

HISTORICAL TABLETS
 AND MARKERS
 OF
 GLENVILLE, N.Y.
 by
 Percy M. Van Epps
 (PART TWO)

THE TENTH REPORT
 of the
 TOWN HISTORIAN

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-- The glory of children
 are their fathers.
 --- Proverbs XVII:7

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SUBMITTED TO THE TOWN BOARD
 of
 GLENVILLE, SCHENECTADY COUNTY
 NEW YORK

DECEMBER, 1936

FOREWORD

The present paper, the Tenth of the series, Contributions to the History of Glenville, continues the story of the tablets and markers, prepared by the Education Department of our State, commemorating homes and places intimately connected with the early history of the region.

The original plan of these papers, the Ninth and Tenth of the series, was to include, besides the story of the ten or more markers placed in 1935, also that of a small group of these memorials erected some few years ago in and near the village of Scotia. These last, however, commemorate shrines and events that figured so large in the early history of our town that nothing less than a full volume would suffice for their story, as readily will be seen. Therefore the present paper will deal only with a group of markers, approved and prepared by the State, but which owing to certain delays will not be placed in the situation chosen for their erection before the spring or summer months of the coming year.

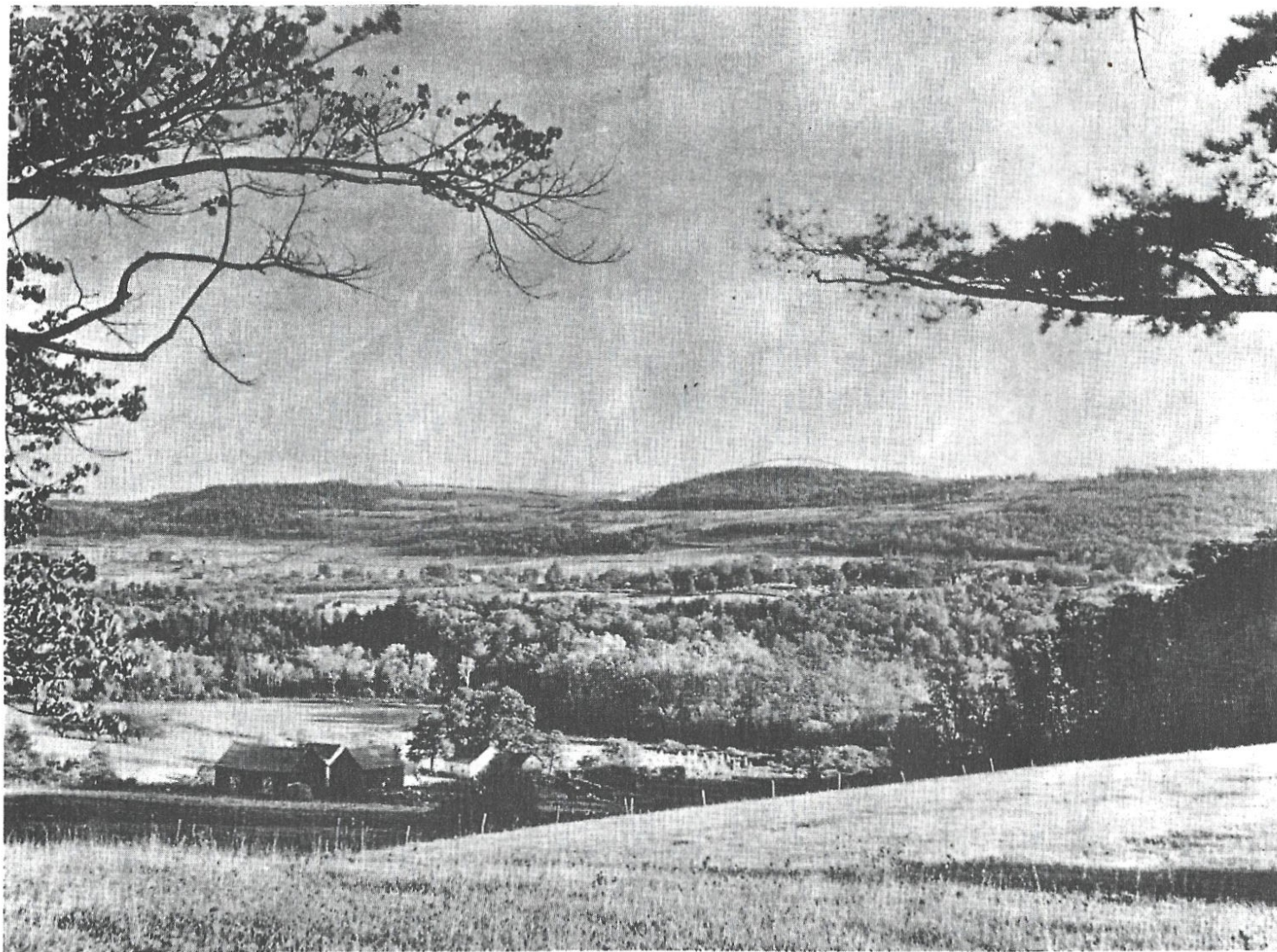
From an archeological standpoint by far the most important of the lot of tablets to be erected is one to commemorate a center of aboriginal life, the greatest in our town--perhaps in the whole Mohawk Valley--the Kinaquariones near Hoffmans. Here, long ages before the coming of the Iroquoian nations, were Algonkian villages, cornfields, granaries, workshops, and the meeting place of deeply-trodden, far-reaching paths.

The section of this paper telling the story of this center of primitive life, was by request kindly written by John A. Swart. Dwelling his lifetime in the shadow of the Kinaquariones, no other so thoroughly versed in the lore of its ancient people.

P.M.V.E.

Glenville, N.Y.

December, 1936



POSTGLACIAL LAKE BED IN WOODED FOREGROUND
VILLAGE OF GLENVILLE BEYOND
(PHOTO. BY EDWIN G. CONDE)

A FORMER LAKE

Westward from the village of Glenville the main highway leading to the city of Amsterdam is bordered on its north side by a mile-long row of curious, rounded hillocks of sands and gravel, dating from the glacial period, known to the geologists as "kames." Looking northward through the depressions between these hillocks one catches glimpses of a long low area whose dark forest tops lie somewhat below the view point of the observer. Beside this highway two markers bearing identical wording will be placed, one in the village of Glenville, the other nearly a mile to the west.

A FORMER LAKE

· JUST NORTH OF THESE GRAVEL
KNOLLS IS THE BASIN OF A
POSTGLACIAL LAKE. HERE MEN
OF AN ARCTIC TYPE, FUR-
CLAD, ONCE CAMPED & HUNTED

This low tract, a swampy area of several hundred acres, is in part covered with a heavy forest growth of black ash, hemlock and occasional patches of tamarack and balsalm. Many centuries ago this little sheet of water, spring fed, extended from the point just north of the village, where its waters were held in check by a dam of sands and gravel of glacial origin, for over a mile to the west, its waters there lapping the very dolomite ledge of the great Hoffmans Ferry Fault which extends diagonally across the western end of the town; an ancient and deep-seated crack and displacement of Earth's surface rocks.

Due to the friable nature of the dam or barrier which impounded the waters of this little lake, its life was comparatively short, probably but a few hundred years at most, therefore its deposit of peat was but thin. In drainage work in former years on part of its area some peat, however, was disclosed. Certain wooded parts of this old lake bed exhibit the characteristics of a true lacustrine swamp, open pools of water between the sprawling tree roots, dangerous quagmires with quicksand and here and there tangles of the high-bush huckleberry and groups of the water-loving balsalm.

Had the barrier holding back this sheet of water been a ledge of native rock instead of friable sands and gravel its life would have been far longer; it would have remained a sheet of open water though ultimately, no doubt, it would have met the fate of many of the small bodies of water of postglacial time, becoming grown over and completely filled -- occluded -- with sphagnum and other allied water flora. A fate that met even the great Sacandaga Vlaie whose whole area of 13,000 acres, save for a few narrow open channels, was thus filled; now, since the building of the dam at Conklingville, restored as a lake.

That primitive man resorted to this area of Glenville while yet it was open water and that he was of an Eskimoan type has long been surmised by the archeologists of the region, both from the number of relics found near its former shore lines and from their character. This belief has lately received strong confirmation in the notable discovery of an associated group of flaked weapons; arrow and lance heads of material and pattern peculiar to the Eskimo-like race known to have occupied our Mohawk region long before the coming of the first red race, the Algonkin. This find was made on a little hillock very near the south shore line of the former lake. Here, unquestionably men of Arctic type, in a situation somewhat sheltered by the nearby rocky escarpment of the great fault, lived in their huts of sewn skins and fished and hunted in and alongside the water.

Should an incentive arise; recreating this little lake could easily be done. Placed in the narrow gully of the Crabb Kill, at the very point where the glacial kame first impounded the water, a very short dam would suffice; and great supplies of sands and gravel suitable for concrete are within stone's throw of this strategic point. It is questionable, however, if the supply of spring water now running into the area of the former lake would balance evaporation therefrom. The Crabb Kill, which drains the area is now probably a far smaller stream than in the early days. At the time of the settlement by the whites a sawmill dam was built at this strategic point but not of a height to flood but a very small part of the old lake bed. This mill will be spoken of in the next section of this paper.

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CRABB KILL

The Crabb Kill, perhaps the largest of the tributaries of the Aalplaats, has its origin in the low lands, mainly wooded, north and west of the village of Glenville, once occupied by a small lake of post-glacial time, described in this paper, under the sub-title, A Former Lake.

Spring fed, from the dolomite ledges of the Hoffmans Ferry Fault, that great rent in the surface rocks of Glenville, the Crabb Kill leaving the ancient lake bed at the point where a kame of gravel once held back the waters, courses easterly joining the Aalplaats near Taylors Ponds and very near the line between Schenectady and Saratoga Counties, receiving in its short course of less than three miles several smaller streams, the Fonda Creek, the Fall Tree Kill and one or two other nameless streams.

