his possession for several years, and sold the land in little lots. The small settlement in the northeastern part of the town is situated, in the greater part, on lot 70. It is said that Levi Ward later became a resident of Rochester, N. Y. Shortly before the death of William Ward, which occurred Sept. 25, 1799, his younger son Artemas had obtained possession of the north half of lot 41. A sketch of Artemas Ward which was prepared for the Historical Society by Mina C. Packard, now Mrs. Darwin Eldredge, says that "It is known that the family of William Ward, father of Artemas Ward, were of English birth, and were respectable and intelligent people. It is stated by one authority that the emigrant ancestor, also called William Ward, came from England and settled in Sudbury, Mass., prior to 1639, and removed to Marlboro, Mass., about 1660. He had fourteen children, several of whom were born in England.

"William Ward of Cummington, was the fifth generation from William Ward of Marlboro. He was, it is told in the

'History of the Ward Family,' (published by Mr. Andrew Henshaw Ward), a lieutenant in the army. After his marriage he settled in Cummington. He had eight children, the youngest of whom named Artemas was born July 14, 1783. When this son was eight years old William Ward bought the property in Western New York. The father died eight years later, and lot 41, or a part of it, was owned by Artemas Ward at that time. When he began work upon this lot, or where he made the first clearing is not known, but it is said that he was the first permanent resident of the place which is now known as Macedon Center. On Jan. 16, 1806, he married Sarah Dawes of Massachusetts, who was known later, for many years, as Aunt Sally Ward. He brought his bride to their home in his clearing with an ox team and sled, and followed paths marked by blazed trees. Their first house was built upon the site now occupied by the Methodist Church, and was made of logs, and rudely fashioned. It had small high windows, which had no glass. Their daughter Marietta was born in this pioneer home.

"Artemas Ward sold a part of his land in 1807, and bought fifty acres from the southwest corner of lot 56, and upon this he soon built a framed house, which is now occupied by Monroe Carman and is a well kept substantial building. Mr. Ward lived upon this purchase until his death Feb. 12, 1825. His daughter Marietta was married not long after her father's death to Durfee Osband, and her new home was nearly opposite that of her mother. Marietta (Ward) Osband became the mother of two daughters: Marietta, who married George W. Rawson; and Louise, who married John W. Stebbins. Several years after the death of Artemas Ward, his son, who was also named Artemas, married Maria, daughter of Abraham Aldrich. She was said to have been a beautiful woman. Neither the younger Artemas Ward or his wife, lived many years after their marriage. Aunt Sally Ward, as she was familiarly known, lived to old age in the homestead, and is remembered for her kind deeds."

Ebenezer Still came to the township from Winsor, Mass. His great-granddaughter, formerly Miss Emma Goodell of Fairport, N. Y., from whom the most of his history has been learned, writes that "He came about the year 1800, and brought his

wife and four children with him." They traveled with an ox team, and were probably pleased when their journey was ended. "The four children were born in Massachusetts, and were named Anna, born in 1792, Susannah, in 1794, Danforth, in 1797, and Ebenezer, in 1798." The family made their home where Macedon Center is now located, and in January of 1807 Ebenezer Still bought the southeast corner of lot 56 of Johnathan Warner. His house was built on a piece of ground now occupied by the house of Joseph Chapman, and across from the present Methodist Church. "Twelve children were born to Ebenezer and Hannah Still in the township. They were Calvin, born in 1800; Diadama, in 1802; Norton, in 1804; Arnold, in 1805; Samantha, in 1807; Nelson, in 1809; Kellogg, in 1811; Rosannah, in 1813; Sally, in 1815; Willard, in 1817, and two younger children who died in infancy before receiving names."

Ebenezer Still, Sr., had been a soldier of the Revolution, and he as bravely struggled for a home for himself and family, as he had done in fighting the battles of his country. He was not easily frightened by difficulties. Miss Goodell wrote that "At one time when he lived in the woods, a bear came out and caught one of his hogs. Mr. Still ran at the bear with a stick in his hand and most effectively persuaded the bear that the theft would not be allowed. The animal dropped the hog and ran away, convinced for a time that it was not well for him to dine on pork." Mr. Still retained possession of his homestead for many years and saw much reward of his labors. There were broad clearings in the wilderness, and the little village of Macedon Center had become quite promising. He had sold some small lots which had been built upon, and the place had an air of prosperity. In 1841 he sold his farm, and April 20th of that year he and his wife deeded it to James S. Hoag, the father of Mrs. William B. Billings. "Ebenezer Still, Sr., died Feb. 8, 1848, and his wife died Oct. 16, 1851. Danforth Still, their eldest son," and the grandfather of Miss Goodell, "lived for a time in the western part of the town. He removed to Monroe Co., N. Y., and there died Aug. 15, 1872, aged 75 years."

It is told in the "Landmarks" that George Crane was a pioneer of 1800. His home was in the southern part of the

township. His mother was of the family of Peter Aldrich, and related to Esther, wife of Abraham Lapham. It is not told when or how they came, but George and Charity Crane spent many years in the township, and were kindly neighbors to those needing help. Their son George L. Crane married a daughter of Gideon Ramsdell of Perinton. After the organization of Macedon as a town, at the first town meeting, Feb. 11, 1823, George Crane was chosen highway commissioner and overseer of the poor; and was elected the first Tuesday of the following April. George Crane held the office of Supervisor of Macedon from 1829 to 1831. Mr. Crane bought parts of lots 2 and 3 of Constant Southworth: and it is recorded that George Crane, Jr., of Taunton, Mass., bought the north part of lot 2 of John Gilson on Oct. 7, 1804. (George Crane, Jr., was probably the George Crane of township 12.)

There were many purchasers who came to the township during the early period of its history, some of whom became permanent residents and helped in actual work: while others purchased, kept the property for a time, and then sold to others. Dr. Reuben Town bought 53 acres of lot 25 of Isaac Hathaway on Feb. 27, 1793, and made a second purchase of him at another time; and he also bought parts of lots 24, 25, 26, and lot 48, of Daniel Sawyer of Palmyra. Dr. Town sold from the land he had bought from time to time. He sold 27 acres to Bartlett Robinson on May 4, 1799: 100 acres to Jonas C. Baldwin on March 12, 1799: and a part of lot 48 to Roswell Jennings on Jan. 27, 1804. Dr. Town settled the estate of David White in 1800. Joseph Mott from Goshen, Mass., bought lot 10 in 1789, as has been mentioned, sold 50 acres of it to Jeremiah Smith in 1791, and sold the remainder to David and Silas Billings of Hatfield, Mass., on Feb. 7, 1794. Aaron Billings was another early purchaser, and he sold to Charles Billings of Conway, Mass. John Booth of Columbia Co., N. Y., sold lot 4 to Benjamin Dorrance, Nov. 14, 1795. Caleb and Stephen Douglas bought lot 46 of William Satchel or Satchet, June 2, 1795. Arthur Breese was an early purchaser. Darius Comstock sold lot 66 to Samuel Bellard, Dec. 25, 1796. Lemuel Castle bought to the east of Abner Hill, May 28, 1796. Samuel Bellard sold lot 65 to Jared Boughton Aug. 27,

1795. It is said in the "Landmarks" that "Brice Aldrich, Ethan Lapham, and Bartlett Robinson were settlers of 1800." Brice Aldrich came to Farmington in 1791, and in a few years came to township 12 and made his home in the southern part. His daughter, Mrs. Arnold Bristol, who died a few years ago resided in Macedon. Ethan Lapham bought the north part of lot 5, on Oct. 20, 1809, but may have made an earlier purchase. Bartlett Robinson bought 27 acres of Dr. Town May 4, 1799, and on Nov. 10, 1801, he bought a part of lot 3 of Constant Southworth. Mr. Robinson was a mechanic and builder. His sons, Lewis and Morgan, became permanent residents.

On July 27, 1801, Asa and Abraham Aldrich of Mendon, Mass., bought two hundred and seventy acres from lot 42, for $961.81. It is uncertain how they made the journey; we know not whether they followed Indian trails through the wilderness, or came by the equally difficult way of the water route. Those who came in boats were obliged to follow a stream as far as possible, and then to unload and carry both boat and goods to the next stream, or body of water. The land which the brothers purchased was owned by them in partnership until June 29, 1804, when a division was made and Abraham Aldrich gave to his brother Asa a Quit Claim deed of the north part of the lot, and on July 29, 1804, a similar deed was given by Asa Aldrich to Abraham Aldrich. The creek which flowed between the two hills was made the dividing line. Each cleared the forest from a portion of his purchase, tilled the clearings, and built himself a house. They, and their families, spent thirty years in this locality and mingled with those about them, yet little can be told of them.

Asa Aldrich gave to the Society of Friends of "his good will" the ground upon which later the Orthodox Friends had a meeting house, and also the piece of land adjoining to be used as a burying ground, the same being situated on the southeast corner at Macedon Center. The first house was removed, and a new meeting house was built, which has since become the Hall of the Grange Society. The little burial place with its evergreens, creeping vines and silent resting places still remains to remind us of the generosity of Asa Aldrich. The

farm was sold in 1832 to John Johnston of Clinton, Dutchess Co., N. Y.

Abraham Aldrich cleared and improved his farm and made it so attractive that when Richard T. Mead of Dutchess Co., came in 1834, he secured it for himself, paying for it $5580.00. When the Methodist Society was organized in the neighborhood, Abraham Aldrich was one of the original members, and his name stands first on the list of communicants. At the first recorded conference of the Quarterly Meeting of the Ontario District held in 1812, Abraham Aldrich represented the Society of this place as a class leader: and he reported the collection taken for the Presiding Elder at this charge to have been at that time $0.72 (seventy-two cents). To Abraham Aldrich and Sophronia his wife, there came many days of toil, and it would be pleasant to point to something their hands had wrought, but though traces may remain, they are not surely known.

It has been said that Ephraim Green came early, first to Palmyra, then to our township. He bought land in Palmyra, Sept. 27, 1798. He came from Connecticut, but when is not known. The date of deeds does not certainly decide the time of the coming of any one. Land was often taken on a contract some time before receiving a deed. Deeds were given to Ephraim Green in township 12, in 1804 and in 1816, and are in the possession of his descendants. He built his home on the north part of lot 46 and cleared away the virgin forest and prepared the ground for future harvests. He had been a soldier of the Revolution as were many of the pioneers. He was also a captain of militia in the War of 1812. His son, Almon Green, was born on the farm where his father made the first clearing, and there lived until his death. Almon Green improved his father's purchase and made it his home until his death in 1881. He left two sons and the place is still in the possession of his family.

Another early settler was Barnabas Brown who bought from the south part of lot 43, of Noah Porter. Mr. Brown also purchased the north part of lot 43, at another time, and built upon it the large house which was long known as the Gildersleeve house, and which was then thought the finest house in

the town. Nathan Comstock who bought township 12 in 1789, kept lot 42 for two years and then sold it to Phelps and Gorham, and they in 1801 gave a deed to Asa and Abraham Aldrich of the whole of lot 42, excepting fifty acres from the northeast corner of the lot which had been sold at an earlier date to John Bates. Nothing has been learned of him except the record of this sale; the land was sold several years later to Asa Aldrich, Jr., the title having reverted to Phelps and Gorham. John Bates may have been one of those who toil, and give their lives it may be, and yet fail of recognition. There was at one time a number of old apple trees on the east hillside, and a little house and a well near the northwest corner of the "hill lot" which may have been the work of his hands.

The following biographical sketch of Johnathan Ramsdell was written by his son, Rev. Stephen L. Ramsdell of Adrian, Mich.: "The subject of this sketch was born in Cummington, Hampshire Co., Mass., July 11, 1781. His parents, Thomas and Hannah (Gannett) Ramsdell, were staunch members of the Presbyterian Church, and he was brought up strictly in that faith. It was considered wrong in those times to have fire in churches, and I have heard my father say that their minister in winter weather, preached with overcoat and mittens on. It created quite a stir in the church when some of the elderly ladies dared to bring foot-stoves into the Lord's house. These stoves consisted of a tin box about a foot square and eight inches high, perforated with holes, and set in a wooden frame, and into which was placed a small basin of burning coals. The ladies put their feet upon this box during service.

"Johnathan Ramsdell left home at the age of twenty, and came into Western New York whither his elder brother Gideon had preceded him. In a few years his parents followed him. He made the journey on horseback, in March, and he said that when he reached the summit of the mountains about twenty miles from home, he could look back and see the snow covered hills of Cummington, and could look forward and see the green fields of the West. He then stood up in the stirrups of his saddle and swinging his hat bade old Cummington good bye. He added 'I did not say that I never should go back, but I never have.' He never did; though my mother, who was

born in an adjoining county, often wanted to visit their old home. After reaching the settlement he soon purchased land in what was then the township of Palmyra, Ontario Co., but which afterward became Macedon, Wayne Co. He made additional purchases from time to time afterwards until he became the owner of over five hundred acres.

"About the year 1806 he sought and won the affection of Lydia, daughter of Abraham and Esther Lapham, she being then seventeen, and he twenty-five years of age. She, with her parents were Quakers, and it was contrary to the tenets of that Society to marry any one outside of its membership. It thus became necessary either for her to leave her Society, or for him to leave his Church. There were hardly any Presbyterians in the new country at that time and the Quakers largely predominated in numbers and in influence. When a young man wishes to win a beautiful young woman, he is apt to be willing to accept a change of creed, if by so doing he can gain the prize. However, whatever were the impelling motives to begin with, it is certain that my father became a genuine Quaker and a staunch defender of that faith. Having in due form become a member of the Quaker Society, the next thing was to have the marriage solemnized after the proper order. Written proposals of marriage had to be presented before the meeting and acted upon; and the written consent of the parents of the contracting parties must be obtained. Here came a hitch in the proceedings. While my father's father regarded it as a good marriage for his son, he was a strict Presbyterian and did not believe much in the forms of the Quakers and especially in their peculiar ways, and so he flatly refused to give any written consent to be presented to the meeting. He evidently considered that unnecessary.

"There was an eccentric old Quaker minister named Caleb McCumber, with whom my father enjoyed very intimate relations, and in his perplexity he sought his counsel. Having ascertained that my grandfather had no real objection to the marriage, he told my father that he would fix matters all right. Caleb McCumber was on very friendly terms with my grandfather and they frequently exchanged visits. Not long after the talk he had with my father, Caleb McCumber called upon

Thomas Ramsdell and the interview was after this manner. A loud rap at the door was heard, and was responded to with an equally loud, 'Come in,' and when the caller entered it was. 'How does thee do, Thomas?' and 'Good morning, Mr. McCumber, take a chair.' 'No, I can't stop long. I wanted to know if thee has any objections to thy son Johnathan's marrying Lydia Lapham?' 'No, certainly not,' was the reply. 'Well, farewell.' 'But sit down Mr. McCumber,' said my grandfather. 'No, I can't this time, you have told me what I wanted to know, farewell.'

"When the proper time came in the monthly meeting, my father presented the written consent of his mother, and Caleb McCumber stated the consent obtained verbally from my grandfather. This was not just according to the discipline of the Society of Friends, but was considered lawful under the circumstances. In due time the young couple married themselves, according to the Friends' usage, in a public congregation in the Farmington Meeting House. From this marriage there were eleven children born, ten sons and one daughter. The daughter died in infancy, but all, save one of the sons, grew up to manhood. My father erected a double log house upon his purchase, and in 1827 he built a large two-story frame house, which he continued to live in until his death on Feb. 4, 1862. A road was cut through from the signboard at the tannery to the frame house for his benefit.

"My father, from my earliest recollection till the close of a long life, was a faithful and earnest preacher of the Gospel and a devoted Christian man. His decisions were always intended to be conformable to the principles of righteousness and justice. There was a meeting every week at the Friends' Meeting House at 11 o'clock on Wednesday, and though managing a large farm and working hard himself, I never knew him to stay away from meeting unless prevented by sickness, and that was rare. Often in my young manhood I would say, 'We are threshing or harvesting, or seeding, a horse cannot be spared, and as a hand he is needed, he certainly will not go today,' but such things never kept him from going, and I was compelled to say in my own mind, 'Verily, there is truth in this religion which he professes.'

"The Quakers were firmly intrenched in anti-war principles, and hence sturdily opposed all bearing of arms, and all preparations for war either offensive or defensive. There was a law prevalent for many years in the United States requiring all the male inhabitants between eighteen and forty-five years of age to do military duty, which, in times of peace, consisted in appearing at the specified place properly armed, to be drilled in the arts of war. These days were designated "Company training" for the township, and "General training" for the county. Any person failing to appear, without proper excuse was liable to a fine of four dollars. My father, acting upon Quaker principles, strictly forbade his boys during their minority from complying with the law on these training days, and when the proper authorities demanded the four dollars, he would flatly refuse to pay, deeming the payment of the fine a compromise of religious principles. As I was near the youngest in our family, the most of these scenes transpired before my recollection, but I distinctly remember one. On one winter day the officer, having been refused the payment of the fine, came and levied upon a cow, worth at the time twenty dollars, drove her away, and having sold her in due time, brought back the surplus after paying the fine and cost, but my father would not touch a dollar of it, regarding such an act as a violation of his peace principles.

"My father lived for nearly sixty years in this community, sustaining an unblemished reputation, a spotless integrity, and an irreproachable character. He was a sympathizing friend to the poor, not simply with words, but by deeds. The sick saw him often at their bedside with words of comfort and consolation. To him the sacred writer's words are applicable. 'A hoary head is a crown of glory, if it be found in the way of righteousness.' His life work was ended at the ripe age of eighty years. He was buried in the Friends' burying ground at Macedon Center."

There was a man named Elijah Hill, who was an early comer, and settled on lot 39, but exactly how, or when he came, or from whence, has not been learned. His home was near that of Johnathan Ramsdell, so near, it is said, that the families could call to each other through the trees that grew between

the two houses. The site of Elijah Hill's home now overlooks a fine view. The forests have disappeared and cultivated fields in every direction show that much has been accomplished. Mr. Hill and his family went to other fields of service, and the place once known as their home was in later years owned by John G. Mead.

William Peters, who bought three lots in 1792, one of which he gave to his sons, Barnett and Stephen, also bought a part of lot 36 of Phelps and Gorham on June 1, 1801, and owned parts of lots 26 and 14. William and Nathan Peters each sold a part of lot 36 to Johnathan Ayers Dec. 27, 1809. Bennett Bates, who came in 1789, sold a portion of lot 21 to Thomas Jencks Dec. 12, 1803. Lydia Colvin bought lot 14 of Darius Comstock on Oct. 9, 1799, and sold a part of the lot to John Colvin on April 4, 1802. Isaac Colvin bought a part of lot 67 of Jeremiah Smith on Sept. 17, 1808, and another part of the lot of Lydia, wife of Jeremiah Smith, on Oct. 3, 1811. John Colvin bought parts of lots 19 and 20 of Otis Comstock on Oct. 11, 1811, and not far from that time had bought the north half of lot 67 of Isaac Colvin. John and Elizabeth Colvin were members of the Friends' Meeting in Farmington. Aldrich Colvin was a witness of a deed given by Eli Lapham to Ira Lapham, Nov. 3, 1808.

There were several men named Aldrich, who made purchases in the township during the early period of its history. Stephen and Phoebe Aldrich owned a portion of lot 56 at an early date and after a time sold it to Timothy Robinson. Ahaz Aldrich bought a part of lot 13 of Abiathar Powers Dec. 9, 1797. He sold a part of his purchase to Jeremiah Smith on Nov. 17, 1799, and a part to Caleb McCumber on June 2, 1802. Abraham and Asa Aldrich bought lot 42 in 1801. Brice Aldrich settled in the township about 1800. Abraham Lapham sold a part of lot 11 to Benajah Aldrich on May 3, 1803, and a part to Solomon Aldrich on June 7, 1805, who sold his purchase after awhile to Sunderland Patterson. Asa Aldrich, Jr., bought on Oct. 7, 1811. Wanton Aldrich sold eighty acres from lot 39 to Welcome Herendeen in 1815, which he had purchased at some earlier date.

The following sketch of Zachariah Van Duser is taken, for

the greater part, from the History of Macedon Academy, which says that "He came from Cornwall, Orange Co., N. Y., to township 12 in 1803. He was accompanied by his son Caleb, and after their arrival in the new country they stayed for a time in the home of Abraham Lapham, on the place which afterward was owned by Caleb's son, Zachariah, for several years. On Oct. 7, 1811, Mr. Van Duser bought fifty acres from lot 54 of Nathaniel Gorham, and the family resided there a long time. The father, Zachariah Van Duser, died May 5, 1849. His son Caleb, who was but four years old when he came from the East, had become a man of middle age. He remained on the place until 1852, when he removed to another part of the town, and after a while made his home in Buffalo. Later in life he returned to Macedon, where he died Jan. 24, 1882. His funeral services were held at the residence of his son, Zachariah, on the same place where he had spent his first night in the town nearly eighty years before. It is thought that John Van Duser lived opposite the home of his brother Zachariah in the early years of the township, but he afterwards resided for several years on lot 68, a little south of the present residence of Hiram C. Durfee."

The only traces now found of some who bought land are their names on the records of purchase and sale. Charles and David Smith bought lot 12 in 1801. Isaac Kelly sold to Ebenezer Reed a part of lot 48 on April 4, 1801, and sold the southwest corner of the lot to Levi Harris Jan. 1, 1804; of which sale Peter Harris was witness. John Kelly sold to Willis Kelly on Aug. 27, 1801, some land laying next to the southwest corner of land owned by Paul Reed. Johnathan Hayden bought of Phelps and Gorham Aug. 17, 1801. Nathan Salisbury bought land of Otis Comstock in 1802, which he sold to Mathias Herendeen, Dec. 2, 1804. Eliezer Fairbanks bought in 1802 and sold to Joseph Colt. Elkanah Pratt bought in 1802 and Rufus Randall in 1803. Richard Dillingham sold to William Thayer in 1803. George Lapham of Adams, Mass., sold lot 66 to Ephraim Fisk of Cheshire, Mass., Mar. 13, 1804, and Oliver Phelps sold land to Philip Woods on Aug. 1, 1806. Ebenezer Spear sold land to Abraham Gallup in 1806, and in 1807 Abraham Gallup sold to Abraham Spear.

Others were known to have been settlers, but no record of their coming has been found. There still remains some slight traces of a road which started from what is now known as Wayneport, and went in a northerly direction over the top of Packard Hill and along the eastern part of the farm once owned by William C. Packard. It was then thought that this road would extend to the north until it came to the angling road which passes the homestead of the late Gideon Baker in the northwest part of the town. Settlers came and took up land along this intended road, built houses and dwelt in them. On this road, nearly to the top of Packard Hill and on its western slope, once stood the home of Howland Smith, who had a farm of forty acres on the south side of the present highway over the hill. An old deed gives the boundaries of his farm; and a well, now filled with stones, which once supplied pure, cold water to his family and to his neighbors, are now the only proofs of his residence in that locality. To the north of the present road was the farm of Zenas Wood, both he and Howland Smith were the first settlers upon the land they occupied, but they moved away in the early years of the township.

To the north of the home of Zenas Wood was the home of another early settler, named Abel Chase. There yet remains some traces of his dwelling place, though the ruins are now far from any highway, and have no way of approach except across the fields. Mr. Chase spent several years in that locality, but when the road upon which he had built was abandoned, he obtained another home for his family. Little is known of the history of Abel Chase, one of his daughters married and became the mother of Hiram C. Durfee, and another daughter married a Mr. Eddy. Lot 60 seems to have been divided into small farms quite early, for besides the farms of Howland Smith, Zenas Wood and Abel Chase on its eastern part, at a later date there were found the homes of Abraham Lapham, Jr., and Ira Packard on the western part of the lot. Abraham Lapham, Jr., was the only son of Ira, the eldest son of Abraham Lapham, the pioneer, and lived for several years on the northwest corner of the lot, but he afterwards removed to Wyoming County in this state, where his descendants now reside.

"Ira Packard was a son of Bartimeus Packard, and his

home was where there is now a little orchard and some indications of a former dwelling place on the north side of the road and west of the woods of Wm. C. Packard. In 1839 Ira Packard and his family removed to Michigan, and the house in which he had lived was afterwards moved and is still standing and in use, on the opposite side of the road from the old home of the late William C. Packard." "The Landmarks" state "Walter Walker was the first blacksmith in town. He opened a shop about 1805, west of the present village of Macedon, at the Huddle. He was soon succeeded by Daniel Kimball."

The following account of Isaac Eddy was given by his youngest daughter, Miss Amy M. Eddy: "Isaac Eddy was born in Adams, Berkshire Co., Mass., July 17, 1784, and came to the Genesee country in the spring of 1805, and became interested in its prosperity. On Nov. 28, 1805, he bought 160 acres of land of Joseph and Sarah Sherwood, the consideration being $600.00. The land was on lot 15, Town of Northfield, Ontario Co., afterward the Town of Perinton, Monroe Co., N. Y. On Dec. 19, 1805, soon after making the purchase, he was married to Lucinda Wood of Northfield, by Giles Blodgett, Esq. It is not known when she came to the settlement, but it is thought that she lived in the family of Jeremiah Smith. She was born in Schoharie, Schoharie Co., N. Y., on March 27, 1784. Two years after their marriage Isaac Eddy exchange the land purchased by him in Northfield for 240 acres in that part of Palmyra, since known as Macedon. The land was a part of lot 69 and was valued at four dollars per acre. The farm has been since known as the David Finley place, one and one-half miles from the village of Walworth.

"During the years of their residence in Perinton, Isaac Eddy and his wife worked in the family of Jeremiah Smith. When he came to the land purchased on lot 69 he felled trees and built a house of one room, which had a floor of split logs. After a few years this house burned and a more commodious log house was built in its stead, which had several rooms and a chamber reached by a ladder. This structure burned in 1827, when a frame house was erected, which was burned in 1852. Isaac Eddy died in 1834. His widow afterward married Timothy Maynard, whom she survived. The last years of her

life were spent in the home of her daughter, Mrs. Ammi C. Smith in Walworth. Two of the nine children born to Isaac Eddy and his wife died in early childhood: of the others, Lewis married Hannah Thorne and was for years a daguerreotype artist in New York City. He afterwards removed to Westchester Co., N. Y., where he died in 1857, aged forty-eight. He left no children. Laban Eddy died in 1833, at the age of twenty-two. He was unmarried. Lydia Eddy married Ammi C. Smith and lived the greater part of her life in Walworth, N. Y. In 1882 Mr. and Mrs. Smith moved to the farm north of the New York Central station in Macedon, now occupied by Myron L. Hoag and family. Mrs. Smith died in 1888, at the age of seventy-one years. One daughter, Alice, wife of Myron L. Hoag, is living in Macedon.

"Ira Eddy married Susan Nelson and lived nearly all of his life in Macedon. His death occurred in 1854, at the age of thirty-four. He left one son, Riley Eddy, who also has one son, named George Nelson Eddy. Riley Eddy, his wife, his son, and his widowed mother, reside in Brooklyn, N. Y. Joanna Eddy was the first wife of Dr. Reuben Eves and lived for a few months in the house now occupied by Benjamin Blaker and daughter at Macedon Center. She died only a year after her marriage. Nathan Eddy was for a time associated with his brother Lewis in business in New York City. He was unmarried and died in 1868, aged forty-four. Amy M. Eddy was the youngest child of Isaac and Lucinda Eddy." She was unmarried, and her home for some years was with her sister, Mrs. Ammi C. Smith. After the death of her sister, she resided in the family of her niece, Mrs. Myron L. Hoag, where she died in the summer of 1908. She was a lover of flowers and a quiet, friendly woman, loved and respected by all who knew her.

"Isaac Eddy and his family attended the old Methodist Church, which was located just south of the four corners, a mile west of the village of Walworth. In the summer time the children went barefooted through the woods, carrying their shoes and stockings in their hands until near the meeting house, when they would sit down on fallen logs and put their shoes and stockings on their feet, and then go on to the meeting.

Isaac Eddy came from Massachusetts in 1805. In the same year his father, Elisha Eddy, also removed from Adams, Mass., to the new settlement. It is not certain where he made his home for a few years, but it is recorded that on Jan. 20, 1816, he bought of Joseph and Anna Baker, a piece of land containing forty-seven acres on lot 14, situated in what is now Macedon, and on the road going south from Wayneport. The price paid was $600.00. He brought his family to his purchase and there lived and labored until his death in 1827.

"He was twice married and had several children. Isaac, Molly and Lydia were the children of his first wife. Isaac has already been mentioned. Molly married Timothy Maynard and died in Seneca, leaving no children; and Lydia married Elihu Cheesbrough and lived in township 12, on the place known afterwards as the Catherine Brown place, just east of Hiram Durfee's, and on the south side of the road. The Cheesbrough family settled on this place before Isaac Eddy moved into the township, for when Mr. Eddy removed from Northfield in 1807, he stayed with his brother-in-law, Elihu Cheesbrough, until he could fell the trees and build a log house for himself and wife. Little is known of Mr. Cheesbrough, though he lived on the same farm until his death in 1835. His widow and children, Elihu, Martha and Emeline, afterward went back to Massachusetts.

"The second wife of Elisha Eddy was a Miss Baker before her marriage. She bore him five children, John, Asa, Esther, Phoebe and Serena. John, the eldest, lived and died in Michigan, leaving quite a family. Asa died unmarried. Esther married a Mr. Holmes. Serena married Stephen Birdsall and had several children. The wife of Caleb McComber was a sister of the second wife of Elisha Eddy. In the fall of 1804 Caleb McComber and his wife went back to Massachusetts for a visit and begged so hard for one of Elisha Eddy's little daughters that Phoebe, then eight years old, came home with them, preceding her father and family by six months. She remained in the family of Caleb McComber until her marriage, on Dec. 1, 1814, to Jesse Birdsall in the Friends' Meeting at Farmington. She spent the most of her life in Hartland, Niagara Co., N. Y., after her marriage, and where her de-

scendants are now living and from whom this information was obtained.

