1896

A Brief History of Tuscarawas County, Ohio

Julius Miller Richardson

A

BRIEF HISTORY

—OF—

Tuscarawas County, Ohio.

BY

Supt. J. M. Richardson.

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THE BIXLER PRINTING CO.,
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. . Preface . .

We have no apology to make for writing this Brief History of Tuscarawas County, other than to state that it resulted from a desire, on our part, to place the history of our county within easy reach of the boys and girls, especially the pupils of the public schools. We do not feel that we are able to add anything to the histories already written, nor to preserve the record of any event from oblivion. The story has been well told by able writers, and, to a casual observer, it may seem that this unpretentious volume was not needed. All previous publications on this subject are so voluminous and high-priced as to be within the reach of those only, who are blessed with abundance of means to purchase.

Carl Lange, in his Theory of Apperception, would have the German boy begin the study of history by studying the fables and folk-lore of his locality. Our modern educators would have the child first study local geography. These educational opinions rest upon good psychological reasons. A newly settled country like ours, into which civiliza-

tion has been transplanted from older countries, is without the legends and folk-lore of a people who have wrought out a civilization in the land which they, as a primitive race, inhabited. We believe that teaching the legends of Europe fails in its application to American youth. Then, in the absence of local folk-lore with which to begin the study of history, we know of nothing more fitting to supply the deficiency than the story of our early pioneers. The life of the story largely consists in the child's acquaintance with the locality, or the proximity it bears to him with respect to time and place. Therefore, it is to the pupils of the public schools, that we respectfully dedicate our Brief History.

THE AUTHOR

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BRIEF HISTORY

OF

Tuscarawas County.

Name. The name Tuscarawas, like a great many geographical names of our country, is one of Indian origin. The Tuscaroras of North Carolina migrated northward in the year 1711, and became a part of the Confederation afterward known as the Six Nations. It is claimed that a portion of this tribe afterward wandered westward, selected this portion of the state as their hunting-ground, and gave their name to the locality. The orthography of the word has been

changed by substituting "aw" for "or" and thus changed it became the name the white men gave to the river and valley. In one of the Indian dialects the name means "open mouth." The definition, however, given by Heckewelder is probably more correct. He says that Tuscarawas means "old town," and that the oldest Indian town in the valley was situated near the present site of Bolivar and was called "Tuscarawa." If the Tuscaroras ever occupied the valley it must have been for only a short time, for the Delawares inhabited it when the first white men began to enter it.

Geographical Position. The meridian of 80 degrees, 30 minutes, W. divides the county into nearly equal eastern and western parts, and the parallel of 40 degrees, 30 minutes, N. nearly bisects it into northern and southern parts. The point of intersection of these lines is about two miles west of New Philadelphia. The area of the county is about 550 square miles. The surface is partly level and partly rolling and hilly. The soil is very fertile, especially in the valleys of the Tuscarawas River and Sugar Creek. The

hills abound in coal, iron ore and fire clay, and quarries in different parts furnish excellent building stone. The country was formerly covered with dense forest which the hand of industry has cleared away to give place to finely cultivated farms.

First White Men.—Perhaps the first white men in the county were English and French traders. In 1750 the Ohio Land Company sent out Christopher Gist to explore, survey and find the best land embraced in a grant of half a million acres lying on both sides of the Ohio River. Leaving the Potomac River in October, Gist crossed the Ohio near the confluence of the Alleghany and Monongahela. From there he traveled to the mouth of Beaver River and then crossed the country, reaching the Tuscarawas on the 5th of December, at a point near the site of Bolivar. On the 7th he crossed over to the Indian Town and found the natives to be in the interest of the French. He then followed the course of the river southward to where it unites with the Walhonding. Here he ound a town of about one hundred families, a portion of whom favored the French, and a portion of whom favored the English interests. Arriving in

sight of the village he saw the English colors floating over the tent of chief and also over the cabin of an English trader. He learned that several depredations instigated by the French had already been committed, and that the property of English traders was being seized and sent to the French forts on the lakes. These were some of the beginnings of the war between the two nations for supremacy in America.

Bouquet's Expedition.—During the progress of the French and Indian War, the Delaware, Shawanese, and other tribes of the Muskingum country had been exceedingly troublesome and did not cease hostilities at the close of the war. In 1764, Col. Boquet with an army of one thousand five hundred regulars and militia was sent from Fort Pitt to chastise the aborigines in this part of the state. On the 13th of October he reached the river a little below the Indian town of Tuscarawa and went into camp. While here two men that had been despatched with letters were captured by the savages and taken to their town about sixteen miles distant, where they were held as prisoners until the Indians learning of the arrival of Boquet and his

army, set them at liberty, and told them to inform their commander that the head men of the different tribes were coming as soon as possible to make a treaty of peace with him. In a few days an embassy of six Indians called to acquaint the colonel with the fact that the chiefs had assembled about eight miles from the camp, and earnestly desired to make a treaty of peace. He answered that he would meet them next day in a bower at some distance from camp. In the meantime he took precaution to guard against treachery by building a stockade to hold their provisions and supplies, and lighten their convoy till their return, as there were several large bodies of Indians within a few miles of the camp. The Indians now declared they came for peace, but experience had taught the colonel to trust nothing to their honesty. The bower of which we have spoken was erected and the troops stationed so as to appear to good advantage. The Indians, arrived and were conducted to it. They seated themselves and began smoking their pipes according to custom on such occasions. When the ceremony of smoking the pipe of peace was over, they opened their

pouches containing string and belts of wampum. The wampum represented the peace offering.