At the place where the Crabb Kill leaves the old lake bed there stood a sawmill built soon after the first settlement of the region. This mill stood but a few hundred feet west of the

crossing of the kill with the North Road, and almost exactly where the barrier of glacial origin once impounded the lake waters--a strategical point for a dam, though the man-made dam of the sawmill was insignificant in height and area flooded compared with its ancient predecessor.

Examination of early deeds covering the site of this old sawmill fails to show who owned or operated it. Sixty-five years ago the mud-sill, as they were called, of its dam, mortised for bracing, upright timbers, yet lay imbedded across the bottom of the kill. Here, always under water, this old hewn timber was seemingly as sound as when first placed--and may still be there today. We learn from this mud-sill with its regularly-spaced mortises that the dam it supported was constructed mainly of wood. Mill dams in Colonial times were often made of wood. Timber could be had on every hand and with but little or no expense except for the work of cutting, and squaring when necessary. Some of these timber dams consisted of a connected series of log cribs filled with big stones, many, however, were built with hewn, framed timber work supporting an apron of boards or plank, or sometimes of logs slightly flattened on two sides.

There is a story, though unsupported by any visible evidence, of a second early sawmill on the Crabb Kill at this point, though said to have stood a bit down-stream, or somewhat nearer the North Road.

Long after the period of the early sawmill on the Crabb Kill, or during the first half of the 19th century, Rockwell Harmon built and operated a tannery and shoe shop near his house on the North Road, where the latter crosses the Crabb Kill. Harmon dammed the kill, just west of the road, leading the water in a sluice-way under the road bridge, thence in a long ditch to the overshot wheel of his tannery, using the power to grind hemlock bark for his tanning vats.

Rockwell Harmon, son of Sylvester Harmon, was born in the town of Charlton, Saratoga County, N.Y., November 3, 1803. He was a descendant of John Harmon who came from England to America about 1640, settling in Connecticut. Rockwell Harmon was a man of sterling integrity and one of the leading and most respected persons of his community. He was an elder of the Reformed Dutch Church of Glenville for fifty years and served as its treasurer for forty years. He died April 3, 1896.

The memorial tablet for the Crabb Kill and its mills will be placed very near the highway bridge crossing the kill and will bear this inscription:

CRABB KILL
ABOUT 1770 EARLY SETTLERS
BUILT A SAWMILL HERE, AND
HERE (1840 - 1860) WAS THE
TANNERY AND SHOESHOP
OF ROCKWELL HARMON

HARMANUS VAN VLECK

A Tablet has been prepared by the Education Department of our State to commemorate the home of a pioneer settler of upper Glenville; a settler whose sterling character and upright life was an incentive and lasting influence for the better things of life in his community. This marker will be placed at or near the intersection of the road mapped as Lovers Lane, in the west end of the village of Glenville. Its lettering will read:-

VAN VLECK HOME
HERE, ABOUT 1770, HARMANUS
VAN VLECK CLEARED A TRACT
AND BUILT HIS HOUSE IN THE
DENSE FOREST, YET HOME OF
THE WOLF, BEAR AND PANTHER

The Van Vleck brothers, Harmanus, Peter, and Volkert, sons of Teunis Van Vleck and grandsons of Benjamin Van Vleck of Schenectady, were among the very first settlers of the area of the present village of Glenville. Harmanus, the older of the three, chose for his home site a tract now the farm lands of Frank DeGraff and of Theodore R. Swart. Peter and Volkert, some years later jointly settled on and cleared lands now the estate of the late Agnes S. Young. No records seem extant showing the exact year of the coming of the Van Vleck brothers to these lands in Glenville, then, of course, the township of Schenectady. However, we know that Harmanus was living here in 1777.

At the period of the settlement of the Van Vlecks practically all of the area of our present town of Glenville, save for the chain of Dutch farms on the narrow, numbered flat lands bordering the Mohawk River, had not been officially surveyed and parcelled out in lots as was afterward done. Pioneer settlers along the Sacandaga Road and its branching roads through the woods, which often followed old Indian paths, chose home sites at their pleasure, roughly pacing out and marking boundaries of areas chosen, possibly with the knowledge and consent of the trustees of the township and the understanding that proper deeds would be given them when the survey and allotment should be made. Therefore we find that not until 1796 did Harmanus Van Vleck secure legal title to the lands whereon he had lived so many years. For in July of that year, by the payment to the trustees of the Town of Schenectady, of "Two Hundred & Sixty two pounds ten shillings current money of the state of New York," a deed was issued and given him. His holdings, however, being forever subject to the annual payment to the board of trustees of a "quit rent" of "one bushel and two thirds of a bushel of good Merchantable winter wheat, or the value thereof, in money." This objectionable and hated quit-rent clause was written in nearly all the early deeds for lands in the town of Schenectady - a relic of the feudal or manorial system of the old world, which

certain short-sighted officials attempted to perpetuate in various parts of our State.

In 1808, Van Vleck deciding to remove from the region, found a purchaser for his lands, one Jabez Lovett of New York City, and in order to consummate this sale he purchased for all time the commutation of this obnoxious quit-rent, by the payment to the trustees, of the sum of "twenty-nine Dollars and Thirty seven and a half Cents."

Harmanus Van Vleck was a man of sterling character and manifold attainments and he was known and respected throughout the entire community of upper Glenville as well as in the surrounding region. Besides his arduous fight to clear away the primitive forest and hew out and build his first house -- doubtless of logs -- in the stony wilderness of upper Glenville, the Woestina of the Dutch, Van Vleck found time to act as a circuit rider, distributing tracts and often holding religious service on Sundays in the scattered homes of the region. And frequently he was called upon to write out deeds, wills and other legal documents for his neighbors.

The site chosen by Harmanus Van Vleck and his wife, who was Abigail Betthys, for their first house was on a pleasant northern slope in the forest, very near a never-failing spring, and but a few hundred feet north of the spot where the marker will be placed. Here his five children were born and spent their childhood. No doubt happy years, though filled with the many hardships and privations inseparable from a life in a newly-settled region, where neighbors were few and schools and churches yet a possibility of the future. Then too, in the closing years of the War of the Revolution, there was the ever-present fear of midnight attack when roving bands of Indians and expatriated Tories led by Brandt and Johnson and the hated Walter Butler were ravaging with torch and scalping knife the settlements and isolated farms not far up the valley. However, save for one attack at this period, that on the Gonzalez family in 1782, about two miles to the north, this little group of pioneer settlers ^{was} not molested.

The first child born to Harmanus Van Vleck and his wife Abigail was Jannetje, -- in English, plain Jane -- born 1779 and baptized June 6th of that year. In after years she often related stories of her childhood: how, clad in a wide-yoked blue cloak she would accompany her father on his self-imposed service as a circuit-rider. Clinging to the pillion of the saddle, behind her father, mounted on a magnificent gray horse, they would go flying over the rough corduroy roads and along the broadened Indian paths among the giant pines, the roads of today. Therefore, as family lore records, it is not at all surprising that when but a young girl she became an adept at horse-back riding; indeed, so expert did she become that it seemed no horse was too wild for her to manage. If her father's cows, pasturing on the rough and wooded hill lands, the "Commons,"

were late in coming home she would spring on a horse, and away she would go, riding bareback over the hills in search of them. On one of these occasions she met, face on, an old black bear with its cub.

It must not be forgotten that at this period wild animals still infested the dense forests surrounding the small hinterland settlements and isolated farms of upper Glenville. Wolves, in particular, were the greatest pest, killing lambs, calves and poultry. As late as 1828 wolves still roamed the hill lands of Glenville. Jannetje, who in 1795 while yet in her sixteenth year became the wife of John Van Eps of the Kinaquariones, in after years often told of the never-forgotten day when her pet heifer, given her by her father, came racing home from the hillside with a panther clinging to its back, clawing and snapping, trying to bring its prey to earth.

The farm lands in Glenville, owned by Harmanus Van Vleck, embraced the larger part of the present farm of Frank DeGraff, also that of Theodore and Lina Swart as well as a small area adjoining the latter farm on its southern boundary. The holdings of Peter and Volkert, brothers of Harmanus, lay next east. This latter farm was sold at an early date to Lawrence Alsdorf who came to Glenville from Clifton Park, Saratoga County, New York.

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FALL TREE KILL

A PRIMITIVE BRIDGE

The concrete road leading to the village of Glenville, branches from the Sacandaga Road about eight miles north of Scotia. But a fourth of a mile west of this intersection the Glenville Road crosses a narrow but deep gully, the bed of the Fall Tree Kill. Except in the time of the melting of the winter snows and after heavy rains the stream is now but a mere trickle, but when the hills and slopes above were yet heavily wooded the stream doubtless ran with greater volume the year round. Despite its size, the little Fall Tree Kill has through the past ages worn for its course a deep ravine through the northern shoulder of slates and shales of the Glenville Hills. Half a mile to the north this little stream joins the Crabb Kill, a tributary of the Aalplaats.

The Fall Tree Kill, for thus we find it named on early land maps of the region, derived this rather odd name from the fact that the trunk of a tree, perhaps a giant pine or hemlock, had fallen across the ravine in such a way that it served as a convenient bridge for the red man, possibly thus felled by design. In connection with this tree bridge it must be remembered that

the highway of today here crossing this stream more or less closely follows the course of the great cross-country path of the Algonkin, dwellers in our State ages before the coming of the Iroquois; a much-used thoroughfare between the nations of that race near the sea coast and those in the interior of the country; a path followed, chopped-out and widened by the first white settlers of the region, who, coming to this tree trunk crossing the gully, gave the stream the name it now bears. On the last printing of the Amsterdam sheet of the U.S. Topographic Survey the stream is wrongly named, "Fallen Tree Kill." This will be corrected in future editions.