"Jesse Birdsall, who married Phoebe Eddy, and Stephen Birdsall, who married Serena Eddy, were brothers. Their parents, Joseph and Hannah Birdsall, came from Stafford, Monmouth Co., N. J. They settled on a farm at the foot of the Aldrich Hill, in the south part of the township, and on the south side of the road. Mr. and Mrs. Joseph Birdsall moved with two teams. They had twelve children, and these children walked all the way from Albany, and wore out two pairs of shoes apiece on the journey.

"There were some newcomers in 1808. In that year Benjamin A. Parsons sold land to Sylvanus Doolittle. Constant Southworth had sold to William Howe Cuyler in 1806, and Abraham Lapham had sold lot 19 to John Parker in 1807, and John Parker sold to William Parker Feb. 5, 1808, who sold a part of the lot in 1808 to William Howe Cuyler. Willis Kelly sold a part of lot 31 to Ira Lapham Oct. 11, 1806, and parts of lots 18 and 31 to Daniel Kimball June 3, 1809. Nathaniel Gorham sold a part of lot 72 on June 14, 1808, to Moses Robins, Esq. Eli Lapham sold a part of lot 19 to Ira Lapham Nov. 3, 1808.

"It is recorded that Henry Crone bought, June 15, 1808, the southeast corner of lot 57, which is now a part of the farm of Charles Diebold. David Pound of Farmington, bought 130 acres from the south part of lot 55, on July 4, 1808. He owned the property about four years and then sold it to Jacob Hoag on Feb. 4, 1812, and with his family removed to the state of Ohio. The wife of David Pound was a sister of Thomas C. Hance. There was, originally, a road which turned west from the road going north through the present village of Macedon Center and passed the house where William A. Brownell now resides. From thence it passed the present home of Benjamin M. Hance, and on over the hill and back of the residence once occupied by Johnathan Ramsdell, going on until it met a north and south road. On this road, and to the east of the Hance homestead, was, at an early date, the home of Asa Pound. David and Asa Pound were brothers and their wives were sis-

ters. Asa Pound and his family removed to Ohio after a few years of life in the township."

The following account has been taken from the History of Macedon Academy, which says: "Walter Johnson came to the township with his parents in 1808, he being then twelve years of age. He learned the blacksmith's trade at Geneva, and made a considerable of the iron work for Auburn prison. He was in the United States Army from 1817 until 1821. After his marriage, in 1821 to a member of the family of William Peters, he worked at blacksmithing for several years, sometimes working at the anvil all night while doing work for contractors on the Erie Canal. In 1829 he purchased the farm west of Wayneport, where he resided for many years. He was greatly interested in the Civil War and strongly opposed any one who spoke against the government or the soldiers. At one time blankets were solicited for the troops of David P. Richardson in New York harbor. Mr. Johnson was prompt in his assistance, he bought materials, and hiring help to work all night, gave the committee the next day at noon four large, padded comfortables. School and church also had a share of his attention. He was one of the first trustees of Macedon Academy, and there was among his papers a lease for ninety-nine years for two pews in the Baptist Church of Macedon. He died Jan. 15, 1884, having lived a long and useful life."

There was a man who bought land and made a home upon lot 48, of whom his granddaughter, Miss Blanche Palmer, gave the following account: "My grandfather, Noah Palmer, was born in Tiverton, R. I., Aug. 25, 1759, and came to township 12 in 1810. He and his family came with an ox team. He had been a private and a corporal in the Rhode Island militia and had served five years in the War of the Revolution. He drew, from March 4, 1831, an annual pension of eighty-four dollars. After coming to the new settlement he cleared away the trees, cultivated the soil, and in time built the house occupied by his grandson, Percy Palmer. Noah Palmer was for forty years a deacon in the Baptist Church. He died March 13, 1838, and was interred in the Palmyra Cemetery." Of the family that he left, his son Adoniram remained upon the place until the time of his death, and must have seen many changes from the

new country of his youth to the buildings and cultivated fields about him in his old age. When he came to the township the highway before his father's house was doubtless little more than a rough roadway, but he lived to see not only well kept roads lead east, west, north and south from his father's homestead, but to see, in full view from its windows, the shining tracks of the railway with its rushing trains, whose noise and hurry were such a contrast to the quiet of the wilderness.

Mr. Myron L. Hoag and family have given this account: "In the spring of 1810 Benjamin Hoag came to township 12, and it is probable that he brought his family in that year, but where for a time they made their home is not known. In the fall of 1811 Benjamin Hoag bought the north half of lot 67 of John and Elizabeth Colvin and gave $1,050.00 for 160 acres. It is quite probable from what is known that he and his family did pioneer work upon the purchase. Benj. Hoag was of the fourth generation from John Hoag, who came to America about 1640. The family were Quakers from the second generation in New England. Benjamin Hoag was born 7th month, 27th day, 1752, at Amesbury, Mass. It is evident that the parents of Benjamin moved from Massachusetts while he was quite young, as Jacob, his younger brother, was born at Oblong, Dutchess Co., N. Y. From thence the family came to Coeymans, Albany Co., N. Y., where they seem to have lived for several years.

"Benjamin Hoag grew to manhood and married Hannah Allen. They lived for some time in Coeymans, when they removed to Duanesburg in Schenectady County, where they lived for a while, and then moved to Scipio in Cayuga County of this state. They had four sons, and one daughter named Anna: the daughter married Elijah Smith and was the mother of Hamilton E. Smith of Fowlerville, Livingston Co., N. Y., and the grandmother of Ruth, the wife of Hezekiah Post, of Macedon Center. When Benjamin Hoag came to the settlement, and after making the purchase on lot 67, wished to move his family, he was obliged to cut a road through the woods all of the way from the corners about one and one-half miles north of the present village of Macedon, to the new home, in order to move their goods. The road cut was more than a mile in length.

"The sons of the family were young men when they came and soon had homes of their own. Levi Hoag at one time owned the place where John Foskett now resides. Joseph Hoag after a time made his home in Buffalo and there died. Benjamin Hoag, Jr., some of whose descendants are living in the town, was the youngest son and was born in Coeymans; he married Anna, his wife in March, 1810, and after coming to the new country did pioneer work with his father. He bought a part of his father's purchase, and it was their home for many years. Their children grew up and took part in the work of the town.

"The eldest son, Humphrey H., was born in the township Dec. 22, 1810, and spent his life in the town and saw its changes and growth and served in various town offices. He died at the age of eighty-nine. He had been married three times. His first wife was Rachel Briggs. They had four sons, Isaac R., Myron L., Henry and Lindley, two of whom, Isaac R. and Myron L., are now citizens of Macedon. Rachel (Briggs) Hoag died and H. H. Hoag married Hannah Mead, daughter of Richard T. Mead. Their home was on a farm; the two younger sons died, and the older ones being married, the parents moved to Macedon Center, where Hannah (Mead) Hoag died. Some years after her death H. H. Hoag married Esther Page of Palmyra.

"Benjamin and Anna Hoag had five sons and four daughters. Humphrey H., the eldest, has been mentioned. Hiram Hoag married and his home was for many years in the village of West Walworth. One of his sons is Major Murray J. Hoag of Washington, D. C., and one son is Benjamin Hoag of Ontario, N. Y. James S. Hoag was born Jan. 12, 1816. He married Judith Mead. April 20, 1841, he bought the farm then owned by Ebenezer Still, which was opposite the present Methodist Episcopal Church at Macedon Center. He was interested in the founding of Macedon Academy and aided in the work. Judith (Mead) Hoag died and left two young daughters. James S. Hoag next married Maria Curtis of Perinton, and she died in 1846, and left one little daughter, who was adopted into the family of Humphrey H. Hoag. James S. Hoag died a few months after the death of his wife, in San-

dusky, Ohio. The daughter of Maria (Curtis) Hoag became Mrs. Wm. B. Billings."

The history of Isaac N. Hoag is told by the Redlands Daily Facts, dated Nov. 26, 1897, which paper was loaned by Charles T. Jennings of Macedon Center. The Daily Facts states "Isaac Newton Hoag, an Argonaut of 1849, was a California pioneer and an early resident of Redlands. Born March 3, 1822, at Macedon, Wayne Co., N. Y., and reared upon a farm, he received his early education at district schools and at Macedon Academy. During intervals of his own education he taught schools and read law. In due time he finished his studies at the Academy and Jan. 1, 1849, he was admitted to the bar. The same day he decided to come to California, and made the trip by way of the Isthmus, being ninety-nine days upon the part of the journey from Panama to San Francisco. For thirty days of this period the vessel was becalmed, and the passengers were put upon a diet of one cracker and a pint of water each per day.

"July 4, 1849, Mr. Hoag dug his first gold from Horse Shoe Bar, on the American River. After some success in the mines he went to Sacramento and engaged in mercantile business. In 1850 he owned a ferry across the Sacramento River into Yolo County, which, for a time, was very profitable, the receipts for three months in the fall of 1850 being $27,000, but later the ferry was replaced by a bridge. About this time Mr. Hoag was admitted to the bar in California. In January of 1853, Isaac N. Hoag was married at San Francisco to Georgia J. Jennings, a native of Philadelphia. After going out of the ferry business he was for a time in partnership with his brother, B. H. Hoag, importing agricultural implements from the East.

"In 1861 Mr. Hoag was elected a member of the California Legislature by a coalition of the Republicans and Douglas Democrats of Yolo County. Later he was appointed County Judge by Governor Stanford to fill a vacancy, and was afterward elected for another term. In the spring of 1862 he was elected secretary of the State Agricultural Society, which office he held for ten years. He drew and secured the passage of a law making this society a state institution, with a directorate appointed and commissioned by the Governor. In 1870 the

Pacific Rural Press was established and Mr. Hoag became its leading agricultural writer for four years. At the same time, and after resigning from the Rural Press, he did similar work for the Sacramento Record-Union, and was for two years a writer for the Bulletin along the same lines. In May, 1883, he went to Chicago, where he spent three years as commissioner of immigration for Southern California. He became interested in Redlands and decided to make it his home, which he did in 1886. He was active in many enterprises for the development of local interest, and his efforts were of great value. He engaged in fruit growing and held the position of postmaster at the time of his death."

"B. Hamilton Hoag, the youngest son of Benjamin and Anna Hoag, went, when a small boy, to California. He grew up and married there and settled in the southern part of the state, where he engaged in raising raisins. Sarah Hoag married Thomas W. Mead and lived many years on the place now owned by Darwin Eldredge, one-half of a mile south of Macedon Center. Thomas W. Mead was the son of Richard T. Mead, who was the only son of Nathaniel Mead, who was born in Dutchess Co., N. Y., Aug. 19, 1750, and who was a lieutenant in the War of the Revolution. Richard T. Mead was born in Milan, Dutchess Co., Jan. 22, 1787. He received his education in the common schools, and at Nine Partners' Boarding School.

"Oct. 24, 1811, at the age of twenty-four, he marrier Phoebe, daughter of John and Judith Gurney, of Stanford, N. Y. They were married according to the form of the Society of Friends, of which both were consistent members. They were noted for their hospitality. They had seven children, namely, Thomas W., Judith G., Hannah, Nathaniel, John G., Phoebe S., and Mary. Richard was a blacksmith by trade, but having two farms he devoted his time to farming in the summer, and in the winter worked in the shop making hoes. He and an assistant would make four hoes in a day. They were considered a superior article at that time and were widely known through the county as the Mead hoe. The price was $9.00 a dozen, or $1.00 each at retail. In the fall of 1833 he took a journey into what was considered the far west, and came to Wayne Co., N. Y. He was so delighted with the country that he pur-

chased the farm of Abraham Aldrich. In the spring of 1834, in March, his son, Thomas W., in company with others, started for the new home in a lumber wagon, taking a few necessary articles, to be in season for the spring work.

"The first of May is the time of making transfers in the eastern part of the state. Soon after that time the family made arrangements for moving. Neighbors kindly offered their assistance to carry the family and goods to Rhinebeck Landing on the Hudson River, ten miles distant. Their assistance was gratefully accepted, and the first night was spent in the village near the river. The next day, about 10 A. M., the vessel or sloop, which had been engaged, came in sight, and was soon at the dock. After a short delay the family and goods were on board and the boat started, and on the next day arrived in Albany, where the goods were transferred to a canal boat, which had been engaged to carry several families. The boat was a new one with large cabin accommodations, as was the case of most boats of that time. The canal was the only public source of travel, except by stage. The boat started from Albany in the evening and soon came to the weighlock, where all of the passengers, except a few children, were requested to get off from the boat. The boat was then weighed, the weight was announced as 70,700 pounds, and the passengers went back on board. The next morning we realized that we were moving on the canal. It was delightful in many respects, plenty of company for the adults and the children had a good time, and the trip passed pleasantly, though it took longer to reach Macedon than it does now for an ocean steamer to cross the Atlantic. We landed at what was then called Freer's Bridge in a severe snow storm, which was unusual for the time of year, being so cold as to destroy the most of the fruit.

"Richard T. Mead did not enjoy his new home very long, for in December, 1836, he met with an accident. He stepped on the ice with an ax on his shoulder and slipped and fell and the whole blade of the ax entered his side. He lived only four days and died Dec. 12, 1836, aged forty-nine years, eleven months and ten days." His family remained upon the farm, and the place was the home of Thomas W. and Sarah (Hoag) Mead for many years. They sold to William Eldredge in 1869

and removed to Michigan. John G. Mead and family were for a long time residents of Macedon, and we are indebted to him for this account of Richard T. Mead.

Returning to the history of the family of Benjamin and Anna Hoag we find that "Mary Ann married Nathan Ramsdell and removed to Michigan; Huldah married Henry Warfield and resided in Illinois, and Eunice died in young womanhood at the home of her brother, Humphrey H. Hoag." The movement of people has been steadily westward, and only a few of many families remain in the same town at the close of a century.

Jacob Hoag, who bought of David Pound in 1812, was a younger brother of Benjamin Hoag. Some land brought a low price, even at that date, as Jacob Hoag paid only $480.00 for 130 acres of lot 55. His home for many years was where James B. Harbou now resides. "He, of his good will, gave to the Friends the site of their meeting house on the northeast corner, and took care of the house after it was built. Later, in his old age, he removed to the next house south of the one on the southwest corner at Macedon Center, and there with his wife spent his last days. He died suddenly and peacefully. His wife, who was very feeble, awakened and found her husband asleep in death. She was too ill to call her neighbors for assistance, and could only wait alone until morning to make her loss known. They were people whose kindness was well known and appreciated, and it is to be regretted that so little can be told of them. One who often saw him remembers well the horse he used to drive, the wagon in which he rode, and his appearance while riding, and says they were familiar sights in his boyhood, but his life was so calm and uneventful that little can be recalled."

The following contains extracts from Katkamier's History of Farmington, but was mainly written by C. B. Herendeen: "Nathan Herendeen was born in Cumberland, R. I., in 1741. He married Hulda Dillingham in 1764, and they resided at Smithfield, R. I., where their son, Welcome, was born April 18, 1768. They removed in 1769 to Adams, Mass., where they lived until 1790, when Nathan Herendeen exchanged his property for 1,000 acres of land in Farmington, N. Y., to which they soon removed. He built the third house in the town. It was

made of logs and they moved into it March 15, 1790. Nathan Herendeen died in 1807. After coming to the settlement Welcome Herendeen worked thirteen days for Nathan Aldrich and received in payment two and one-half bushels of wheat. He used to tell the story in later years, when he was the owner of broad wheat fields, and say that he never had to buy wheat after that time. He married, in 1794, Elizabeth, daughter of Gideon and Anna Durfee of Palmyra. She died in 1804, leaving five children, Edward, Gideon, Anna, Huldah and Durfee. He married Mercy Gardner in 1806. He bought land in the present town of Macedon in 1811, 1812 and 1815. He died in 1837 on the homestead farm where he had resided for nearly fifty years.

"Durfee, the youngest son of Welcome and Elizabeth Herendeen, was born in the town of Farmington, July 5, 1804. His father was a strict member of the Society of Friends and his unflinching integrity and moral character were fully inherited by the son. The boy received a common school education in a log school house, built in 1808, on his father's farm. In August, 1824, he married Mary, daughter of Levi and Tabitha Smith, who were pioneers of 1790. Mary Smith was born in Farmington, Aug. 15, 1802, and was the third in a family of ten children. Welcome Herendeen had purchased, in 1811, a quarter section of land in the present town of Macedon at five dollars an acre. In 1824 twenty acres of timber had been cut, the stumps being left, and the ground covered with stones. The land at this date had increased in value to twelve dollars and fifty cents an acre, but looked so rough and wild that an elder brother had rejected it for his portion. Upon this unpromising piece of land, was built in the autumn of 1824, a log house containing one room and an attic. The attic was reached by a stairway consisting of pegs driven into the timbers. The young couple removed to their new home on Feb. 23, 1825, when the task of subduing the wilderness was begun. For several years all the hardships incidental to pioneer life were endured.

"The first wheat from the farm was sold at Palmyra for fifty cents per bushel. Yet, with a beginning so discouraging, prosperity crowned their well-directed labor; and, as years passed by, additions were made to the farm, which contained

350 acres in 1836, and was well fenced, mostly with the stones nature had so liberally provided. The log house was demolished in 1834, and a large two-story frame house, with additions, was built, containing every convenience known to a farm house of that date. In 1850, three-fourths of all the land was under cultivation. He possessed fine flocks of sheep, and valuable horses and cattle. Wheat was the leading product for many years. He never cultivated barley owing to his temperance principles. He was strongly anti-slavery in sentiment and action, as many a poor slave who was sheltered and helped onward in his journey might attest. During their earlier experience the noiseless step of the Indian frequently entered at the unbolted door, and received food and a night's lodging. He took an active part in aiding to build and establish Macedon Academy in 1842. Durfee Herendeen died Sept. 19, 1882, and Mary, his wife, died Jan. 20, 1892. They had four children, a son who died in infancy; another, Charles Byron, who died in 1889; Anna (Mrs. John Hamer); and Helena (Mrs. Harvey Brown). Charles Byron Herendeen married Mary, daughter of John and Salome (Porter) Lapham, who died several years before her husband. Three children survived them, Anna (Mrs. S. D. Anderson); Charles B.; and Grace (Mrs. C. R. Durfee).

"Charles B. Herendeen married Stella E. Post of Newark, N. Y., and resides in that village. She is a descendant of Hezekiah C. Post, of whom she gives the following account: "Hezekiah C. Post was born in Hyde Park, Dutchess Co., N. Y., Feb. 18, 1799. At eighteen years of age he removed with his parents to Stanford, Dutchess Co., where he, in Jan., 1820, married Ruth Gurney of that town. Four children were born to them, three sons and a daughter. The eldest son died in childhood, the second son, Jotham H., grandfather of Mrs. C. B. Herendeen, married and lived forty-three years in East Palmyra, where he died, leaving a wife and one son, R. Spencer Post. One son, father of Mrs. Herendeen, died before the death of his father. The third son of Hezekiah and Ruth Post, Richard M., went west and died in Arkansas, leaving no family; Judith, the daughter, lived in Macedon more than sixty years.

"In May, 1832, Hazekiah Post and family removed to Palmyra, N. Y. They came from Poughkeepsie to Albany in a

sloop and from thence in a line boat on the Erie Canal, and were nearly a week in coming three hundred miles. In Nov., 1832, having purchased a farm of Daniel T. Burton they moved to Macedon. The house and a part of the land is now owned by W. A. Brownell. The road running north and south past the house had been straightened about that time which left the house some distance from the road, making it necessary to have a lane. On the east side of the road was a tamarac swamp which was accidentally burned a few years later, and the stumps were used to make a fence along the highway that was more curious than ornamental. There was also a road along the south side of the farm, called the Rochester road, which went over the hill back of the house where Benjamin M. Hance resides. This road was soon after closed.

"The district school house was opposite the house of H. C. Post on this closed road, and there was no way to get to it except by going through H. C. Post's lane, or across lots. After some years this school house was removed to its present site. Hezekiah Post had few apportunities of attending school in his youth, but he wished his children to have a good district school education, and allowed each one to attend Macedon Academy. He was honest in his dealings, preferring to be wronged rather than wrong others. He was kind and helpful in his family, fond of children, and enjoyed playing with them; and he delighted to entertain company, doing whatever he could for their comfort and pleasure. He was a strong temperance man, an abolitionist, and an old time Whig until the Republican party was formed when he voted with that organization, the remainder of his life. After living on his farm thirty-two years he sold it to Granville Wolsey, and bought the place now occupied by Isaac Hoag, where he died Feb. 17, 1872. He was a member of the Orthodox Friends Society.

"Ruth Gurney, his wife, was born in Stanford, N. Y., June 26, 1798. She was the daughter of John Gurney, and of English descent. She was a woman of good judgment, a loving wife and mother, a kind neighbor, and one willing to bear her share of the burdens of life. Her educational advantages were limited. She obtained the most of her education in a school in her parents' home. She was a lifelong member of the Friends' Meet-

ing. She died Dec. 12, 1885, at Macedon Center."

The following account was given by Wm. B. Billings: "Isaac Barnhart, Sr., who was one of seven brothers, was born in Monmouth, N. J., July 15, 1781. In 1802 he married Anna Smith of Monmouth, who was born Oct. 15, 1780. It is not definitely known when Mr. and Mrs. Barnhart emigrated to this section, but records show that on Feb. 9, 1808, Levi Ward and Sarah, his wife, deeded to Isaac Barnhart two parcels of land containing respectively ten and twelve acres. Nov. 15, 1811, Isaac Barnhart and Anna his wife deeded to Daniel M. Bristol ten acres of ground. Oct. 28, 1812, Isaac Eddy and Lucinda, his wife, deeded to Isaac Barnhart twenty-six acres of land in Palmyra (now Macedon), and on Dec. 20, 1813, Isaac Eslow and Sarah, his wife, deeded him ten acres of land, on which a grist mill, saw mill, and two dwellings now stand. It appears from the records that numerous conveyances were made to Jacob and Christian Barnhart, brothers of Isaac, during the period between 1810 and 1820.

"The homestead of Isaac Barnhart was on a rise of ground about forty rods west of the grist mill mentioned, on a road along the present north town line of Macedon, which terminates at the house, which is in ruins. It was probably on the twenty-five acres purchased of Levi Ward. Mrs. Catherine Brown is now the owner of the property. Mr. Barnhart's father was a miller, hence the son, following in his footsteps, had not only become a miller, but was a practical millwright as well. The purchase made of Isaac Eslow contained a fine water privilege on Red Creek, a branch of the Ganargua. This gave him ample opportunities to exert his abilities in his chosen occupation. The first work performed was to build a mill-dam across the creek. It was located about twenty-five rods east and south of the homestead. It is still doing good service, and was, at that period, a work of considerable magnitude for private enterprise. He was assisted by neighbors, and the dam, when completed, was twelve or fifteen rods long, and twelve or fourteen feet high. This flooded an area of about seven acres.

"After this work was done, Mr. Barnhart built a saw mill at the north side of the pond, and near to it. Though not so

great a work as building the dam, it was a considerable enterprise. He made with his own hands the water-wheel and all the machinery required at that time in a saw mill, except the saw which was purchased. This mill, with occasional repairs, was used until about twenty years ago. It was probably in 1818 or 1819 when Mr. Barnhart turned his attention to the erection of a grist mill. This was located at the roadside, and about twelve rods east of the mill-pond. This enterprise called for considerable work in excavating for the mill, and for the race to, and below, the mill, probably about twenty rods in all. Again the neighbors assisted with ox teams and brawn, in drawing logs and lumber, and in excavating for the race and mill. It helped much in hastening the work needed for the full equipment of a grist mill of that date. We are told that Benjamin Billings, 1st, Thomas Glover, Col. Stoddard, Capt. Green, Welcome Hill, and Noah Palmer were among those who aided in this work. The mechanical work in the erection and equipment of the mill was done by Mr. Barnhart. The cogs of the wheels for propelling the machinery were made of wood. The mill-stones were worked down and dressed from hard-head rocks found on the premises, and did good service for years. They were somewhat smaller than those of the present.

"Supplies at this period were obtained in Rochester, and brought home on horseback. Mr. Barnhart at one time sent his son Isaac, then twelve years old, on a horse to Rochester where, among other goods, he obtained hand-made nails at $.15 a pound. After building these mills Mr. Barnhart owned and occupied them until 1843, when he sold them to Ammi C. Smith, who operated them until 1851, when they were purchased by Benj. Billings, 2nd (father of Wm. B. Billings), who did not occupy them himself, but rented them to different persons, one of whom was Isaac Barnhart, 2nd, who managed them several years. In 1863, Mr. Billings sold the property to John Craggs of Pultneyville, who owned and occupied it during his lifetime, and who enlarged the grist-mill, substituted steam for water power, and instituted the roller process in place of the mill-stones.

"While Isaac Barnhart, 1st, owned the mills he became interested in the work of Dewitt Clinton and the Erie Canal, and

resolved to build a canal boat. To decide, with him, was to act. He therefore actually built a canal boat on the mill premises, and drew it with ox teams, and on wooden runners, to the canal. There is no record that he run the boat, and it is probable that it was built and delivered on a contract. He next built two schooners for service on Lake Ontario. These were built at the harbor at Pultneyville, and were sailed by him for a number of years. Mr. Barnhart was an upright man. He discouraged drinking which at that period was too prevalent among all classes of society. It was a task, as it is stated that several distilleries were in the vicinity. His death occurred April 28, 1857. He was twice married. Anna (Smith) Barnhart was noted as being a woman of strong character, and a staunch Methodist. She died March 25, 1835. Mr. Barnhart next married Mrs. Asalie Wooster who resided in that section, but of whom no other record has been obtained. Mr. Barnhart had a family of fourteen children, four of whom died young. Two were born in New Jersey, and twelve at the old homestead. Two sons, Martin and Ezekiel, were millers at Gerard, Mich. Mahlon, another son, married Philena, daughter of Isaac Durfee, 1st.

"Isaac Barnhart, 2nd, born March 22, 1815, lived except twelve years spent in Michigan, in this town. He married on Jan. 9, 1835, Thankful, daughter of Benj. Freeman, then living north of Walworth village. To them were born, in Michigan, four children, Ann Maria; Myron A.; Dulcena, who died in childhood; and Benj. F. The family returned to Macedon. Ann Maria Barnhart married Wallace Sherman of Erie, Pa., July 16, 1860. Benj. F. died in Ohio in 1876, and Myron A., died in Macedon, Jan. 18, 1881. Isaac Barnhart died May 22, 1899, within 40 rods of where he was born. His wife died Aug. 18, 1895. Only Mrs. Wallace Sherman and her son Ellsworth remain of the family of Isaac Barnhart in Macedon."

It is stated in The Landmarks of Wayne County that "Robert Tedman came from Rhode Island in 1810 and bought 140 acres in the northwestern part of the township." It was on lot 62. His daughter, Mary A., married Nathan S., son of Paul and Lois (Stone) Reed, who came to the township in 1795.

There is another name which has been well known from

long before the township was known as Macedon. Benjamin Everett came at an early date. Mrs. S. H. Everett, the wife of a great-grandson wrote of him, saying, "Benjamin Everett married Margaret, the sister of Benjamin, father of Thomas Clare Hance. Benjamin and Margaret Everett and their six children, named William, Samuel, Nancy, Benjamin, Joseph and John, came from Maryland in a one horse wagon. They settled on land which he bought of Darius Comstock. The date of their coming has not been definitely ascertained. The deed given them was dated in 1812, but it is thought by some that the family came some years earlier. After the purchase of the farm the two eldest boys worked by the month and paid for the land. To say that the family endured hardships would be to those of the present time a mild expression. To work, to dress, to save, to live generally, as people then did, required patient endurance, but it brought a sure reward. After a few years, Samuel, the second son, bought the farm of his parents, and in time the deed came into the possession of his grandson, Samuel H. Everett. Several years after purchasing the property, Samuel Everett became a contractor and was largely interested in the completion of the Erie Canal. From Samuel the farm passed to George C. Everett by will, from George C., to George H., by deed, and from George H., to his brother Samuel H. Everett."

Just when Levi and Jacob K. Camborn came to the settlement is difficult to determine. Levi probably came not far from 1812, as a land contract was given to him on Jan. 1, 1812, for a portion of land on lot 60. He was a local preacher of the Methodist Episcopal church, and was present at the Quarterly Meeting which was held in 1813, at Ontario (now Walworth), N. Y. This is from "Minutes of the Meeting." The "Minutes" state that Levi Camborn represented the Methodist Society of Macedon at a Quarterly Meeting which was held Oct. 24, 1818, at Gorham, N. Y. He was then a deacon. He, it is recorded, received a deed of some land of Sirah Mowry, on April 1st, 1814. March 3rd, 1826, he deeded to Jacob K. Camborn the property held under the land contract of Jan. 1st, 1812. He was a blacksmith, and on Aug. 2nd, 1827, he was given a deed of a piece of land from near the northwest corner at Mace-

don Center upon which his blacksmith shop then stood. Ebenezer Still deeded to Levi Camborn, Jr., a piece of land joining the purchase of Levi Camborn, Sr., upon which the Macedon Center House was built later, it is said, by Levi Camborn, Jr., who also bought land March 10th, 1838, of Durfee Osband.