The Indians present were Kiastrula, chief of the Senecas, with fifteen warriors, Custaloga, chief of the Wolf-Delawares, Beaver, chief of the Turkey tribe, with twenty warriors, and Keiffiwantchtha, chief of the Shawanese and six warriors. Kuyafhula, Beaver, Custologa and Turtle Heart were speakers for the tribes. The sum and substance of their addresses consisted of excuses for their late treachery. They threw the blame on the rashness of their young men, and the tribes living west of them. The savages agreed to given up all their prisoners. Col. Boquet promised to give them his answer next day and returned with his army to camp. Boquet's boldness excited the chiefs, but they remembered the disastrous defeat he had inflicted on them a year before at Bushy Run western Pennsylvania. The Indians gave in at once and the Delaware chiefs immediately delivered eighteen captives and eighty three small sticks indicating the number of prisoners they still held. The chiefs all submitted to Col. Boquet's terms. The bower at which

this treaty was made was located on the Dover plains, perhaps on or very near the site of Canal Dover. Let our readers remember that this meeting resulted in the restoration to their friends of all the prisoners held by the tribes in the Tuscarawas and Muskingum valleys. The forks of the Muskingum (present site of Coshocton) was the place selected as being most convenient for receiving the prisoners; and here over three hundred captives were set free to return to friends and home. It may be interesting to some of our readers to know the route over which Boquet marched on his way from Tuscarawas (Bolivar) to Coshocton. From Tuscarawas he marched to Sugar Creek (which was then called Margaret's creek) which was crossed near the mouth of Broad Run, about a mile from Strasburg; thence to the vicinity of Winfield; thence up Broad Run valley, entering Sugar Creek township in section four range three; thence along the east side of Sugar Creek, passing near the sites of Ragersville and Baltic crossing the dividing ridge and entering the valley of White Eye Creek, which he followed to a point near the forks of the Muskingum. On

his return march he passed up the Tuscarawas to his provision stockade, then returning to Ft. Pitt by way of Sandy valley and Yellow Creek. This was the first armed expedition that ever entered the Tuscarawas valley. In the entire campaign but one man was lost, a soldier who was killed at the Muskingum.

Moravian Missionaries.—Earliest among the Moravian missionaries to visit the Indians of the Tuscarawas, came Christian Frederick Post. He was born at Conitz, Prussia, in 1710, came to America in 1742, and from 1743 to 1749 labored as a missionary among the Moravian Indians in Connecticut and New York. In 1761 he visited the Delawares at Tuscarawa (Bolivar) to instruct them in the doctrines of Christianity. He erected a cabin on the north bank of the Tuscarawas about a mile above Bolivar, in what is now Bethlehem township, Stark Co. This was the first house built by white men in Ohio, except a few cabins that had been put up by traders and French Jesuits. Having performed the business entrusted to him, he returned to Bethlehem, Pa. Being impressed with the belief that he could convert the red men to

Christianity, he returned again to the Tuscarawas in 1762, accompanied by John Heckewelder, then a young man nineteen years of age, who afterwards became famous in the mission fields of our county.

Post found his cabin as he had left it, and he and young Heckewelder proceeded to make it a tenable home. Three acres of land were granted him by the Indians, which he at once began to clear. When the savages saw how rapidly the forest trees were felled by his ax, they called a council and summoned him to appear. They told him they feared the results of his cutting away the forest, for soon others would come and settle there and make many and larger clearings, just as the white men had farther east. He explained to them that he only desired a small field that he might plant and raise vegetables for his subsistance, so as not to become a burden upon his friends, the Indians. They replied that if he was sent to them by the Great Father, as he said, that he should also secure his support from the same source. That the French missionaries at Detroit desired only a very small garden spot in which to cultivate flowers which the white men love so well.

The council then decided to give Post even a rger garden spot than the missionaries at Detroit possessed. They agreed that it should be fifty steps each way, and the next day Captain Pipe, one of their chieftains, stepped it off for him, and though small, the white man had secured an inheritance on the banks of the beautiful Tuscarawas.

An Indian treaty meeting had been appointed at Lancaster that summer, and Mr. Post attended. He induced several of the Indians to attend with him. Young Heckewelder was left in charge of the mission to instruct the children during Post's absence. In a short time after Post's departure it became known to Heckewelder that the Indians, at the instigation of the French, were taking up arms against the English. He wrote to Post telling him of his critical situation, and received an answer advising him to quit the mission and leave the country lest he should be murdered. He set out in October with some traders, for Pittsburg, and on the way met Mr. Post and Alexander McKee, an Indian agent, and apprised them of the danger of attempting to visit the Indian towns. McKee was on his way to receive some cap-

tives whom the savages had agreed to liberate. McKee returned without any prisoners and Post saved himself by flight. This first attempt at establishing a mission among the Indians was a failure. Post married an Indian woman named Rachel who died in 1747, and two years later married another Indian woman named Agnes. After her death in 1751, he married a white woman. It is said that on account of his Indian marriages he did not secure the full co-operation of the Moravian authorities.

After leaving Ohio in 1762, Post proceeded to establish a mission among the Mosquito Indians on the Bay of Honduras, Central America. He afterward united with the Protestant Episcopal Church and died at Germantown, Pa., April 29, 1785.

Schoenbrunn, Salem and Gnadenhutten.—The next attempt at establishing a Christian mission within the limits of our county, was made in 1772 by Daniel Zeisberger and his illustrous co-laborer, John Heckewelder. The names of these men are so closely connected, that in writing the history of one we also give the main portion of that of the other.

A short sketch of each will be in place here.

David Zeisberger was born in Zauchtenthal, Moravia, April 11, 1721. His parents emigrated to Georgia with the second band of Moravians in 1735, leaving their son in Europe to complete his education. Two years later he joined them in America, and in 1743 became a student in the Indian school at Bethlehem, Pa., in order to prepare himself for the mission service. He made himself thoroughly conversant with the Indian languages and dialects of New York, Western Pennsylvania and Ohio, and afterward devoted sixty-two years of his life to proclaiming the doctrines of Christianity to the red men in various localities. He was the chief minister of the Tuscarawas missions. At the age of sixty he married Miss Susan Lecron, but they had no children. Heckewelder says of him: "He was blessed with a cool, active and intrepid spirit, not appalled by any dangers or difficulties, and a sound judgment to discern the best means of meeting and overcoming them. Having once devoted himself to the service of God among the Indians, he steadily from the most voluntary choice and

with purest motives, pursued his object. He would never consent to receive a salary or become a hireling as he termed it, and sometimes suffered from need of food rather than ask the church for the means to obtain it. He died at Goshen, Nov. 17th, 1808.