The marker prepared for this place bears this inscription:

FALL TREE KILL
 THUS NAMED BY THE FIRST
 SETTLERS OF THE REGION.
 HERE, HIS PRIMITIVE BRIDGE
 A FALLEN TREE, THE RED MAN
 CROSSED THIS STREAM

Tree bridges used by the Indians, such as the one crossing our Glenville stream, are mentioned more than once in histories of Colonial times, and without doubt were used by white hunters and trappers. There is a record extant of an Indian woman who fell from such a bridge and was drowned in the stream below. When wet or coated with ice these primitive bridges would become dangerous crossings.

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 A NOTABLE HOME

On the north side of the Mohawk Turnpike at Hoffmans, N.Y., and but a short distance east of the little stream that here crosses the highway, the Van Eps Creek, a memorial, prepared by the State Education Department, will soon be placed near the site of a famous home continuously occupied by the Van Eps family for two centuries. Its inscription will record:-

A NOTABLE HOME
 HERE, BUILT ABOUT 1720,
 STOOD THE FIRST HOUSE IN
 THIS PART OF THE VALLEY,
 HOME OF SEVEN GENERATIONS
 OF THE VAN EPS FAMILY

Westward from Schenectady the rich flat lands of the Mohawk River, in the early days were distinguished and sold by numbers. The last of these areas on the north side of the river, in the Township of Schenectady was the seventh. This Seventh Flat embraced all the land between the Stream Tequatsera--now mapped as the Verf Kill--and the rocky bulk of the Kinaquariones, the

western boundary of the township. The northern boundary of this area it seems was rather hazy and indefinite, merely specified as the high hills bordering the river. Whether at their base or on their summits, no one seemed to know--nor care.

And here, on the western half of this Seventh Flat, was the Van Eps home, which the marker will commemorate. The manner of the acquisition of this home site by this Dutch family was as follows: In the closing years of the 17th century one Karel Haensen Toll, a Norwegian, and his wife, who was Lybetyea Rinckhout, secured title to the entire Seventh Flat, a strip of rich alluvial soil bordering the river for two miles. Coming to this new possession, they at first lived in a dugout hollowed from the high eastern bank of the little stream spoken of above, and here we know that he and his wife, Lybetyea, lived for several years, at least. Finally, back from the brow of the bank, wherein was the dugout, a large framed house was built, of rather odd and quaint design, conforming in style, perhaps, to inborn Norwegian ideals of its owner.

Karel Haensen Toll leaving his native land met with surprising adventures on his voyage to America. His vessel was captured by a privateer and he with others was taken to Puerto Cabello, Venezuela, where he was imprisoned in the fortress. After some little time in confinement he with a fellow prisoner managed to evade the guards and make their way to the shore. Here, having seen a strange ship anchored some little distance out, they stripped and boldly plunged in the sea, hoping they might in some way reach this vessel. After swimming for some little time, Toll's companion cried out that he could go no further and forthwith turned back toward the shore. Toll, however, boldly kept his course toward the vessel, whose lights he could see and the sea fortunately being still he was able, after swimming for hours as it seemed to him, to reach the side of the vessel. Here he was seen and taken on board and given clothing and kindly treated. When pursuit and inquiry came in the morning, he was concealed by the captain, who finally safely landed him in the New Netherlands, about the year 1680.

Karel Haensen Toll and his wife, Lybetyea, were among the first settlers of the region around Hoffmans, if indeed they were not actually the very first to make their home there. It is true that certain small parcels of land had been sold there slightly before Toll's purchase, but there is no record of any one actually living in that area prior to Toll's coming.

Enduring the privations and hardships of pioneer life in the then wild and uncleared region, the Tolls appeared to have lived for several years in their improvised and temporary dwelling, sort of a dugout; a long shed-like structure, well let into the steep bank of the valley of the little stream, its roof said to have been of slabs supported by long poles. Its

front of logs faced the west, thus catching the full afternoon sun, and doubtless it was comfortable in winter and cool in the summer time.

And here, the fifth child was born to Karel and Lybetyea, Nailtje, or Nellie, who in 1720 became the wife of Johannes Van Eps and the mistress of the large new house built on the plateau above, the famous Van Eps home, the subject of this paper. This home, perhaps the earliest in the region, we find indicated and named--"Jo van Eps"--on a map of the Mohawk Valley in 1757, prepared by a British Engineer during the French and Indian War. This is the only house honored by name on this map, between the Maalwyck at Scotia and the western limits of the Township of Schenectady, save that of Adam Swart.

Very soon after its construction Toll's dugout, his "cave," as he called it, became a favorite stopping place for many small parties of Mohawk Indians, always friendly to the early Dutch, passing to and from Schenectady and their nearest villages, some twenty miles up the valley. In their season, laden with packs of beaver and other peltry, destined for the shrewd traders of Schenectady and Albany, who gave in exchange, cloth, trinkets of many kinds, rum, powder and bullets--and sometimes guns, despite edicts of the law, these Indians threw down their packs before Toll's dugout, while Lybetyea regaled them with bread and cake.

The fame of Lybetyea's cookery soon became known to the women of the Mohawk villages up the river, and in the summertime it was not long before small canoes made of the tough bark of the slippery elm, such as were used by the Mohawk women, might be seen paddled down the river and deftly steered to a landing on the gravelly shore just below Karel's dugout, to which, two or three squaws carrying papposes, and with other children running alongside, made their way. Here they were always kindly received by the sagacious and diplomatic Lybetyea, who shortly treated the dusky, chattering mothers with cakes and krullers, supplemented with some little gift of cloth, and for the children, tumbling and playing before the door, a few cheap and gaudy trinkets, finger rings and small strings of many-colored Venetian beads--made expressly for the Indian trade. These, Lybetyea well knew, would appeal to the mothers as well as to the children.

Meanwhile, with a twinkle in his eye, Kin-ge-go (the Fish) looked on, for this was the name, as it is recorded in the archives of the Toll family, bestowed upon Karel by his Mohawk friends after being told of his exploit battling the sea, off Puerto Cabello.

As the little group of shrewd Dutch families left Fort Orange, now Albany, in 1661 and trekked over the pine barrens to the Mohawk River, founding the village of Schenectady, there better able to intercept the red man with his pack of peltry, so likewise Karel, our canny Norwegian, went them one better,

making his home in the Woestina, some ten miles west of "Dorp," for so the Dutch knew Schenectady. Here, mainly due to Lybetyea's bread and cakes, he was able to select and barter for the choicest skins, before his rival traders had an opportunity to see them. Occasions he never let go by, and herein is the clue to the manner of his soon amassing the fortune that by 1712 enabled him to acquire and remove to valuable and extensive farms at the Maalwyck, the name then given a fertile area just west of Scotia, even today regarded as the very best farm lands of the entire lower Mohawk Valley. Here, at the Maalwyck, Toll was soon numbered among the prominent citizens of his region, being chosen a member of the Colonial Legislature in 1716, serving thus continuously until 1726.

It is related by Dr. Daniel J. Toll, a direct descendant of Karel, in his history of the family, a work printed in 1847, but now well-nigh unobtainable, that so great was the clamor and demand of the Indian trappers for Lybetyea's bread and cakes, that she frequently walked to Schenectady, there buying a skipple of wheat (three pecks.) at the town mill, which, ground into flour, she would carry on her back or shoulder all the weary ten miles to her home in the Woestina.

In October of the year 1720, Nailtje, daughter of Karel and Lybetyea, was married to Johannes Van Eps of Schenectady, oldest son of Jan Baptist Van Eps ("The Interpreter") and his wife Helena Glen. In April of the following year, 1721, Karel and Lybetyea, by reason of "Love and Affection,"--thus states the deed--gave to the newly-wed couple title to the western half of the Seventh Flat. Therefore, from this year, 1721, we can date the foundation of the Van Eps family at Hoffmans--a place known to the Dutch simply as the Woestina till 1790, when, on the establishment there of a ferry across the Mohawk, by Harmanus Vedder, it became known as Vedders Ferry till 1835, when the name was changed to Hoffmans Ferry.

And here, as the marker will state, on that pleasant home site, the gift of Karel Haensen Toll, have lived seven successive generations of the Van Eps family. The original house, of quaint design and timber work of rich red cherry, the hollows of its walls tightly packed with clay, was unfortunately destroyed by fire on August 15, 1924. Three branches of the family, however, including the Seventh generation from Johannes, are still living in separate new houses on the original domain given by Toll in 1720, and other descendants can be found in almost every state of the Union ; and abroad, even in far-off China.

The line of the seven generations of the Van Eps family, beginning with Johannes, occupants of this notable Mohawk Valley home, is as follows:

JOHANNES, born 1700, married Nailtje Toll.

JAN BAPTIST, born 1731, married Annatje Vedder.

ALBERT, born 1788, married Anna Swart.

PETER VAN VRANKEN, born 1825, married Mary A. Davenport.

DAVID AUGUSTUS, born 1854, married Anna Van Loan.

JEWETT EDWIN, born 1879, married Maud V. Houghton

ROGER HOUGHTON, born 1912.

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HOFFMANS

The first actual settler to come to the vicinity of Hoffmans was Karel Haensen Toll, the story of whose coming to this part of the Woestina is given at length in the preceding section of this paper. Toll came about the beginning of the 18th century and lived here until 1712. A few years after this he transferred his holdings to his son-in-law, Johannes Van Eps who established his home here in 1721. A few years later came the Vedder, Peek, and Swart families shortly followed by others, thus by the closing quarter of the century there were enough families living here that by joining with a few Dutch families across the river they were able to organize and build a church, which became known as "The Church at the Woestina." This, the first church built in the area of the present town of Glenville, will be described in the following section of this paper.

Coeval with the founding of a church was the establishment of ferry service crossing the Mohawk. This service was commenced by Harmanus Vedder, who lived on the south side of the river in the area of what is now the village of Pattersonville. With the establishment of this ferry by Vedder, about 1790, the little group of houses on the north side of the river soon became known as Vedders Ferry, bearing this name until 1835, when the ferry rights were sold to one John Hoffman. Then the hamlet became known as Hoffmans Ferry, thus often called today, though the official name of its post office is simply, Hoffmans.