Jacob K. Camborn, who was given a deed from Levi Camborn, received a deed of the same property in 1832, Oct. 25th, from the Land office. This property later was a portion of the farm bought by John C. Marshall, one mile north of Macedon Center, which was later owned by Thomas Blaker. This farm seems to have been made from portions owned by several persons. Mr. Marshall's purchase was covered by four deeds, which had been given to Chancey, James, and Lewis J. Robinson, William Reed, Thomas Patterson, and Sirah Mowry and Jacob K. Camborn. Only one has any date of purchase: the deed to Thomas Patterson having date of June 13, 1823. Jacob K. Camborn sold in 1834, and his name is later mentioned in connection with the blacksmith shop. Levi Camborn, Jr., sold a small piece of land containing 123 rods to Mowry Aldrich on March 14, 1835. The blacksmith shop was sold about 1837 and nothing later can now be traced of the family; they are said to have removed to Michigan.

The following memorial was prepared by the surviving children of Thomas C. Hance, from personal knowledge, and from historical papers in their possession. It was written in grateful remembrance of the pure life and sterling virtues of their venerated father. "Thomas C. Hance, the subject of this sketch, was born in Prince Frederick, Calvert Co., Maryland, on the 27th of 9th month, 1782. He was the son of Benjamin and Sarah (Dare) Hance, and a direct descendant of the sixth generation from John Hance, a London merchant, who settled his son John on a large landed estate in Calvert Co., Md., soon after Lord Baltimore established the Colony of Maryland. His forefathers held offices of trust and honor by direct appointment from the English King. One was Sheriff in 1670, and his son was appointed by King William III, in 1700 to be Lord Justice of Calvert County. They all appear to have been staunch Protestants. On his mother's side he was a direct descendant of the Dare family on the James River in Virginia,

of whom Virginia Dare was the first child born to English parents on this continent. His grandfather, Thomas C. Dare, was a merchant in Calvert Co., Md., who owned an extensive plantation and a large number of slaves, and engaged in trade with his own vessels between London and the Maryland and Virginia ports. On one of these voyages, he brought his daughter's wedding gown from London.

"Thomas C. Hance was the second of five children, Samuel, Thomas, Ann, Mary, and Benjamin, all of whom lived to a good old age. His grandparents on both sides were Episcopalians; his parents were also, until after their marriage, when Evan Thomas, an eminent minister of the Society of Friends, and a relative of the family, made a religious visit to Calvert county. He there met Benjamin Hance, the father of our subject, who asked his advice concerning the offer of a high and lucrative office that had lately been tendered him by George Washington. After patient and serious consideration of the offer, the minister in the most solemn manner answered "Benjamin, it is our business to make our calling and election sure." His reply made a profound impression upon Benjamin and Sarah Hance. They soon after freed all their slaves, of whom they had a large number, and united with the Society of Friends. Though born and brought up among those who considered manual labor degrading to white people, they began and continued such labor on their large plantation up to about 1803.

"Their son Thomas was not satisfied with plantation life, and, with the advice and consent of his father, he engaged as an apprentice in one of the largest boot and shoe manufacturing and sale houses in the city of Baltimore. The business was owned by a wealthy Friend, and Thomas intended to follow the same business for a life work. His opportunities for obtaining an education while on the plantation were limited to but a few weeks or months in the year, and the whole time that he attended school did not exceed a year; yet he became a good reader, penman, grammarian, and arithmetician. His most used book was the Bible, and his most thorough teacher was a Catholic priest. His schoolmates, one of whom was Roger B. Taney, were the sons of wealthy slaveholders.

"While he was in Baltimore, his father, and his uncle

Francis Hance, seeing and foreseeing the terrible and increasing evils of African slavery on the white race, as well as on the black, resolved to escape them by removing to a free state or territory. They accordingly set out on horseback for the territory of Ohio about 1802; traversing the great wilderness then lying on their route. After visiting some of the large settlements in Ohio, they returned by the way of the settlements of Friends (Quakers) in the Genesee Country, to Maryland. After discussing the merits of the country they had visited, and the desirableness of removal with their families, the family of Francis Hance would not consent to leave Maryland; though in after years his son John did remove to southern Ohio, and his descendants are now scattered through the West.

"The family of Benjamin Hance was quite willing, if not anxious, to remove to the Friend's settlement in Ontario Co., N. Y., and he sold the Old Home Plantation on which he had lived to his brother Francis and came to Western New York in the spring of 1803. Thomas, having received an honorable release from his apprenticeship, came with the family. He had received a letter of commendation for close and successful attention to business, and for uprightness of conduct as a young Friend. From childhood he was one of nature's own athletes, and in even weight rarely met his match in agility and strength. He knew not a pain from sickness. He was a close observer of the world around him, and flowers and fruits, both wild and cultivated, were the first things to attract his attention. He knew the habits and haunts of wild birds, fish, and game. His quick eye and steady hand, that no excitement unnerved, made unerring shots with his rifle. Traps of his own make caught the most wily game. Taking fish and oysters, from Pawtuxent River and Chesapeake Bay, were among the favorite pastimes of his boyhood.

"'He grew up to be a man 5 feet 10 inches in height, with broad shoulders, and a back straight as an arrow. His weight was rarely, if ever, 160 pounds. He was a man of tender affection, of strong passion, and of iron will. He was an independent thinker, who sought a knowledge of the truth in matter, mind, and spirit. All sham and hypocrisy were an abomination that called forth his severe denunciation. While a firm believer in the doctrines of the Friends, of whose society

he was a consistent member, he often said that he was no sectarian, but believed that there were good people in all sects. The Sermon on the Mount embodied his creed. Christ within was his hope of glory. Though he possessed robust health when he came to the Genesee Country, hard work and exposure in the forests soon made him a subject for ague and fever which, in a few years, left him an invalid for life. His enfeebled constitution led him to study carefully the fundamental laws of health to which he rigidly adhered. Regular habits, exercise, and rest of body and mind, fresh air and simple diet, contributed largely to his great longevity. He never used ardent spirits as a beverage, and rarely as a medicine. He never used tobacco but little, and used none for the last half century of his life.

"He had an innate love of the beautiful in flowers and fruit. He brought, from the old home in Maryland, in the spring of 1806, roots of the carnation and rose, and scions of the apple, pear, and cherry, for his father's orchard in Farmington. Many of the best orchards in Farmington, Palmyra and Macedon were supplied with trees and scions from his father's nurseries. At a later date he established the first nursery in Macedon, and was the first to engage in a general merchandise business. He opened the township books for John Lapham, his brother-in-law, who was the first town clerk of Macedon. His store was in the house on the farm known as the 'Isaac Chaplin place' west of the village of Macedon, where he spent several years, probably from about 1817 to 1824. He was preceded by William G. Stone.

"On the fourth day of December, 1817, he married Esther, the youngest daughter of Abraham and Esther Lapham, in the Friend's Meeting House in Farmington. To them were born seven children, Benjamin, Sarah, Abram, Thomas, Samuel, Jonathan, and Daniel." He was a man who thought out ways of working. "On June 25th, 1821, he received a patent for a horse hay rake on wheels; it being the first patent of the kind issued by the United States. In company with Joseph Comstock, he began its manufacture, but at the death of Comstock the business was closed. The rake was tested on Mud Creek Flats, then owned by John Lapham.

"In the spring of 1825 he removed to Marion Co., Ohio, where he engaged in farming and started a nursery from which choice varieties of fruit have been engrafted into the orchards of Ohio. The failing health of himself and wife admonished them to return to New York, where they settled on a place near Macedon Center and he followed the business of Horticulture for more than sixty years, as advancing age permitted." He survived his wife and daughter for many years. The daughter had held a high position as teacher, and was for some time a governess in the family of William H. Seward.

"On the 27th of Sept., 1882, his four surviving children made him a centennial visit, as did also his friends and neighbors; on that day he walked out to greet those who were twenty-five years his junior, but who were too feeble to get out of their carriages. His sight and hearing were imperfect, but he walked erect. His memory was remarkable, and a source of great entertainment to his visitors, to whom he was grateful for their kind attentions. He continued to work in his garden when the weather permitted up to the autumn of 1886, at which time he rode in an open carriage a distance of seven miles and had his likeness taken. It was a good one, which he was glad to leave to his children. From this date, age brought its weakness for body and mind, and tired nature gently laid him down to his last rest at 8 A. M. of April 18, 1888, with his son Abram and his family around him, aged 105 years, 6 months and 21 days. His funeral was held at the house and at the Friend's Meeting House. His funeral sermon was by Rev. John Cornell. The texts chosen were Psalm 37:37, 'Mark the perfect man, and behold the upright, for the end of that man is peace:' and Matthew 5:43, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"His life had been long, and full of interest. As a citizen he was not particularly enthusiastic in politics, although he voted once or twice at the fall elections after his one hundredth year. He was one of the early abolitionists, and was a Garrisonian. He was so much of an abolitionist that he would not use the products of slave labor when other could be obtained. The limited educational advantages of his youth made him active in the interest of good schools. He was an earnest worker in

founding the Macedon Academy, and was one of its first trustees. He was a man of strong convictions, who was revered by his children, and honored by his associates."

Benjamin Billings was an early settler, and came in quite a pioneer manner of travel to Western New York. The incidents of his life were given by his grandson, Wm. B. Billings. "Benjamin Billings was born in Preston, Ct., Sept. 23, 1753. He was a descendant of William Billings, who settled in Dorchester, Mass., in 1654. In the time of the War of the Revolution Benjamin Billings enlisted in June of 1775 as a private, but was soon promoted and served much of the time for three years as a captain. He was with the army at Cambridge, was in the Retreat from Long Island and New York, was in the battles of White Plains and Saratoga, and was present at the surrender of Burgoyne. When his service as a soldier ended he returned to his home.

"March 18, 1780, he was married to Martha Hewitt, who died Feb. 8, 1791, leaving him one daughter named Fanny. June 4, 1794, he was married at Preston, Ct., to Eunice Tracy, who died Jan. 19, 1795. Sept. 26, 1798, he was married at Groton, Ct., to Wealthy Allyn. About the year 1804, they moved to Dutchess Co., N. Y., where they kept an inn. Five children were born to them: Hannah, Maria, Emma, William, and Benjamin. Hannah and Maria died young.

"About the year 1818 Benjamin Billings with his wife and three remaining children removed in company with others to township 12. The family traveled in two covered wagons. After reaching their destination they lived for a time on a farm in the southeastern part of the township, and then he purchased a farm two miles south of the present village of Walworth, upon which they lived until his death, Jan. 13, 1838. 'He helped to build Zion Church at Palmyra, where all of his family were members. He was a steadfast churchman:' wrote his granddaughter, Mrs. Albert Yeomans, of Walworth, and 'Some years later when the stone edifice which replaced the older wooden structure was built, his son Benjamin, and his daughter Emma (Billings) Bacon, placed a memorial window in the new Zion Church, in memory of their father.'

"Wealthy (Allyn) Billings, who survived her husband, was

the daughter of Robert and Hannah (Gallup) Allyn, and was born in Groton, Ct., Nov. 9, 1768, and was only a small child when her father joined the Continental army. Her early life was spent among the anxieties of a great war. When she was thirteen years old her brother, Benadam Allyn, was killed at Fort Griswold, and he, with six other near relatives was carried to her father's house. The years passed, and in 1783 the father returned home. The years that followed were full of effort, but she obtained a good education, and became an energetic and cultivated woman. She married and shared the duties of pioneer life with her husband. After the death of Mr. Billings she remained on the farm with her son William until his death about one year later. Her son Benjamin, who was conducting a store at Walworth, left it and bought the farm adjoining his mother's, and she made her home with him until her death on Feb. 6, 1866, at the advanced age of ninety-seven years."

"In 1822, Walter Lawrence of Mount Pleasant, New Jersey, brought his family, consisting of his wife and six children, to make a home in the township. They came in their own conveyance, by land, and across the country; the mother bringing the youngest son, then a child about a year old, all of the way in her lap." The wife of that son, who was also named Walter Lawrence, in writing of what she had been told of that period by the mother, said in addition: "Walter Lawrence, the elder, was a carpenter. He bought the place now occupied by his son Walter, of Ephraim Lapham, and there lived until his death. He and his family had to endure many hardships and privations for several years. They had to go many miles on horseback to mill, and had to make their own sugar or sweets which they used, and to live very sparingly, for everything which they had to sell was very cheap: eggs were only five or six cents a dozen, the same price was paid for a pound of butter, and everything else was in proportion. They worked very hard, and struggled along through life until times grew better, and work was less difficult, and they at length accumulated quite a property."

We are indebted to Macedon Academy History and Mrs. B. S. Durfee for the following: "Daniel T. Burton was born in Dover, Dutchess Co., N. Y., Nov. 21st, 1795. He married Hannah M. Benom of Washington,

Dutchess Co., on Dec. 12th, 1822. They moved to Macedon in 1823, and purchased a farm north of Macedon Center, a part of which is now the property of William A. Brownell. Here they took up the work of a new country, and made their home. It was the birthplace of their eldest daughter, Mary J. Burton, who was born February 12th, 1824, and of their son, David S. Burton, born April 15th, 1829. A few years after the birth of his son Mr. Burton purchased property about one-half mile west of Macedon Center, to which he and his family removed. His younger daughter, Clarissa M., was born in the new home, Oct. 4, 1835. As time passed Mr. Burton added to his property and improved it. His children were educated at Macedon Academy, and he was interested in the welfare of the school, having been a trustee from 1843 to 1855, and again from 1857 to 1861, a long period of service.

"The daughters married; Mary J., was the wife of Stephen Durfee of Macedon, and resided near the home of her parents, and was the mother of Burton S. Durfee, with whom she had her home after the death of her husband. Clarissa M., was married Sept. 13th, 1854, to Arthur P. Flagler and resided on the farm where she was born until her death. She was the mother of four daughters, Carrie B., (Mrs. Dr. A. R. Halstead); Estella A., (Mrs. W. B. Carman); Mary D., (Mrs. Monroe Carman); and Jennie E., (Mrs. John Wilkinson). David S., son of Daniel T. and Hannah Burton, was a teacher, and farmer; and was a conscript in the southern army during the war of 1861 to 1865. He married Augusta Wait and their home was in Bryan, Texas. They had one son, Edwin W. Burton of Rochester, N. Y. In the spring of 1859, Daniel T. Burton bought the place since known as the Methodist parsonage at Macedon Center, of Monroe Norton, where he resided until his failing health led him and his wife to remove to the home of their daughter, Mrs. Stephen Durfee, where he died Sept. 30th, 1862, and was buried in the Macedon Center cemetery. Hannah Burton survived her husband for many years, and died Sept. 23rd, 1877."

Ira L. Purdy, whose father was for a long time connected with the early industries of the town and village, gave the following account: "My father, Alexander Purdy, was born

Jan. 4, 1801, in Somers Town, Westchester Co., N. Y." When he removed to Macedon is not stated, but it was previous to 1823 or 4. "Alexander Purdy, and Esther A., daughter of Ira Lapham were married on 6th month, 16th day, 1825. They lived for a time in a house standing on the hill at the forks of the road, about a mile west of the village, and he had, nearby, a foundry and blacksmith shop combined. A barn still standing had the word 'foundry' painted on one side in red letters.

"William W. Willitts, a brother-in-law of Alexander Purdy, became associated with him in the business, and they afterward established a foundry upon the site now occupied by the Bickford and Huffman shops, in fact their foundry was the first beginning of the Drill Works." After a time they sold, and one after another became interested in the business. "Henry Huffman became a partner with Silas Richmond, and the latter afterward sold his interest to Lyman Bickford. In 1828 my father built the store on the northwest corner of Main and Erie Streets, and business was commenced in this store in 1829. Joseph Lovett, afterward a merchant of Palmyra, was at one time a clerk in the store, as was also Jeremiah Thistlethwaite, then a boy of about sixteen, and just from Old England. It is very interesting to hear Jerry tell of those days in the old store, of the goods, etc., and of how very different it was from the times of today; he also told how he was obliged to go to meeting on First Day, Fourth Day, and Monthly Meeting, whether it was rain or shine.

"The Grist Mill, still standing in the village, was first erected near the pond, in what year, I do not know, but it was afterwards taken down and in 1829 was moved to its present site. Peter Arnold of Walworth, (deceased), was the first person to bring a grist to this mill. He was at that time nine years old, and when he was eighty years old he remembered the circumstance. The mill feeder was first dug for a feeder to the canal, and emptied into the old canal just back of the last house to the east in the village. The old canal spoken of, ran straight past the white warehouse, still standing, then by a red warehouse occupied last by John Wilson as a dryhouse, until it was burned; from there it held its course along the bank just back of the house of Victor Rochville, to a lock, of which some

earth work still shows where the lock was situated. I can just remember riding on a boat in this old canal. A grocery was situated on this lock, and also one large warehouse which was afterwards moved north to the bank of the new canal and just below the new lock. I think the grocery now standing on the south side of the lock may be the one that was on the old lock.

"One of the old industries, and one which I remember with a great deal of interest and pleasure, was what was called the Carding Machine. It was in a building situated south of the race before mentioned, and between the highway running south from the mill, and the grist mill. Here farmers brought their wool to be carded and made into rolls, which were taken home to be spun into yarn and knit into stockings, etc. An addition to this on the south was a Fulling Mill. The Carding Machine building was afterward used by Robert Merrill for a short time for turning ax helves, etc. The old saw mill still stands, it has probably done its last work, and sawed its last log. I remember well how the logs used to be piled high in the saw mill yard, even to the middle of the street in front of the store, and at the same time in front of the grist mill filling that yard up well into the street, besides being on the side hill to the east of the store.

"The first building for a dwelling house in the village was a part of the old house built and occupied by my father and is still standing, back from the street, and next to C. R. Everson's store. The first school house erected in the district stood on the east side of the road leading north from Gilbert Wolven's house, now owned by Wayne Gallup, and was on ground afterward removed by excavation for the West Shore Railroad. The next school building was about where the Universalist parsonage now stands. In 1852 was erected the large school house, very similar to the Academy at Macedon Center; this was burned in 1887, and in its place was built the present brick structure."

Mr. W. P. Willits contributes the following information concerning two others who were connected with the early industries of Macedon. He says, "William W. Willits was born in the town of Scipio, Cayuga Co., N. Y., in 1796. He married Maria Purdy in 1819, and moved to Macedon in 1823 or 1824.

He then entered into partnership with his brother-in-law, Alexander Purdy, in what is known as the Huddle west of Macedon village. They carried on the business of a blacksmith shop and a furnace. After a few years of work in this locality they decided to move their business to the village. This was done in 1827 or 1828. A store on Main Street was built soon after, and opened for general trade, and also a grocery on the canal.

"William Willits, Alexander Purdy and John Lapham bought the farm of Enoch Gannett, where the principal part of the village is now located. They finally divided the farm, William Willits disposed of his share, Alexander Purdy sold the greater part of his land, but the heirs of John Lapham yet hold the principal part of his share of the farm. William Willits died in 1844, I think, leaving a widow and two sons, Purdy M. and William E. Willits."

"The Business Interests of Macedon," prepared by Mary Thistlethwaite of Macedon, states that "Silas Richmond bought the land where the machine shop, foundry and office stands in 1839 of Nelson Beers. Henry Huffman bought a share in the firm about that time, and Silas Richmond sold to Lyman Bickford in 1842. Peckham Rathbone came here from Oneida Co., in 1830, and engaged in the harness business. Deacon Ripley, who came in 1836 from the Spear district, was a shoemaker, and continued the work until near the time of his death in 1866. Isaac Dean came to the village in 1841 and built the tannery, and a shoe store and employed several men. Allen Purdy and Luther Bancroft were the first wool buyers.

"Caleb Carpenter was a tailor, and so was Luther Bancroft whose 'Merchant Tailor Shop' was situated just west of A. Purdy's dooryard. J. J. Acker learned his trade of Caleb Carpenter. Stephen Hatfield was an early blacksmith, whose daughter became the wife of Dr. Justin. Dr. Justin lived but a short time. He left one son who is the inventor of the famous 'Justin Dynamite Gun.' Elmer Howig was a blacksmith for many years. Among the first physicians were Drs. Aaron Reed, A. Bullis, Seneca Smith, E. W. Capron, and Dr. Justin. The owners of the grist mill property were not always the acting millers. 'Reed, who afterwards run the 'Yellow Mills,' was the first miller, he was followed by John Willits,' said Mr. A.

Purdy. There is on record in 1829, a transfer of the mill property from Enoch Gannett to Sunderland Patterson, and also a transfer from Willits to Esek Wilbur. Early carriage-makers were Isaac Cramer and Shepherd Hinckley. Mr. A. Purdy said, 'I well remember what a business was done on the canal and in the warehouses. I know that the Purdy and Willits grocery has sold from $200 to $300 worth per day. I have seen from twenty to thirty loads of wheat, standing from the store to the warehouse, having come from Walworth, the Bristol hills and nearer places. I remember well the first train that went through on the railroad, and from that time the great loads of passengers as also foreigners on the 'Line' canal boats ceased and canal business received its death blow. Henry Willits was one of the first agents for the Bickford and Huffman Drills. I can seem to see Lyman Bickford and Henry Huffman lying on the counters in the old store in late fall or early winter comparing notes and finishing up by giving father a check for from $1,000 to $2,000. Purdy and Willits were the first merchants and grocers to stop selling rum, and ruin was threatened them by the lovers of that beverage, but the 'ruin' never came.' ''

''John Willits,'' says his son, W. P. Willits, ''was born in Scipio, Cayuga Co., N. Y., in 1807. He came to Macedon about 1825, to work for Purdy and Willits. In 1827 he married Mary J. Lapham, daughter of Ira and Polly (Beal) Lapham. About the time that the blacksmith and furnace were moved to the village, Allen Purdy, brother of Alexander, and my father bought out Alexander Purdy and William Willits and continued the business. Allen Purdy sold his interest to Henry Huffman, and the firm was known as that of Willits and Huffman for some time, and then father sold to Silas Richmond. After selling his interest in the furnace, father and Allen Purdy bought the grist mill which at the time had a carding machine and woolen mill attached, as well as a saw mill. In 1853 father went to live on the farm west of the village where he died in 1870.''

The following account of one who was well known in the town is taken from the Macedon News Gatherer, which says: ''Peter Reed was born in Athens, Green Co., N. Y., Sept. 25, 1813. When he was eleven years old, he, with his parents, and

his sisters, Eliza and Catherine, left Athens and started for the West. They traveled by way of the Erie Canal, in the first year it was navigable from Albany to Rochester; and they made the journey on what were then called line boats, packet boats not being known at that time.

"Where the city of Utica now stands there was then nothing but stumps, with here and there a settler's rude log hut. They passed through a country which was nearly all woods, where now are towns, villages and cities. Mr. Reed remembered stopping at Syracuse, which he thought was a large place, but was not called a city. There was nothing to be seen after leaving Syracuse but stumps with occasionally a group of houses, and once in awhile a church steeple. They traveled day and night, and on the seventh day they landed at Palmyra, which then was half as large as Macedon village is at present. Pliny Sexton kept the only hardware store, and Joseph Colt sold dry-goods, groceries and liquors.

"Dr. Aaron Reed, father of Peter Reed, purchased in the fall of 1824 a piece of land of Abraham Lapham. It is now known as the Isaac Chaplin farm, but was at that time occupied by Thomas C. Hance, who kept a country store. Dr. Reed was appointed the first postmaster of Macedon in 1825, and his son Peter was made deputy. The office occupied a part of their country store. The place, known as The Huddle, contained at that time a blacksmith shop with four forges and a foundry, which were carried on by Purdy and Willits, besides a wheelwright and rake shop and two carpenters' shops. It seems that The Huddle was then the rising business place. The mill was then owned by Jacob Gannett and stood where the dam now crosses the creek.

"Where Macedon village is now situated there was for a time only a one-story house on the hill among the trees and known as the Alexander Purdy place. There was then no north or south road leading out of the site of the present village. All of the churchgoers went to what was known as Spear's Baptist Church, which stood in the eastern part of the town opposite the residence of Zachariah A. Van Duzer. Afterward the church was moved to Macedon village and placed upon land given the Baptist Society by William W. Willits

where it yet remains. Years passed with their changing scenes. Peter Reed lived a long life in the neighborhood in which his father settled. He died in the fall of 1898 at the age of eighty-four years."

The greater part of this record is given through the kindness of Mr. and Mrs. Thomas Bussey: William P. Capron came to township 12 from Connecticut some time before the year 1823. His wife was Mariamne, daughter of Rufus and Hannah (Billings) Allyn. They settled in the eastern part of the township and it was their home for many years, for so long a time that the farm is still known as the Capron place, and was in the possession of the family until it was sold to the New York Central Railroad, in 1890. Mr. Capron was a cabinet maker and worked at his trade after coming to the new settlement. When Russell Allyn, who was a nephew of Mrs. Capron, came to the town from Connecticut he lived for a while in the family of Mr. Capron and learned to make furniture, some of which is now in use in the family of Mr. Thomas Bussey, whose wife is a daughter of Mr. Allyn. Mrs. Bussey has a bureau made at that time which is still good and in daily use. Mr. Bussey has a cutter built by Mr. Capron; it is said to be about 100 years old and is still doing good service. Mr. Bussey has also a shot gun, probably eighty years old, which was once owned by the Capron family.

When township 12 was organized as a town in 1823 and named Macedon, William P. Capron was one of the officers elected at the first town meeting. He was a citizen of the town until his death about the year 1846. Mrs. Capron lived until about 1870. They had four children, Erastus Allyn, George, Hannah and Frank. George lived on the farm a number of years and then rented it and went to live in Palmyra, where he died in 1891. Hannah married James Gallup and later moved to Grand Rapids, Mich., where she died about 1900, and left a daughter named Lucy, who is still living in Grand Rapids. Frank died while yet a young man of a fever. He was crossing the plains on his way to California in 1850 during the gold excitement in that state.

Erastus Allyn was a soldier. When war broke out between Mexico and the United States he enlisted in defense of

the American flag. He was made a captain and commanded Battery E of the First Artillery. He fell mortally wounded at the battle of Cherubusco and died Aug. 20, 1847. His widow, who was a Southern woman, married later a Mr. Vincent and is still living. Her home is on a fine farm which she owns near Fort Myer, Va. A son of her second marriage is a paymaster in the Philippines. Carrie, daughter of Captain E. A. Capron, married Captain Carlisle Porter, a son of Admiral Porter, the distinguished naval hero, and their home in Washington is decorated with beautiful presents given by foreign nations. Their son, David Porter, is in the army. One daughter of Captain Capron married an Italian officer named Palzetto, who died and is buried in Arlington Cemetery. Mrs. Palzetto has been employed in the pension bureau for twenty years.

Allyn, the son of Captain Capron, was born in Florida and entered the Military Academy as a cadet in 1863. After his graduation he was made, on June 17, 1867, a second lieutenant of the First Artillery, and was an officer of that regiment until his death. He was commissioned as captain of Battery E on Dec. 4, 1868. He was an honor graduate in artillery in 1873, and was an authority on artillery tactics. He fought in the Sioux campaign of 1890-91 and was stationed for some time at Fort Sheridan. He also did good service with his battery during a riot in Chicago. He was stationed at the Washington barracks at the breaking out of the Spanish-American war in Cuba. When General Shafter's corps went to Santiago during the war it was accompanied by Captain Allyn Capron and his battery. They did fine work, notably so at the battle of Santiago. During this Cuban campaign Captain Capron was infected with the germs of typhoid fever, which finally resulted in his death in the latter part of 1898.

He was a brave soldier, just and thoughtful with his men, and loved by them. When his son, Captain Allyn K. Capron, was shot at the battle of Las Guasimas he was nearly prostrated with grief, but he worked without complaint, and stuck to his battery. He aimed the first gun at El Caney. Many stories are told of his bravery. A correspondent of the New York Sun, who was near him during the Santiago campaign, relates: "I saw a great deal of him and his men. He was a

short, broad-shouldered, stockily-built man with iron gray hair. He was straight as a ramrod. His men obeyed him, admitting that he was severe, but saying that he never punished unjustly. He never allowed them to be imposed upon, but taught them that they had rights.

"One morning I witnessed a sample of Captain Capron's methods with his men. It is an old custom in the regular army to give a new recruit much more than his fair share of fatigue duty. The regulations protect each man, but it takes the recruit some time to learn his rights. On the morning in question Capron's men had received orders to build their entrenchments higher. A corporal had put a lone private at work carrying gunny sacks of sand and piling them along the battery trenches. The poor fellow staggered back and forth, fairly dripping with perspiration. The other men were in the shade of the trees, taking their ease. Captain Capron emerged from his tent and with a grim smile surveyed the scene. Then he shouted: 'You, sir! Come here, sir!' The recruit marched up, sack on back. As he said himself, 'he was scared stiff.' Capron looked him over sternly: 'Drop that sack, sir!' The recruit dropped it as if it had been red hot. 'Stand at attention, sir!' The order was obeyed, with evident apprehension as to what was coming next. 'Don't you know your rights, sir? Because you are a willing horse they are working you to death. One man, sir, doesn't do all the work of a battery. The first sergeant will instruct you. That will do, sir.' By the time Capron had completed his reprimand and re-entered his tent a dozen privates had carried a sack each to the trenches, and the recruit's morning task had been completed in about three minutes.