John Gottlieb Ernestus Heckewelder was born at Bedford, Eng., March 12, 1743. At the age of eleven he emigrated with his parents to Bethlehem, Pa. He attended school two years, and after serving some time as a cooper's apprentice, was called to assist Post in the mission work at Tuscarawa. In 1772 he assisted Zeisberger in establishing the Moravian missions in this county, where he devoted fifteen years of his life to the good of others. After returning from Ohio he was employed for nine years as a teacher at the missions. In 1792 he was requested by the Secretary of War to accompany Gen. Rufus Putnam to Vincennes. He was commissioned in 1793 to assist at a treaty with the Indians of the lakes. He held various civil offices in Ohio and upon the organization of Tuscarawas county in 1808, was elected an associate judge, which position he resigned in 1810,

and returned to Bethlehem, Pa. Here he engaged in literary pursuits until his death, which occurred Jan. 21, 1823. The best known and most important of his published works are "Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians," and "History, Manners and Customs of the Indian Nations who once Inhabited Pennsylvania and the neighboring States."

In summing up his character, Howe's History of Ohio says of him: "His life was one of great activity, industry and usefulness. It was a life of vicissitudes, of perils, and of wild romantic adventure. How it abounded in hardships, privations and self-sacrificing devotion to the interest of the barbarians of the western wilderness! It would, indeed, be difficult to over-estimate the importance or value of the labors of Rev. Heckewelder in the various characters of philanthropist, philosopher, pioneer, teacher, embassador, author and Christian missionary. He was a gentlemen of courteous and easy manners, of frankness, affability, veracity; without affectation or dissimulation, meek, cheerful, unassuming, humble, unpretentious unobtru-

sive, retiring, rather taciturn, albeit, when drawn out, communicative and a good conversationalist. He was in extensive correspondence with many men of letters, by whom he was held in great esteem. He was married in July, 1780, to Miss Sarah Ohneberg who had been sent as a teacher to the mission. This was the first wedding of a white couple in Ohio.

Schoenbrunn.—In the spring of 1771 Zeisberger visited *Gekelemupechunk*, capital of the Delawares in the Tuscarawas valley, for the purpose of making arrangements for the establishing of a mission. While among the Indians on this trip he preached a sermon to them. The small-pox was raging among them at this time. Early in 1772, with a number of Christian Indians he again visited the Delawares and asked permission to settle in the valley and to establish a mission. He was received with great favor and was the guest of Nelawotwes the chief of the nation, who granted him land wherein to establish his mission. The reason the Indians were so pleased with his coming was because the scourge of small-pox had disappeared from

among them. which disappearance they attributed to the effects of his sermon the year before. The grant he received consisted of the land lying between the mouths of Stillwater and Old Town creeks, nearly opposite New Philadelphia. On this grant the missionary and twentyeight persons settled at a place they called Schoenbrunn (Beautiful Spring).

In the same year a large body of Christian Indians, about three hundred in number, left their settlement on the Susquehana, and marching westward under the leadership of Rev. John Etwin arrived at the mission settlement on the Big Beaver early in August. They carried with them all their agricultural implements and household effects besides a large number of horses and about seventy head of cattle. The entire company left Big Beaver August 5th, accompanied by Etwin, Zeisberger and Heckewelder, and arrived at Schoenbrunn on the 23rd of August, 1772. They decided at once to make a permanent settlement, and sent a delegation to Gekelemukpechunk announcing their arrival. The chiefs in council met the delegation with many expressions of friendship, and the event

was celebrated by holding a grand feast. The new comers were visited daily by their neighbors who came to see them putting up buildings, plowing the ground, etc.; but what surprised them most was that so many Indians could live peaceably and happily together and devote themselves to laboring in the fields. Encouraged by the manifestations of friendship on the part of the uncivilized Indians, the missionaries decided to build a chapel at Schoenbrunn. It was built of square timber, thirty six oy forty feet, shingle roofed with cupola and bell. How that bell must have rung out glad tidings to the children of the forest! They laid out their town regularly, with wide streets, and kept out the cattle by good fences, and adopted a code of rules of government which are given here verbatim from Heckewelder's narrative:

1. We will know of no God, nor worship any other but him who has created us, and redeemed us with his most precious blood.

2. We will rest from all labor on Sundays, and attend the usual meetings on that day for divine service.

3. We will honor father and mother, and support them in age and distress.

4. No one shall be permitted to dwell with us, without the consent of our teachers.

5. No thieves, murderers, drunkards, adulterers, and whoremongers shall be suffered among us.

6. No one that attendeth dances, sacrifices, or heathenish festivals, can live among us.

7. No one using *Tschappich* (or witchcraft) in hunting, shall be suffered among us.

8. We will renounce all juggles, lies, and deceits of Satan.

9. We will be obedient to our teachers, and to the helpers—national assistants—who are appointed to see that good order be kept both in and out of the town.

10. We will not be idle and lazy; nor tell lies of one another; nor strike each other; we will live peaceably together.

11. Whosoever does any harm to another's cattle, goods, or effects, &c., shall pay the damage.

12. A man shall have only one wife—love her and provide for her, and the children. Likewise a woman shall have but one husband and be obedient unto him; she shall also take care of the children, and be cleanly in all things.

13. We will not permit any rum, or spirituous liquors, to be brought into our towns. If strangers or traders happen to bring any. the helpers—national assistants—are to take it into their possession, and take care not to deliver it to them until they set off again.

14. None of the inhabitants shall run in debt with traders, nor receive goods on commission for traders, without the consent of the national assistants.

15. No one is to go on a journey or long hunt without informing the minister or stewards of it.

16. Young people are not to marry without the consent of their parents, and taking their advice.

17. If the stewards or helpers apply to the inhabitants for assistance, in doing work for the benefit of the place, such as building meeting and school houses, clearing and fencing lands, &c., they are to be obeyed.

18. All necessary contributions for the public ought cheerfully to be attended to.

The above rules were made and adopted at a time when there was profound peace; when, however, six years afterward (during the revolutionary war) individuals of the Dela-

ware Nation took up the hatchet to join in in the conflict, the national assistant proposed and insisted on having the following additional rules added, namely:

19. No man inclining to go to war—which is the shedding of blood, can remain among us.

20. Whosoever purchases goods or articles of warriors, knowing at the time that such have been stolen or plundered, must leave us. We look upon this as giving encouragement to murder and theft.