Whether John Hoffman, who bought the ferry rights actually operated the ferry or merely leased it to others, we do not know. Later, however, the ferry was operated by John French, and by Alonzo French, his son. Still later by Vander Hyden; Bradshaw, and by McKee. After them and for a long period, or until its abandonment in 1924, by Louis Phillips. Teams and

automobiles were taken across on a large scow held on its course by ropes heading to a steel cable stretched across the river, its ends fastened to stout anchor frames on each side. The movement of the scow across the water was effected by adjusting the holding ropes, leading to the suspended cable, in such a manner as to cause the scow to move by the force of the current to either side desired. In its last few years of operation the scow was hastened on its passage to and fro by the aid of a small gasoline motor-boat fastened to its side. The abandonment of this ferry service closely followed the flooring for vehicular traffic of the movable-dam bridge at Lock Nine, two miles below, the first of these ponderous structures crossing the Mohawk River to be thus floored. The accomplishment of this beneficial project was mainly brought about by the persistent efforts of Dr. A. P. Squire of Rotterdam Junction, despite vigorous and ill-directed opposition.

In the summer of 1836 the Utica and Schenectady Railroad, the first built in the Mohawk Valley, was completed and opened for traffic, and on August 1st of that year the first train passed through Hoffmans, drawn by the famous DeWitt Clinton. The first station built at Hoffmans stood on the north side of the tracks, across from the present station and a little to the east. Before the 1860s this was abandoned and an old white dwelling house standing on the site of the present station was made the stopping place for the trains. The writer well remembers seeing the old station building, a long and high structure, then used for storage of wood for the locomotives. Still, high on its side, facing the tracks, above a row of large arched openings, were the words, painted in staring black letters, RAILROAD STATION. At each end of the building was great piles of cordwood. At one end, a steam engine busy sawing the four-foot sticks in half for the locomotives, while at the other end of the old station a tread-power with its team of horses was doing similar work. Coal did not come in general use as a fuel for locomotives until after 1868.

For many years the locomotives of the Utica and Schenectady Railroad not only took on a supply of wood at Hoffmans, but also of water, which was piped from a spring on the west bank of the creek gully, a little way north of the Mohawk Turnpike. This spring walled up like a well can still be seen. Later, a water station was established about a mile west of Hoffmans, getting its water from the Compaanen Kill.

Hoffmans was a station from the opening of the railroad, which at first by legislative act was allowed to carry passengers and their ordinary baggage only. In 1837 mails were allowed to be carried. Not until 1844 was permission granted to carry freight, then in the winter season only, or not until the closing of the Erie Canal for the winter. In 1847 the

railroad was allowed to carry freight during the entire year, but subject to the condition that the railroad pay to the State the same toll per mile for the freight carried, as that derived from the users of the canal. In 1853 the Utica and Schenectady Railroad was consolidated with nine other small independent companies, taking the name New York Central Railroad, thus completing through railway service from Albany to Buffalo.

In the 1860s six trains stopped each day at Hoffmans; a passenger train each way, morning and evening, and at noon a mixed train, a string, long or short, of freight cars with one or two passenger coaches appended. This accommodation train, as it was called, stopped at Hoffmans to discharge passengers, and on signal to take them on. The signals thus used were globe-shaped affairs of basket work painted bright red, which were drawn to the top of tall poles standing on either side of the tracks, as the occasion demanded. At the crossing, the roadway leading to the station, and the ferry, a sign suspended high across the road for years warned the public to LOOK OUT FOR THE CARS WHEN THE BELL RINGS.

The first station master at Hoffmans of which record can be found was Michael Carroll; he may have been the first holding this position. Carroll was followed as station master by Alenzo French, who held this position continuously for thirty three years. During that remarkable period of service Mr. French was absent from duty but two or three days, and never once was he away from his work overnight. A record of continuous service probably never equalled anywhere along the lines of the New York Central, perhaps nowhere else in the State. During this period of service with the railroad company Mr. French also acted as Freight, and Express Agent, and for a time as Hoffman's Post Master, and also at various times had charge of the ferry service.

Alonzo French was the son of John J. and Rachel French. He was born in the old red house that stood near the ferry landing opposite Hoffmans--a land mark of the vicinity for generations. In his younger days Mr. French was employed for some little time on a fast packet boat on the Erie Canal. Later, he entered the employ of the Utica and Schenectady Railroad as a brakeman. In this service he was caught between two freight-cars and severely injured.

Following Mr. French as station master came John Grass who was Hoffman's first telegrapher, though telegraph wires had been run through this place, beside the railroad, as early as 1845. Grass was succeeded by William Coughtry, and he by Edward Waddell.

Hoffman's first postmaster, as far as can be learned, was John A. Johnson, who kept this office in his house; the last

one westward between the railroad and the river. The Johnson family in later years kept a small general store in a part of this old house, which today is the oldest edifice in Hoffmans. Following Johnson, as postmaster was station master French, who kept the office in the old station house. When this house was destroyed by fire, the Post Office was kept in the old hotel and store, north of the Turnpike. The present postmaster is Frank Splittgerber, proprietor of a large modern general store which stands nearly on the site of Hoffman's old hotel.

The first hotel in Vedders Ferry (Hoffmans) was built when traffic on the famous Mohawk Turnpike was at its full height, several stage coaches going each way, and every day, running day and night, their horses continually trotted and changed every ten miles; endless strings of heavy wagons bringing produce of many kinds from the fertile Finger Lake region and the budding West, and now and then came through Vedders Ferry one of those ponderous "Pennsylvania Wagons," drawn by four, sometimes eight horses, loaded with 100 bushels of wheat. Early hotel keepers here were Leonard Rowe; Major Peek; Andrew Gardner, and James Fyvie. Later the hotel was kept by John ("Jack") Kelderhouse who came to Hoffmans from the old Cornell Road in Glenville. After his death it was kept as a hotel and store by his family, until destroyed by fire in November, 1918.

John Baptist Van Eps, son of Johannes, the first of the name at Hoffman, built and operated a sawmill on the stream that here enters the river. This mill stood a little way north of the Mohawk Turnpike. Records of the Dutch Church that stood at Hoffmans 1785-1812, then, of course, Vedders Ferry, speak of the seven-acre lot of the church as adjoining the sawmill lot of John Baptist Van Eps. Another early industry was the cement kilns and mill of John Van Eps (son of Jan Baptist) and sons, operated during the larger part of the first half of the last century. This plant stood on the stream entering the river at the Kinaquariones--the west limits not only of Hoffmans but of the town and county as well. The manufacture of hydraulic cement by the Van Eps firm, an industry then unique in this Mohawk region, was described at length in the fourth paper of this historical series; and at pages 64-66 of the Contributions to the History of Glenville.

Formerly, before the advent of the automobile, the horseless era--great quantities of baled hay and straw were shipped from Hoffmans. Indeed, it was said that this station was the greatest shipping point for these products save one along the whole line of the New York Central Railroad. It was not an uncommon occurrence for 200 sleigh loads of hay to be brought here in a single day.

A flourishing industry of the Hoffmans of today is the extensive greenhouses conducted by the Hatcher family.

CHURCH AT THE WOESTINA

In Hoffmans a road leaves the Mohawk Turnpike, opposite the New York Central Railroad Station, which, climbing the hillside, thence passing through the picturesque Wolf Hollow, thus reaches the village of Glenville. On a small level area at the top of the first steep grade, and but a few hundred feet from the Mohawk Turnpike, there stood the first church built in the Town of Glenville. Here, on the east side of the road, a marker will be placed, bearing this inscription:

FIRST CHURCH
IN GLENVILLE
BUILT 1785. HERE STOOD THE
"CHURCH AT THE WOESTINA"
(CHURCH IN THE WILDERNESS)
REMOVED TO ROTTERDAM, 1812

Built about 1785 by the combined efforts of a few Dutch families living on both sides of the Mohawk, but mainly on the south side, as we may infer from family names found in an early record book of the church; and perhaps with some financial help from the mother church in Schenectady, here this old Dutch Reformed church edifice stood for nearly thirty years. Then, most of its members and supporters living on the opposite side of the river, the church building was dismantled, and its timbers drawn across the river on the ice, and re-erected just two miles below the present village of Pattersonville. Its pews, its pulpit, the stairs and supporting pillars of its gallery, all were utilized in the reconstructed edifice, which stood with some little alteration and repair until burned to the ground in the summer of 1935.

No record has yet been found of the exact year when the church edifice was removed, but it evidently was in the early years of the second decade of the 19th century. However, the records do show that the church as rebuilt was, for want of funds, still in an uncompleted state as late as the year 1817.

At the period of the building of this church at Hoffmans and for over a century before, or from the time of the very first settlement of Schenectady, all the immediate region westward and on both sides of the Mohawk River was known to the Dutch as the Woestina (the Wilderness).

Deserted by the redman for hundreds of years--a border land between the warring Mohawks, whose nearest villages were some twenty miles up the river, and the Algonkian nations of the Valley of the Hudson and New England, this portion of the lower Mohawk Valley, threaded, of course, by various Indian footpaths, remained a true Wilderness until long after the Dutch had built their homes in Schenectady. Then, just before the close of the

17th century, a few pioneer families from Albany and Schenectady penetrated and established their homes along both the south and the north banks of the river. On and over the bordering hills, the Touareuna and its opposing peak, the Yantapuchaberg, the region remained an almost unknown wilderness for nearly a century longer.

Thus, while the official title given the church at Hoffmans (then Vedders Ferry) was, "The Second Reformed Dutch Church of the Township of Schenectady,"--the Mother church in Schenectady, of course, the "First"--yet this outlying church was always known and spoken of as "The Church at the Woestina"; even after its removal and establishment on the south side of the river, and, indeed, is yet known by that familiar name today.