"At the engagement of Las Guasimas, Captain Allyn K. Capron of the Rough Riders, son of Captain Capron, Sr., was killed. His hat was placed to cover the face and a black rubber blanket was thrown over the body. Word was sent to Captain Capron, Sr., and he soon reached the scene of the engagement. White faced, but upright, he stood for a moment looking down at that black, forbidding outline in a by-path of a thicket—all that remained of the last of three promising sons. Stooping, he lifted the hat from the dead boy's face, and gazing

at him with moist eyes, said: 'Well done, boy!' Then replacing the hat he turned on his heel and marched stiffly away. In my memory of the men and events of the Santiago campaign there will always stand out clean-cut the image of Captain Allyn Capron—man and soldier. He deserves from his countrymen a monument inscribed: 'Well done, Captain Capron.' ''

Captain Allyn Capron had six sons, all of whom studied at Annapolis. Three of them died before their father. One son, James, was in the ranks and studied for promotion, but his mind failed under the stress of study and he committed suicide at Plattsburg, N. Y., while serving as first sergeant in the Twenty-first Infantry. Captain Allyn K. Capron entered the Army, also as a private, in Oct., 1890, and was appointed second lieutenant Oct. 7, 1893. He was transferred from the Fifth Infantry to the Seventh Cavalry in Nov., 1894. He was young, courageous, fearless, and impetuous. He was stationed at Fort Sill in charge of the Indians in that locality before the Cuban war. When the Rough Riders were organized Colonel Wood termed him one of the bravest men in the service and asked that he be assigned as adjutant of that regiment, and he was serving in that capacity at the time of his death. He was shot at Las Guasimas and fell, his body being pierced by seven Spanish bullets. He was one of the first to fall. General Miles pays high tribute to Captain Allyn K. Capron as ranking with the first heroes of the Civil War. His body was brought home after a time and interred near where the body of his father was buried a few weeks later, in Arlington Cemetery. His mother was living in the Washington barracks at the time of the death of her husband and remained there for some time after. It was a family of heroes, well worthy of remembrance.

There was another who came to the town in its early history. He was one of a group of men whose influence was felt in the society of their time and especially so at Macedon Center. They were gray-haired men at the time of my first acquaintance with them. It was the last Sunday of March, 1869. We were newcomers and strangers to the congregation that met in the Methodist Church at Macedon Center. We felt the strangeness of our surroundings, with no familiar face to which we could turn. But we were not left to ourselves. The first

to welcome us was one who came with outstretched hand and said: "H'm, our new neighbors, I think. I am Hugh B. Jolley." Then followed introductions, and he said: "Shall I show you to a seat?" Soon with hurrying steps, hands full of books, and a smile for one and another, he came down the aisle, accompanied by his more quiet wife and seated himself beside her in a middle pew, well to the front. Soon we noticed the tall, erect form of one that we learned later to know as Evert Bogardus. He stepped in a somewhat dignified manner down the aisle, with cane and hat in hand, and just a few steps behind was his cheery-faced wife. They seated themselves near the center of the church.

Soon, among others who were taking their accustomed places, there came a man of pleasing appearance, followed by a lady with short curls about her face, whom we afterwards learned to know was his wife, and to know that she was a very kind and gracious woman. They occupied the front pew on the west side of the church. He was a little lame and was stoutly built. He was bald, with rather thin white hair and had a smooth, pleasant face which lighted up with pleasure as he met people. It was his custom when in the vestibule to pass from one person to another with kind words and hearty handshakes, and strangers were not neglected. He always remembered to speak, though he might not remember the name of the person whom he addressed. This man was Durfee Osband. He was the son of Weaver Osband, a pioneer who came to Palmyra in 1790, and married Ruth, daughter of Gideon and Anna Durfee, who were also pioneers of Palmyra. Durfee Osband was born Jan. 5, 1801, and grew to manhood in a pioneer home and with its surroundings. He received a good education, and in his young manhood came to Macedon Center. The time of his coming has not been ascertained. He was married March 31, 1825, to Marietta, daughter of Artemas and Sarah (Dawes) Ward.

Durfee and Marietta (Ward) Osband made their home upon a part of the original purchase of William Ward, and it has long been known as the Osband place. After a few years the wife died, leaving two young daughters named Marietta and Louise. On Nov. 19, 1835, Durfee Osband married Almira

Godfrey of Lima, N. Y., who for many years helped to make their home a pleasant place for themselves and for their many friends. The daughters grew to womanhood and married. Their homes were in Rochester, N. Y. Durfee Osband was active in political, social and religious life. He was appointed a captain of the militia June 13, 1832. It is related in the Landmarks of Wayne County that it was at his request that Benjamin T. Hoxie came from Massachusetts in 1826 and established the first store in Macedon Center.

Durfee Osband represented his district for a time as member of Assembly, and it was during his time in that office that "Macedon Academy was incorporated through his influence," says the History of Macedon Academy. He was one of its founders and was long intersted in its welfare. He was a warm friend of the students and ready to help in doing good work. He was a trustee of the academy for many years, and when some mischievous deed brought the board of trustees together to decide what should be done with the offenders, his voice was often heard counseling that justice should be tempered with mercy. He was a Justice of the Peace in the town for twenty years, and performed the marriage ceremony eighty-one times.

He was active in the affairs of the Methodist Church in the town and served for many years as trustee, steward and class leader. His face and figure were familiar to churchgoers. He was a sincere Christian. In his later years his memory gradually failed him, but it was said that the memory and knowledge of his Christian experience was the last to leave him. Such a man is an influence for good in any community. It helps to lift the people towards better thought and action and ennobles human life. His wife died after many years of companionship, and a few years later, on Sept. 9, 1884, he passed to his reward. His daughter, Marietta E., married Judge George W. Rawson, and his younger daughter, Louise J., was the wife of Hon. John W. Stebbins.

Zachariah Shotwell settled upon the farm, long known as the Peter Pulver place, at an early date. It is recorded that he deeded a piece of land to the Friends' Meeting in 1822. He sold to Peter Pulver in 1844 and removed to Elba, N. Y., where

he resided for a time and returned to Macedon Center. He built the house now owned by Wm. B. Billings and there resided until his death.

Gurdon Tracy Smith, though not an early resident of Macedon, yet his home in early life was near it, and he was connected with its interests at all times. The following account was given by Wm. B. Billings:

Gurdon Tracy Smith was born in Galway, Saratoga Co., N. Y., May 3, 1806. His father, Uriah Smith, moved his family to Palmyra, Ontario Co., N. Y., when Gurdon was about six years of age. He moved into a log house on the Marion road, about one mile south of that village. His father died Jan. 23, 1812, of spotted fever, after an illness of five days. Lemuel Durfee, living about one mile north of the present Central station, Palmyra, and grandfather of Henry R. Durfee, of that place, took the little boy Gurdon to bring up (as he used to tell it), although there were eleven children in the Durfee family. Gurdon was taught honesty, frugality, and industry, and was literally brought up under the very shadow of the old Quaker meeting house, situated in a grove just south of the house on the premises. This meeting house has since become historic, from the fact that here arose theological differences in the society sufficient to cause division and resulted in the formation of the Hicksite branch. This meeting house was the first built by the society in this section. Its ruins are still visible. The subject of this sketch performed his duties so faithfully and his character had been so exemplary that Mr. Durfee gave him fifty acres of land when he was twenty-one years old. This land was on or near the Durfee estate and was soon exchanged for land in Farmington. Not being fully satisfied with this property, he concluded to go to Michigan, then considered the far west.

There being no public thoroughfare at this early period, he was obliged to walk, except, perhaps, catching an occasional ride. He soon returned to New York, sold his Farmington property and bought fifty acres of land of Phoebe Durfee Youngs, which was the first purchase of the homestead property, located two miles north of the Palmyra churches. The first tree cut on this purchase was cut in the door yard Feb.

18, 1832. It was the beginning of 105 cords of fire wood for that spring. He sold it on the ground for 37½ cents per cord to a Palmyra buyer. The wood was drawn to the village by Isaac Jerome, with a horse team, and his son, Leonard Jerome, with a yoke of oxen. The latter developed a different rate of speed in his subsequent life, as the well-known turfman of New York. A daughter of this same Leonard Jerome subsequently married Lord Randolph Churchill of England.

The Presbyterian Church in Palmyra bears this same date, 1832. In September the contractor, Asa Millard, came to Mr. Smith on Saturday and asked him to get out rafters for the church, and do it in a hurry. Mr. Smith was compelled to attend company training on Monday. By Tuesday Mr. Smith had seven scorers and two hewers engaged. In four days the job was done; twenty-two sticks, forty-four feet long, size eight by ten inches. No wonder the roof stands true after sixty-eight years. A grist mill stood on the Welcome Hill farm, in the town of Macedon, where Mr. Smith used to carry a bushel of wheat and have ground while his oxen were feeding at noon. The mill was less than one-half of a mile from the northwest corner of Mr. Smith's farm.

A log house was soon built in what is now the door yard of the homestead farm. In May, 1832, Mr. Smith married Melissa Starkweather. Clearing the forest was now the order of business. We are told that at night the grind stone was brought into the log house and the axes sharpened for the next day. The good housewife the next morning would take her broom, scrub the floor and clean where the grind stone had stood. Only one dinner was eaten in the house during the clearing of thirty acres of land and that on account of a broken axe helve. Willard Thayer, Almon Green and Lorenzo Parker helped in the clearing of this tract. These stalwart choppers on one occasion cut thirty trees nearly off, then fell the end tree, which in its descent fell against and pushed down the entire lot. The lusty hurrahing of the choppers added to the noise of the trees, it is stated, could be heard for miles. In this homestead were born to Gurdon and Melissa Smith five children. Melissa Smith died April 28, 1872.

The barn on the Smith farm was built in 1842 and is still

in good repair. The present farm house was built of stone in 1844. Mr. Smith drew thirty loads of lake stones of sixteen bushels each from Lake Ontario, twelve miles distant, for the outside surface of the house, and carried all the stones himself to the masons that were required for its construction. The woodwork in the house is all handwork, the lumber used was cut on the premises. The original purchase was added to until it contained 123 acres.

Gurdon Smith married Violetta Blaker in 1877 and moved from the farm to Macedon Center, where he resided until his death, which occurred Sept. 17, 1898. He was buried in Palmyra Cemetery. Many amusing incidents might be related illustrative of his life and character. He was a strong advocate of temperance, owing, no doubt, to a nightly vigil he kept, when a lad of thirteen. He says: "Many a jug of liquor I have carried to the field for others to drink, but never a drop passed my lips but once when a workman gave me some milk punch. I had taken so much that it required Mother Durfee to sustain me on one side and Phoebe Youngs on the other, and they kept me walking the floor all night to prevent a state of existence generally called 'dead drunk.' I begged to stop and go to sleep. 'No, thee must walk,' and every few minutes she would say, 'Gurdon, will thee ever drink any more?' I would reply, 'No, no, only let me sleep.' Mother Durfee always remarking, 'I guess we will walk thee awhile longer so thee will not forget it.'" He never did.

An amusing incident occurred in the Durfee household, in which Joseph Smith, the founder of Mormonism, figured. Joseph Smith, Sr., was unable to pay for the farm he had taken up on what is now Mormon Hill. At his request Lemuel Durfee paid for the property and the Smiths continued to occupy it, paying rent considerably in labor. A barrel of whisky in the cellar was considered essential at this time. A square black bottle was brought out and the workers all had a drink, as a ceremony preliminary to breakfast. This bottle stood in a certain place in the pantry. Mr. Durfee thought the bottle was lighter than it ought to be some mornings. A little watching discovered Joseph Smith, the future prophet, getting up early, helping himself, and then coming around innocently to drink

with the other men. Mrs. Durfee removed the whisky and put a bottle of pepper sauce in its place. A sly peep at Joseph when he was leaving the pantry the next morning discovered him with both hands grasping his cheeks and groaning, "My God, what is that?"

Gurdon Smith was elected a trustee of Macedon Academy in 1856 and served continuously for a period of ten years, re-elected again in 1876, serving until 1891, when he was made an honorary member of the board. He was always liberal in supporting the school and gave liberally when a financial deficiency had to be met. He was fond of children and for their pleasure, constructed a large sleigh for them to coast down the surrounding hills, put up a fine swing for their use, and many a child has left the village store with a luscious orange or bag of peanuts or candy—a treat from "Uncle Gurdon." And always on the morning of the 4th of July he was there to buy small fireworks for the boys. His generosity and kindness to those in need was a marked trait of his character. A pair of twin boys were born of poor parents in the Smith neighborhood and Uncle Gurdon immediately slaughtered one of his sheep, took the carcass on his back and presented it to the increased family. He was a man of fine physique and stentorian voice. But few buildings, whether barn, house or shed, were raised in his vicinity without his assistance. Poorly framed and badly warped must have been the frame that would not rise under his guidance and the heavy blows of his commander (as he called it). This commander was turned from a large hardwood knot, about the size of an ordinary dash churn at the center, tapering down to about six inches at the ends. It was always an object of adoration to the boys. When ninety-one years of age, while calling upon the writer, he wrote his name and date of birth without glasses. He attributed his long life and robust health largely to his strict temperance habits.

But space fails in which to relate the history of many who have taken a worthy part, who have aided by effort and influence. We have listened to stories of some of these: some of our society remember Evert Bogardus, Henry Tillon, John

C. Marshall, Hugh B. Jolley and others. The story of their lives may yet be written.

The accounts already given have been made as accurate as we were able to make them. Records have been searched, and evidence has been carefully sought and used. Work some times has been abridged, mistakes may have crept in unawares.

All that is valuable in this article is due to those who have kindly aided by books, old records, and incidents of the past. It is well to return thanks for these favors. Thanks are especially due to those who, while strangers, courteously answered letters of inquiry by giving information that has been of great assistance.

MARY LOUISE ELDREDGE.

INDIANS.

After consulting various authorities and writing to many people and questioning others, some help has been collected upon my subject.

When America was discovered by Columbus, it was supposed by him that he had reached India, and therefore the native inhabitants were called Indians and the name still clings to them. They were not the original occupants of the country, though sometimes spoken of as aborigines, for remains have been found of an entirely different people, who evidently occupied the land before the Indians. No uniform language was spoken by the Indians, and they were divided into clans or tribes, some of which are known by names given them by white people, as Blackfeet, Iroquois, Diggers, etc., others are derived from the locality in which they lived, as Delawares, River Indians, etc. Again others are known by names given them by othr Indian tribes, as Mohawks, Sioux, Assiniboins; while their own names, as used by the Algonquins and others, were Renappi, Lenni, Irini, etc. Agriculture among the Indians was confined to a very few plants, such as maize, squashes, beans, tobacco, etc. They manufactured canoes from bark, or hollowed trees; lodges or wigwams of bark and skins; garments of skins, and in some places baskets and rude weaving. Weapons and images were carved and occasionally hammered or moulded. Their complexion varied from dark brown to almost white, and they are sometimes spoken of as copper-colored or red men. The Indian had a dull, sleepy eye, with little fire unless when passions were aroused. He was of haughty demeanor, taciturn and stoical to the last degree, cunning and watchful in the surprise, persevering in the pursuit, and revengeful in the destruction of his enemies. He was cruel to prisoners of war without regard to age or sex, and when himself a captive he endured the most painful torture without

a murmur. He was brave and ferocious in war, and idle and grave in peace, except when hunting or engaged in some amusement. Woman, better known as squaw, was in a degraded state: she did all of the work, except in war and hunting; she tilled the soil and bore all of the burdens. Cooking was simple and without seasoning. Baking was done in holes in the ground. Water was boiled by throwing heated stones into it. The common plan was to roast over a fire.

Disease was left to charletans and superstitious treatment. They were acquainted with many poisons, which they used for self-destruction and for purposes of revenge. The Indians seemed to have an idea of God, and they called the object of their devotion "The Great Spirit." Death had no horrors for them, as "The Happy Hunting Ground" was in store for the faithful, where they could hunt and fish to their heart's content. The preceding description of Indians in general must therefore include those of this vicinity. The Indians that inhabited this part of the country were Senecas or Swan-ne-ho-out; perhaps they lived here for a time, but they were of a roving disposition and located in various places near here, but on their own lands.

It is a tradition of the Senecas that the original people of their nation broke forth from the crest of a mountain at the head of Canandaigua Lake. The mountain which gave them birth is called Ge-nun-de-wah-quah, or the Great Hill; hence the Senecas were called the Great Hill people. They believed the base of Ge-nun-de-wah-quah to have been encircled by a serpent vast enough to coil himself entirely around the mountain. The head and tail of the monster united at the gateway of the path leading to the summit and there were few who attempted to pass that escaped his voracious jaws. Thus environed a long time passed, during which the people were not only besieged and reduced in numbers, but were made to suffer from the poisonous fangs of the serpent. Finally, being tormented beyond endurance, the Indians resolved to attempt a sally. Armed with such weapons as they had, they rushed down the hill towards the dreaded portal, where all were seized and swallowed except two children who somehow overleaped the fearful line and avoided the terrible fate of the tribe.

These children were reserved for a high destiny—the destruction of the serpent. It was mysteriously imparted to them how this could be accomplished. Direction was given to form a bow, and an arrow from a specified kind of willow. The barb of the arrow was to be dipped in poison and was to be shot obliquely to allow the arrow to penetrate beneath the scales. Obeying the command the death of the serpent was effected. As the arrow penetrated the skin, the monster was seized with violent convulsions and uncoiled from around the mountain, and writhing in fearful contortions, the reptile threw up the heads of the people he had devoured and rolled down the steep hillside into the lake, sweeping down the trees in his course. The disgorged heads were petrified by the transparent water and may be seen at the bottom of the lake in the shape and hardness of stones. The hill is known to have been barren since the white people first came into the country. From the surviving children sprang the new race of Senecas. Tradition affirms that the lake region had been populated by a race of enterprising, industrious people, who were destroyed by serpents and left their improvements to the Senecas. The Senecas belonged to what was known as the Five Nations, viz.: Mohawks, Cayugas, Oneidas, Onondagas and Senecas; the Tuscaroras were united to these in 1722, and thus formed the powerful confederacy of the Iroquois, or Six Nations. They resided in villages, which were usually surrounded by stockades and subsisted upon fish and game and the products of a limited agriculture. They did not exceed 20,000 in number. Precarious subsistence and incessant warfare suppressed numbers in all Indian villages. The Indians were against that with which they had no power to contend. The Five Nations reached their greatest power about 1675 when their dominion covered the greater part of New York, Pennsylvania, Ohio and a portion of Canada. At the time of their discovery they were the highest representatives of the red race north of New Mexico in intelligence and advancement, though perhaps inferior to some of the Gulf tribes in the arts of life. In the extent and quality of their mental endowments, they must be ranked among the highest Indians in America. They have declined in numbers, yet there are still thousands and they are

said to be slowly increasing. The Senecas claimed as far west as the Genesee River until a war raged with the Eries for the murder of a Seneca chief. A battle was fought near Honeoye outlet, which led to the extirpation of the Eries, and the country of the Senecas then extended from the valley of Pleasant Water to Buffalo Creek.

Next followed an invasion of the Seneca country by the French in 1682, under De La Barre, who sent captive Indians to France to work in the galleys. Later they were liberated, loaded with gifts and brought home. The insult was never forgiven.

The Marquis De Nonville next invaded this section with 2,000 soldiers and 1,000 Indians. He landed on the east side of O-nyui-da-on-da-gwat, or Irondequoit Bay, known as the old Indian Landing, and followed the Indian trail, passed the head of the bay, and took the branch trail, which went a little east of Pittsford and over the ridge of highlands, descending to Victor flats. Everything was planned to crush the Senecas and annex "The Genesee Country" to France, but the Senecas were alert and removed their old men, women and children to a place of safety. An ambuscade was laid about one-half mile from the Indian castle at Ganagano, at the foot of which was a dangerous defile. De Nonville, thinking the Indians had fled, plunged into this defile. All at once the dreaded war whoop of the Senecas rang out, followed by a heavy volley of musketry. The French fled, the Senecas charged upon them and many were slain; but the Indians went too far, they were few and De Nonville rallied his troops and checked the Senecas, who were compelled to give way, and he was saved only by his great numbers. Though repulsed, the Indians were not disheartened, and when challenged to stand and fight, they replied: "Come on, four hundred to our four hundred, we have but one hundred men and three hundred boys, but we will fight you hand and fist." The proposition was not accepted. These battle grounds have been located on Victor flats, Boughton Hill and Fort Hill. Relics of the battle were numerous in the early days of the settlement, such as axes, gun barrels and trimmings, a silver cross, silver coins, etc. On the old Boughton farm near the Indian trail, there was plowed

up about one-half bushel of iron balls about the size of musket balls. Sullivan's expedition in 1779 was the next invasion of importance. That general led a large force against the Indians near the site of Elmira and defeated them with great loss. He then marched northward through the country of the Senecas, destroying forty villages and all other property belonging to the natives. This destruction seems hard, but it was a punishment for their depredations, cruelties, deafness to entreaty and persistence in acts of barbarity. Not many of the Senecas were killed after the first battle, but they were frightened into submission. They abandoned their villages east of the Genesee River and settled near Geneseo, Mt. Morris and other points in Western New York. I have been told that Sullivan's expedition passed through east of Macedon, and that they buried a brass cannon in the woods east of Wm. Kent's old place. The Indians that resided in this part of the country were semi-civilized, and after this expedition their spirit was broken. In 1794 the Senecas took part in the engagement of the Miamis with Anthony Wayne and were badly beaten, and returned in a few days from the warpath, humble and fearful at the recollection of the terrible onslaught that "Mad Anthony" had made upon those who had opposed him.

Everywhere when first approached by our race the Indians welcomed the white men and made demonstrations of friendship and peace. Whatever of savage character they may have possessed was dormant concerning white men until the assaults of treachery from intruders upon the soil, which the Indians thought their own, roused them to action against those whom they had met and trusted as friends. This was the beginning of the trouble. Our race perpetuated it by the introduction of "fire water," which inflamed their passions and caused them to do deeds of terrible slaughter and revenge, by means of the stealthy assault with the tomahawk and scalping knife. The red man has a fearful account against the white man for the ruin of his race. Many examples might be given of the ill treatment shown to the Indians by those who obtained grants of lands and privileges.

When the first white men settled in what is now Macedon there were but few Indian residents within its boundaries.

They cannot be called permanent inhabitants because they were restless, staying a few weeks in one place, then going to another, either near or far away, in search of a site where hunting and fishing were better than in the former location. The favorite haunts of the red men of this section seem to have been along the valley of the Ganargua, as the flats are rich in Indian curiosities, such as arrow, lance and spear heads, chiefly made of flint; others were made of a species of quartz, and a very few seemed to have been hammered from crude Lake Superior copper. Tomahawks are occasionally found, they are not plenty and only the trained eye is apt to discover the now historic weapon. Bear's teeth, bones, split to obtain the marrow, and a very few metalic trinkets have also been discovered. At one place where is supposed to have been an Indian camp an old flint lock and the butt of the stock minus stock or barrel, also the remains of a clasp knife and considerable pottery, have been found. Many specimens lay in the fields that we do not recognize as such and pass them by as mere stones. There are heating stones, smoothing stones, scrapers, etc., but these are hard to distinguish without some knowledge of what they are like. Pipes, both of Indian and of French manufacture, have been picked up, a few mortars and pestles have been found, and even an image, which, perhaps, represented some Indian deity. About the best specimen of Indian manufacture is a copper arrow or spear head, taken from the crude state and so hammered and bent that it makes a finished weapon of war. Some of the old settlers, among whom are my grandparents, would find in the morning perhaps a half dozen Indians asleep on the floor before the fireplace, and receive from them a "grunt" of thanks and satisfaction. Doors were not locked and Indians availed themselves of a night's lodging without asking permission from their host, who had no fear of being harmed. The natives came many times for meals. The squaws would stand their papooses against the outside of the house and then go inside to partake of pioneer hospitality. They used their fingers instead of knives and forks in eating and called frequently for more sooger (sugar) for their tea or coffee. An Indian once borrowed a kettle to steep some herbs for medicine for him-

self, but it failed to relieve his illness and he finally died of consumption, a disease not often found among the aborigines.

The old settlers never knew an Indian to break his promise and their word was law with them. They could always be trusted, as proven by the unlocked doors and their freedom in the homes of the settlers. Children seemed to have no fear of them. It is known to be a fact that "Old Blue Sky" and "John Sky" and other chiefs came suddenly into a room where there were children, swung their tomahawks around their heads and then dropped their weapons and picked up the children and kissed and fondled them. They would "count Injun," which was like the following, "Scat sky, ski-e-ski, tickine sky, tuta and a-was-ski," speaking the last with a quick, loud voice and startling emphasis, thus playing "scare" with the children.

An old gentleman told me that between 1845 and 1850 he well remembered that bands of Senecas, Cayugas, etc., would come to Macedon and remain there for some days, looking around the country. It was supposed that they were in search of "landmarks," graves, etc. He also remembered that the Indian boys would set up pennies four rods away for a mark and then shoot at them with arrows and scarcely ever miss them.

I will repeat an incident that shows the Indian's correctness in "running out land." A chief was given a small reward if he would strike the Ganargua on a direct line north from Canandaigua, and notwithstanding there was an almost unbroken forest with swamps, etc., intervening, he came out near the old Nahum Warner place at the Red Mill, and when it afterwards was surveyed, it was found that he was not over ten rods out of the way.

The Quakers were great friends of the Indians. The following is an illustration: "Wm. Savery had been sent by the Philadelphia Yearly Meeting and the government at Washington to take part and supervise terms of peace with the Indians. The Friends were sitting in silence in the meeting house about four miles north of Canandaigua one Sabbath morning, with Wm. Savery at the head of the meeting, when suddenly the clatter of a horse's hoofs and a shout broke the quietness. In

a few moments a courier rode up to the door and shouted: 'The Injuns and troops are about having a battle.' There was a rush for horses and quickly mounting and pressing on they soon rode up to the troops in line of battle near where the Court House in Canandaigua now stands, and Wm. Savery cried out: 'Withdraw thy men!' The commanding officer replied: 'I will if you can take care of the redskins.' Savery then said: 'We will take care of them, but don't allow a gun to be fired.' He then, with fifteen or twenty of the Friends following, rode across the opening toward the Indians, who were dodging behind trees. As the red men saw the others approaching so fearlessly, some of the leaders sprang from their hiding places with tomahawks in hand, but in a moment threw their weapons on the ground and extended their hands, crying out: 'Children of Father Onas' (Wm. Penn). Explanations quickly followed and in a very short time peace was made and then a circle was formed and the 'pipe of peace' was passed.''

The same old gentleman mentioned before, also said that ''A Friend and Indian agent from Indian Territory was at his home a few years ago, and while there told him that many of the descendants of the Senecas were in that territory. The agent had often talked with them about the little lakes in this section and of the early history which they had heard from their fathers, and the agent said that if the old gentleman would come there and let it be known that he was from the old Seneca country, they would almost idolize him.'' He also said that ''it was quite common for the Indians to sit just without the meeting house, or to come in very quietly and sit in the back seats looking very solemn, for, they said, 'The Great Spirit' was there.''

An old lady, who is nearly ninety years old, said that in 1812 she used to go out and meet the Indians when she saw them coming toward her father's home and that she learned a few words of their language, such as ''Sago'' (good morning), and ''De-qua-chee' (how do you do?), and that this seemed to please them greatly.

In some respects the Indians seemed like children and were easily pleased with little things. They loved bright

colors, trifles and ornaments and did not easily forget a kindness. Yet, when once they learned of unkindness and treachery they could not forgive insults, and when roused, could be cruel, passionate and treacherous. Had they always been fairly treated their history might have been much different.

April 13, 1896. CHARLES B. HERENDEEN.

EDUCATION.

I would like to give a few recollections, mainly obtained from my father, on the subject of education in the County of Ontario (which originally included Macedon). These reminiscences antedate my earliest knowledge of the first public schools of Macedon. The pioneers of this county were a religious people as a whole, Friends, Presbyterians and Baptists. While they differed radically in some of their tenets, they were substantially a unit in the promotion of good morals, the enactment of wise laws and the enforcement thereof. While many of them had received but a limited school education, they saw the inestimable value of a liberal instruction to a law-abiding community. The first were private or sectarian schools, though not exclusive. The Friends and Presbyterians seem to have led in these. The Friends in their first large log meeting house at Farmington had a large school taught by my father, also a select school at Aurora, at which my mother finished her education. The Presbyterians early established their academy and seminary at Canandaigua; the former for boys and the latter for girls. I graduated at the academy.

I have not the date of the introduction of public schools in Ontario County, but will begin with my first acquaintance with them. My first recollections of the public schools of Macedon date back to the spring of 1823. One morning a young Quaker mother could have been seen coming from her residence, which was a two-story frame building used as a dwelling and store. She was leading by either hand her two oldest children, a little brown-haired boy and a smaller red-haired girl, the former in his fifth year, the latter in her third. It was for the first time and it was twenty-five or thirty rods to the public school. The little boy walked off very manfully. He was going to school. The little girl, a trifle nervous and timid, wanted to go with him and interceded with her mother for the privilege, which

had been reluctantly given her. They were met at the school house door by the teacher, a tall, slender young woman, who was all smiles and kind words for the little boy and girl, and who led the way to a bench for the mother and children to be seated. After exchanging a few words with the teacher the mother rises to go; the boy bravely keeps his seat. Not so the little girl, she had concluded not to stay. The mother and teacher pleaded with her in vain. With one hand fast in her mother's and the other clinging to her gown, she indicated quite plainly that there was no use talking; a little gentle force was attempted which resulted in one wild scream that set the school in a tumult of laughter. That ended the controversy, and mother and daughter walked quietly home. The boy remained to sit on a rude bench, with his feet dangling in the air and learn his A, B, C's, a-b, ab's, i-b, ib's, etc. He also took in his surroundings in that school building. There was but one square room, one door in the southwest corner and no porch or entry. A large stone and brick fireplace (the only means of heating the building) occupied the most of the west end. The desks were broad boards placed slanting on three sides of the room. They and the benches showed plainly the free use of the jack knife by untrained hands and minds. The walls were tinted a light cinnamon color with smoke, the chimney piece a trifle darker. There was not a picture or flower in sight. In a word the room showed age and much use. A whole generation before me had thronged this room, whose descendants are now domiciled all over the then great unknown west. The fathers and mothers of that generation were strong men and women in body, mind and conscience and pre-eminently utilitarian. Let me give you a few, but a few, of their names: Lapham, Reed, Porter, Delano, Packard, Beal. The teacher mentioned was Betsey Porter (afterward Nobles). My father, as a school officer, had something to do with the schools, as I have heard him speak of Uncle Johnathan Ramsdell as one of the teachers employed several years prior to 1823. That school house must have been one of the first, if not the first, erected in the neighborhood, as it was before Macedon was set off from Palmyra.