Any person desiring to live in the community was requested to promise to conform strictly to the above rules. In case any person violated them, he or she was first admonished and reprimanded and if that proved ineffectual the offender was expelled. Other rules were adopted as the circumstances encumbent on the growth of the community demanded.

Gnadenhutten.—The absence of Zeisberger from Big Beaver soon induced the Indians at that place to abandon their settlement in order to join the settlers on the Tuscarawas. A portion traveled across the country under

the leadership of their missionary, Rothe. The remainder with Heckewelder embarked in twenty-two canoes and paddled down the Ohio to the mouth of the Muskingum and thence up that river and the Tuscarawas to Schoenbrunn, where, after much suffering and many hardships, they joined their brethren. Besides this, new converts from the Delawares were constantly coming in, and it became necessary to establish a new settlement. A site was selected ten miles down the river and a town was laid out in regular order, with wide streets. They put up a chapel with cupola and bell, the same as at Schoenbrunn, and gave the place the name of Gnadenhutten, which it retains to this day. The name Gnadenhutten means "Tents of Grace." This home of the Christian Indians is mentioned by Longfellow in his "Evangeline." The heroine of the poem visits the village on her search for Gabriel.

Needing a resident minister, they sent some Christian Indians to Bethlehem, Pa., to bring Rev. Schmick and his wife, who arrived at the village on the 18th day of August, 1773, and took up their residence in a new house built expressly for them.

Schoenbrunn and Gnadenhutten grew and prospered, and soon another settlement was established at Salem, the site of which is about three-fourths of a mile from Port Washington.

The year 1774 brought trouble to the missionaries and their settlements at Schoenbrunn and Gnadenhutten. A war broke out between the white settlers of Virginia and the Mingo, Wyandot and Shawanese tribes dwelling on the north side of the Ohio. War parties came and hovered around the missions, so that the few white people living there were constantly in danger of their lives, and dare not leave their houses. The peril of the missionaries became so great that their Indian converts guarded their homes day and night. The Christian Indians and the Delawares exerted all their influence to bring the war to a close and establish peace. They were the objects of suspicion from the Virginians and from the hostile tribes. This border war lasted throughout the year, but a peace was finally concluded, and the year 1775 found the mission station of the Tuscarawas again prosperous and happy.

During the troubles of 1774, New Comers-

town seems to have been the rendezevous for noted white men as well as for the Indians. There at times met McKee, Anderson and Simon Girty and we notice the fact that while Zeisberger and Heckewelder at Schoenbrunn and Gnadenhutten were civilizing the Indians, the other Indians at New Comerstown were making savages of the white men. McKee, Anderson and Girty were of Irish descent and came to Ohio from the Susquehanna where their parents had settled at an early day.

Monsey Conspiracy at Schoenbrunn.—The lives of the missionaries at Schoenbrunn were not of ease and luxury by any means. On the other hand, they were continuous rounds of hardship and self-sacrifice. One cause of trouble at the missions was want of courage, jealousy and envy among the missionaries. There is not a line to be found among the archives of the missions to indicate that Zeisberger's character was tainted with the spirit of envy or jealousy toward his brethren, or that he lacked courage in emergencies. There is no doubt, however that he was hated by some of the brethren in secret, for he held great influence with the different

Indian tribes, and at Bethlehem. Be this as it may, he often found a lukewarmness manifested when he should have received zealous council and efficient aid.

Scarcely had the echoes of the war whoop of the previous border war died away when a new disturbing element arose. British emissaries induced the Monseys at Schoenbrunn to throw off their allegiance as Christian converts. They then entered a plot to forsake the mission, to join the hostile Indians and to capture and send away the missionaries. Zeisberger, who was then at Lichtenau, hearing of the conspiracy hastened to Schoenbrunn, and on his arrival found the town in possession of the conspirators, the missionaries who had been left in charge having fled. On the 19th of August he called together as many converts as could be rallied, and taking the road to Lichtenau *via* Gnadenhutten, left Schoenbrunn in the hands of the deserters. To show that moral courage would have been the only thing necessary to have kept the Monseys faithful, we only need to state that when less than a year after they came raiding around Lichtenau, they were brought back to the fold by the earnest

appeals of Zeisberger. But Schoenbrunn had been demolished and burned by the hostile warriors, and when the faithful missionary led his converts back in 1779, it was necessary to build a new town on the west side of the river. The reader probably has noticed that these events were transpirng during the time of the Revolutionary War.

This conspiracy, trifling as it may have been in results, was but part of a more extensive one to subdue the colonies in their struggle for independence. It was computed that ten thousand hostile warriors could be mustered at this time, and to turn them loose upon the defenseless outposts of the colonies it was only necessary to break up the missions, which acted as a kind of breakwater to divide the Indian waves that otherwise would have swept over the states when the colonists would have been least able to repel them. Be it remembered that Zeisberger's moral courage in that crisis saved the colonies from the deluge of savage warfare and that perhaps he thereby saved the Union.

Schoenbrunn, Gnadenhutten and Salem Captured by the British.—The British at Detroit

were still determined to break up the Christian Indian settlements on the Tuscarawas, for they continued to consider them an obstacle in their way; but they did not succeed until the crisis of the Revolution had passed. In August, 1781, a band of one hundred and forty Wyandot warriors, forty Monseys and some Ottawas and Mohicans, under Pike, Half King, Wingmind, two Shawanese, Captains John and Thomas Snake, Kuhn, a white man, then a chief, and Capt. Elliot, a British officer, with two other white men, appeared at Salem and remained a week in council.

They called the missionaries and converted Indians of Gnadenhutten, Schoenbrunn and Salem to meet at Gnadenhutten, and made known their intention of removing them to Sandusky and Detroit. This they at first urged as a measure of safety. Some of the bolder spirits refused to go, while the more timid expressed a willingness to do so. It soon became evident that force would be used in case of refusal to go. The question of killing the missionaries was considered, but did not meet the approval of a sufficient number to be carried into effect. The Chistian Indians were forced to leave their

crops of corn, potatoes and garden vegetables and remove with their unwelcome visitors to the neighborhood of Sandusky. The missionaries were taken to Detroit where they were accused of being spies. They succeeded in convincing their persecutors of their true characters, but were held for some time as prisoners. The Moravian Indians at Sandusky suffered much from cold and hunger during the winter, and in early spring were permitted to return to their settlements on the Tuscarawas for the purpose of gathering the corn left on the stalk the preceding fall. About one hundred and fifty Christian Indians, including women and children arrived on the Tuscarawas in the latter part of February, and divided into three parties so as to work at the three towns, in the cornfields. Satisfied with having escaped the thralldom of their less civilized brethren in the west, they little expected the storm about to burst over their peaceful habitations with such direful consequences.