A record book of the church--the only early one known--used this quaint and characteristic name: "The Woestina Church Records, began under the ministry of the Rev. Thomas Romeyn, Vol. 1, Anno Domini, 1800." In this old book Domine Romeyn has, so he writes, transcribed consistorial records dating back to July 1798. No records prior to this year can be found.

For the first few years there was no settled pastors at the Woestina Church. Preaching service was likely held only at infrequent times. In the year 1800, however, the Rev. Thomas Romeyn, was given a joint call to three churches:-

"The Churches of Jesus Christ, at the Woestina in the City of Schenectady, and at Ramsensbush and Duanesburgh." This call he accepted, preaching, no doubt, in rotation at these three churches. Thus, apparently, service was still held intermittently at the Woestina Church.

The name Ramsensbush, as given in Domine Romeyn's record should have been spelled Remsensbush. This was a church that stood on a bleak hillside some two miles east of Minaville, Montgomery County. All trace of this church is gone. Its cemetery, however, still remains across the highway from the site of the church. This burial ground is now nicely fenced and cared for by the Town of Florida. The Rev. Thomas Romeyn preached in the Woestina church until 1808, possibly until 1810, as we learn from the baptismal records. These records of baptism, beginning August 24, 1800, are seemingly uninterrupted till June 17, 1837. This old "Church at the Woestina" seems to have been a favorite place to bring children for baptism. Even after its removal to Rotterdam, as we can infer from a study of the family names in its records. They were brought from both up and down the river, and on either side, and even from over the hills in the hinterland. From Scotia came "Yate a black man," slave of the Glens, with his children. This was Yat the fiddler, spoken of on pages 100-104 of the Contributions.

Domine Romeyn of the Woestina Church was the son of the Rev. Thomas Romeyn and Margarita Frelinghuysen, both of New Jersey. He was born in 1777 at Caughnawaga, (now Fonda) Montgomery County, N.Y.--then Tryon County. Or, as it is recorded in the family Bible, in the handwriting of Thomas, the elder, "Feb'y 22, 1777. Is myn Sevende Soon Geboren, doopte Ik hem met de naam van Thomas." This Bible is now in the possession of Thomas Romeyn of the Town of Amsterdam, a great-great-grandson; the fifth in direct line bearing the name Thomas.

For its genealogical and historical value, the record of baptisms in the Woestina Church is here appended in part, or from those first recorded, in the year 1800, until 1812.

A REGISTER OF BAPTISMS BY THOMAS ROMEYN V.D.M.

Baptized	Parents' Names	Children's Names	Born
1800 Aug. 24	John Van Eps Jenny Van Vleck	Archibald Hamilton	July 16
	Jeralemus Van Vrankenburgh Margaret V Dyke	Anjelica	May 28
	Abraham V. Dyke Nancy Erkson	Henry	July 24
	Adam Seebal Anne Staley	William	July 24
Sep. 14	James Graham Delia Johnson	Jenny	Aug. 26 1799
	Edmund Wright Dorcas Thornton	Caty	July
Oct. 5	Henry G. Ohlen Catherine Henry	George	Sep. 17
	Aaron Vedder Agnes Van Epts	Elezebeth	Aug. 17
Oct. 26	Christian Haverley Susannah Wemple	John	Oct. 7
Nov. 16	Simon P. Vedder Eve Bratt	Abraham	Oct. 30
	William Van Olinda Elezibeth Truax	Isaac	Sep. 17
Dec.			

Baptized	Parents' Names	Children's Names	Born
Dec. 28	Matthias Barhite Elsa Sutphen	Cornelia	Oct. 27
	Christian Wilkie Anne Dobbs	Nelly	Dec. 12
<u>1801</u>			
Jan. 18	John Eglen Cateleynche Dobbs	Corlelius	July 4 1800
Jan. 24	John DeGraff Nancy Groet	Mariah	Aug. 18 1800
Jan. 25	Lawrence Van Wormer Anne Staley	Elizibeth	Mar. 18, 1800
Jan. 26	Volkert Van Vleck Jeney Truax	Cornelia Sophia Tunis Caleb	Mar. 6, 1795 Oct. 9, 1797 May 4, 1799 Mar. 24, 1800
	Philip Truax	Sophia	Oct. 30, 1800
Apr. 12	Ryer Wemple Willemp Peck	Rebecca	Jan. 12, 1801
May 17	Henry Bovee Alche Sutfenn.	Gearche	Mar. 24, 1801
	Samuel McKenney Sarah Lansing	James	May 5, 1801
May 24	Sylvester Alsdorf Lyda Brown	Jacob	Apr. 20, 1801
	Nicholas I, (J) Van Petten Caty Mabee	Willimpe	Feb. 27, 1801
	John Van Wormer Peggy Vosborough	Catleynche Swart Benj. & Catleynche Swart	Apr. 17, 1801
	John Gasherie Margaret Pruyne	Sepherine Pruyne	Nov. 14, 1800
May 25	Harmanus Menderville Nancy Bordine	Susannah	Feb. 14, 1800
Mar. 3	Benj. Van Vlect Anne Heymstrate	Machtel	Jan. 12, 1800
Apr. 19, 1802	John Groat Sarah	Annache	Mar. 30, 1800

Baptized	Parents' Names	Children's Names	Born
July 10	Jacob M. Bovee Jenney Dobbs	Philip Philip & Margaret Vedder	June 12, 1800
Aug. 9	Abrm Van Dyck Anne Erkson	Willimpe Erkson Willimpe & John Erkson	July 17, 1800
Aug. 9, 1801	Jerome Van Valkenburgh Eatche Van Dyck	Eatche	July 8, 1800
<u>1801</u> Aug. 9	Jacob Van Worm Mariah Keck	Caty	July 15, 1801
July 29	Nichola's M. Bovee Nancy Baptist	Michial and Benson	Aug. 20, 1801
Oct. 10	John Van Epts Jenny Van Vleck	David	Sep. 13, 1801
<u>1802</u> Oct. 10	Abraham Buys Clarry Schermerhorn	Catleinchy	Feb. 23, 1802
	Abraham Thornton Margaret Peek	Rebecca	Oct. 5, 1802
	Jedediah Hues Elizabeth Van Antwerp	Rebecca	Aug. 12, 1802
	Harmanus Manderville Anne Bordine	Anne	June 26, 1802
	Christian Haverley Susan Wemple	Nicholas Wemple	Sep. 8, 1802
	Adam Sebal Anne Staley	Jenney	
<u>1803</u> June 14	Hulday Hull, w. of A. Blackford	Martin Daniel Eliphilet	Apr. 24, 1796 Dec. 24, 1800 Apr. 3, 1803
June 19	Cornelius Dodds Bartholomy	Bartholomy	May 9, 1803
	Isaac Swart Elizabeth Swart	Cataline	May 20, 1803
	Henry Snyder Salley Steel	George	July 19, 1802
July 10	Abrm Doolett Beate Upham	Margaret Yates	May 20, 1803
Sept. 15	Simon Vedder Catarine Weast	Aarenhout Ephraim & Nelle Veddär	Aug. 24, 1803

Baptized	Parents' Names	Children's Names	Born
<u>1803</u> Sep. 27	Cornelius Wemple Jenny Fraland	Ephraim	Sep. 6, 1803
	Hannah Fingal, w. of Will. Mc.Intosh	Anne John Wemple Nicholas Visher Nicholas V. & Mary Wemple	May 2, 1801 Apr. 20, 1803
Sep. 27	Henry Mead Elizebeth Winne	John	Aug. 20, 1803
Oct. 2	Abrm Van Netten Mary Se Koy	Benjamin	Sep. 13, 1803
Oct. 15	Tunis Van Vleck Polly Brown	Harmon	Aug. 13, 1803
	John Teller Sarah Hains	Tobias	Sep. 1792
Oct. 20	Anne Egleson	David Egleson	Apr. 13, 1802
Oct. 23	Harmanus Van Vleck Abigail Bettis	Susannah	Oct. 1, 1803
	Barent Hallenbeck Jenny Onderkerk	Margaret Cor. Hallenbeck & Margaret Hallenbeck	Sept. 22, 1803
Nov. 13	Thomas Dodds Lodamia Filkins	Stephen VanKanseller	Sep. 25, 1803
Dec. 25	Sylvester Alsdorf Lyda Brown	Sally Ann Rachel Alsdorf	Nov. 13, 1803
<u>1804</u> Jan. 15	William Van Olinda Elizabeth Truax	Junis (Tunis) Junis & Cataline Van Olinda	Nov. 30, 1803
	Jellis Van Vorst Caty Servis	Henderick Simon & Wineche Wemple	Dec. 22, 1803
	Adam Seeber Ann Staley	Merillis	Dec. 5, 1803
	Yate, a black man Mary, a black woman	Tom Yate	Oct. 24, 1801 Aug. 1803
	Baptised after an examination into their views of desiring baptism and with a written sollicitation from their masters, John S. Glen & Philip Vedder.		