The business center of the township was the Davis huddle,

father's store at the upper end, Davis' wheelwright shop in the middle, and Wm. Willets' blacksmith shop at the lower end. Here the farmers came for their store goods, to sell their wheat and to get their work done. This was on the stage road from the East to the West, but the Erie Canal about this time changed all business to the locks, and many of the inhabitants. The school mentioned was removed to a new stone building one-half mile south, sometime in the twenties. A school house of nearly the same age and construction stood on the hill on the Palmyra road a short distance east of the canal bridge; another north on the Clark Johnston hill; a third just north of the center; a fourth at Reuben Dean's corner; a fifth near the old Plunkett Richardson place, or Thomas Barnes'; a few of these (the latest) had an entry way and stoves. For about three months in the winter time these buildings were filled to overflowing, many of the pupils were young men and women. But few branches were taught, each one choosing what he pleased in the list, spelling, reading, writing, geography and arithmetic. The methods of teaching and governing were radically different from those of the present day. Men taught the winter schools in order to secure good government; in many of the schools the master had to be master of the situation, physically as well as mentally. The methods of teaching were forced, not leading. There was little to inspire a love of knowledge farther than a pecuniary benefit could be seen in it. There was little rivalry except in spelling; in that it often ran high, not only between individuals in the same school, but with those of other schools. This developed into the evening spelling school, which brought out, in good sleighing, crowded school houses for spelling and a fine ride in the big sleigh with the best girl and a quiet visit. Could a part of this rivalry have been turned to some other branches, I think it would have been well. . . . . .

My last experience, and in fact my only one with other kinds of public schools, save the kind I have described, was in parts of two winters in the Post School House (Macedon Center). The teachers were young men, students from Lima Seminary, who did their work well, adopting new methods of teaching and government. From this date, 1838, I was en-

gaged in my studies during the winter at Canandaigua. It was there that I made the acquaintance of Stephen Wood. We were classmates in the natural sciences and mathematics, under Prof. Horatio M. Robinson, who was a master in those branches. It seemed as though he delighted in making plain and in the shortest possible way the most obstruse problems in the higher mathematics. It was an open book to him. Stephen Wood there and then grasped the spirit of concise, yet plain demonstration. It required time and intimacy, like mine with him, at Canandaigua and in Macedon Academy, to fully appreciate the real character of the man. I have long been of the opinion that he, more than any other one in the foundation of Macedon Academy, stamped his individuality upon it. Not brilliant, not boastful, but a manly man, such was my friend, Stephen Wood; and to his influence is due much of benefit to the later schools of the town.

Written by Benjamin M. Hance, Sr., Niles, Mich. Read by Benjamin M. Hance, Jr., Macedon Center, Feb. 11, 1895.

EARLY SCHOOLS.

During the Colonial period of New York State there was no general system of education, but the subject began to be agitated immediately after the organization of the state. Governor George Clinton in his message to the Legislature in 1787 urged the consideration of the subject, and a law was passed providing for the Regents of the University. Two years later certain of the public lands were appropriated to gospel and school purposes. In 1793 the Regents in their report recommended the establishment of a general system of common schools, and in 1795 Governor Clinton in his message strongly recommended the same, and on April 9, 1795, the law was enacted for the establishment of our common school system, the one hundredth anniversary of which was celebrated last April.

By this act $50,000 was annually appropriated for five years for the benefit of the schools. This act provided only for schools in the cities and larger towns; the rural communities were not included in its benefits. The advantageous effects of this system, imperfect though it was, became at once apparent, and from time to time measures were taken to increase the fund and improve the system. One of these efforts was the raising of $137,000 by lotteries. The successive governors, nearly all, urged new legislation for the encouragement and support of the schools, but nothing definite was accomplished until 1811, when five commissioners were appointed to report a complete system for common schools.

This report, accompanied by the draft of a bill, was made Feb. 14, 1812: it was accepted and the bill became a law. Under this act Gideon Hawley was appointed superintendent and continued in office from 1813 to 1821. The system met with great success, and the firm hold which it speedily attained is chiefly due to the administrative ability and indefatigable exertions of Mr. Hawley. It is impossible for me to say just

when the work of district organization was done, though it seems to have been during 1813 or 1814.

The earliest record I have found in the town of Macedon is of a school meeting, in what is now known as the tannery district, on the seventh day of the first month, 1815.

For a period of about forty years the district school system was supplemented by numerous private or select schools. In many of the districts the schools were too small to support a teacher more than one term in the year, and in these cases there generally was a select school in some place in the district to which parents who could or would sent their children for instruction. A complete list of these schools would be interesting, but I have been able to learn of but a few of them. It seems to be impossible to get any information back of the memories of persons now living.

During a period of years extending well into the "forties" there were, at irregular intervals, schools of this character taught in the house that was then the Hoag homestead, on the road going north from the N. Y. Central station at Macedon and just south of the town line. Benjamin Hoag had ten children to educate, and after these children were grown and gone the select school was continued for the benefit of the grandchildren. Hiram C. Hoag remembers attending a school taught there one or two winters previous to 1840. During the winter of 1840-41, and probably the winter before that, Huldah Dawes had a school in the Hoag homestead. Sally Ann Hoag taught a school in the cellar kitchen of this house in the winter of 1845-46. It is surprising how many interesting things that are foreign to the subject may be found when investigating historical topics. We are all familiar with the expression, "To sit down on a person." One instance of its literal application in the school of the last-mentioned teacher is told by one who saw it. One of the pupils, who was a nephew of the teacher, being particularly persistent in the pursuit of some forbidden action during school hours, the teacher calmly laid the boy on the floor face downward and sat upon him while she continued the recitation as though no interruption had occurred.

Another house in which there were private schools was

the home of Edward Birdsall, now owned by Richard Sutton, and across the road from the residence of Elias Barnes. Joanna Eddy taught a school there, and it was probably in the winter of 1838-39. About that time there were schools for two or three winters in the home of Daniel Birdsall, on the farm now owned by John Wilson. Ann Dorland kept school there in 1840-41. A select school was kept in the house of Philander Packard, between 1832 and 1835, by Betsey Porter Noble. She at another date taught a school in the house now owned by Henry Knapp on the county line road, then occupied by Abraham Lapham, Jr. This is only a partial record of the select schools of two districts, there must have been many more that cannot be remembered.

Many changes have been made in the district boundaries; new districts have been made and some have been absorbed by surrounding districts, but the joint districts have been changed more than the others. At the time of the organization of the town of Macedon there were eight joint districts, now there are five. In 1852, the Talbott district, as it is known, was thought to be too small to support a teacher and the district was dissolved. The farms composing it were divided among the neighboring districts, but this arrangement caused so much dissatisfaction that in a few years the district was restored.

The district then known as No. 15 was annulled in 1866. The school was small and the school house unfit for use. The larger part of the land was added to the Tannery district. In some cases there have been so many changes that a brief description is impossible, and a full account is equally difficult. The school houses also have been changed. The greater part of those now in use had two, and in some cases, three predecessors, and nearly every time a new house was built, the location was changed and in some instances the site was changed without building a new house.

The old stone school house south of the Center was built in the "twenties," and succeeded one a half mile farther north, which was, I think, built of logs. The stone building in time gave place to a modern frame structure, with a bell on the roof over the door and furnished with patent desks.

The school house east of the Center, on the Clark Johnstone hill, more recently called the Hoag hill, was originally on the northeast corner. The first official records of this district date from 1827, when a clerk's book was purchased. The records of this meeting and many subsequent ones until 1849, state that each family sending children to the school should furnish a half cord of wood per scholar. In 1833 a site two rods east of the old school house was leased of Dexter Kingman and a new house was built costing $180. In 1845 the present site on the northwest corner was purchased of Mrs. Tucker and the school house was moved upon the new lot.

In 1865 the house was thoroughly repaired and a room was built on the north side to be used for an entry and wood-house. Everything about the building was made new except the frame. Stephen Harris did the work and was paid $340.00. In 1884 the school house was again remodeled, repainted, and furnished with patent desks. The building remained in good condition until it was burned during the blizzard of Feb. 6, 1895. The fire occurred in the early morning. The school was held the remainder of that term, and the following spring in the home of Harriet Coville. A new school house was built the following summer on the old site. It is a modest frame building, clapboarded on the outside, ceiled with Georgia pine on the inside, and besides the school room, has an entry and two cloak rooms. It is furnished with single desks, is heated by a furnace in the cellar, and has a bell and belfry. The builder was Fred Jeerings. The school opened in the new building Sept. 2nd, 1895, with Miss Lilian Pilcher as teacher.

When the first school house was built at Macedon Center is uncertain, but about 1832, one stood on a road along the south side of the property of Daniel T. Burton and nearly opposite his dwelling house. When it was built, or whether it was the first school building of the district, has not been learned. Mr. Burton sold to Hezekiah Post in 1832, and the building was soon after known as the Post school house. Owing to changes made in other roads the road along Mr. Post's farm was closed as a public highway and the school house was left standing in a field, with no means of approach except across the fields, or Mr. Post's lane. After awhile a new site was obtained, and the

building was removed to the present school house grounds. It was doubtless repaired occasionally but the ravages of time and usage at length caused it to be thought unfit for school purposes, and in 1884 it was removed to the lot of Henry Pilcher and became a part of his barn, and the present school house was erected by Stephen Harris.

The first school house in what is now No. 15 Macedon and Walworth, stood on the west side of the road just north of Richard Lapham's house, where Hiram C. Durfee's tenant house now stands. This was a log house with desks and benches running around three sides of the room, a fire place and teacher's desk on the fourth, and a second row of benches inside the first row, for the smaller children. About 1839 Joanna Eddy, who was the teacher, introduced a blackboard, much to the terror and disgust of the children who were obliged to use it. This board was about three feet long, and two feet high. It was not fastened to the wall, but stood on legs and was moved about the room as was desired. George Howig, son of E. K. Howig of Macedon, made the board for Miss Eddy. A blackboard being a luxury, the district permitted the teacher to furnish her own.

This school house was burned in February, 1852. When it came to building again, a controversy arose over the site. The people of the east part of the district wanted the new building on the old site, while the people on the next road west contended that it was their privilege to have it on their road. To settle the matter, Henry J. Barringer gave a plot of ground in the woods half way between the roads. There the new building was erected, and there it stands. For about a year the children climbed the fences and went across the fields, before the road was laid out from the site of the old building to meet the next road going west.

In the district west of the Center that is now No. 10, but is better known as the Tannery district, the citizens were methodical, and were helpful to the historians of the present day, for they kept a clerk's book which was begun January, 1815. The first school house was built in the summer of that year on a site nearly opposite the residence on the farm of B. S. Durfee. There is a record of the purchase of a piece of land of Wm. Birdsall, and of an unsuccessful attempt to build a school

house upon it about 1833. It is known that about the same time a school house stood on land owned by Johnathan Ramsdell, but the records are silent as to how the house came to be there, or how long it remained.

In 1835 the house at the Tannery was built on land bought of Elijah Hill. In 1880 the present school house was built on land purchased of Gideon Ramsdell. In the early records of this district for many years is found this motion, "Resolved, that the trustees have power to exonerate poor and indigent persons from the payment of school tax."

This is but a partial account of the schools of Macedon in the early period of its history. The schools of the northern part of the town have been described because of a better acquaintance with the sources from which information could be obtained. Other schools have probably had as many changes, and as much of interest, but the difficulty of obtaining knowledge concerning them has hindered further search. The efforts of those throughout our town who planned for the education of the children are bringing results that cannot be estimated, they can only be accepted and used, and were it possible the historian would gladly preserve the records of all.

Oct. 14, 1895. NORA E. HOAG.

MACEDON ACADEMY.

Macedon Academy, planned for, and erected, by those who had a part in the early history of the town, has exerted an influence that cannot be told or estimated. Following the work of the common schools, it gave opportunities to its students that were invaluable, if rightly used. The story of its beginning, its work, and its usefulness has been well written by those who enjoyed its privileges, and have given their tribute to its worth in the History of Macedon Academy; but to omit it from any acount of the town would be to neglect to mention that which has been a vital force in the community, and a great uplift to the cause of education.

The men who founded and sustained the Academy should not be forgotten. The story of some of these has been told in the sketches of the pioneers but there were others who settled in the town at a later period in its history, and yet were active in beginning the school. The first thought of such a work, that has been mentioned, was planned by Wm. G. Barker, but it was not carried out by him. A little later, Israel Woolsey said to a few friends, in substance, "Why may we not attempt such a school?" The effort was successfully made, and Macedon Academy was established. In the list of its early trustees were the names of Evert Bogardus, Joshua Delong, Wm. C. Johnston, John Johnston, John C. Marshall, Ira Odell, Henry Tillou, Israel Woolsey and John VanVliet. These, and many others aided the undertaking, and we know the result. Honor is due to them for the work accomplished. Here, and there, throughout the United States the students of Macedon Academy have made homes for themselves, and to them the school has been more than a memory, it has been a help and an inspiration.

LANDMARKS.

Webster says that the word landmarks is derived from the two words, land and mark: and defines it first, "as a mark to designate the boundary of land: any mark or fixed object (as a marked tree, a stone, a ditch, or a heap of stones) by which the limits of a farm, a town, or any other portion of territory may be known and preserved:" and quotes an example from Deut. XIX:14. "Thou shalt not remove thy neighbors' landmark." Second, "Any elevated object on land, that serves to guide."

Let us first consider the township of Macedon. By whom it was first surveyed as a township, I am unable to state, as it is but a portion subdivided in 1823 from a greater portion called Palmyra. It is a well established fact that the early workmen were not very accurate in their measurements and frequently the surveys were large, and made an overplus of what it represented. The township of Macedon is popularly supposed to contain six miles square, or thirty-six square miles of Free America. The southeast corner is situated about two miles directly south of the dwelling house, known as the old 'David Aldrich' place, near Palmyra. I have been unable to learn whether it has any special mark; thence going westward, in a straight line, six miles, to a spot about one-half mile west of Young's mill, and to a rough stone set as a mark a little off the highway which leads from the South Perinton church to said mill: thence north on the line between the two counties of Wayne and Monroe, to a point a few rods south of the residence of Artemas Merrifield in Penfield, as the corner is in the center of the highway, if there be a mark, it is necessarily a buried one; thence east until you reach the northeast corner of the farm known as the Benjamin Blaker place; and thence south to the place of beginning, crossing the Erie canal at what is known as the Change bridge, near the said David Aldrich place.

The township is subdivided into seventy-two parallelograms, containing 320 acres each, and measuring, from the north to the south lines, one mile; and from the east to the west lines, one-half mile. These several portions are termed town lots, and are numbered, commencing with No. 1, in the southeast corner of the town, going westward one-half mile, you arrive at No. 2, and continuing the journey to the southwest corner of the town, you reach No. 12, making the south tier of lots; then numbering eastward until No. 24 will be found in the east tier and the second tier from the south; and thus going forth and back, until No. 72 will be found in the extreme northeast corner of the town. Each intersection, or crossing of the lines, would thus become the corner of four different lots, and each should have a permanent mark, and I presume it has. I have seen, and know of several; for instance, near the top of the Ramsdell and Packard hill there stands a growing beech tree, which as far as my memory dates back, has been admitted to be the corner of lots 37 and 38, 59 and 60. At the four corners east of Cyrus Packard's a goodly sized boulder, planted in nearly the center of the two highways, marks the corners; at Macedon Center is a stone in the crossing of the traveled tracks, but what may be its dimensions, I am unable to say. At the center of the township, situated a little south of the N. Y. C. Railway, and near the path which leads to the Conley place, the authorities of the town intended to place, a few years since, a marble post, but I find on inspection, that they failed to do so. By what authority, or at whose suggestion, townships were divided into town lots, I do not know, but certainly it is a very simple, yet very comprehensive method of subdivision; for knowing the number of the lot on which any stated object is placed, it can easily be traced out; one has only to remember, when he has traveled either east or west one-half mile, the number of the lot has changed, or if he has gone north or south one mile, the same thing has occurred.

We might add to Webster's definition by saying that any object of special note, that serves to guide man on his way, or tends to bring reminiscences of the past, should be counted as a landmark. This country has been, and still is, full of objects serving that purpose. In early times, when huge forests

covered nearly the entire space of the Genesee country, and before highways had even been staked out, something like the following directions may be supposed to have been given to one desirous of finding a given point, "You will find a well-defined path to a certain place, then follow up the bank of the creek until you come to an extremely tall whitewood tree, which stands on a knoll, on the right bank, and has been blazed on the north side, showing that you must keep to the right of it: the trail will then lead you over the hill, past a spring that issues from under a rock, on its eastern side; descending the western slope, you will find a black ash swamp, that you must pass around bearing to the left, until you have gained the other side, where you will meet with a camp of friendly Indians, who will by signs, direct you on to the big tree."

By such marks as these did the forefathers of some of the present population of Macedon find their way westward, from the older states bordering on the sea. And after settlers had become numerous enough to be termed neighbors, their routes to and from each other's dwellings were marked by objects of note. Coming down to the time when the forests in great measure had been felled and reduced to ashes, there were left standing many of the monarchs, which became objects of almost universal notice. I remember a tall and stately maple, which two huge men could scarcely span with outstretched arms, which stood at the top of Frank Ramsdell's hill, and which was plainly visible from any direction. When on the return from Rochester, where people from this vicinity often went, and perhaps weary with the tedious ride homeward, and several miles away, the Old Maple loomed high among surrounding objects; and as the traveler saw its familiar form, it begat a more contented feeling, because he felt nearer home. I well remember in the winter of '52 and '53, while teaching school at Egypt, N. Y., that often at the close of the day's work, and sometimes very tired, I have stood and gazed at the Old Maple, which was plainly in view from the schoolhouse, and felt rested and revived by the sight. How long after that winter the tree was standing, I do not recollect, but think it fell in a natural way; that is, weakened by age, and thrown down by the winds. The habitations of men become special

marks of the period in which they are erected. After the era of the log house, of which but few specimens are left in this vicinity (I can recall but two, one north of the Center long since vacated by human beings, and one owned by Gideon Baker now used as a work-shop,) the builders evidently brought their idea of architecture from the East. And why should they not? Coming from the homes where they had been reared, anything which would tend to make the wilderness seem more like home, would certainly add to their pleasure and comfort. There are still standing, and tenanted, several of the frame houses which were erected nearly a century ago. The one where J. W. Arnold now resides, the home of the family of Bartimeus Packard, and the house once known as the residence of Israel Delano, are notable; and in their exterior appearance have never been changed except by the hand of time. A general description of one would suffice for all. Built up in nearly the center of the dwelling you will find a huge brick chimney, nearly square at its base, and with an opening or fireplace on each of its four sides. A door on the front side of the house, or next the highway, usually leads you into a small sized room, termed then the entry, and the opening on that side was generally larger, and used as a place for curing meat, by the use of smoke. Passing from the entry to the living room, thence on to the kitchen, and from there to the best room, and making your exit through the entry again, you will have passed entirely around the chimney in your explorations. There were other exits for various purposes. The peculiar construction, being but one story in heighth, brought the lower part of the roof very close to the floor of the attic, or chamber, but in the central portion it gave ample accommodations for sleeping apartments. One of these old dwelling places is full of memories to me. How often do I remember standing between my grandparent's knees, before the open, glowing fire of beech or maple logs, and listening to his words of instruction or tales of pleasure; or again I think of the enjoyment of a lunch of apples, or potatoes freshly roasted in the hot embers on the hearth. Other dwellings of that period have been remodeled, retaining only a portion of their original architecture, but having some features left, which still show that they are marks

reminding one of the past. The domicil of Monroe Carman, though conforming in many respects to the prevailing customs of the present time, yet its one story heighth, and the pitch of its roof, tells the tale of its early erection, and thus becomes a mark, reminding the beholder of the early settlement of this section.

In due time the idea of the people changed, somewhat, in regard to the shape of their dwellings, evidently thinking they could increase the amount of room under the same roof, for we can still see many of the old-fashioned two-story houses, and they were so nearly similar in their appearance, and also in their interior arrangements, that that particular style of building might be termed the second period. The change in some respects was quite radical. In place of the old square chimney centrally located, was found a broad hall, from side to side of the frame, and containing the flight of steps leading to the chambers. On either side of the hall were rooms of similar dimensions. At the back side of the main frame was usually another and smaller one, and joined to it for culinary, and other purposes, which opened into the rear end of the aforesaid hall. The chimneys were placed at each end of the building, and were of smaller dimensions. They were supplied with fireplaces on both the first and second floors. The posts of the house, being double the original height, allowed more commodious and pleasant chambers. The roof, being laid at a flatter pitch, and the additions about the gables and eaves, for ornamentation, made the dwellings of that period differ widely in appearance from those that had recently preceded them. The house built and occupied, and wherein occurred the death of Jonathan Ramsdell, known as the "Quaker preacher," is a fair specimen of the architecture of that time. Though many of the dwellings of that period have been greatly changed and beautified, yet, in most of them, there can be found some mark or feature carrying the minds of elderly people backward.

The barns of the early period had a great similarity in their construction, both as to size and interior arrangements. They were usually 30 by 40 feet on the ground, with posts 14 to 16 feet high, and with a plain roof on either side, at an angle of one-fourth or quarter pitch, and without cornice or other

ornamentation. They were covered, or sided, with rough boards of the kind most convenient for the builder. The interior arrangements were generally a threshing floor, 14 by 30 feet, placed nearly in the center of the building, and with doors through the sides of the barn at each end for easy access and exit. On one side of the floor was the bay for holding fodder, etc., and on the opposite was placed the stable for animals, with usually a small part partitioned off as granery. The greater share of these buildings have been torn down, remodeled or rebuilt, in most cases altering their outward appearance so greatly that even the original builders and owners would not recognize them. Quite recently the structure, which has stood in the field of Benjamin Blaker, east of the Center, and which has shown no change for a long time, has been leveled. Perhaps it is to be rebuilt in some more convenient spot or form, but to those who have been long accustomed to the sight, it is a landmark removed. The barns of Isaac Talman, on what was once known as the Thomas Fritts place, and earlier as the Lewis Shumway place, were razed and rebuilt in the summer of 1892. They were originally of the first pattern and showed the date of erection by the numerals 1826 cut in the gable. By additions its dimensions have been greatly increased, being now 110 by 30 feet on the ground plan. The increase in height being produced by changing the form and construction of its roof, which is now of the style known as the gambrel or hipped roof. It is sided with dressed lumber and painted a dark red with white trimmings. The whole structure stands on a wall of masonry, forming a basement of sufficient height for the convenience of animals. The whole is surmounted with a cupola for ventilation and admittance of light. The barn on the Bartimeus Packard place was erected in 1799, and except for a lean-to added later, has been but slightly changed and is still in use for purposes of storage and shelter.

The churches of the town, are they not all landmarks? Should we not miss them from their accustomed places were they destroyed or removed? Are they not guides to men? Who is there that has not recollections of the past brought to mind by the sight of the churches? The present building of

the Baptist Society of Macedon was undoubtedly the first church erected in the town. It was built in the early part of the century, 1806, and stood on the site now occupied by the school house, which stands opposite the brick house, known as the Kent residence, about two miles west of Palmyra village. There the settlers from long distances regularly met in their public devotions and near there was the spot where they buried their friends and neighbors. As the territory about Macedon village became more thickly settled it was considered to be the best location, and in the summer of 1836 the church was taken down, removed and rebuilt on its present site, and, I think, without any change in structure. Since then it has been thoroughly remodeled and made more in consonance with the minds of the present generation. The old Friends' meeting house stands on the northeast corner at the Center. I can well remember when its form greatly differed from its present one. It was originally two stories, but becoming too large for the congregations it was finally rebuilt in its present form. Dissensions arose and in 1827 a portion of the society withdrew from the others and the old house, known as the Orthodox house, was built and was used as a place of public worship until the autumn of 1868. During that summer the present house was built, the frame being raised July 18th. The builder was Peter Elebash. On Sunday, Nov. 22d, the first public meeting was held, Jacob Bell of Rochester, speaking to the congregation.

The Methodist Society erected a house of worship previous to the year 1825, which stood a little east of the present residence of John W. Colburn. It was lacking in ornamentation within and without and was used as a church until 1847, when the present building was completed, and it was remodeled in 1881, assuming its present form.

In 1858 the Catholics of Macedon and the surrounding country built a house of worship on Main Street at the eastern extremity of the village, and some years later additions were made to the building.

The Universalist Society of the town in 1872 erected a neat and commodious church on a site donated by Lyman Bickford, and nearly opposite his present residence. The

material of which it was built was wood and was but one story in height. The church was dedicated in May, 1873. About five years ago the building was lifted up, a brick basement was built of sufficient height to afford pleasant rooms: the whole interior was remodeled and in March, 1889, it was re-dedicated.

If these inanimate objects are marks to lead and guide, what might not be said of the men who blazed the trees, builded the houses and erected the churches. Had they no characteristics worthy of notice and emulation? This township has contained a vast army of men, and women, too, without whose aid and guidance the people would now be the losers. The conning of these thoughts has produced a flood of recollections, many of them reaching the other side of half a century and reminding me that we ought all to so shape our actions that they may be proper guides to those who follow us and beget in us and them a fond hope of eternal rest.

April 9, 1894. WM. C. PACKARD.

THE MEETING HOUSES.

Opposite the site of the old Murray tavern, later known as the "Macedon Center House" and where the present Hicksite meeting house now stands, was built the first Friends meeting house in this immediate vicinity. This locality was at that time in the township of Palmyra and in the county of Ontario, whose southern limit was far to the south and whose northern boundary was the blue waters of Lake Ontario.

No village existed and only a few neighboring farm houses marked the present site of Macedon Center. Asa Aldrich, owning what is now the Benjamin Blaker farm, and Jacob Hoag the place where Rev. I. H. Kellogg now resides, in consideration of the love and good will which they bore the Society of Friends, gave two and one-half acres of land for the use of the meeting. This gift was made the twenty-fifth day of ninth month, in the year of our Lord, one thousand eight hundred and seventeen. It included the land now occupied by the Hicksite and Orthodox meeting houses, together with the old Friends burying ground adjoining. This being the epoch of log houses, one was erected for public worship on the north side of the highway. Jacob Harris was one of the speakers in the old log meeting house.

It seems impossible to ascertain just how long they occupied this building. In time, however, a two-story house was built, straight and plain, in true Quaker fashion and large enough to accommodate a large number of people. The building faced the south, with two doors opening from the south, also one from the east and another opposite it from the west. As you entered either of the south doors you passed steps leading to a gallery which extended around three sides of the room. The bare floor and the straight, plain, high-backed seats were all in accordance with their sensible primitive customs, and the seats and woodwork were entirely free from paint or ornament of any kind. The usual board partition sep-

arated the room, the men always occupying the right and the women the left part of the house.

Sheds were built at the rear for the accommodation of horses, and a very high rough board fence, with the boards running perpendicularly, enclosed the remaining sides of the property. Gates, built in the same manner as the fence, were hung and furnished with immense padlocks, and these gates were kept strictly locked except at the time of meeting. A pole was erected just inside of the fence, to which horses were tied, and it is possible that the high fence was built to serve a double purpose, to enclose the property and to protect the horses from winds and storms.

In 1827 Elias Hicks came to this part of the state on a visiting tour. His journal reads as follows: "From Galen we proceeded to South Farmington and attended a meeting there on seventh day at the third hour in the afternoon; and the next day being first day we attended North Farmington meeting. The three following days we had meetings at Macedon, Palmyra and Williamson. These were likewise large-favored meetings in which truth was exalted over all, and we parted with them in true peace of mind, and proceeded on our journey to Rochester."

The result of this visit of Elias Hicks was a division in the society, a number of the members following him in belief were called Hicksites, while those who did not were called Orthodox, because they held to the original faith. The meeting house was left in the possession of the Hicksites, but the house was found to be inconveniently large after the separation, and in the year 1849 they undertook to make it smaller, but during the process the structure fell in a heap of ruins and they were obliged to rebuild from the beginning and the present building was the result. The cost was $450.00, together with the old material. The lean-to or addition and the porch were added many years later. The writer can remember when this was done and well recollects how the small figures upon each side of the posts were thought to be entirely too ornamental for a place of worship. The old fence was replaced by one of more modern style and this has since been removed entirely.

The maple trees were set out by Joseph Howland about the time the porch was added.

The Orthodox portion of the society, after the separation, worshipped for a few months or years in a log house, which had been built and used for a dwelling house, but was left vacant. It stood east of the Center and on the north side of the road, but its site has not been fully determined. The first meeting house built for the Orthodox Society was erected not far from the year 1830, and was placed a little farther back and to the east of the present building, being partly in what is now the burying ground.

For years the Orthodox was the leading religious society in the town and their meeting house was full to overflowing on every first day. There were then three preachers, each of whom usually had something to say in every first day meeting. They were Daniel Strang, Johnathan Ramsdell and Benjamin C. Hoag. Daniel Strang was a straight, tall man, wearing short breeches and knee buckles. Precision marked his every step. His wife went with the Hicksites in the division and on every first day he would drive into the Hicksite yard, step out upon the block, help his wife out and then drive across the way, attend his own meeting and after the service drive back and get his wife. He did this year after year.