Williamson's Expedition and the Massacre. Hostile Indians had committed several depredations on the frontier inhabitants of

Western Pennsylvania and Virginia, who determined to retaliate. A company of volunteer militia was raised and placed under the command of Col. Williamson. They set out for the Moravian towns on the Tuscarawas and arrived within a mile of Gnadenhutten on the evening of the 5th of March. The next morning, finding the Indians at work in their cornfields on the west side of the river, sixteen of Williamson's men crossed over, two at a time, in a large sap-trough, or vessel for retaining sugar-water, taking their arms with them. The remainder marched into the town, where they found a man and woman, both of whom they killed. The men who had crossed over found the Indians more numerous than they had anticipated. They had their arms with them as was usual on such occasions, both for purpose of protection and for killing game. The whites accosted them kindly, promising them protection and advising them to remove with them to the neighborhood of Fort Pitt. Some of them had been taken there the year before and had been treated kindly by the American commandant at the fort and had been dismissed with tokens of friendship. It

is not surprising that the Indians, under these circumstances, readily gave up their arms. They thought themselves in the keeping of friends. The Indians despatched a messenger to their brethren at Salem to apprise them of the new condition of affairs and both companies then returned to Gnadenhutten. A number of mounted militia had left the last named place and started to Salem and on arriving there found that the Indians had already left their cornfield, and by the advice of the Indian messenger, were on their way to join their friends at Gnadenhutten. Measures had been adopted by the milita to secure the Indians they had first decoyed into their power. They were bound, guarded and confined in two houses. On the arrival of the Indians from Salem (their arms had also been secured without suspicion of any hostile intention) they were fettered and divided between the two prison houses, the males in one, the females in the other. The number thus confined in both, including men, women and children, has been estimated from ninety to ninety-six.

The soldiers then held a council to de-

termine what disposal should be made of the Moravian Indians. This military court embraced both officers and privates. Col. Williamson then put the question whether the Indians should be taken as prisoners to Fort Pitt, or *be put to death*, requesting those who favored saving their lives to step out and form a second rank. Only eighteen stepped out as advocates of mercy. In these the feelings of humanity were not quite extinct, and they took no part in the slaughter that fol lowed. In the majority, which was large, there were no manifestations of sympathy. They resolved to murder the Christian Indians who had fallen thus easily into their custody. Williamson's men pointed to the different utensils which they accused the Indians of having taken from the whites, and also to a bloody dress which they recognized as having belonged to Mrs. Wallace who had been murdered in one of the hostile raids in Western Pennsylvania. The dress is supposed to have been left at Gnadenhutten by some savages from the northwest. These things, however, served to inflame the minds of Williamson's men and their rage knew no bounds. The Indians were told to prepare

for death. But the warning had been anticipated. Their faith in their newly adopted religion was shown forth in their sad hour of tribulation, by the religious exercises of the preparation. As their hymns and prayers ascended to the throne of the Most High, the giant oaks of the native forest surrounding seemed to take up the sad refrain and echo it along the valley; but it awakened no responsive feelings in the bosoms of their executioners.

They reaffirmed their belief in Jesus Christ, and in the darkest hour of trial they found the sustaining grace of the Comforter. New pledges of faith were made, and friends said "good byes" reassuring one another of meeting in the beyond, in Christian fellowship, in homes prepared by Him who said "In my Father's house are many mansions."

With gun, and spear, and tomahawk, and scalping knife the work of death progressed in these slaughter houses until not a sigh or a moan was heard to proclaim the existence of life within—all save two—two Indian boys who escaped as if by miracle, to be witness of the savage cruelty of the white man towards their unfortunate race.

One of Williamson's party seized a cooper's mallet, and with it felled fourteen victims, then handed it to another, saying, "My arm fails me; go on in the same way. I think I have done pretty well."

Thus upward of ninety human beings were hurried to an untimely grave by those who should have been their legitimate protectors. After committing this atrocious act of barbarity, Williamson's men set fire to the houses containing the dead, and then marched off, shouting and cursing, in the direction of Schoenbrunn.

The news of their awful deed had preceded them to that place. The inhabitants all had fled, and with them for a time the hopes of the missionaries to establish a settlement of Christian Indians on the Tuscarawas. The fruits of ten years of labor in the cause of civilization were apparently lost.

This deed of Williamson and his men found very little sympathy with the American people. They looked upon it as an outrage on humanity. The hospitable and friendly character of the Moravians had extended beyond their white brethren on the Ohio. The American Congress felt the influence of public

sympathy for their fate, and did what it could to make amends. In September, 1788, congress passed an ordinance for the encouragement of the Moravian missionaries in the work of civilizing the Indians. A remnant of the flock was brought back, and two friendly chiefs and their followers became recipients of public favor. The names of these chiefs were Killbuck and White Eyes; two sons of the former assumed the name of Henry, out of respect for Patrick Henry of Virginia, and were taken to Princeton College to be educated. Howe's History of Ohio says that chief White Eyes was shot by a lad, some years afterward on the waters of Yellow Creek, Columbiana County. Other accounts say he died of small pox at Ft. Laurens in January, 1779. We believe the former to be correct.

Three tracts of land of four thousand acres each were granted by Congress to the society for propagating the gospel among the heathen. The tracts embrace the three Indian towns already described and by the provisions of the patent, which was issued in 1798, the society was constituted trustees for the Christian Indians settled thereon.

Extraordinary efforts were now made by

the society to carry on the work of civilization. Large sums of money were expended in the construction of houses, temporary mills and roads. The Indians were collected near the old site of Schoenbrunn which had been burned by Williamson's men. A new town called Goshen was built for their habitation. Here, while engaged in the work of civilizing the Indians, a work to which they had given so much of their lives, two missionaries, Zeisberger and Edwards, terminated their earthly pilgrimage. In the Goshen burying grounds, three miles south of New Philadelphia, their graves marked by plain tombstones, may yet be seen.