Baptized	Parents' Names	Children's Names	Born
<u>1804</u>			
Feb. 26	Syas Swart Susannah Vedder	William	Jan.27,1804
	Henry G. Staley Salley Dodds	Oliver	Nov.20,1803
	Mary Philips, w. of David Genoe	Philip	Dec.10,1803
June 3	Jeremiah Swart Sarah Schermerhorn	Cornelia	May 22,1804
June 10	Ephraim Wager Cornelia Francisco	Hester	Jan. 6,1804
	John Francisco Elizabeth H. Ar	Charity	Feb.29,1804
	John Gasherie Mageret Pruyne	Louis	Feb.13,1804
July.13	John Ostrander Mary Heymstradt	Benjamin	May 23,1804
	John Hostrandt Mary Van Netten	antshy	June 18,1804
Aug. 12	Andrew DeWitt Mary Gasharie	Lewis	May 29,1804
	John Wormer Margarett Vosburgh	Nancy	June 26,1804
	Henry Bovee Alche Sutfin	Matthias	Jan.31,1803
	John Mabee Lanea Polmerteer	John	May 24,1804
	Daniel DeGraff Lena(Helen)Swart	Susannah	June 24,1804
Sep. 9	Seth Larebee Nancy Groat	John	July 31,1804
	Jeremiah Groat Elizibeth Wormer	Caspert Wormer	Aug.13,1804
	Nicholas Bovee Nancy Baptist	Elizabeth	Nov. 4,1803

<u>Baptized</u>	<u>Parents' Names</u>	<u>Children's Names</u>	<u>Born</u>
<u>1804</u>			
Sep. 9	Nicholas Visher Wemple Mariah Toll	John John Wemple & Folikie Wemple	July 27, 1804
	Susannah Mabee, w. of John Walton	Sarah	Aug. 8, 1804
<u>1805</u>			
July 22	Abrm Thornton Margeret Peck	Abrm Schermerhorn	Dec. 5, 1804
Apr. 8	Christian Haverly Susannah Wemple	Ann Mariah	Feb. 12, 1805
	Jellis Swart Hester Mabee	William	Feb. 23, 1805
<u>1802</u>			
Feb. 28	Harmanus Van Vleck Abigail	Volkert Five weeks old tomorrow.	
	David Van Netten Mary Van Petten	Philip	Dec. 7, 1801
Mar. 14	John Henry Mary Bratt	Meriah	Jan. 15, 1802
<u>1804</u>			
July 22	Peter Pricket, deceased Alche Deramiss	Sally Jacob and Jenney Bovee	May 31, 1804
	James V. Peck Caty Mabee	Eve.	July 7, 1803
<u>1805</u>			
May 5	Aaron Bratt Jenney Van Schoik	Angelica	Mar. 23, 1805
	Henry Staley Junr. Rachel Van Wormer	Rachel	Mar. 22, 1805
<u>Jenr</u>			
	John Clute Eve Taller	Frederick Van Petten Fredk & Hester Van Petten	Nov. 5, 1804
June 2	Isaac Bordine Jenny Manderville	Mary	Apr. 9, 1805
June 16	Abrm Doolett Beata Upham	Lucretia Winneford	May 1, 1805
	Isaac Swart Elezebeth Swart	Tunis	May 22, 1805
June 30	John Groat Sarah Miller	Jeremiah	June 8, 1805

Baptized	Parents' Names	Children's Names	Born
<u>1805</u> July 15	Egbert Van Wormer Elezebeth DeGraff	Frederick DeGraff	June 15, 1805
	Jeronamus Van Valkenburgh Margeret Van Dyke	Cornelius	June 14, 1805
Aug. 11	Cornelius Dodds Polly Egleton	Jacob	Febr 17, 1805
Nov. 3	Casper Van Wormer Eve Van Dyke	Meriah } --Twins Nancy }	Sep. 21, 1805
Nov. 3	William Clover Caty Schyyler	James Godey	Sept. 11, 1805
	Nathaniel Dailey Sarah Tappinning	Easter Mary Cummings	Aug. 10, 1805
	Elias Laraby Cornelia Becker	Delila	Sept. 7, 1804
Oct. 20	Thomas Dodds Lodina Filkins	Samatha	Sept. 12, 1805
	Peter V. Vedder Jenney Van Eps	Mindert	Aug. 14, 1805
	Sabastian Snider Sarah Snider	Gilbert	Feb. 18, 1804
Dec. 15	Sias J. Swart Elizabeth Peck	John Baptist	Nov. 10, 1805
<u>1806</u> Jan. 31	Jacob Van Wormer Meriah Keck	Meriah	Nov. 26, 1805
June 13	Abraham Buyse Clarry Schermerhorn	Ryer	Mar. 3, 1806
Oct. 21	Abrm Van Etten Maria Leroy (SeCoy)	Stephen	July 10, 1806
	Harmanus Vedder Nelly Vedder	Harmanus Albert & Geartruy Vedder	Oct. 15, 1806
<u>1807</u> May 21	Simon H. Vedder Catharine Sutfin	Getty Polhamus	Apr. 10, 1807
July 8	Simon H. Vedder Catherine Sutfin	John Sutfin	June 15, 1807

Baptized	Parents' Names	Children's Names	Born
<u>1808</u> April 15	Hubertus Van Veghten Susannah Staly Baptised by Thomas Romine, present, Jeremiah Swart,	Henry	Oct. 25, 1807
<u>1809</u> Nov. 10	Simon H. Vedder Catherine Sutfin Baptised by W. Page	Aron	Oct. 12, 1809
	Adam Swart Margaret Truax	Isaac	Mar. 22, 1806
	Samuel McCen Sally Johnson	Aaron	Apr. 15, 1807
Nov. 19	Isaac Vosburgh Elizabeth Sharp	Lawrence	Jan. 5, 1807
	Henry Staly Junr Rachel Van Wormer	Henry	Jan. 5, 1807
	Nicholas DeGraff Nelle Shannon	Sarah	Apr. 18, 1807
	Barent Swart Nelle Wemp, deceased	Roody	June 23, 1807
	Christopher Peek Deborah Wemp	Deborah Ann Catelina	May 26, 1807
	Isaac J. Truax Caty Van Vorst	David	Oct. 27, 1808
	Silvester Alsdorf Lyda Brown	Elizabeth	June 20, 1807
	John Veeder Elezebeth DeGraff	Mindert	May 27, 1809
	Selvester Alsdorf Lydia Brown	Elias Terpenney	May 28, 1809
	Simon H. Vedder Catherine Sutfin	Aaron	Oct. 12, 1809
(Beginning here, dates of seven Baptisms seemingly omitted in Church Record)	Isaac Vosburgh Elezebeth Sharp	John William	Sept. 17, 1810
	John Gelespie Margaret Vanderhyden	Margare	June 28, 1811
	John Walton Susan Mable	John	April 3, 1811
	Abraham Doolet Beattie Upham	Mary Ann	June 10, 1811

Baptized	Parents' Names	Children's Names	Born
<u>1809</u> Nov. 19	Susanna Parleman	Catherine	Apr. 6, 1811
	John Van Eps Jane Van Vleck	John	25, 1811
	Selvester Alsdorf Lyda Brown	Almina	Feb. 17, 1811
<u>1805</u> Sept. 22	Sylvester Alsdorf	Mariah	Aug. 19, 1805
<u>1808</u> Apr. 15	Hubertis Van Veghten Susanna Staley	Henry	Oct. 25, 1807
<u>1810</u> Mar. 1	Harmanus C. Cuyler Rebeca Veddere	Mariah	Jan. 5, 1810
	Harmon Vedder Sarah Swart	Simon	Jan. 30, 1810
	Nicholas V. Wemple Nancy Veeder	Jane Hellen	Dec. 26, 1809

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FIRST METHODIST EPISCOPAL CHURCH IN GLENVILLE

The first Methodist Episcopal organization in the town of Glenville of which record can be found was formed in the extreme west part of the town sometime in the year 1822. On the fourth day of January in the following year a meeting was held at which five trustees were elected to take charge of the affairs of the "Methodist Episcopal Society in Glenville." Below we give the record of this meeting as it is recorded on page one of the "Book of Records" of this old church under date, 1823:-

We the under Signers having been, Chosen to Preside at the meeting of the Male members of the Methodist Episcopal Society, in Glenville. Held this day, in Said Town Agree-able to notice Previously given for the Purpose of Electing Trustees in Conformity with the third Section of the Act of the Legislature of the State of New-York Intitled an Act, to Provide for the incorporation of Religious Societies, Past, April 5th, 1813. And we having Presided at said meeting, On Election do agreeable to this said section of the sd. Act, hereby Certify

That, James Besley -- Benjamin Chamberlain Jur. --
John Sparbeck -- Edward Smith--- Peter Vn. Wormer
Are duly, Elected Trustees of Sd. Society, in Glenville,
And to take Charge of the Estate and Property, belonging
thereto and to transact all affairs relative to the

Temporalities, thereof And that the Said Trustees, and their Successors forever hereafter, Be Called and Known, by the name of the Trustees of the Methodist Episcopal meeting house in Glenville.

Givin under Our hands & Seals at Glenville in the County of Schenectady, this 4th. January, 1823
 In Presence of
 Truman B Jones
 Sherman Minor
 Isaac Jones (s)
 John Jones (s)

A church edifice was built, apparently that same year, 1823, on the west side of the highway leading north from the Mohawk River, now mapped as the Touareuna Road, just half a mile north of the intersection of that road with the main Glenville-Amsterdam highway.

Despite the name chosen at its formation, as "the meeting house in Glenville," yet this old church was built, not in Glenville, but just over the border line, in the Town of Amsterdam, Montgomery County. Here it stood, used for church service some twenty years and then abandoned, standing an unsightly wreck until in the 1860s. The west border of the highway is, at this point, the dividing line between the two counties, Schenectady and Montgomery. The church stood but a few feet back from this border line, on a small triangular plot evidently donated by members of the new society. Covered with tree and brambles this plot has stood for more than half a century as sort of a no-mans-land; and here the commemorative marker will be placed:

SITE OF
 M.E. CHURCH ERECTED 1823
 FIRST PASTOR REV. ROSWELL
 KELLY. IN 1842 ORGANIZATION
 REMOVED TO GLENVILLE AND A
 NEW BRICK CHURCH BUILT

The main reason for building the church at this place seems to have been that the members and adherents of the new society nearly all lived in the extreme westerly part of the town; some few lived across the line, in the town of Amsterdam. And, too, close beside the church, a public road, now abandoned, left the Touareuna Road, leading southwesterly to the Mohawk Turnpike, which it joined about a mile and a half west of Hoffmans.

Childs, in the Gazetteer and Directory of Albany and Schenectady Counties, 1870-71, says this M.E. Church was organized with seventy members and that its first pastor was the Rev. Roswell Kelly. Family names appearing in the records of the church, from its formation in 1823 up to 1840 include the Atwell; Besley; Chamberlain; Hubbard; Jones; Jackson; Knapp; Minor; Morrison; Palding; Russell; Smith; Sparbeck; Vander Hyden; Van Eps; Van Wormer, and Weatherwax families.