The property owned on the south side of the road by the Friends was enclosed by a rough board fence, excepting on the west side, where a long shed was built for horses. In the year 1868 the Orthodox Friends built a new meeting house, and the old one was removed and now forms a part of Mr. Arsel Clark's barn. The new building was neat and plain, but very different from the first. Only one room was provided and a pulpit took the place of the old facing seats used for the speakers and the heads of the meeting. The exterior of the house was painted white, with green window blinds. White posts with the heads painted black and connected by a heavy black chain enclosed the grounds. At this time the sheds were only across the south part of the yard, and a part of these have since been removed. The house stands in good repair at the present date.

Sept. 10, 1894. NELLIE V. BLAKER.

THE METHODIST EPISCOPAL CHURCH AT MACEDON CENTER.

The Old Genesee Conference at its organization in 1810 was formed from the Susquehanna district of the Philadelphia Conference and embraced about the territory of the present Genesee, the Northern New York, the Central New York, and the Canada Conference, and extended from Montreal and the Ottawa River on the east, southwesterly to Detroit. Its first session was held just south of Lyons, in a barn or storehouse belonging to Judge Daniel Dorsey on July 20-25, 1810.

The Genesee Conference was first divided into about thirty circuits. The Ontario Circuit was large, as the Quarterly Conference minutes report meetings at Sulphur Springs (now Clifton), Gorham, Vienna, Middlesex, Farmington, Victor, Penfield, Ontario (now Walworth), Ontario north of the Ridge, Marion, Hall Settlement, Palmyra and other places. The first Quarterly Conference on the Ontario Circuit or district was held at No. 9, a meeting house four miles southwest of Canandaigua. The farm on which this building stood has long been the property and home of Mrs. Durand, who is the aunt of our townsman, William Hickox.

At this Quarterly Conference the class leaders brought the amounts their respective classes had contributed for the support of the preachers. The amounts brought were from 35 cents to $4.50 and aggregated $18.47, of which sum Abraham Aldrich, class leader of Macedon, brought 72 cents. A camp meeting collection of $5.15 and a public collection of $6.24 made in all $29.86, which was disbursed as follows:

Gideon Draper, presiding elder, expenses $1.00, quarterage $2.00.

Nathan Roberts, circuit preacher, expenses $2.00, quarterage $12.23½.

T. Gillett, circuit preacher, expenses $2.25, quarterage $8.50.

Cost of wine for sacrament, $1.87½.

Levi Camborn, a local or resident preacher, was present at the second Quarterly Conference, held at Ontario (now Walworth), Jan. 9-10, 1813. The exact date of the organization of a Methodist class at Macedon Center has not been ascertained. It was certainly previous to 1812, and was the nucleus of the present church organization. At a Quarterly Conference, held at Gorham Oct. 24, 1818, Macedon Center was represented by Levi Camborn, deacon. At this meeting a committee was appointed to report what the preachers should receive for their family expenses (for one year, I suppose).

The report follows: Johnathan Hustus, P. E., $21.25; Orrin Doolittle, preacher, 24 bushels of grain, $24.00; 200 pounds of meat, $16.00; 100 pounds of butter, $15.00; 100 pounds of cheese, $10.00; wood and house rent, $20.00.

Total for the living expenses of the preacher, $85.00; to this, evidently, was added a quarterage, which may have made the annual salary of the circuit preacher $200.00. At this Quarterly Conference the receipts were $54.78. Disbursements, Johnathan Hustus, P. E., $5.50; Orrin Doolittle, C. P., expenses, $2.87; quarterage, $30.00; Alba Beachworth, C. P., expenses, $1.39; quarterage, $15.01. These receipts show a net gain of 83 per cent. in six years.

At a Quarterly Conference, held in Palmyra April 14, 1827, Gideon, twin brother of Durfee Osband, was recommended for license to preach. At this time a Tract Society was formed on the Circuit. Twelve and one-half cents, paid, constituted one a life member, and each member was entitled to receive one-half of the amount of subscription in tracts.

At a Quarterly Conference, held at East Palmyra March 10, 1832, Abner Chase, P. E.; Ira Fairbanks and Allen Steel, circuit preachers, the following testimony was given against the use of liquor as a beverage. "From a conviction that the use of ardent spirits is derogatory to the spirit of the Gospel and widely destructive of human life and happiness, we, the members of the Quarterly Conference of Ontario Circuit, are of opinion that it ought to be banished from the church. There-

fore, Resolved first, That we will not make any use of ardent spirits ourselves, nor suffer it to be used in our families, nor furnish it to any person in our employ, except as medicine in cases of strict necessity. Resolved second, That the members of this Quarterly Conference be a vigilance committee to ascertain the cases in which our excellent discipline on this subject is violated, to use our Christian diligence to amend them, and if necessary report them to the proper authorities." When we remember that liquor drinking was almost universal a few years before this, and that in an adjoining town the records show a large bill for whisky to help raise the frame for a new Methodist Episcopal Church, this bold stand must have meant something to those who made it.

In 1850 Ontario Circuit was divided and Walworth, Macedon Center, Marion and Hall Settlement became a new Circuit. Rev. John Dennis was presiding elder of Rochester district and Rev. Thomas B. Hudson became pastor of this new Circuit. About this time Rev. John Dennis bought the farm which is next north of the Macedon Center Cemetery and made it his place of residence. For the nine years following Macedon Center, Walworth and Hall Settlement were one charge. The Sabbath service was held at Walworth in the morning. Each alternate Sabbath afternoon the pastor was at Macedon Center and Hall Settlement. Service, however, was held at Macedon Center every Sabbath, for a local preacher occupied the pulpit each alternate Sabbath. At the Annual Conference of 1859 Macedon and Perinton charge was formed. The presiding elder was Rev. W. H. Goodwin. The first pastor was Rev. H. T. Giles, who resided at Macedon Center and this church at this time was given the morning service. The society here built its first meeting house sometime previous to 1825. The site was west of the present edifice, probably between the residences of J. W. Colburn and Mrs. Daniel Lincoln. This building was sold to S. V. R. Mallory and moved Oct. 24, 1850. It now forms the rear part of the house opposite the Academy. In 1847 two devout women, Mrs. Evert Bogardus and Mrs. Ira Odell, raised money by subscription for a new church edifice. The site was given by Durfee Osband and is the site now occupied. The bell was presented by James

Beckwith, nephew of Durfee Osband and cost $300.00.

In 1881 the society decided to enlarge the church, the old vestibule and gallery were added to the audience room and a larger vestibule and tower were built in front. The contract was let to George C. Williams of Palmyra for $1,656.00. Carpets, furniture, lamps, etc., made the entire cost $2,193.33 1-3. Of this amount the ladies furnished $286.40. The young people raised $65.00 and bought the pulpit set. The improved edifice was dedicated Dec. 1, 1881. Bishop Jesse T. Peck preached at the morning service, Rev. Wm. R. Benham, a former pastor, preached in the evening. The trustees of the church then were James H. Hadden, Reuben Reeves, D. C. Lapham, Arsel Clark and Tracy S. Clark. The pastor, Rev. T. W. Chandler, and Myron L. Hoag were elected and associated with the trustees as a building committee. The parsonage property was bought of the heirs of Daniel T. Burton. A quit claim deed was given Jan. 26, 1863, by Hannah Burton, Stephen and Mary J. Durfee, Arthur P. and Clarissa M. Flagler of Macedon to John C. Marshall, Caleb Gardner, Hugh B. Jolly, John G. Mead and Durfee Osband, trustees. This conveyed a two-thirds interest of the property. Consideration, $831.67. Feb. 6, 1867, David S. and E. Augusta Burton of Texas gave a warranty deed of the remaining one-third interest to John C. Marshall, John G. Mead, Hugh B. Jolly, Reuben Reeves and Warren Crosby, trustees. Consideration, $585.00. Each deed bears a one dollar United States internal revenue stamp. The parsonage has since been enlarged. But the real history of any church is not told by the structure in which it worships or the property it owns, rather it is wrought out by the lives of its supporters. Mention cannot be made of all connected with the society who have lived and labored for the Master's service. If those who go out from any Christian church preach "The Word," not with voice only, but with daily life, the kingdom of God is being established. The following retired ministers of the society have here finished their course and are buried in our beautiful cemetery: Gideon Osband, died in the house now owned by the McCaffrey family; John Nixon, a member of New York Conference, lived in the house next east of the church; Israel H. Kellogg

spent his last days on the place occupied by James B. Harbou; Rev. Samuel McGerald was converted in a camp meeting three miles north of the New York Central & Hudson River Railroad station, and Albert Norton, a former pastor, with his family have charge of a mission and school for orphan boys in India. Wilbur Wilson and his sister, Mrs. J. C. Fergerson, now in the mission field of China, were once members of this church.

Emily Odell, a former worker in this church, writes of Gideon Osband that he was serious and opposed to novel reading and the appearance of vanity, while his brother, Durfee, perhaps equally sincere was joyous and happy. He knew the joy of service and she enjoyed his testimony and prayers in the social meetings. Miss Odell thinks her father united with the church about 1834. He and Durfee Osband were converted in the same meeting and were close friends. Her mother was converted the same winter. Warren Crosby came to the church from Perinton and was a most conscientious and faithful Christian. Henry Tillou and wife united with the church by letter in 1835 and were members many years, she being a member sixty-seven years. At her death she gave the church a legacy of $100.00.

The close relations between church and school are shown in the filial connection of the society and Macedon Academy. Cornell Morey, so long and well known as a teacher, was converted at a camp meeting northeast of here, as was his brother Andrew, who became a physician; the camp meeting mentioned resulted in rich benefits to the Methodist Church at Macedon Center. John W. Stebbins, then principal of the Academy, gave his influence to the support of its work. Charles H. Boynton, B. C. Mathews, Miss Henrietta W. Downing and Lewis H. Clark and family have each helped in the service of the Master in this church. There are many others to whom we would gladly pay tribute, but their deeds are recorded in the book of life and they are sure of just reward.

Jan. 10, 1898. MYRON L. HOAG.

THE BURIAL GROUNDS OF MACEDON.

The oldest burying ground of the town is situated on lot No. 28, on land originally purchased by Webb Harwood, in 1789. It is on the west side of the hill north of the lower lock of the canal and one mile east of Macedon village. It contained many graves of pioneers, but few traces of them remain. It is not known when the ground was first used, but it was as early as 1800, perhaps earlier. It was used a number of years. Nathaniel Braley, grandfather of Mrs. Wm. C. Packard was buried there in June, 1802, and his daughter, Judith Braley Babbitt. in 1814. It is not known when the yard was abandoned.

The following account of the Eddy burial ground was written by Nora E. Hoag. "This ground was situated on the second north and south road east of Macedon Center, on the west side of the road and about one-quarter of a mile south of the north line of the town. It was just south of the house long owned by James Jones. It was laid out by Isaac Eddy in 1811 as a burial ground for his family. The first interment was a child who died in 1811. The next was another child in 1817. Laban Eddy was buried in 1833 and Isaac Eddy in 1834. Joanna Eves, daughter of Isaac Eddy, was buried there with her infant child in 1843 and were the last who were interred in that ground. There were probably nine or ten other graves. Mary, first wife of James Jones; a Revolutionary soldier named Powers and his wife. who were earnest workers in the Methodist Church of Walworth. but were without immediate friends: Joshua Delong and wife, parents of Mrs. John Gildersleeve, Sr., and a younger Joshua Delong were buried there, besides others whose names cannot be recalled. In 1852, largely through the efforts of Nathan Eddy. the Walworth Cemetery Association was formed and the graves of the Eddy family and of Mrs. Jones were removed to the Walworth Cemetery. James Jones bought a part of the farm in 1854 and made many efforts to have the other graves removed, but at

length he planted an orchard there and the graves lie unmarked beneath the grass."

In the eastern part of the town near school house No. 6 is another old burial ground. It is on the west side of the road and is on land once owned by Lemuel Spear. The present Baptist Church of Macedon once stood near it. The society was organized in 1800 as the Baptist Church of Palmyra. The early records of the ground are lost, but in 1813 a committee was appointed to build a fence around the yard. Several stones remain and it has never been given up to other use, but the whole yard is in a neglected condition.

The land in the Friends' burying ground at Macedon Center was given by Asa Aldrich and Asa Aldrich, Jr., to the Society of Friends, through Johnathan Ramsdell, Joseph Pratt and Mead Atwater, as trustees, and to their successors, on Sept. 25, 1817. The earliest graves were made in tiers, instead of family lots and extended north and south across the yard. At first no stones were allowed; the first one was at the grave of Hannah Doty, mother of Mrs. John Johnston. It was inscribed, "Hannah Doty, died 1842, a e 90." The east part of the ground was too wet for use. The southwest corner, behind the old meeting house was not used until after the present house was built. In the north part of the ground is a large tulip tree. Chloe Lapham Packard planted an evergreen tree at the foot of Allen Purdy's grave, near the center of the yard.

The Ward ground contains one-fourth acre of land, situated on the farm of Monroe Carman, on lot 56 and is a little west of Macedon Center. It was first used as a family burying ground. The first burial was that of Artemas Ward, Sr., in Feb., 1825. Marietta Ward Osband was buried in March, 1834, and Artemas Ward, Jr., in 1837. The Ward ground at length was used as a public ground because stones were not then allowed in the Friends' yard and there was no other burial place near the Center. When the yard ceased to be used for burials it reverted to the heirs of Artemas Ward. The remains of the members of the Ward family buried here were removed to the cemetery north of the Center later, but

the graves of the Tewsleys and perhaps that of John Coburn, a shoemaker, remain.

"Wayne Port Union Burying Ground," as it is named in the deed, is located on lot 37, township of Macedon. Caleb Lammon and wife, who once owned and lived on this property, deeded one-half acre to the trustees of said ground, who were Legrand Couch, William Barrager and Bennett Joy, for the sum of $12.50, to be handed to their successors. The deed states that the deceased friends of Caleb and Catherine Lammon shall be buried in the center of the ground, north and south. It also states that this half acre of land is free for all who see fit to bury therein and is to be used for no other purpose. The deed has not been recorded. It was signed and sealed in the presence of Samuel Havens and James B. Foot and is dated May 16, 1833. There is preserved a subscription to raise money to fence and improve the ground. These names and amounts were signed as follows: Legrand Couch, George Wilbur, John L. Packard, Walter Johnson, Wm. Barrager, Bennett Joy, Samuel Thurston, $1.00 each; Edwin Mott paid in nails, $1.00; E. M. Euers, Samuel Havens, James B. Foot, D. H. Richardson, 50 cents each. There is in the hands of R. A. McLeod, a chart of the ground with many of the graves marked.

Macedon Village Cemetery is located on lot 30. The Cemetery Association was organized Sept. 22, 1848. Elmer Howig, chairman, and Isaac Dean, secretary. It is supposed that previous to this John Lapham had offered three acres of land, near where the village school house now stands, for burial purposes. This caused the formation of the association. A few bodies, not more than seven, were buried, but the ground was very wet. At a meeting, held Feb. 27, 1851, it was decided to change to another ground. No deed had been given and John Lapham offered to release that and give three acres on Hemlock Hill, south of Mud Creek, on condition that the association would improve and fence the land and give him a burial lot. The offer was accepted. The road to the hill was on the north and west sides and running nearly parallel with Mud Creek. This road was changed some years later. Russell Allyn gave a roadway on the south side of the ground

on condition that they improve and fence the same. The bodies except two were removed from the first ground to the hill, Lyman Bickford being one who helped. In 1890 one acre was purchased of Mrs. Dryer for $300.00.

There was no burial ground at Macedon Center, except the Friends and the Ward grounds, until 1852. The cemetery north of Macedon Center had its beginning about that time. Mrs. Granville Wolsey did not wish to be buried in the Ward ground and Mr. Wolsey gave one-half acre from his farm for a burial ground. It is situated one-half mile north of the Center on lot 56. Lots were sold and the proceeds used to fence the yard. Mrs. Wolsey died in 1852 and was the first one buried in the new ground. An association was formed Jan. 31, 1863. Luther Northway, pastor of the Methodist Church, was chairman and Hugh B. Jolley, secretary. The meeting was at Academy Hall. It was decided to buy land for a cemetery; 198 rods were purchased of Granville Wolsey for $92.50, and was to include the burying ground already given. It was surveyed by Elder M. F. Main and the deed was given Feb. 10, 1863. Later one acre was bought of James Fitzpatrick. It is a finely kept burial place, and much of its beauty is due to the work of Daniel Lincoln, who was sexton many years.

The Catholic Cemetery of Macedon consists of two acres of land on the north part of lot 30. It was bought of Johnathan Owens for $500.00 in 1855 and deeded to Bishop Timon of Buffalo and to his successors in office. There were then but two dioceses in the state, that of Buffalo and of Albany. In 1868 two more were created, Syracuse and Rochester. The bishops hold all the Catholic Church and cemetery property and the Bishop of Rochester now has the deed of the ground and Father M. A. F. Holmes has the management of it.

Oct. 8, 1894. LIZZIE J. BLAKER.

AGRICULTURE, PAST AND PRESENT.

Agriculture is the art or science of the husbandman brought to a successful issue. The past in this paper extends back only to the period when the Genesee country was settled by those sturdy sons of New England, who pushed forth from their eastern homes in search of more available lands on which they might procure a livelihood and establish new homes. They accomplished this through many privations, much ingenuity and arduous toil. If we consider the difficulties which the pioneer was obliged to meet and overcome and compare them with the obstacles which confront the present tiller of the soil, there will be a marked difference.

Leaving his eastern home, usually in the winter, bringing the few necessities required by the aid of domestic animals, he found himself in a fertile country, but surrounded by a dense forest. To fit that country for the various uses of man was his direct object. His first work, after securing a shelter from the elements, was to remove a portion of the forest. This required many strokes of his axe, without which tool he would have made little progress. When a space was felled he used the forces of nature to assist in preparing the soil for seed. The wind and the sun evaporated the sap of the timber, which was then consumed by fire, and the land was made more available for planting, the potash formed by combustion adding to its fertility.

His tools for the various purposes were of the simplest kind; his first seed was often planted by striking his axe into the ground between the roots which still remained, dropping the seed and covering it in any convenient manner. The fresh soil often responded bountifully by increasing his seed many fold. He harvested with the sickle, gathering by handsful. As he caused the forest to recede, the space for tillage was increased and the necessity for better and more available implements increased. The ingenuity of man was equal to his needs. The plow and harrow, though rough and crude, were

evolved, and aided by domestic animals, the soil was better prepared for seeding. The cradle was made, whereby he could accomplish much more harvesting than with the sickle.

To thresh his grain, his horses and oxen were made to do by treading, what he once did with the flail; to separate the grain from the chaff, the faninng mill was used in place of the slow process of winnowing in the wind. All this increase in time brought him and his neighbors to plenty and even surplus, and unless that surplusage could be exchanged for other comforts or pleasures, he felt he was not requited for his toil. Thus markets became one of the prominent features of agriculture. The towns and cities of the older sections needed the extra products, which the farmer of the Genesee country could furnish, but being so far distant the expense of transportation was greater than that of production. The city of Albany being the nearest market where the pioneer could exchange his surplus products for others which he required, or for money, the most convenient of all exchanges, he was compelled to draw them there and to haul a load two hundred miles was a hard task.

When through the exertions of Governor Clinton the Erie Canal was completed in 1825 and a waterway was established, the hearts of agriculturists were made glad, for it brought the markets near and every hamlet along the canal became a market for surplus products. As the soil of Western New York seemed especially adapted to wheat, that was soon a prominent product of agriculture, and the Genesee wheat became noted not only for its quantity, but also for its quality. As it would generally command cash when exchanged, it was quite customary for the farmer to depend on its sale to liquidate his debts, or if he had none, to "lay by" the amount of his wheat money. His pork money was counted on to pay his taxes, and if the remainder of his crops proved to be short, his living expenses were shortened accordingly. This was a well-established formula, and when the market price of wheat dropped until it was a cheaper feed than the coarser grains, it was almost impossible for the older people to allow such a use to be made of it, while the younger ones saw only its market value; but wheat continued to be the main crop for various

reasons. The soil and climate were adapted to its growth, and it seemed to be the best in the general rotation of crops for the various grasses to follow.

The "opening up" of immense tracts of fertile land in the "great west" of the United States and in foreign countries and the improved machinery for cultivation, seeding and harvesting so increased the total of the great cereal that the supply exceeds the demand, and necessarily the market price is reduced. During the present century, especially the latter half, man has been busy in inventions and the farmer has shared in the improved implements. The sickle and cradle used by the pioneer's own efforts were followed by the reaper, wherein the motive power was the horse, and soon after by the binder, whereby the team is made to cut, gather and bind the grain, while the driver sits in his seat controlling the power and the machinery, and who is able to say what next may come?

But with all these additions of labor-saving machinery, the present seems not to be as prosperous as the past. With the pioneer, every tree felled, every rail split and laid in place, added to the sale value of his belongings. It is a fact that some of the early settlers of this town received as payment for each day's labor an acre of land, the same being valued then at 18¾ cents. Each year and each betterment increased its sale value until about 1870, when ordinary farms were rated from $70.00 to $100.00 per acre, and were sought as investments by capitalists. Since that period there has been a depreciation of at least 33 per cent., and an ordinary sale of real estate seldom occurs.

When the market value of the main product fell below what seemed the actual cost of production it drove the average farmer to a more diversified cropping, until the question has often been debated: "What shall I plant, or sow, that I may receive a fair compensation for the expense of production?" Potatoes, cabbages and all other products which help support animal life have been experimented with: still, the same fixed laws seem to be in force, the supply seems greater than the demand and each new venture meets with but partial success. Several farms in the town have recently been producing milk for use in the city near them, which product is

said to come as near compensating the producer for his outlay as almost any other. The expense of labor seems to be greater in proportion to actual returns than it once was. Until about 1855 the amount per month for the services of a competent farm hand, through the working season, was about $13.00 and board and washing. During the Civil War, from 1861 to 1865, the price of all commodities was abnormally increased, labor scarcely receiving its proper share, but when the price of products and manufactured articles receded, the compensation for labor did not fall in the same ratio. Today, all the necessities of life can be purchased at much lower rates than before the war, yet incompetent farm hands demand and receive from $15.00 to $20.00 per month.

Thus, though the early settler was compelled to undergo many privations and to do hard work, yet he was buoyed with hope, because the progress toward realizing his wishes was plainly discernable. The forest gradually disappeared by his efforts, the soil was naturally productive and repaid him bountifully and his home comforts were increased by the exchange of his surplus products. In accomplishing this the soil parted with much of its original fertility and the agriculturist of the present is obliged to add various ingredients to bring forth desired results. Besides the application of all manures made at home, the use of commercial fertilizers for a quarter of a century past has gradually increased, until now scarcely a crop is raised in town without its use and at a cost of from $3.00 to $5.00 for each acre planted.

The many improved agricultural implements has greatly decreased the necessity for laborious physical exertion on the part of man, but not the mental labor. It requires much greater forethought and better judgment to produce a crop within the limits of receipts than formerly. The total products of the world have been vastly increased, and that with the present facilities for transportation, have caused the receipts to the producer to shrink to a minimum.

As the swinging pendulum, after reaching the extremity of its arc, is brought again to a perpendicular position by the laws of gravity and thereby gained force sufficient to carry it to the other extreme, or as a revolving wheel does not always

have the same point of its perimeter at the bottom, so let us hope that the honest labor of the true agriculturist of today may soon again receive its adequate reward.

Feb. 8, 1897. WM. C. PACKARD.

THE ASHERIES.

Webster defines an ashery as "A place where ashes are deposited," and also as "A place where potash is made." "Ashes are the earthy or mineral particles remaining after combustion." Wood ashes are the particles remaining after wood has been burned and from which alkali is obtained by leaching. A crude potash, which is called black salts, is formed by evaporating the alkali. By farther purifying the black salts become an article of commerce, which is used in the manufacture of glass, soaps, etc.

The prices paid per bushel for ashes differed according to the quality. I find the following entries in some old store accounts of 1819, in which ashes were credited to the customer and paid for in store goods: "Howland Smith, 34 bushels of field ashes, 6 cents per bushel; Howland Smith, 15 bushels of house ashes, 10 cents per bushel; Israel Hoag, 10 bushels of house ashes, 1 shilling per bushel; James Peacock, 10 bushels of house ashes, 1 shilling per bushel; Zaccheus Aldrich, 205 bushels of field ashes, 8 cents per bushel."

I have to do with the asheries where potash was made. They were rough, shed-like buildings, covered, perhaps, for protecting the workmen, as well as for keeping the ashes dry until they were used. Leaches and large kettles set in arches were placed ready for use. The ashes were mixed with one-twentieth as much lime in the leaches and then saturated with water for a time. The water leached or percolated through the mixture and a solution, known as lye or alkali, was drawn off and was then ready for the kettles. The product of the first evaporation was called black salts, and when these were again heated they formed the potash of commerce. When potash was purified by heating on the floor of an oven or furnace the loss amounting to ten or fifteen per cent., the product was known as pearlash and was used for culinary purposes. I have been unable to find that pearlash was made at the small asheries near this place. Asheries served a double purpose:

that of clearing away forests and of converting wood into money.

There were no large asheries in this immediate vicinity, but only those for which the country merchant could easily dispose of the products. As late as 1835 there were two small asheries running in the western part of Macedon. The potash was barreled and sent east to market, where it commanded a cash return, and at some times was almost the only product of the land that was convertible into money. It is told by witnesses that near Albion and Lockport the timber when converted into potash nearly paid for the land. In the early settlement of this section, when the land was cleared of forests for cultivation, the trees were felled, drawn together and burned, thereby obtaining a great quantity of ashes, which were drawn to the asheries. Those gathered from house to house were considerable. Houses were heated with wood and people were lavish in the use of it. The great deep hearth was piled high with blazing logs and the genial warmth and light was thrown to the farthest side of the room. Through the long busy evenings the nearly continuous dropping of ashes helped to form pleasing memories. Of course, the ashes added much to the morning cleaning, but the sale of them to a man who drove around the country with a small box of goods and a large box for ashes gave the family a small quantity of groceries and calicoes in exchange.

Near the corners west of Macedon Center, on land now owned by Burton S. Durfee, was an ashery. It was carried on by Benjamin Hoxie, then the merchant of Macedon Center, and the building was like those already described. There was another near the four corners south of Wayneport, then called Mott's Corners, after the merchant of the place. I can remember a heap of leached ashes, left as they were thrown from the building west of Macedon Center, that for a long time defied vegetation in any form, whereas had it been spread on the surrounding land it would have greatly benefited it. Money was scarce in those days, and another item for the farmer was the payment received for wood to burn in the furnaces, which was considerable. Wood was consumed in

abundance in evaporating the alkali. This enabled the farmer, by preparing and selling the wood, to convert his winter's labor into cash.

Later there were asheries of greater capacity, one near East Walworth and one at Lyons, in this county; and also one at Lockport, Niagara County. At Lockport were piles of leached ashes, left as they were thrown from buildings, upon the bank of the canal until sometime in the early fifties. Then an enterprising company obtained them for a little more than the cost of removing them and shipped them to New Jersey as a fertilizer.

The labor of the ashery near Macedon Center was performed by the ruder and unlearned part of the community. It became a place of resort for boys, against the wishes of many parents, as it was not considered the best school for the correct formation of character. But the beauty of the salts as they neared the final process and the great power of heat in purifying gross matter may have given some a greater thirst for knowledge.

A letter written by B. M. Hance of Niles, Mich., states: "My father started the first ashery in the town of Macedon, just a short distance north of old Captain Green's at the Huddle. It was soon after opening his store, a mile west of what is now called Macedon. It must have been between 1815 and 1820 that the ashery was started. One peculiarity of the Genesee country at that time was its isolation from the seaboard, whence came most of what was then called store goods. There was little produce of the country that could be returned in exchange for goods and money was almost out of the question. At first wheat was about the only thing and that was sent by water, via Lake Ontario. The East and England in particular wanted in her factories pearlash and black salts and they commanded ready pay in money.

"The Genesee country had the finest of hardwood forests that were then being removed by fire as fast as the trees could be felled. The houses and fields on every hand exhibited piles of the best of ashes. They were in the way and a real nuisance. They were too bulky to be shipped like wheat and were not wanted as a fertilizer. So the pioneer merchant

started his ashery, paying but a very little for the field ashes and only a trifle more for the house ashes and paying in groceries, tinware, etc. The ashes were converted into the black salts and shipped like the wheat. While father at this time sent his wheat by water from Irondequoit, I think he sent some of his black salts by team to Onondaga and loaded back with table salt. In the old account book I find credited to Abner Rawson, Jr.

"By transporting a load to Albany and back, $70.59."

Nov. 12, 1894. LYDIA P. HANCE.

THE TANNERY.

The dwelling house that once belonged to the tannery is in the forks of the road about one mile west of Macedon Center. It is now occupied by Mr. David Cotter.