The whites began to settle in the valley of the Tuscarawas. The habits and character of the Indians seemed to change for the worse, in proportion as the number of white settlers increased. Although the extension of the white settlements westward improved the country, the effect upon the Indians was disastrous. They were held in contempt by their white neighbors and the war of 1812 revived former prejudices. The Goshen Indians had kept up occasional intercourse with those at Sandusky, a portion of whom

were thought to be hostile, and some murders committed on the Mohican by unknown Indians had a tendency to arouse suspicion aganist them.

The Indian settlement remained under the care of Rev. Abram Luckenbach until the year 1823. Intercourse with the white population in the neighborhood was gradually sinking them into deeper degradation, and it was found impossible to keep their morals free from contamination.

This may or may not be true. It may have been that the condition of the Indians suffered in comparison with the more vigorous progress and spirit of the Caucasian, while the Indians seeing themselves outnumbered, may have become more taciturn and morose. At any rate, close contact with the European was unwholesome for them. Although the Ohio Legislature had passed laws forbidding the sale of intoxicants to the red men, yet they began to fall victims to the vice of intemperance. Drunken Indians frequently were seen at the county seat, or at their village at Goshen. Their condition became miserable. From the large portions of their lands which they had leased out, the

society received little or no benefit. The expenses of the mission, the support of the sick, destitute, aged and infirm often fell upon their spiritual guardians. Upon presentation of these facts, Congress was induced to adopt measures for the removal of the Indians. The society was enabled to divest itself of the trusteeship in the land.

Last of the Moravians in Ohio.—On the 4th of August, 1823, a treaty was entered into at Gnadenhutten, between Lewis Cass, Governor of Michigan, on the part of the United States, and Lewis de Schwenntz, on the part of the society, as a preliminary step to the retrocession of the lands to the government. The members of the society agreed to relinquish all their right and title in the lands on condition that the government would pay $6,654, being but a small portion of the money that had been expended. In order that the agreements of the treaty might be legal, it was necessary to have the written consent of the Indians for whose benefit the land had been donated. These embraced the remainder of the Christian Indians formerly settled on the land, including Killbuck and his descend-

ants, and the nephews and descendants of the late Captain White Eyes, Delaware chiefs. The Goshen Indians as they were now called, repaired to Detroit for the purpose of completing the contract. On the 8th of November they signed a treaty with Gov. Cass, in which they agreed to relinquish the twelve thousand acres in Tuscarawas county, for twenty four thousand acres in one of the territories, to be designated by the U. S. government, together with an annuity of $400. A provision went with this latter stipulation, which rendered its payment uncertain. The Indians never returned. Most of them took up their habitation at a Moravian mission station on the River Thames, Canada. By an act of congress passed in May 1824, their former inheritance at Schoenbrunn, Gnadenhutten and Salem, was surveyed into farm lots and sold.

Gnadenhutten Monument Society.—On the 7th of October, 1843, eight or ten individuals of the town and vicinity, mostly farmers and mechanics, met and organized themselves into a society for the purpose of enclosing the area around the place where the bod-

ies of the victims of the massacre are buried, and erecting a suitable monument to their memory. Rev. Sylvester Walle, resident Moravian minister, was made president, and Lewis Peter, treasurer of the society. It was provided that any person paying annually the sum of one dollar, should be considered a member of the society, or if any one paid the sum of ten dollars, he should be granted a life membership. The money thus raised from membership fees, constituted fund for the preservation of the grounds and the erection of the monument. Not until 1871 did the society secure sufficient capital to contract for the erection of a monument. The funds in the hands of the treasurer in that year reached the sum of $1300. A monument to cost $2000 was contracted for and the remaining $700 was raised by subscription. The dedication took place at Gnadenhutten, Wednesday, June 5th, 1872. The stone is Indiana marble; the main shaft which is one solid stone weighing fourteen tons rises 25 feet above the base, and the entire height of the monument is 37 feet.

The south side bears this inscription: "Here Triumphed in Death Ninety Christian

Indians, Mar. 8, 1782." The north side bears the date of dedication. The monument is located in the center of the main street of the original town. Several thousand people attended the dedicatory ceremonies.

The oration was delivered by Rev. Edward de Schwenntz, D. D., of Bethlehem, Pa., Bishop of the Moravian church.

At its close a funeral dirge was chanted and four Indians, one at each corner, with cord in hand, as the notes of the requiem died away, detached the drapery which fell to the ground, and the marble shaft stood revealed to the gaze of the assembled multitude. The four Indians came from the Moravian mission in Canada. One of them, John Jacobs, was the great-grandson of Jacob Shebosh, the first victim of the massacre ninety years before.

Centennial memorial services were held at Gnadenhutten on May 24, 1882. The day was pleasant, and nearly 10,000 people were in attendance. Henry B. Lugwenbaugh, a grandson of Rev. John Heckewelder, was present with his wife.

At eleven o'clock in the morning, Judge J. H. Barnhill called the assembly to order.

Bishop H. J. Van Vleck delivered an address of welcome. Hon. D. A. Hollingsworth of Cadiz, was orator of the day. In the afternoon the assembled people were addressed by Gov. Charles Foster and other distinguished guests.

Should any reader visit the cemetery at Gnadenhutten, the following directions will serve as a guide to points of interest on the grounds: Thirty feet west of the monument is a small mound which indicates the "Site of the Mission House." Fifteen feet to the east of the monument is the "Site of the Church." Seventy feet farther east, the "Site of the Cooper Shop, one of the Slaughter Houses." Two hundred feet south of the monument is a mound eighteen feet in width and five feet high. "In a cellar under this mound, Rev. J. Heckewelder and D. Peter in 1789, deposited the bones."