But a few hundred feet north of the site of the church, and on the same side of the road there stood in former days an inn. Built in Colonial times beside one of the many highways leading to the Sacandaga region, roads alive with teamsters hauling great loads of lumber, hemlock bark for the tanners, and charcoal for the forges of the blacksmiths, this inn doubtless had considerable patronage. Today, not a trace of it remains except when the spot where it stood is plowed, then, broken crockery, shreds of metal, old-time hand-made nails--of Swede's iron, defying the rust of time -- with now and then English half-pennies of the Georges, old copper cents of the new Republic and an occasional small silver coin of Spain, showing the Pillars of Hercules, have here been picked up. No records can be found showing whether this inn was still standing and occupied during the life of the church. It may have been. Nor do we know who was its proprietor; possibly of the Swart family who early owned and occupied the farm on which it stood. Afterwards and for three-quarters of a century it was in the possession of the Marselus family.

As time went on, many changes took place in the community life among the members and supporters of the church on Touareuna Road. Older members died and others removed from the neighborhood, accordingly we find that by 1840 there was agitation and planning for the abandonment of the church edifice and the removal of the organization to the village of Glenville, where it was proposed to build a new church. To this end, under date of November 9th, 1841, we find that a meeting was called and held at the house of Nathaniel Atwell, "for the purpose of taking into consideration the building of a church to be located somewhere near the school house in School District No. 4, On the land of Chandler Carroll." The Rev. John Harwood was appointed chairman of this meeting and Daniel Atwell its secretary. It was decided, as proposed, that the church should be built on land owned by Carroll and that it should be of the same size as the M.E. church in the village of Charlton, Saratoga County. Also that the erection of this new church should be in charge of seven trustees, to wit: Peter Van Wormer; Nathaniel Atwell; Benjamin Lovett; Peter Clute; Minard Knights; James M. Seaman, and Elias Alley. It was also decided that "as the trustees of the old church had relinquished their claim, that the said old church be removed and that the material be used in the erection of the new Church." This last, we find, was not done, for under date of January 26th, 1842, the trustees met and decided to build the new church of brick. Work on its erection was started that year and completed in 1843. William Eldred, a master brick-layer, who came to Glenville from Rhode Island, had the oversight of the work.

In 1844 one Peter VanderHyden sought to buy the lot on which the old church, then abandoned, stood. It was offered to him by the trustees for twenty-five dollars. This sale seems never to have been consummated. Neither did they find a

buyer for the old church edifice, which was offered for ninety dollars. Somewhat later, however, the sash and frames of the windows; its doors and gallery stairway were sold to Albert M. Peek, who used this material in a house he was building on Lovers Lane, a half-mile north of the village of Glenville.

The old church was still standing in the 1860s, an unsightly ruin. John H. Swart, now living in the village of Glenville, well remembers passing the old church in his boyhood, as it stood, an old windowless building surmounted with a small cupola.

Today, that part of the Touareuna Road passing the site of the old M. E. Church, is a fine, improved county highway, yet the population of the neighbourhood is much smaller than it was a century ago. The old Hotel and various shops have disappeared leaving little or no trace, and here and there crumbled cellar walls with nearby clumps of scraggy lilac mutely tells of that dwelling or farmhouse that stood thereon. And old-time kilns where each farmer burned his own supply of lime may be seen, unsightly mounds of fire-reddened stone, partly concealed with vines and brambles.

However, a famous, never-failing roadside spring yet bursts from the underlying dolomite, just a little way north of the site of the old church, just as it did a hundred years ago when the lassies from the farm-houses up the road, on their way to church, came barefoot, carrying their best shoes, till at this spring, a favorite place for the change, they stopped and put them on--characteristic thrift; a custom quite common in those days.

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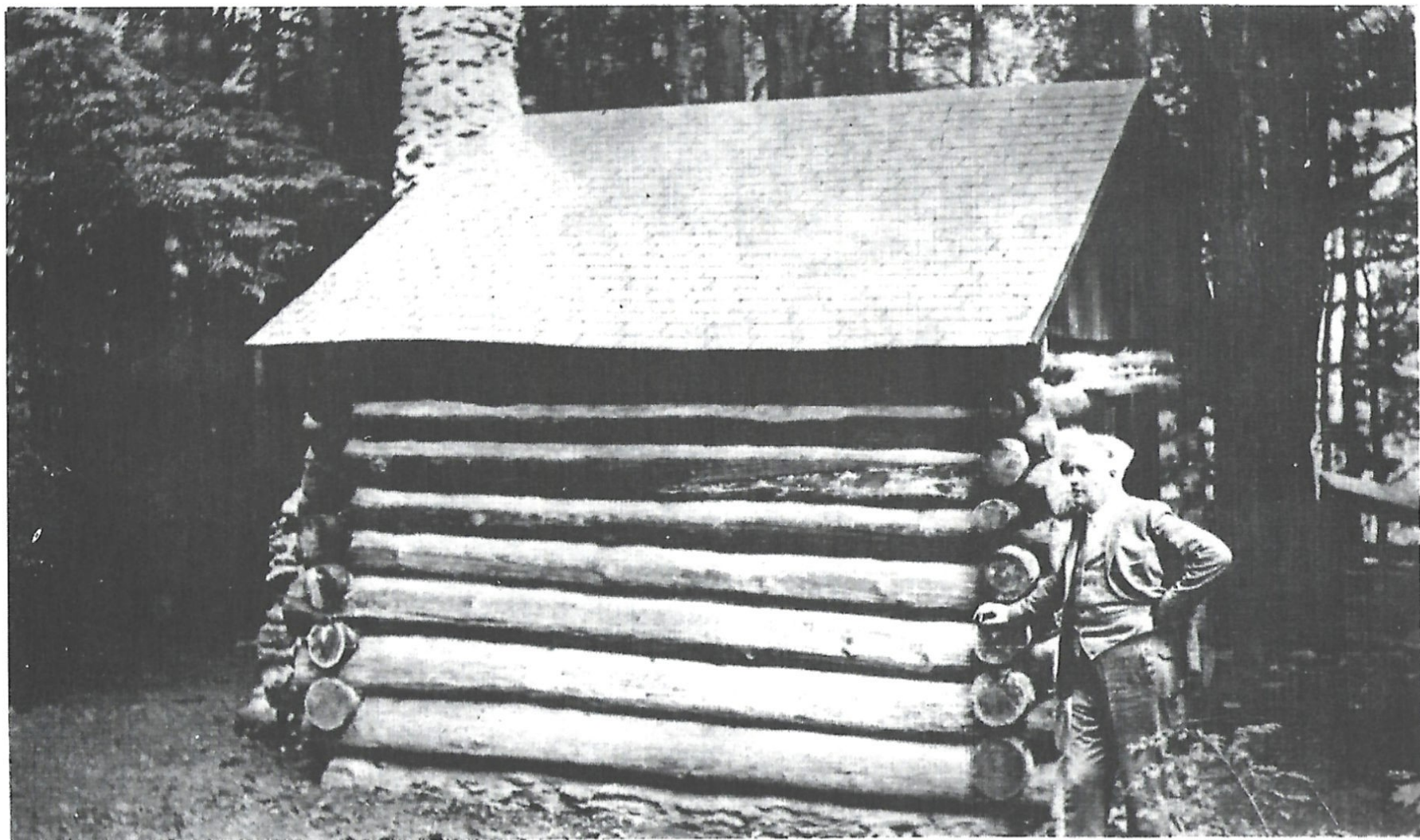
THE KINAQUARIONES
(By John A. Swart)

Approaching the rock cut along the Mohawk Turnpike, one observes a road leading off obliquely to the right and ascending the jutting rock barrier of the Kinaquariones. This road is known locally as Touareuna Hill. It has three sharp turns in its steep ascent and near the second of these a state historical marker has been placed bearing the following legend:

KINAQUARIONES

SITE OF ARCHAIC ALGONKIAN
VILLAGE, ITS CORN PITS YET
REMAIN; THROUGH THIS VALE
RAN A GREAT AND ANCIENT
PATH, USED BY MANY RACES

Reverend Albert Cusick, an Onandaga Interpreter, has translated Kin-a-qua-ri-o-nes as meaning in the Mohawk tongue "she arrow maker" as though an arrow maker had dwelt there. Undoubtedly



CABIN ON GROUNDS OF A. J. SWART, BUILT ON BATTLEGROUND OF 1669
A SHRINE OF THE ARCHAEOLOGISTS OF THE VALLEY. HERE, THE MEETING
PLACE OF PRIMITIVE PATHS, WAS A CENTER OF ARCHAIC CULTURE
(PHOTO. BY EDWIN G. CONDE)

the early natives and travellers of the Mohawk regarded this cliff of weather-resisting dolomite as a prominent landmark. There is abundant historical reference to it as a boundary; in early days as a division between tribal hunting grounds, in more modern times as the physiographic feature separating Schenectady and Montgomery Counties. One student of early colonial history believes that the Mahicans of the Hudson valley peacefully relinquished the territory west of Kinauarones to the Mohawks when they removed here from Canada sometime prior to 1570; and that they deeded the lower Mohawk, for the distance of two days journey inland, or to the Kinauarones to Patroon Van Rensselaer of the new Dutch colony about 1632. Subsequently, in 1672 the Mohawks sold the same land to Van Curler and the Dutch settlers of Schenectady for "good wheyte wampum" and "Koates of Duffels."

At approximately 320 ft above sea level, there is a post glacial lake terrace of limited extent developed along the Chaughtanoonda brook. This evidence of Lake Albany is found just east of the escarpment and is similar to terraces formed in a like manner along the creek at Hoffmans as well as on the Verf Kill. A much used path left the valley at the Kinauarones and led to the northeast through Wolf Hollow, Glenville and cross country to Saratoga Lake, down Fish Creek to the Hudson. Untold generations of Algonkian peoples used this forest path in their migrations and excursions of war and the hunt.