The tannery was on the north side of the road and pretty well down the rise of ground. It was partly into the side of the hill, so that you went into the tannery from the ground on the west side and into the upper story where the hides were kept. It was built and first owned by Jared Calkins previous to the year 1825. He was an Orthodox Quaker and stammered. An incident is told of him at the time he was running the tannery. In those days farmers' boys were in the habit of making small ox yokes and yoking up pairs of yearling steers, partly for sport and partly to get them broken in before they were older. Nathan Ramsdell, then a lad ten or twelve years old, was training such a pair, having them hitched to a small sled. In some way the steers got away from him and run down by the tannery and jumped the fence, one being on either side. Nathan was horror stricken—supposing his steers would soon be choked to death. In his fright he called for Mr. Calkins, who came upon the scene and seeing there was no danger never offered to lift a finger, but said: "Le-le-let um be, Na-Na-Nathan, I-I-I wa-wa-want their hides." Isaac Dean succeeded Jared Calkins in 1825. Mr. Dean was a shoemaker and added that business to the tanning. Harness making was also carried on to some extent. The shoe shop was from the ground on the south side and opened directly from the road. There were at that time, and for years, three or four shoemakers constantly at work in the shop doing custom work. The tannery seems to have been quite a place of resort for the children who attended school in the school house that was located on the corner of the road that runs south from the sign post. Thomas D. Ramsdell succeeded Isaac Dean in 1833 and enlarged the business. They used to tan with cold liquor, but

Thomas Ramsdell introduced a heater and the time required for tanning was materially lessened. The tannery was supplied with water from a spring on the north side of the road, just across from where Mr. John Mead now lives. It was conveyed in tamarack logs bored and driven into each other. Hemlock bark was used, which was brought from the shores of Lake Ontario. It was drawn by farmers in the winter time and sold by the cord. In good sleighing it was not unusual to see ten or fifteen teams waiting to unload. The bark was ground by single horse power—the grinder breaking it up with a mallet made of a round stick about three inches in diameter and thirty inches long, shaved down at one end for a handle. He also drove the horse which was hitched to the end of the sweep and turned in a circle.

In the days of Calkins and Dean hides were universally tanned by the halves. The initials of the owner were cut in the hide when received, and when tanned he came and took half of it. James Cunningham succeeded Thomas Ramsdell in 1837 or 1838. In 1845 the tannery was destroyed by fire. The land was later bought by Johnathan Ramsdell and is still owned by his heirs. All that remains of the tannery are the stones of the cellar wall.

Oct. 12, 1894. MR. AND MRS. F. G. RAMSDELL.

THE MILLS AT MACEDON.

Since the day when Adam and Eve were driven from the garden and the command was uttered: "In the sweat of thy brow shalt thou eat bread," man has ever been obliged, in some measure, to prepare the food necessary for his sustenance. Nature brings forth needed materials, but not always in a condition conducive to his physical needs. Man has had various devices for grinding grain for food. The pulverizing process is usually accomplished by placing the kernels between two surfaces, each of which is of greater hardness than the grain, and by the application of external force, reduce them to a powder.

In my research for the origin of grist or grain mills of Macedon, I find exact dates are hard to obtain. Mr. O. Turner, in a history of the Phelps and Gorham purchase, published in 1851, states that the first mill in this section was built in 1789 at Jerusalem, Yates County, thirty to forty miles from here. He also says, in speaking of Palmyra: "Jonah Howell erected the first mill a mile east of the village on the Vienna Road," and that "this was followed by one erected by General Swift" on the site now occupied by the Goddard mill, and which has long been known as the Yellow mill, one mile west of Palmyra. In his reminiscences of Ebenezer Spear, Turner makes Spear to say: "In 1794 or 1795 Abram and Jacob Smith built mills in Farmington on the Ganargua Creek, previous to which we went to Jerusalem for grinding. Noah Porter carried the first corn to mill from Palmyra. He went to Jerusalem with an ox team in 1790 carrying for all the settlers and taking ten days in going and returning. His return to the settlement was hailed with joy, for pounding corn was hard work." It would seem by these facts that there was no grist mill built within the limits of Macedon until after 1795, and probably not until some years later.

It would also seem, according to Turner, that the God-

dard mill, erected by General Swift, was the first built. Isaac Barnhart, who was born in 1815, disputes Turner by saying that his uncle, Christian Barnhart, was the first to build a mill on the Goddard site, but when, he does not know. It was sold to Patrick Boyle and by him to Goddard. Since it has had various owners. It is still at work grinding grain, the wheel turned by the water of the Ganargua, and the present owners are A. J. and G. D. Downing. Isaac Barnhart also said that Isaac Eslow built and operated a grist mill in the northeast part of the town on Red Creek previous to 1815. It has long since disappeared.

Isaac Barnhart, Sr., built and operated, in early years, what is now known as the "Huddle" mill. The property passed from Barnhart to Ammi Smith, to Goddard, to Billings, and to Craggs, whose heirs now own and operate it. It has been rebuilt twice.

Turner says: "Jacob Gannett was an early settler and the founder of the mills at Macedon." This mill was first erected near the dam, which is from eighty to one hundred rods westerly from its present location. In what year it was built, I have been unable to learn. Peter Reed, who came to Macedon in 1824, says he can well remember when the mill stood on its first site, and that it was standing there as late as 1828 and that soon after Sunderland Patterson, who had disposed of the mill in Farmington, directly south of Wayneport, purchased the Gannett mill, took the frame apart and rebuilt it on its present site. Peter Arnold of Walworth, born in 1820, says that he distinctly remembers going on horseback from the George Glover place to the Macedon mill when he was a boy nine years old and of being told by the miller that his grist was the first one to be ground after the completion of the works. Therefore, I conclude that the Macedon mill was rebuilt during the summer of 1829. It has since had a goodly number of owners and occupants. The present proprietors are J. S. Biddlecome & Son.

A grist mill was built and operated on the Ganargua, near the crossing of the highway which is next east of the lower lock on the Erie Canal. It was once known as the Red Mill, and at one time was occupied by James Rice and later became

the property of M. B. Riggs. I have no knowledge of the time of its erection, or by whom it was built. It was destroyed by fire and never rebuilt.

Some time previous to 1824 a grist mill was built on the Ganargua at the crossing of the highway leading to New Salem. It was once known as the Thrasher .mill. Daniel Thrasher, now living in town, is seventy-five years old and states that he once heard Asa B. Smith say that his father, Jeremiah Smith, built the mill in 1800. It has had different owners and a few years since was in the possession of G. P. Kaiser. This, so far as I know, enumerates the grain mills of the town.

In later years many modes of grinding have been used, the power applied for performing the labor being from various sources. Many farmers of the present day are grinding feed for their own use at their homes, using horses, wind, steam, etc., as the motive power.

Of the mills for sawing lumber there have been a goodly number in the town. I think at the intersection of every highway with the Ganargua there has been at some period in the past a saw mill erected, and in the earlier days when standing timber was more plentiful these mills were usually busy in the winter and spring months, converting logs into lumber. Some of these mills were destroyed by fire and others, as their usefulness passed, were allowed to decay. The one situated at Macedon is still in working order and usually converts a few logs into lumber each spring. At many other places in the town there were once saw mills, in almost every place, in fact, where there was water in sufficient quantity to turn the mill wheel. At least two mills have done business on the small stream known as Trap Brook, in the southern part of the town and emptying into the Ganargua west of Macedon village; and more mills in the northeast part of the town obtained their power from the waters of Red Creek, which flows into the Ganargua from the north. There are those still living who remember a saw mill doing business, which stood but a few rods west of the residence of Charles Plumb. The power was generated by water flowing through the hollow just east of the George Glover house.

In later years the machinery for sawing logs has been so modified that the apparatus could be easily moved from one patch of timber to another, using the threshing engines for power.

There were separate mills for the manufacture of woolen stuffs connected with the grain and saw mills of at least three places. One of these was at the highway leading to New Salem, one at the S. W. Lapham place and one at Macedon. Wool from the sheep was carded into rolls and after being spun into yarn and woven into cloth was taken to the mills again and fulled and they were thus called fulling mills. A mill or factory for the manufacture of fur or felt hats was built on the Lapham place and the business was carried on by John Colvin.

The early method of grinding grain was by placing it between two stones, whose faces were horizontal to each other, one of them was usually stationary and the other revolved with greater or less rapidity. These surfaces were cut or chiseled into various facets, making sharp edges to come in contact with the grain, thus breaking or grinding it. After being ground the mass was passed through long revolving sieves or bolts separating the finer from the coarser parts. Great improvements have been made in later years in the manner of pulverizing the kernels. At the present time the finest and whitest flour is made by what is termed the roller system. In place of the old mill stones the grain is now passed between rollers or cylinders of iron or steel, with corrugated or sharpened surfaces. The bolting or sifting is also greatly improved by better machinery, enabling the miller to manufacture a better article. The greater part of the mills now doing business have the improved machinery.

Nov. 11, 1895. WM. C. PACKARD.

THE TAVERNS OF THE TOWN.

One of the first taverns of the town was built where the Breese House now stands. It appeared as if it were put up in sections and looked as though each landlord as he came into possession found that he needed more room and made additions to improve its convenience, rather than its beauty. The first landlord was a Mr. Northrop, who owned several hundred acres of land around the hotel. He must have sold soon after, for Abiathar Powers bought lot 29 on Jan. 3, 1792, and Turner mentions Abiathar Powers, Jr., as having opened the tavern. Abianthar Powers sold to Bostwick and Son, who sold to William Porter, who took possession in 1830, and was the proprietor of the house for ten years. He was a son of the William Porter, who built the Porter House west of Macedon. The village hotel has perhaps had more proprietors than any hotel in the county, and is said to have had a bad influence upon the habits of many young men. Years passed and at length it became the property of Henry J. Breese. Early in the morning of March 27, 1883, the old tavern and barns were burned. The following year the Breese House, a much more handsome structure, was erected.

The stone tavern that stood opposite where Lyman Bickford now resides was begun in 1840 and finished in 1843. Stephen Mann was owner and proprietor. He was a mason by trade and built the tavern on Sundays and by odd spells through the week when he could not find work elsewhere; it was kept as a public house until 1862, after which it was used as a boarding house and finally it was bought by Lyman Bickford in 1884. The house was then torn down and the grounds were converted into a handsome park.

On the northwest corner of the four corners, south of Wayneport on lot 36, there was a tavern that seventy years ago had a landlord named Saulsbury. He wished to get wealth more rapidly than his tavern made gains for him, and

having a room without any window he began to make counterfeit money. It brought him into trouble and he found it convenient to hurry away to Michigan. Tradition says that while Morgan was being taken away he was kept in this windowless room for three days. This tavern was of the old-fashioned type, consisting of farm house and tavern combined, and had a porch in front.

The Porter House was on lot 33 and had on its sign board, "Erected in 1810." William Porter, its builder, was one of the early settlers. He came from Massachusetts, as did his wife, Lydia Claghorn. Mr. Porter was a farmer and it is told that some time before the building of the tavern Dr. Plunket Richardson was trying to win the affections of Mary, the eldest daughter of Mr. Porter. On one of the doctor's visits Mr. Porter told him to leave the house and not to return until he was invited. The doctor took his hat and, bidding the family good night, departed. Mr. Porter thought he was well rid of Dr. Richardson, but, alas, for his hopes, it was only a few evenings after that the family were gathered around the fire and there came a knock at the door. Mr. Porter forgetting his dismissal of the doctor, said, "Come in," and was chagrined to see Dr. Richardson walk in, claiming that Mr. Porter had invited him. The doctor's courage, however, failed him when he attempted to propose to Mary, and he made his proposal by letter and asked her to return the letter if she accepted him and to burn the letter if he was rejected. Mary had not fully decided that she was ready to accept him, so she held the letter in a candle and let it partly burn and then returned it to the doctor, who was finally successful in winning her. When Mr. Porter had the tavern nearly finished he went to Sodus for lumber, taking one of his little boys with him. While there he was taken sick and lived only two or three days. The tavern was then conducted by Mrs. Porter for many years, and finally was closed by her. It was a large two-story building with the eaves to the road. The house and barns were destroyed by fire on Sept. 8, 1881.

In 1853 Roswell Lamb built a tavern on lot 42. It was on the south side of the New York Central & Hudson River Railroad and facing it. It was near the station and Mr. Lamb

thought it would be a convenient place for passengers to stop for meals, and though it failed in this particular, it made a very good boarding house when the last two tracks of the New York Central & Hudson River Railroad were laid and was crowded to its utmost capacity. It was burned July 19, 1890.

Where Philo Lyon now lives in the Huddle on lot 70, stands the tavern built by Mr. Gregg in 1825 and kept by him for a short time, but in 1831 a shoemaker named Bennett lived there and worked at his trade. Perhaps drinks could be obtained cheaper at the two distilleries that were within fifty rods of the tavern.

Macedon Center once boasted of a hotel. It stood but a few feet from where the temperance monument now stands. It was built in 1832 by Levi Camborn, Jr., who purchased the land of Ebenezer Still for eighty dollars. Mr. Camborn wished to remove to Michigan and sold to Mowry Aldrich in 1835. Consideration, $1,300.00. He took as a partial payment a span of large gray horses, with which he made the journey. He settled near Adrian, Mich. The hotel built by Mr. Camborn was known by several names, the Murray Tavern, the Hollister House and the Macedon Center House. It was two stories high, with the side towards the road and the front door on the south side. An addition was afterward put on the north side. It was a convenience to travelers in early years, but it ceased to be prosperous after the opening of the canal. It became in time the property of John Gildersleeve, and in 1841 was sold by him to a company formed to use it for a school. It was occupied as an academy for more than a year, after which it was used as a boarding house for students of the academy for several years, then it was rented to families, and was finally burned in the autumn of 1873 on the morning after the close of the fall term of the academy.

Dec. 10, 1894. J. B. HARBOU.

THE BUSINESS INTERESTS OF MACEDON CENTER.

The writer once read a history of the United States, which was written in one hundred words and covered the period from the landing of the Pilgrims to the Civil War. It received a prize for briefness and for telling all the facts. This account of the stores and shops of Macedon Center may have the brevity of the prize history without its thoroughness, owing to the difficulty of obtaining facts. There is little recorded evidence beyond purchases and sales. The few other facts given have been gleaned from the memories of a few elderly people. Very little can be remembered by the older inhabitants before 1850, and scarcely anything prior to 1830.

Gurdon T. Smith can remember that in 1814 people traveling from east of Palmyra to Rochester stopped over night at Murray's Tavern at Murray's Corners, as the four corners at Macedon Center were then called. Nothing is known of a person named Murray, but it is recorded that on April 1, 1814, Sirah Mowry gave a deed to Levi Camborn of land from the north part of lot 56. There is traditional evidence that Sirah Mowry had a tavern at the southeast corner of lot 56, which is the northwest corner at Macedon Center. There is no evidence that Mowry ever owned the land and the tavern must have been of a primitive sort. At that period men were sometimes allowed the privilege of making a temporary home upon land which they did not own. In some such way Sirah Mowry may have occupied the corner for the convenience of himself and the traveling public. The similarity between the names of Murray and Mowry may have led to calling the name Murray, which seems to cling to the memories of the place. Levi Camborn had a blacksmith shop, which stood about where the present walk leads to the Academy, at an early date, for it is recorded that on "Aug. 2, 1827, Ebenezer Still sold a parcel of ground to Levi Camborn," which is described as "beginning

two chains and fourteen links west of the southeast corner of lot 56 and running west, etc., and containing 1,326 square feet of ground. The piece of land hereby intended to be conveyed is that on which the second part's blacksmith shop now stands.'' How long the shop had stood there before the purchase of the land is not known, but it was, without doubt, the first shop in Macedon Center. Mr. Still had owned the land since 1807, yet had allowed Mr. Camborn to have a shop upon it, and it is probable that the tavern was allowed by a similar privilege.

''Sept. 30, 1831, Ebenezer Still sold to Levi Camborn, Jr., a parcel of land from the extreme southeast corner of lot 56, containing one-half acre of land exclusive of the highway, and the land upon which the second part's blacksmith shop now stands, which was included in the boundaries given.'' Levi Camborn, Jr., paid $80.00 for the additional land, and is said to have built the historic Macedon Center House upon it, and it is presumed on the old tavern site. On March 14, 1835, Levi Camborn, Jr., sold the premises described to Mowry Aldrich for $1,300.00. The increased valuation of the property in four years seems conclusive evidence that the Macedon Center House was built by Mr. Camborn, who had also bought on March 10, 1828, a piece of land adjoining Benjamin Hoxie on the west of Durfee Osband. Mowry Aldrich sold his purchase to Richard Hicks on Oct. 7, 1836, and Mr. Hicks sold to Samuel M. Mott Jan. 6, 1837. Mr. Mott sold on June 25, 1840, to John Gildersleeve, from whom the property passed into the possession of the founders of Macedon Academy.

The first store was built by Benjamin F. Hoxie in 1825, and is now the home of Rachel Arnold and stands on the southwest corner of the four corners at Macedon Center. This building has been remodeled several times and there is nothing now about the place that would indicate that it ever served for a store. The entrance, no doubt, was facing the east; in the northeast corner room were shelves, on the north side for groceries, etc., and probably on the south or west for drygoods. In this room Mr. Hoxie kept the first store. There was an outside stairway on the north end of the building which led to the second story. Mr. Hoxie was the first postmaster of the

place. The mail was carried in those first days on horseback twice a week from Palmyra by a man named Hawley. Mr. Hoxie kept this store until 1833, when he was succeeded by James M. Mott, who continued until Sept., 1837, and was also postmaster during the time. James M. Mott was succeeded by John W. Post, a son-in-law, and Ira Odell was the postmaster. Mr. Post at present lives with his son, W. S. Post, at Ham's Fork, Wyoming.

During Mr. Post's time the best sugar cost eight to nine cents per pound, and Merrimac and Cocheco prints fourteen cents per yard, at wholesale. Mr. Post retired in Sept., 1839, and was followed by Barnard Johnson. I have been unable to learn much of the time that Johnson kept the store, except that liquors were sold. In 1844 and 1845 the store was kept by A. C. Huntley, a young man who was studying for the ministry, and students of the Academy made it so unpleasant for him that he did not continue long in business. In 1847-48 there was no store in the building and there has been none since.

Turning back to the history of the postoffice there has no account been found of just when Ira Odell became postmaster. His daughter, Miss Emily Odell, says: "He held the office when I can first remember of it, and when he was removed he said that he had been postmaster more than twenty years." Ira Odell was removed in 1857 and must have been in office before 1837. The postoffice was for awhile in the little square front hall of his house, which was diagonally across the street from the present store. He finally had the office removed to the store on the corner and the storekeeper made a deputy. During the early part of Mr. Odell's term the mail was carried by Philip Hoag and came on Wednesday of each week. Later it came twice a week, and then three times, but when it began to come daily is not known, except that it was before 1859. The Center had a daily mail for some time before it went through daily to West Walworth.

In the spring of 1857, Monroe Norton, a Democrat, bought the place which is now the Methodist parsonage, then known as the Cornell Morey place. Mr. Norton found that Mr. Odell was a Republican and took steps for his removal and secured the position for himself. He then having no convenient place

for the office, built a small house in the northwest corner of his yard, which some time later was removed to North Street and made into a dwelling. Mr. Norton sold his house to Daniel T. Burton in the spring of 1859, and removed to Macedon. Mrs. Susan P. Elebash said "Peter Pulver was then appointed postmaster and had the office removed to his house east of the Center, but the people made such an outcry about its being so far away that he had Susan Perry (Mrs. Elebash) made deputy and moved the office to a little building in the southwest corner of her yard and a few feet from the street. The building was also a dressmaker's shop, and has since been burned. Miss Perry was deputy for two years and was then appointed postmistress. She served until 1866, when she resigned in favor of Elias Hicks, who was then made postmaster, and the office was removed to its present location. Elias Hicks sold the store in 1873 and was succeeded by Charles Rowe, who served less than a year and was followed by John N. Brownell, who served until 1880. George W. Dick was then postmaster for three years. He was followed by Frank B. Hicks for seven years, Charles H. Parker three years, and in 1893 the office was given to Lewis H. Dick, with Frank B. Hicks as deputy.

Previous to 1852 the postage on a letter for thirty miles was six and one-quarter cents; between thirty and eighty miles it was ten cents; between eighty and one hundred and fifty miles it was twelve and one-half cents; between one hundred and fifty and four hundred miles it was eighteen and three-quarters cents, and more than four hundred miles it was twenty-five cents. Every extra enclosure doubled these rates, while if a letter weighed more than an ounce the rate was multiplied. Previous to the reduction of rates in 1845 postage on a very large proportion of the letters sent from seaboard cities as far west as Indiana was one dollar and over. Philip Hoag carried the mail until 1851, then Lewis Dart, then Moses Raynos, who carried the mail until the route was established to West Walworth. Later Elisha Nivison, Solomon Merrit and others carried the mail.

In 1836-37 James M. and Samuel M. Mott and Richard Hicks had an ashery and drove about the country collecting ashes and paying for them in merchandise, which probably con-

sisted of calico, salt, pepper, etc. This perhaps did not last long, as all the parties disappeared after 1839. During the period before 1850 there were mechanics' shops in several places. The shop of Evert Bogardus, from 1837 to 1855, stood in the southeast corner of the yard now owned by Wm. B. Billings. James or Charles George had a wagon shop in the house known as the Nixon place. Ira Odell built a tailor shop in the northeast corner of his yard directly opposite of the Academy, and the same building was occupied later by Samuel Coburn, a shoemaker and a relative of the Nixons, who, in addition to shoemaking, kept school supplies and candy, after the opening of the Academy. I have been unable to learn when this place ceased to exist. The Tewsleys kept stationery, etc. during the early days of the Academy in the old house once occupied by Stephen Harris. Barney Hicks was a shoemaker and mended shoes in a building that stood directly opposite the farm house of Peter Pulver, and later his shop was on the corner where the West Walworth road meets the road that passes the old Ramsdell homestead, and still later it was on the south part of the farm now owned by Cyrus Packard.

From 1845 to 1853 no general store was kept in Macedon Center, but in 1853 Roswell J. Lamb built the present store building, Ferdinand Clumb of Walworth doing the work. Mr. Lamb sold to Evert Bogardus in 1855. A bill for material furnished the Academy in 1855 will give an idea of prices forty years ago. Putty eight cents per pound, thirty-two lights of glass at three cents each, eight-penny and ten-penny nails at five and one-half cents per pound. These nails were used in making the picket fence in front of the academy. In 1857 the store passed into the hands of Wm. Bloodgood. During Mr. Bloodgood's time a Mr. Childs had a harness shop on South Street.

In 1864 the store came into the possession of Elias Hicks and has been owned in the family since, with the exception of a few years at different intervals, when it was occupied by Charles Rowe, John N. Brownell, Mrs. Helen Dillon and Charles H. Parker. In the sixties a Mr. Davis had a shoe shop in the house where B. C. Blaker now lives. This has since burned. John Braman had a blacksmith shop at the foot of the hill be-

low the Quaker burying ground and later in the yard of the Charles Dean place. A man by the name of Steele had a shop in the yard where George Parker lives and the building is at present a portion of the Underhill place. The present shop of Edward Hull was started by Thomas Mansfield since 1867. George Ardell came to the Center in 1874 and built his shoe shop and store in 1875 or 1876. Such are the main facts in regard to the business interests of Macedon Center as nearly as could be ascertained in the time allotted for the task.

Sept. 9, 1895. FRANK B. HICKS.

THE OLD SIGN POST.

Some time between the years 1854 and 1856, a man saw an old guide post going to decay. It was at the forks of the road one mile west of Macedon Center. Thinking to benefit others, he placed there instead a new cedar post about ten or twelve feet long and eight inches in diameter. This post had notches cut near the top in which suitable boards were fastened on which to mark directions.

The board on the south side of the post bore the inscription, "Rochester 15 miles," and directed the traveler to take the road leading west over the hill. The board on the north side read thus, "Rochester via Penfield, 14 miles and Penfield 7 miles," and pointed toward the old home of Johnathan Ramsdell.

Some one made the remark to the old gentleman about one of the boards, "Ira, you have placed Rochester too many miles distant," to which he replied, "Well! well! I don't see how it makes any difference as long as it points the right way." The man who placed the sign post was Ira Lapham, who wished to benefit others, but did not neglect his own duties. In time these boards were destroyed and they were replaced a few years ago with the proper directions by the Macedon Center Historical Society.

March 12, 1894. CHARLES B. HERENDEEN.

MACEDON TEMPERANCE MONUMENT.

The temperance movement was started in New York state about fifty-five years ago and the people of Macedon, seeing the evil effects of the liquor habit, soon fell into line. They began by holding meetings in school houses with local talent for speakers, but soon prominent speakers came and meetings were held in the churches. People were more anxious in those days to hear a lecture than at the present time and consequently the audience rooms were filled and sometimes overflowing with interested listeners.

Finally the cause warmed to such a degree of interest that the people decided to erect a temperance monument to show to the public in future days that in 1845 the prevailing sentiment of the town was total abstinence. A few of the earnest workers, who had labored in the cause for several years, and among whom Ira Lapham was the foremost, sent to the quarries of Vermont and procured a marble shaft, nine by twelve inches at the base and nine feet high, which was brought to Macedon by the way of the Erie Canal.

There was a heated discussion as to where it should be placed, but it was finally decided that the four corners at Macedon Center were as near the center of the town as any place at which four roads met, and that therefore the monument should be erected in its present position. It is supposed by some that it was placed on the spot where the pole of the old Macedon Center House once attracted the attention of travelers.

The monument was dedicated during the forenoon of July 4, 1845, with appropriate ceremonies. An oration was delivered by Hon. Wm. C. Bloss of Rochester. The exercises were accompanied by a picnic. The tables were set on the lawn in front of the present Academy. In the afternoon of that day the commencement exercises of the Academy were held on the lawn of the Orthodox Friends' meeting house.

The monument was inscribed, "Total Abstinence, 1845." It was protected by an iron railing which rested upon red cedar posts, but this guard has now been away about twelve years. The monument has been like the temperance movement, a prominent target for malicious persons. It was supposed when the shaft was erected that King Alcohol was buried in this town, but for some reason, either because his power was stronger than was supposed, or because the present generation is lacking the temperance spirit of our forefathers, the influence of strong drink is still a menace to our people.

However, incomplete as the burial may have been, those early temperance workers are not to be ridiculed or their work thought to be of little value. When they began preaching and practicing abstinence from all intoxicants, intemperance was much more common than at the present time. Not only was drinking to be seen in taverns and distilleries, but it was an all too common practice in the homes of the people. To be an abstainer was to be thought a fanatic, and often a mark for ridicule, but they put forth a truly noble effort to liberate their brother man. They deserve our honor and remembrance, which is best shown by following their spirit of life and work.

April 9, 1894. B. M. HANCE, JR.

JULY 4, 1895, AT MACEDON CENTER.

The celebration held at Macedon Center last Thursday, in honor of the fiftieth anniversary of the unveiling of the temperance monument, proved even more of a success than was anticipated, and was attended by a large number of people. A new iron railing had been built around the monument by the Historical Society, and this was appropriately decorated, as was also the platform erected for the use of the speakers. The program was of unusual interest. After an opening selection by a male quartet, prayer was offered by Rev. F. C. Thompson of this place. Then a historical address was given by Prof. L. H. Clark of Sodus, who is thoroughly acquainted with Wayne County events, and the address was especially interesting. This was followed by a poem by Mrs. W. B. Billings. Fifty years ago at the unveiling of the monument the address was given by William C. Bloss, and a son of his, Joseph B. Bloss of Rochester, was present and made an interesting speech. The addresses were interspersed with patriotic music furnished by a male quartet.

After the dinner baskets had been emptied, J. D. Husbands of Rochester made a short speech, and Miss Sarah Downing read several letters from absent ones. One from Dr. Andrew C. Mowry of Chicago, was in rhyme, and was particularly good. There was also a very interesting one from Dr. Samuel F. Hance of Minneapolis.

Two notable things on the platform were a photograph of Ira Lapham, who furnished and erected the monument fifty years ago, and the banner given by the ladies of Pultneyville to the town in Wayne County casting the smallest number of votes for license. Macedon cast only five votes for license, and received the banner, which is now in the possession of the Historical Society.

The day's festivities closed with a display of fireworks in the evening, the success and enjoyment of the day being appreciated by all present.—From the Monroe County Mail, published at Fairport.

THE OLD TEMPERANCE BANNER.

During the history of temperance work in Macedon, previous to the erection of the total abstinence monument, an important local option law was passed on May 14, 1845. This law provided for an election at which the votes should read "License" or "No License." The election was held in May, 1846. During the winter and spring preceding this vote of 1846 many meetings were held and great preparation was made by the temperance men to bring about a favorable result. At Pultneyville there was especial activity. The ladies of that place offered a prize of a beautiful banner to the town in Wayne County which should give the greatest proportional majority for temperance. The presentation of the banner was arranged and took place about a month later at Williamson village, then known as The Corners, on June 23, 1846. I resort to my journal for an account of the meeting. This reads: "June 23, 1846. I went today to the banner celebration at Williamson Corners. The ladies of Pulteneyville had prepared a banner previous to the voting on the license question. A fine oration was delivered in the forenoon by Rev. N. W. Fisher of Palmyra on the past history of the temperance cause and he urged the duty of enforcing the decision already made. There were about one thousand people present. The presentation took place in the afternoon. A committee of two from each town represented decided that it should be given to the town of Macedon.

Mr. Samuel C. Cuyler in a short address delivered the banner to Wm. R. Smith as representing the town of Macedon, who briefly and pleasantly responded. The banner was a beautiful one, having near the top a large eagle, represented with a streamer in its talons, on which is written the first half of the following, "Presented by the Ladies of Pulteneyville to the Banner Town of Wayne County on the License Question," while the latter half appears below it. Near the bottom is a well with an old-fashioned sweep and a man drinking from the

bucket poised on the curb. After the presentation Samuel Chipman, the veteran of the temperance cause, made a short address, succeeded by one or two others. The meeting adjourned after that, everything having passed off finely.'' Though the committee awarding the banner made the formal report at this meeting, yet the votes of the several towns had been canvassed and published, and it was known that the prize must equitably be awarded to Macedon because of its well nigh unanimous vote. Accordingly the citizens of Macedon went out to Williamson in large numbers, and with great enthusiasm. There were two four-horse loads and a long procession of teams besides. Stephen Durfee and David Ramsdell drove one of the four-horse teams. The exercises at Williamson were held in an orchard.