Crawford's Expedition.—Following the massacre at Gnadenhutten, the warfare raged with redoubled violence all along the border. Though the Christian Indians had had little in common with their savage brethren, yet their slaughter appealed to the race feeling

and prejudice which binds the great families of humanity together. It served as an excellent pretext for turning loose the spirit of savage vengeance with all its horrors. Simon Girty was interested in the work of inflaming the warlike tribes. The British in the northwest seconded his diabolical schemes. The Indian tomahawk already had sunk into the skulls of many of the defenseless border settlers. The government at once despatched a large force under Col. Crawford, to chastise the western Indians. He reached the Tuscarawas on the 26th of May 1782, and camped at the ruins of Schoenbrunn, without having seen an Indian warrior, so desolate had the valley become. In the night two warriors were seen by the officers who were going on their "grand round" duty around the camp, and who fired, but the warriors escaped unhurt. The firing alarmed the camp. Crawford's soldiers became panic stricken, and rushed out pell mell imagining themselves surrounded by all the Indian hosts who had come to appease the wrath of the great spirit yelling up and down the valley. In the panic stricken condition of his troops, Crawford foresaw his coming death, and as he lay there amid

the ruins of Schoenbrunn, his imagination conjured up the skeletons of the victims of Williamson's men filing along the banks of the Tuscarawas, led by one Ann Charity. They were chanting the Indian song of sorrow and calling on—not our God——but their Manitto or Great Spirit to avenge their death. Williamson, who was second in command, rested in the tent with Crawford, and shuddered as the latter told him what he had seen, and peering into the darkness listened in vain for the sound of the gnomes. As soon as daylight appeared the commander ordered his four hundred troopers into their saddles. They galloped westward out of the valley, crossing the Tuscarawas between Stone Creek and Sugar Creek. Thence they went rapidly toward Sandusky. Upon reaching the huts of the Delawares they found them deserted. Pressing on to the Wyandot town, now called Upper Sandusky, they found the inhabitants had fled. Another mile, and a council of war was held and it was decided to retreat in case no Indians were found by nightfall. This was on the afternoon of June 4th. The scouts soon came in reporting the savages coming, and in a few

minutes they were in sight taking shelter in a grove, from which the soldiers dislodged them, Crawford losing five killed and nineteen wounded. During the night and next day desultory firing was kept up, Crawford intending to attack and disperse them in the night following. The plan was frustrated by the appearance, in the afternoon, of a force of British troops brought from Detroit. On his south line appeared two hundred Shawanese warriors not seen before. The whole body of savages exceeded his own force. He ordered a retreat, which was kept up through the night. In the morning Crawford was missing. In the night he had become separated from his command. The retreat became a rout. The Indians hung upon the rear and flanks of the little army and constantly thinned its ranks. There was terrible fighting for several miles along the line of retreat. Williamson led the remmant back to the ruins on the Tuscarawas, and thence to Fort Pitt. Crawford was captured by a band of warriors on the 8th of June, four days after the battle began, near the site of Leesville. We will not give in detail the story of his suffering, as it does not

properly belong to the history of our county. After suffering nearly all the forms of cruelty that savage ingenuity could invent, he was burned at the stake, at an Indian village near Upper Sandusky.

Other Missionaries.—Having now given a tolerably complete account of the events connected with the history of the early Tuscarawas missions, we here give the names of several other men who were at times connected with the work of Christianizing Indians.

John Roth, who has been mentioned in this narrative, was born in Sarmund, Prussia, Feb. 3, 1726, and was educated a Catholic. He joined the Moravians in 1748, emigrated to America in 1756, and three years later entered the service of the Indian missions. He married Agnes Pfinstag, Aug. 16, 1770. In 1773, was stationed at the Indian missions in the Tuscarawas valley and remained one year. He died at York, Pa, July 22, 1891.

John Jacob Schmick, born at Konigsburg, Prussia, Oct. 9, 1714; graduated at the University of Konigsburg. He was pastor of the Lutheran church at Livonia until 1748, when he united with the Moravians. He

came to America in 1751 and entered the mission service. In August, 1773, with his wife, he came to Gnadenhutten and remained there as pastor until 1777. He died at Litiz, Pa, Jan. 23. 1778.

John G. Jungman, born in Hochenheim, Palatinate, April 19, 1720. He emigrated to America in 1731, and settled near Oley, Pa. In 1745, he married the widow of Gottlob Buttner; went to Schoenbrunn in 1772, remaining there as assistant pastor until 1777, when he returned to Pennsylvania. He again came to the Tuscarawas valley in 1780, and labored at New Schoenbrunn. He was taken with the Christian Indians to Sandusky in 1782. Retired from the missionary work in 1784, and died at Bethlehem, Pa., July 17, 1808.

William Edwards was born in Wiltshire, England, April 24, 1724. He joined the Moravians and emigrated to America in 1749. In 1777 he took charge of the mission at Gnadenhutten; was taken to Sandusky in 1782. In 1798, he returned with Heckewelder to the Tuscarawas, and died at Goshen, Oct. 8, 1801.

Gottlob Senseman was the son of Joachim and Catherine Senseman. The latter was a

victim of the massacre. His father afterward became a missionary among the slaves of Jamaica. Gottlob was assigned duty at New Schoenbrunn in 1780; was carried into captivity with the Christian Indians, and died at Fairfield, Canada, Jan. 4, 1800.

Michael Jung was born in Engoldsheïm, Alsace, Germany, Jan. 5. 1743; emigrated to America in 1751; joined the Moravians, and in 1780, was sent to the mission at Salem. He labored among the Indians as a missionary until 1813, when he retired to Litiz, Pa., where he died Dec. 13, 1826.

Benjamin Mortimer, an Englishman, came as an assistant to Zeisberger when he returned with the Indians in 1798, and remained at Goshen until 1809. He then became pastor of a Moravian church in New York City, where he died Nov. 10, 1834.

John Joachim Hagan became one of the missionaries at Goshen in 1804. We were not able to obtain a record of his birth and death.

The First White Child Born in Ohio.—To Gnadenhutten belongs the honor of having been the birthplace of the first white child

born in Ohio. Bishop de Schwenntz in his "Life of David Zeisberger", published in 1870, says: "A few weeks before the arrival of Schmick there had been born in the midst of this mission family, on the 4th of July, 1773, at Gnadenhutten, the first white child in the present State of Ohio. Mrs. Maria Agnes Roth was his mother, and he received in baptism administered by Zeisberger on the 5th of July the name of John Lewis Roth. This interesting fact is established by the official diary of Gnadenhutten (in the archives of the Moravian church) preserved at Bethlehem, Pa., which says: "July 4, 1772—To day God gave Brother and Sister Roth a young son. He was baptized into the death of Jesus, and named John Lewis, on the 5th inst. by Brother David Zeisberger, who together with Brother Jungman and his wife, came here this morning."