Near this ancient path and handy to several copiously-flowing springs there is a small camp site on the terrace under the shadow of the Kinauarones. This site in the vale of the Chaughtanoonda has yielded relics indicating great age. The aborigines who lived here belonged to the tribal group known by some as the Archaic Algonkian and of late simply the Archaic culture. In common with most of the supposed Archaic sites it is a secluded spot, protected from the prevailing winds, and possibly even other tribesmen roving up or down the valley.

Excavation has revealed material which associates the site with the culture complex of Lamoka Lake in western New York, where there is a village site of the Archaic period⁶ and since it was the first site of this culture to be excavated, it has been made the type station. Diagnostic artifacts peculiar to this aboriginal group are small and narrow arrow-points, rough and crudely flaked stone choppers, and a tool exclusively its own - the beveled adze. The beveled adze is a celt-shaped implement with one side flatter than the other, the more rounded side being laterally faceted. It was for many years suspected of being associated with some one culture; but not until the time of the excavations at Lamoka Lake in 1927 was it definitely tied up with the Archaic. These several distinguishing types of artifact have been found at the Kinauarones, and in addition the site has yielded two pestles,

one of which bears the semblance of a wolf's head painstakingly carved at the upper end.

A number of these effigy pestles have been found in the Capitol District area, and archeologists have presumed them to be of Algonkian manufacture of an earlier period. The near association of this specimen with narrow arrowpoints and other Archaic utensils seem to definitely establish the effigy pestle as a culture determinant for that age in our section. Of pottery making these primitive natives seem to have had no knowledge; since nothing of a ceramic nature has ever been found in or around their kitchen middens. Some of their sites however, have yielded fragments of crude bowls of steatite, a soft type of rock, which could easily be carved and worked with flint graving tools. In western New York much bone work has been recovered from archaic camp refuse, but since similar preserving conditions do not exist in the shallow soil of the woodland at the Kinaquariones, no comparison can be made in that particular phase of the Archaic material culture. The evidence accumulated up to the present from this small, probable winter camp along the old pathway has been sufficient to make it a key site for the Archaic culture in the occupational foci of the lower Mohawk valley.

On the same terrace; but some little distance removed to the southward, excavation has revealed the relics of yet another aboriginal culture. The tribes of this group overran and occupied the greater part of New York state subsequent to the invasion of the Archaic peoples. In material culture they seem fairly closely related to the coastal tribes occupying the Atlantic Seaboard from Virginia north, at the time of white man's first arrival. In New York the phase has been termed the Coastal or the Second Period Algonkian.

The families that sheltered themselves behind the Kinaquariones for several winters, probably spent the summertime encamped along the river, where they fished in the rifts and the women could till the maize and beans in the fertile soil of the flats. In autumn the harvest was removed to the more secluded campsite in the nearby stream valley and deposited in corn pits, which were large holes dug in the ground. These unfilled depressions may be seen yet today. Excavation of some of them has revealed at a depth of four feet layers of black refuse soil containing flint chips, bone fragments, potsherds and an occasional flint knife or arrowhead.

Surface digging has brought to light numerous artifacts definitive of the Second Period culture. There are wide arrowpoints, scrapers, spearheads, and knives chipped from a variety of material including quartzite, argillite, flint, and a chert of different colors. These people used a gouge when making their dugout canoes, and ground their grain on shallow

mortars or metates of sandstone. Their clay pottery is a ware of inferior quality, friable and poorly tempered; but nevertheless brush marked and stamped with designs on the exterior. The surface potsherds and the pit material are identical and very like the decorated pottery found on Algonkian sites elsewhere. These finds associate the site with an occupation considerably earlier than that of the Algonkian tribes living along the Hudson and claiming the Mohawk valley at the time of the Iroquois conquest and the coming of the white man.

A tentative date for the Archaic occupation of New York has been set at about the beginning of the Christian era. For the Second period it was sometime between then and 1000 A.D., an exceedingly indefinite estimate, but of necessity so; because in New York state there has not been evolved a method of accurately dating the villages and campsites of those, the earliest Americans.

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THE GONZALEZ TRAGEDY

Following the Sullivan Expedition of 1779, that to the Iroquois of the populous Finger Lake region was like that of the irresistible hordes of Huns sweeping down from the frozen fens of central Europe upon the races of the Mediterranean, came that long and bloody series of reprisals through the Mohawk Valley and the border settlements of our State; Indian raids from Oswego, the Niagara frontier, and direct from Canada sponsored and encouraged by the British War Lords. The very last of these raids in the immediate vicinity of Schenectady was that of 1782, in which two members of the Gonzzlez family, father and son, living near the extreme northern border of the present town of Glenville, were killed and scalped, and another son carried captive to Canada.

The log house occupied by the Gonzalez family at the time of the raid stood a few hundred feet north of the present highway leading westward from the hamlet of West Charlton. The present farmhouse, now the home of the Fort and the Litchfield families, stands almost on the border line between the two counties, Schenectady and Saratoga. The marker prepared by the Education Department of our State, to commemorate the tragedy that here occurred will be placed by the roadside, as near as practicable to the site of the old Gonzalez house. Its inscription will read:-

GONZALEZ HOME
 HERE, IN 1782, JOSEPH
 GONZALEZ AND SON EMANUEL
 WERE KILLED AND SCALPED BY
 ST. REGIS INDIANS. HIS SON
 JOHN WAS TAKEN CAPTIVE

The following story of the attack by a band of St. Regis Indians on the Gonzalez family in 1782, as related by Stone in his "Reminiscences of Saratoga and Ballston," published in 1880, is here given with several corrections and additions:-

Joseph Gonzalez, or as the name was afterward spelled, "Consalus," descendant of a Spanish Huguenot, removed from the lower Hudson Valley in the year 1770, and settled near the extreme southwest corner of Saratoga County, his farm extending a little way into Schenectady Township, or into our present town of Glenville. Here, but a short distance north of the boundary of Glenville, Gonzalez built a log house and here took place the attack of 1782.

At the breaking out of the War of Revolution the Gonzalez family were on the side of the Colonies and thereby gained the ill will of some of their neighbors who were Scotch and favored the side of the Crown.

At this period the Gonzalez family consisted of the father, Joseph, his wife, four sons, a daughter, and one hired man. Emanuel, the oldest son was then twenty-two years old, of great stature and exceptional strength. This had been shown on several occasions; but once in particular when attacked in the field by a dozen Indians, he defended himself so vigorously with a rail taken from the fence, that his assailants soon slunk off.

In April, 1782, a band of St. Regis Indians, following their winter fishing and hunting in the Adirondacks, came nearly one hundred miles south on purpose to destroy or capture the Gonzalez family before their return to Canada. Approaching the Gonzalez farm, the Indians found Joseph, the father, his eldest and his two youngest sons, and the hired man, burning a summer fallow, while the mother and her daughter and David, the second son, a lad of eighteen, were at the home.

At the approach of the party, Joseph Gonzalez recognized the leader and extended his hand in his usual friendly manner. In reply to this kindly salutation the Indian, drawing his tomahawk struck the old man dead at his feet. At the same time the savages seized the three boys and the hired man. Emanuel, however, by main strength broke away from his captors and fled toward a piece of woods near at hand; but as he was in the act of scaling the first fence he was again seized. Turning upon his pursuer, he easily threw him to the ground, notwithstanding he had received a shot through the hand in climbing the fence. Resuming his flight, he had well-nigh effected his escape; but as he leaped the last fence, bordering the wood, he was instantly killed by a shot fired by his pursuers. Joseph, the youngest boy, was more fortunate; but a lad of twelve, while the attention of the party was given to the pursuit of Emanuel and the necessity of guarding his brother, John, and the hired man, one of the Indians, who had received many kindnesses from the

Gonzalez family, motioned to him to run to the house. This he succeeded in doing without attracting the attention of the rest, and gave the alarm to the other members of the family. David, the third son, eighteen year old, thereupon quickly harnessed a horse to a wagon and drove with his mother, his sister and his brother Joseph over a rough road through the woods to Cranesville on the Mohawk.

Word of the Gonzalez tragedy was at once sent to Captain Teunis Swart, at his fortified brick block-house at "Tincker' Hooghten," some three miles west from Scotia, and that very night, Swart accompanied by young David Gonzalez went to the scene of the affair, Swart's company cowardly refusing to accompany them. They found that the Indians had not molested the house but had evidently made a quick retreat, fearing pursuit, taking with them as prisoners David's brother, John, and the hired man, also the scalps of the elder Gonzalez and his son Emanuel.

A small force of Militia accompanied by some of the settlers followed the trail of the retreating Indians as far as the "Fish House," (Northampton) but there, losing the trail, they abandoned the pursuit.

Stone relates at length the hardships undergone by the prisoners on the long march to Canada, which was made entirely on foot, and how young Gonzalez was soon forced to join the British army, in which service he was wrongfully held for two long years after peace was declared, not being released until 1785. Then, having become a favorite of his British officers, he was offered a grant of land--now embraced in the city of Kingston, Ont.--if he would remain and become a British subject. This offer he indignantly spurned and lost no time in making his way to the Mohawk Valley. Here, the first of his family he encountered was his sister who had married a DeGraff living not far from Amsterdam, then Veddersburgh.

By the tragic death of the elder Gonzalez the family lost title to the large estate of 1500 acres contracted for, though after his return from captivity in Canada, John, the second son of Joseph, acquired a portion of the lands his father had chosen. On this area he built a large framed house, just two miles north of the scene of the tragedy. This is said to have been the first framed house built in that part of Saratoga County. It is yet standing, and here John and three generations of his descendants have lived, changing the spelling of their family name, however, to "Consalus." This house, built by John Gonzalez, is on the Ballston-Amsterdam highway, one-half mile west of the Scotch Church.

The idea has more than once been advanced that the Tory element in the vicinity of the Gonzalez home may have in some manner abetted or encouraged the raid and massacre by the St. Regis Indians, but this has never been definitely shown.