Mrs. Salome Lapham of Macedon cared for the banner during her life and after her death it was in the possession of her children. For some years it was used on many public occasions at temperance celebrations, but only a few have seen it in later years. It speaks for itself today. The marks of time and age are upon it. It comes before us like an old battle flag brought home from the field of strife, but there are no blood stains upon its folds; it is not rent with bayonet thrust, nor pierced with leaden bullets. It represents today only a victory of peace; a victory won by moral means and by the citizens' most potent weapon, the ballot.

''A weapon that comes down as still
As snowflakes fall upon the sod,
But executes a freeman's will
As lightning does the will of God.''

From a historical address on the fiftieth anniversary of the erection of the total abstinence monument at Macedon Center, delivered July 4, 1895, by Lewis H. Clark.

On the same occasion Mrs. Wm. B. Billings read an original poem relating to temperance and closing with an apostrophe to the monument:

''Hail simple shaft! thy silent influence,
As in the past, shall in the future grow,
God's blessing on that spirit firm and true
Noted that day, just fifty years ago.''

POLITICAL HISTORY OF MACEDON.

The political history of the town of Macedon dates from Jan. 29, 1823, when, by special act of the Legislature, Macedon was formed from the town of Palmyra, one of the five original towns comprising Wayne County, and containing 42,535 acres of land exclusive of highways, land assessed as village property and all non-taxable lands. This act gave to Macedon 23,125 acres, and to Palmyra 19,410 acres. Thirteen days after the passage of this act, and by virtue thereof, the first town meeting was held, the record of which reads as follows: "At the first town meeting held in and for the town of Macedon, County of Ontario, at the dwelling of Lydia Porter in said town, on Feb. 11, 1823, by order of the Legislature, Abraham Spear served as inspector of said meeting, at which the following officers were appointed:

"Voted, Abraham Spear serve as Supervisor; John Lapham as Town Clerk; Asa B. Smith, Calvin Bradish and Wm. P. Capron as Assessors; Ira Lapham, George Crane and Isaac Durfee as Commissioners of Highways; George Crane and Isaac Durfee as Overseers of the Poor. Voted, the town pay only three per cent. for collecting taxes, and that Stephen Spear serve as collector. Voted, Charles Bradish, Johnathan Ramsdell and Thomas C. Hance serve as Commissioners of Common Schools, and Bernard Beal and Alexis Packard as Inspectors of Common Schools. Voted, To have three constables only, and Otis Southworth, Bernard Cook and Ira Hill serve as Constables. Voted, The following persons serve as Overseers of Highways, viz.: James S. Stoddard in District No. 10; Ephraim Green, No. 11: Abner Hill, No. 12; Asa Aldrich, No. 13; Daniel A. Robinson, No. 14; Joseph Pennington, No. 15; Aaron Sherman, No. 16; Robert Tedman, No. 17; Calvin Bradish, No. 18; Richard Dillingham, No. 19; Stephen Crane, No. 20; Elijah Hill, No. 21; Nehemiah Cole, No. 22; John Van Dusen, No. 23; David Dalrymple, No. 24; Elias Brant, No. 25; Timothy Robin-

son, No. 28; William W. Willett, No. 32; Nehemiah Bassett, No. 34; Lemuel Spear, No. 35; Enoch Gannett, No. 38. Voted, Overseers of Highways be fence viewers, and fence viewers shall have 75 cents per day. Voted, Dr. Gain Robinson be pound master. Voted, The laws respecting horses, horned cattle, sheep and hogs be the same as those which stand on Palmyra record for last year, and which are as follows, viz.: First, That horses shall not be commoners, and that any person who shall permit his horses to run at large shall forfeit and pay $2.00, to be collected as the statute directs in such cases and to be applied for the benefit of said town; second, That sheep shall not be permitted to run at large, and any person permitting his or her sheep to run at large shall forfeit the sum of 5 cents per head for each and every offense; third, That hogs shall not be free commoners; fourth, That horned cattle shall not be free commoners, and any person who shall permit his or her horned cattle to run at large and damage any person on the highway between the 1st of Dec. and the 15th of April shall forfeit and pay $2.00. Voted, This meeting be adjourned until the first Tuesday in April, 1823, to be opened at Abner Hill's in said town of Macedon. Thus was the township of Macedon organized for the remainder of the fiscal year. On the first Tuesday of April, 1823, the first annual town meeting was held pursuant to adjournment when the same officers were re-elected, except that Ira Lapham was elected Assessor in place of Asa B. Smith, and Danforth Still, Constable in place of Ira Hill. By virtue of a resolution passed at the first annual town meeting, which was the second meeting held, "All persons having earmarks on record in the town of Palmyra, living in Macedon, are privileged to retain said marks." These marks were slits, holes or notches cut in the ears of their stock to distinguish their ownership and were registered as late as Dec. 1, 1849.

Abraham Spear served as Supervisor in 1823-24-25-27-28-32-33. His party affiliations are unknown. Charles Bradish served in 1826-35-38-39-40. George Crane, 1829-30-31. John Lapham in 1834-46-47. Isaac Durfee, 1836-37. Thomas Barnes, 1841-42-43. Alexander Purdy, 1844-45. Abiel D. Gage, 1848. Samuel Everett, 1849. Nathan Lapham, 1850. Evert Bogardus, 1851-52. A. P. Crandall, 1853-54. Stephen L. Ramsdell,

1855, to Oct. 18th, when he resigned and George C. Everett was appointed to fill the vacancy; both of these men were Know Nothings, as well as Purdy M. Willitts, elected in 1856. Lemuel Durfee, Republican, 1857. Mr. Durfee would undoubtedly have been re-elected in 1858, but was elected Member of Assembly instead. Joab S. Biddlecome, Republican, 1858-59-60. Thomas W. Mead, Republican, 1861-62-63. Robert H. Jones, Republican, 1864-65. Marvin A. Eddy, Democrat, 1866. Walter W. Brace, Republican, 1867. H. H. Hoag, Republican, 1868-69. Lyman Bickford, Democrat, 1870-71-72-74. Wallace W. Mumford, Republican, 1873-75. Jeremiah Thistlethwaite, 1876. Mr. Thistlethwaite was also elected Member of Assembly. C. B. Herendeen, Republican, 1877-78-79. Hiram C. Durfee, Republican, 1880-81. Daniel S. Shourds, Republican, 1882. George W. Kirkpatrick, Republican, 1883-84. Isaac Dean, Republican, 1885-86-87. Henry J. Breese, Democrat, 1888-89. Wm. B. Billings, Republican, 1890-91-92-93. Frank W. Hawes, Republican, 1894-95-96-97. The length of the terms of Supervisor and Town Clerk were changed in 1894 from one to two years.

The early town officials were probably chosen without much regard to party affiliations, but soon party feeling became strong and representatives of each party were placed in nomination annually at caucus. Macedon has not been very successful in furnishing other than town officials. Durfee Osband was Member of Assembly in 1840; Lemuel Durfee in 1858-59, and E. M. K. Glenn, Addison W. Gates and Jeremiah Thistlethwaite each served one year. John N. Brownell was Sheriff one term and John G. Mead served two terms as Superintendent of the Poor. Supervisors were generally chosen from the central portions of the town, Town Clerks from Macedon village, while other officials were from more remote sections. We find recorded the names of many families that have served the town for two or more generations. Among the longest in service are: Christian Dorntee, a Constable for thirty-six years and is still serving: Benjamin Billings, Justice nineteen years: A. H. Briggs, Justice eighteen years and is still serving. The organization of the town occurred under President Monroe's administration, political parties were called Federalists and Republicans up to and including the time of Mr. Monroe's

election. The Federalist party, favoring a protective tariff, became known as Whigs and the Republican party as Democrats, these parties existed until 1854-56, when a breaking up of political parties occurred and the Whig party became extinct. About this time the Know Nothings came into a brief existence. The first Board of Supervisors was convened in the fall of 1823, with seven Supervisors representing what is now included within the limits of Wayne County. Luther Fillmore of Ontario, later Walworth, was Chairman of the Board and continued in that office for nine years, when he was elected to the Legislature. Your historian feels that he has but imperfectly compiled facts. Personal knowledge of early politics might have much of interest, but modern politics, with its party factions and intrigue, is not pleasant to discuss, unless reformation be obtained by the discussion.

Jan. 11, 1897. WM. B. BILLINGS.

THE HISTORY OF MACEDON GRANGE.

Some time in the month of February, 1875, Bradley S. Riggs of Palmyra began agitating the subject of organizing a Grange in Macedon. A few became interested and a meeting was called about the first of March, in the house now occupied by Rev. I. H. Kellogg. No organization was effected and a second meeting was held one week later in Macedon in a place known as Grand Army Hall, with no better result. A third meeting was held in the district school house at Macedon Center, at which there was more interest shown and at a subsequent meeting, held at the same place one week later, forty persons had signed the roll and a list of officers was duly elected, with Wallace W. Mumford as master. It was proposed that the organization should be named "Macedon Center Grange," but Tracy S. Clark in an earnest speech showed that such action would seem exclusive and be in opposition to the object and purpose of the Order. Upon his motion it was called "Macedon Grange." The next meeting was held in Academy Hall and the first business was to act on the resignation of W. W. Mumford as master and to elect Hiram C. Durfee to fill the vacancy. The officers were then duly installed and instructed by Bradley S. Riggs. This meeting was on April 10, 1875. The organization had much to contend with from the beginning, both from without and from within. At an early date Hiram C. Durfee resigned and withdrew from the Grange and the vacancy was filled by the election of Albert H. Briggs, who served until January, 1876. Isaac Talman was then elected and served two years, he was followed by Burton S. Durfee in 1878, John Wilson in 1879, Cyrus Packard in 1880-81, Wm. Greene in 1882-83, B. S. Durfee in 1884, Wm. Greene in 1885-86, James H. Hadden in 1887-88, Wm. Greene, 1889-90, B. S. Durfee in 1891-92, Wm. Greene in 1893-94, C. B. Herendeen in 1895-96, Wm. Greene in 1897, Wm. B. Billings in 1898, and Thomas J. Bridges in 1899-1900.

Persons eligible to membership in the Grange are "those engaged in agriculture and having no occupation in conflict therewith." The outside hostility came, first, from those who, on general principles, objected to secret societies; second, from tradesmen of all classes; and it even extended into politics. Members were subjected to sneers from all sides, still the faithful few stood firm, confident that in time the Grange (while doing great good to its members in a social and educational way) would yet be recognized as a power in the land. Of the original forty charter members of Macedon Grange, some have withdrawn, some have moved to other localities, and many have laid down the implements of labor and in sorrow we have borne them to their last resting places. There only remain at present Mrs. Eliza Blaker, Cyrus Packard, Burton S. Durfee, Mrs. Elizabeth J. Durfee, Albert H. Briggs, Mrs. Lottie Briggs and M. N. Wilson.

The fraternal ties of the Grange are perhaps stronger than those of many other organizations, they are, figuratively speaking, a family; they share each other's joys and sorrows in a marked degree, and instead of being exclusive, as has been charged, they are glad to welcome any and all who are eligible to membership in the order. To those who sit idly by and wait for benefits to come to them, the Grange offers no inducements, it helps those who are disposed to help themselves. Grangers have been occasionally elected to office in the town of Macedon, and in the county, state and nation. They are known and respected throughout the civilized world and their influence is exerted wholly for the betterment of agriculture and of mankind.

The most prominent plank in the Grange platform is that which recognizes woman as the equal of man and admits her to all of the advantages of the order. She is eligible to any of its offices, fills them satisfactorily and is treated as an equal in every respect, in fact, she often proves herself to be more than an equal to man. It is her hand that smooths the roughness in man's character, it is her influence that leads to nobler things, and the Grange gives her a voice and vote in all its departments.

Soon after the organization of the society was perfected

the question of co-operation in buying began to be discussed. We realized then, as we do today, that every trade and profession was organized for self protection and were fixing prices for their labor, manufactures, etc., so as to ensure them a profit. Early in 1878 the members of the Grange, after nearly a year of investigation, decided that the retail stores were charging prices that were unreasonable, and they resolved to open and carry on, in a small way, a store of their own and a fund was solicited with which to start the enterprise.

B. S. Durfee and A. H. Briggs were appointed a purchasing committee and intrusted with the money. They brought the first load of goods that was ever retailed at reduced rates in Macedon Center and opened a store. They had represented at wholesale houses that they were starting a grocery store in Macedon Center and were going to do a cash business. There was no trouble in purchasing all that could then be paid for at from twenty to fifty per cent. less than was being paid at retail, and they intended to sell at a profit of about five per cent. Other loads followed, as the trade was good; other grocers talked awhile, then began to reduce their retail prices until at the end of three years they were selling as low and giving as good weight as they could consistently be expected to do; and therefore the Grange store was closed, the stockholders paid off and the surplus turned into a library fund. Under the efficient management of our past and present librarians this fund has been so well expended that Macedon Grange has a fine library that continues to be valued by its members, and its privileges, under certain restrictions, are extended to those who are not members of the Grange. Farmers must still be educated to secure the best results from co-operation. The time has come when the Grange is recognized as a power in the land. For years when the Grange wished reforms in state and national legislation and committees were sent to urge the claims of the agriculturists, they were laughed at by the legislators. But these lawmakers found later that Grangers were being elected as Assemblymen, Senators and Representatives at Washington and they finally put a man into the President's cabinet.

Last year the Grange sent a committee to Washington to plead for a small appropriation for the purpose of experiment-

ing with free rural mail delivery; after much trouble they were allowed $300,000 and the experiment proved a grand success. It was shown in the sections where it was tried that people took more papers and magazines and wrote more letters than before and it was asked that the experiment be continued. The rural population are clamoring for it in many sections and when the committee asked this year for appropriations they were admitted at once and asked if $1,500,000 were enough.

There are some noble men in our state legislature who are working for the good of the agriculturist. Through the efforts of the Grange as a whole have come many reforms and the enactment of many laws beneficial to the community at large. Their influence is felt in the state and nation and the improvement, since the organization of the Grange, in agriculture and in the household has been great. The most prominent feature of the Grange is education by practice and precept. We desire that our children shall be better men and women and have loftier views and ambitions than their ancestors. Our aim is constantly toward such improvement as shall help our members and benefit mankind, and for this we cheerfully give our time and effort.

March 12, 1900. LBERT H. BRIGGS.

THE ERIE CANAL.

As far back in our history as one hundred years before the completion of the Erie Canal, people were talking of an inland navigation across the state of New York that could not be paralleled in any other part of the world. Various means were suggested, mostly to deepen and widen the rivers. While Washington and his army were encamped at Newburg, he ascended the Mohawk with George Clinton to determine whether inland navigation to Lake Erie were possible. The first man to put the various plans into definite shape was Gouverneur Morris, who advised a ship canal; but the enterprise still lacked a man to put life into it. It needed a man who would give time and energy to persuade farmers and legislators; and one ready to give himself for the success of the work. Such a man was found in De Witt Clinton, and to him New York owes the Erie Canal.

By an act of March 30, 1792, commissioners were appointed to take subscriptions and issue stock in the Western and Northern Inland Navigation Companies. The following commissioners were named in the act: Samuel Jones, David Gelston, Comfort Sands, Melancthon Smith and Nicholas Hoffman in New York, Abraham Ten Brock, John Tayler, Philip S. Van Rensalaer, Cornelius Glen and John Ten Brock in Albany. The legislature by joint act of March 15, 1810, appointed Gouverneur Morris, Stephen Van Rensalaer, De Witt Clinton, Simeon De Witt, Wm. North, Thomas Eddy and Peter B. Porter, a commission to explore a route for a canal to Lake Erie, and to report to the legislature as soon as practicable. By an act of June 19, 1812, they were empowered to purchase the rights, interests, and estate of the Western Inland Lock Navigation Company. By a law passed April 15, 1817, the supreme court were given power to appoint a commission to appraise the property. In pursuance of this authority Richard Varick, Nathaniel W. Howell, Wm. W. Woolsey, Obadiah German and Elisha Jen-

kins were named as such commission. The amount paid was $152,718.52.

On July 4, 1817 De Witt Clinton turned the first sod in the town of Rome and the Erie Canal was begun. It was considered a great undertaking, for then men had only picks, shovels, wheelbarrows and gunpowder with which to work. It would be a small matter to dig a ditch 4 feet deep, 40 feet wide and 363 miles long with the machinery in present use. The work met with great opposition. In 1822 De Witt Clinton while still foremost in building the canal was growing unpopular with politicians and he decided to devote his whole time to the completion of the work. In the closing hours of the legislature of 1824, the enemies of Clinton rushed through a bill removing him from his office of commissioner. They thought by this act to drive him from public sight, but they failed. The people were amazed at the injustice done to a man who had served as president of the canal commission without pay. Indignation meetings were held all over the state. A people's party met at Utica, and nominated Clinton for governor. He was elected and went back to finish the work begun by him. On Oct. 26, 1825, the waters of Lake Erie entered the great ditch at Buffalo. A vast crowd of people assembled and Clinton was present. The entrance of the water into the canal was announced in New York by firing cannon placed within hearing distance of each other along the towpath and Hudson river. An hour and a half after the first gun was fired on the shores of Lake Erie, the echoes of the last gun sounded over New York bay. From Buffalo a fleet of boats started on their first trip across the state. The Seneca Chief took the lead and carried Governor Clinton and other noted men. Everywhere along the canal people gathered to cheer the boats as they passed. On the tenth day of the trip the boats were towed into New York. From all the ships there in waiting came the hail to the Seneca Chief, "Where are you from and what is your destination?" The reply was, "From Lake Erie and bound for Sandy Hook." A great number of crafts then made out to the ocean, where Clinton took up a keg of water, brought from Lake Erie, and poured it into the ocean, thus indicating the union of the great lakes with the Atlantic.

What benefit was the canal to the people of Western New York and the West? Let us look. Before the completion of the canal freight from Albany to Buffalo was $120 per ton. It dropped the next year to $14 and has been shipped through on the canal for 40 cents per ton. This was important, as it enabled the people of this state and those bordering on the lakes to buy plows, hoes, axes, clothing, food, and medicine for one-eighth of the prices they had formerly paid. Life in the West became more easy and comfortable. The New York merchant now had the whole West for his market. The state of New York had been second in population and third in commerce before 1820, but it now became first in population, commerce, and business. People from other states came and settled in the towns along the canal and so improved the country, that the value of the land near the canal increased over $100,000,000. Taverns built on the old stage roads were not used and new ones were built along the great waterway.

The cost of building the canal was $7,000,000, but the waterway was soon found to be too small. Boats that would run in four feet of water had not the capacity to carry the immense amount of freight that the growing industries required. The canal was therefore widened to 70 feet, and deepened enough to permit boats of six feet draught to float. The locks were enlarged so that the tonnage could be doubled. The cost without a Clinton to watch the work swelled to $50,000,000, yet the traffic was so great that the state derived many thousands of dollars more from the tolls than the canal cost. Finally the people voted to abolish the tolls; and partly from railroad competition, partly from the loss of tolls, and more from the shipping industries of the lakes, the interests of the canal have been so hurt that it will be hard to overcome the injury unless some change is made. Yet were the canal properly cleaned its entire length and boats enough supplied for the demand, they could carry all the produce that the Northwest could bring to Buffalo. This would seem impossible to a person watching the slow moving boats, but each boat can carry over two hundred tons, and eighty boats can be locked each way in a day, thus 16,000 tons of freight could leave Buffalo

each day. This for seven months each year would keep the West busy to supply.

The water supply comes from Lake Erie and a few small feeders for over a third of the length of the canal. This reaches to the Jordan level which is the summit level and which is fed from reservoirs and Cazenovia lake. From Syracuse stretches the longest level which is over sixty miles without a lock and is fed by Black river and flows west from the feeder. The rest is supplied by reservoirs and flows east. There are seventy-two locks; these are numbered from east to west. Locks 60 and 61 are in Macedon. There are nine locks in Wayne county. Near Troy there are sixteen locks. and five at Lockport, at the west end of a sixty mile level. An appropriation has been made to survey for a barge canal which will accommodate boats having five times more capacity than those of the present.

Almost through the center of our town is a low, swampy valley that would be nearly worthless were it not for the canal and railroads that traverse it, few who cross it stop to think that it is the greatest thoroughfare for traffic in the world. If the contemplated improvements are carried into effect, it will continue the greatest for years to come.

April 18, 1900. JAMES B. HARBOU.

EXTRACTS FROM "THANKSGIVING, PAST AND PRESENT."

Glancing backward through the annals of history we are led to admire the genius of the Genoese navigator, who, in the face of persecution, was enabled to discover a hitherto unknown land. We commend the business enterprise of Bartholomew Gosnold and other early discoverers, but we note the thirst for plunder which too often characterized the early explorer. It is a known fact that of the one hundred and five adventurers who sailed forth under the royal seal of James I of England to plant a colony in the new world, but five were sturdy laborers.

There is one important period in our Colonial history that we wish to notice; worthy and historic and ever new. On that dreary Dec. 20, 1620, there might have been seen two objects, the Mayflower and the Speedwell, gradually bearing shoreward their burden of God-fearing humanity, the Pilgrims. They sought not worldly gain, so much as to find a place in which they might worship God according to the dictates of the individual conscience. The prospect seemed dark, yet there was a hidden light which was destined to shine forth in the future in song and story. We can never tire of reading the tender parting words of John Robinson, their pastor, while they had dwelt for a time in Leyden, Holland, when they fled from persecution in England: nor lose interest in the far-sighted tactics of Wm. Bradford, the noble characteristics of Sir Henry Vane, or of Miles Standish.

The advent of the Puritan upon the rock-bound coast of New England has made an impress on the developments of later years more legible than the chiselings of the most eminent sculptor upon tables of stone. We recall the struggles and sufferings of their early years; it is true that dissensions arose, that the story of the Salem witchcraft shows that they were not free from intolerance: (for the colony was in a crude state),

yet it must be admitted that the Puritans bequeathed to future generations an educational system and a fidelity to religion which should not be forgotten. From the date of that historic anchorage upon the American coast their influence has permeated our national domain until it reaches from Plymouth Rock to the Golden Gate.

It is proof of their fidelity to God, that, with all their privation, cold, hunger and disease, they did not forget to set apart a day in which to offer a fervent thanksgiving for the blessings vouchsafed them, and the fact remains that the origin of our Thanksgiving Day is traceable to the Puritans. It is true that it was not generally observed until after President Lincoln, in the darkest days of the Civil War, set apart in the late autumn of 1862, a day of public thanksgiving, but it has since been annually observed. As we gather from year to year to observe its customs, may we not fail to consider the origin of the festival and the spirit of those who even then builded better than they knew.

Nov. 19, 1900. CHARLES A. GREENE.

CHRISTMAS, PAST AND PRESENT.

As the Christmas season comes near one naturally turns to the place of Christ's nativity, ancient Bethlehem; a village of about four thousand inhabitants, forming an irregular triangle on the top of a ridge of gray lime stone. To the east rise the wild and rugged mountains of Moab like a purple wall against the sky, while between stretch the desolate uplands of Judea, where the flocks of David wandered. Here the lowly shepherds listened entranced to that chorus of angelic voices singing of "Glory," "Peace," and "Good Will," to herald our first Christmas morn. To the north and south the land descends to the valleys below in grand terraces, covered with fruit trees and overhanging vines. The small houses erected of clay and brick are quite universally used on their summits as apiaries, the hives being made of earthen pots.

On the extreme east of the town rises a noble structure, half church, half fort; built, tradition says, by the Empress Helena. Before day light on Christmas morn the people throng the streets, carrying torches and chanting in voices more rude than reverent, as they press toward the church to take part in the ceremonies. These people have no exchanging of gifts from taper-lighted tree; no good St. Nicholas, or Merry Christmas greeting, yet they honor and rejoice in the birth of the Babe of Bethlehem. From the interior of the church two spiral staircases lead to the subterranean vault over which the church is built. Here the visitor enters an irregular chapel, excavated out of the lime stone rock and dimly lighted by numerous silver lamps. The sides of the grotto are laid with Italian marble and to the north and south extend two small recesses to which the visitor is conducted with great solemnity. In one of these is a marble slab with a silver star, which is said to mark the spot where the Savior was born. In the other recess is a block of marble hollowed out in the form of a manger, which occupies the place, said in Latin tradition, to have been occupied by the wooden manger in which Christ was laid.

Just when the twenty-fifth of December came to be celebrated as the birthday of Christ, history does not tell us; yet it was observed in the early church at the beginning of the second century, for in 138 A. D., a bishop issued an order concerning it. It was already a popular festival, yet people differed as to the time of keeping it. Finally in the fourth century Pope Julius assembled the principal theologians to examine the evidence and they fixed upon our present date to hold appropriate festivities. The customs which have attended the observance of Christmas are part pagan and part Christian, and it is not always easy to distinguish between them. The Christmas log is the yule log of the worship of Odin. The mistletoe is a remnant of Druidism. The Christmas tree finds its pagan prototype with the Germans, to whom it was a great tree whose roots were hidden in the ground, but whose top reached the Walhalla, the old German paradise. In this country at first Christmas was excluded. The Pilgrim Fathers rejected it because of its pagan connections. Thanksgiving largely occupied its place and was nicknamed the New England Christmas. But the Dutch settlers brought their Christmas festival with them, and it soon rooted itself in the affections of the people, till it became our most joyous and welcome festal day. Wherever the light of Christianity enters through the teaching of missionaries, old customs and old superstitions are giving place to ideas that tend to elevate the people.

I have endeavored to elicit from some of our elderly townspeople personal knowledge of Christmas in their youth, but have received from all the same reply: "Christmas was of less account in those days than now. We used to have a good family visit and good dinners. We hung up our stocking for Santa Claus to fill, but he was more economical then; a few home-made cakes, candies and popcorn, or some useful article of apparel was deemed all that was necessary to gratify our simple tastes," and it was their opinion that merry making was fully as much enjoyed without such a variety of edibles and serving. The writer remembers a Christmas of her girlhood when her stocking contained only a small black-covered book of a religious nature. Not a picture in it: would the children of today be disappointed? I was. Mr. William Barker re-

lated some incidents of his early life in his Canadian home. "As they had no turkeys a stuffed roast pig was often the savory meat on great occasions. While the family attended meeting, he remained at home basting the pig stretched upon a skewer in a tin oven, over the open fireplace. When ready for the table it had its tail curled over its back, and an ear of corn in its mouth. He also said that an Englishman working for them assisted in drawing in a black oak log to burn as a yule log." The original yule log was prepared for use by wetting to make it burn slowly, for the festivities were kept up while the yule log lasted. The Sabbath school celebrates Christmas now with appropriate exercises and occasionally with a tree. The organization known as Macedon Grange, No. 329, passed a resolution offered by Tracy S. Clark, to hold a Christmas tree for the members and their families. Elizabeth J. Durfee suggested that it be accompanied by a supper, and accordingly on Christmas eve in 1880 the Grange held their first Christmas festival in Academy Hall. The custom has been continued annually since that time. Long before the holiday season the press of the country, both secular and religious, is urging people to purchase suitable gifts. There is such an attractive display of Christmas goods that one cannot help wishing the contents of the purse equal to the desire to gladden their friends with some token of remembrance. Perhaps the most valuable gift is some inexpensive, useful article wherein each stitch is set with thoughts of another's comfort. Christmas of today has grand opportunities, and they who possess the true spirit of giving to the needy, who cannot recompense again, have struck the keynote of a higher life.

Dec. 9, 1895. MRS. WM. B. BILLINGS.

ARTICLES OMITTED.

It is regretted that some very valuable and interesting papers have been omitted for lack of space and funds. It has been done very reluctantly, for they were excellent, but of general rather than local history. A few have been lost and cannot be replaced.

The following is the list of such papers:

Business Interests of Macedon.....Mary Thistlethwaite
Temperance Organizations of the Town.....Charles A. Greene
The Erie Canal.....James B. Harbou
Norse Landmark in America.....Charles A. Greene
Our Native Birds.....James B. Harbou
Millerism.....Alice L. Hoag
Rise of Mormonism.....Rev. E. M. Kelley
Spiritualism.....Alice L. Hoag
Geology.....Prof. J. G. McConnell
Trees of Macedon.....Mina C. Packard
Plants of Macedon.....Nellie V. Blaker
Current Topics.....Prof. J. G. McConnell
Special Crops.....B. M. Hance, Jr.
The Pilgrim Foremothers.....Prof. J. G. McConnell
The Railroads.....F. G. Ramsdell
July 4, 1895.....Mina C. Packard
How Military Training Ceased to Be.....Rev. S. L. Ramsdell
Education in the Philippines.....Rev. J. E. Neal
Camp Meetings.....Alice L. Hoag
Maple Sugar Making.....Wm. B. Billings
Days of Long Ago.....L. Hosea Clark
Address Given on July 4, 1895.....Lewis H. Clark
Military History of the Town.....C. B. Herendeen
Dishes of Past Days.....Mary Thistlethwaite
Spanish-American War.....Rev. E. M. Kelley
How Macedon Academy Came to Be.....Rev. S. L. Ramsdell
Highways.....Myron L. Hoag

Local History.....Nora E. Hoag
Evert Bogardus.....Mary Eldredge
Hugh B. Jolley.....Helen Fort Van Hoesen
Rev. Israel H. Kellogg.....Frances K. Mandeville
Sunderland P. Gardner.....Frank B. Hicks
Lyman Bickford.....Mrs. I. W. McLaughlin
Joseph Greene.....Charles A. Greene
Memorial of Rev. S. L. Ramsdell.....Maria C. Billings
Humphrey Howland Hoag.....Myron L. Hoag

We regret that among the lost are:

Camp Meetings .....Alice L. Hoag
Temperance Organizations of the Town.....Charles A. Greene
July 4th, 1895 .....Mina C. Packard
The Railroads .....F. G. Ramsdell
Highways .....Myron L. Hoag

THE COMMITTEE.

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