John Lewis Roth was taken to Pennsylvania when not quite one year of age. He educated himself at Bethlehem, and later removed to Bath in the same state, where he died in 1841.

There is, however, another claimant to these honors, whose claim has been more generally

recognized than the one above named. Miss Maria Heckewelder who was born at Salem, April 16, 1781, and who was living at Bethlehem as late as 1843, is generally said to have been the first white child born in Ohio. She was the daughter of the famous missionary of that name. In 1785 her parents sent her to Bethlehem, where she was educated. She became a teacher in a ladies' boarding school at Litiz, Pa., but at the end of five years was obliged to give up her position on account of the loss of her hearing. The belief that she was the first white child born in Ohio made her the object of unusual attentions. Visitors from great distances came to see her and converse with her, and she received numerous requests for her photograph and autograph. She died Sept. 19, 1868 at the age of eighty-seven years.

Fort Laurens.—Comparatively few persons, especially among our pupils, are acquainted with the history of Fort Laurens, and fewer still with the object for which it was built. In 1778, the Colonial Congress, by resolution, appropriated $900,000 to fit out an expedition to march into the Indian country and punish

the savages who were continually raiding on the Ohio, and killing the settlers in western Pennsylvania and Virginia. General Washington appointed General McIntosh to command the expedition, which rendezvoused at Fort Pitt. McIntosh sot out from Fort Pitt with one thousand men and cut a road to the mouth of Big Beaver, where he built a fort and named it after himself. While here the General was informed by friendly Moravian Indians that the hostile Shawanese and Delaware warriors intended to give him battle at Sugar Creek near the site of Canal Dover.

Two days later he took up his march to the Tuscarawas, which he reached in fourteen days. It was the 19th of November, 1778, when the army went into camp about half a mile below the site of Bolivar. It was a regularly laid out work, though small, and was named in honor of President Laureus of the Colonial Congress. Earth works were thrown up to the height of four and one half feet, and it was surrounded by a ditch or moat two and one half feet deep and eight feet wide. The fort covered about half an acre, and the parapets were crowned with pickets made of the trunks of large trees

split in halves. This largely accounts for the inability of the Indians to capture the place, although they had as large a force besieging it as that with which they besieged Fort Pitt during Pontiac's conspiracy in 1763. It was erected in close proximity to the stockade built by Col. Boquet in 1764, portions of which were still visible at the time of the construction of the Ohio Canal.

Fort Laurens was the first fort erected west of the Ohio by order of the American Congress. So unexpected and rapid were the movements of Gen. McIntosh that the Indians were not aware of his presence in their country until the fort was completed. After its completion a garrison of 150 men was placed in it and left in charge of Col. John Gibson, while the rest of the army returned to Fort Pitt. The Indians soon became acquainted with the existence of the fort, and began to prepare to give their new neighbors employment. Early in January, 1779, they mustered their warriors with such secrecy that the fort was invested before the garrison had notice of their approach.

Ambuscade.—When the main army returned

to Fort Pitt. Capt. Clark was left behind with a small detachment of U. S. troops, for the purpose of marching in the invalids and artificers who had remained to finish the fort or were unable, on account of sickness, to march with the main army. He concluded to take advantage of the very cold weather, as a means of safety, for the Indians then more likely would keep to their wigwams. He had marched three or four miles with his small detachment, when he was fired upon by a small party of Indians close at hand, led by the desperate renegade, Simon Girty. Two men were wounded at the first fire. Knowing that his men were unfit to fight the Indians after their own fashion, he ordered them to reserve their fire and to charge bayonets. These orders were promptly executed and the Indians were put to flight. After pursuing them a short distance, he called off his men and returned to the fort, bringing in the wounded.

During the cold weather while the savages were lying about, although none had been seen for a few days, a party of seventeen went out one morning for the purpose of carrying in firewood, which the army had cut

before leaving the place, about forty or fifty rods from the fort. Parties had gone out on the same errand on several previous mornings and had returned unmolested. This led the garrison to believe that the Indians would not be watching the fort in such very cold weather. But on this fatal morning a party of warriors had concealed themselves behind a knoll or mound which lay between the fort and the wood, and the soldiers passed on one side of the mound a part of the Indians, came round on the other, and enclosed the wood party so that not one escaped. The entire party was slain in full sight of the fort before assistance could be sent to them.

Soon after the slaughter of the soldiers who went to bring in the wood, the Indians marched across the prairie in full view of the fort. They resorted to a stratagem to make it appear that their number was much larger than it really was. From one of the bastions eight hundred and forty seven painted warriors were counted. Some historians assert that there were so many, while others state that this number was the result of the stratagem, by which the same warriors were counted three or four times. We have good

reason to believe that the besieging party at no time greatly exceeded two hundred. They then crossed the river a high ground opposite the fort, from which they frequently held parleys with the soldiers. An old Indian who was with the American army frequently went out among the Indians during their stay at their encampment with the mutual consent of both parties.

During the siege which lasted till the last of February, the garrison was very short of provisions. The Indians suspected this to be the fact, but were also nearly starving themselves. In this predicament they proposed to the soldiers that if they would give them a barrel of flour and some meat they would raise the siege, concluding if they had not this quantity they must surrender at discretion soon, and if they had, they would not part with it. In this they were mistaken, however, and missed their object. The brave Colonel turned out the flour and meat promptly and told them he could spare it very well as he had plenty more. The Indians soon after raised the siege. The soldiers in the fort were in great distress from want of provisions. A runner was sent to Ft. Mc-

Intosh with a statement of their condition. requesting reinforcements and provisions immediately. In the same despatch, Gibson stated to Gen. McIntosh. that he would defend the fort to the very last. The inhabitants south of the Ohio volunteered their aid. It was for their protection that Ft. Laurens had been built, for by establishing an armed post in the heart of the hostile Indian's country, their attention would be diverted from the localities of their former raids, and their energy directed to the taking of the fort. It served also as a check upon the British and Indians of the northwest. Gen. McIntosh headed the escort of provisions. which reached the fort in safety, but it was near being all lost from the dispersion of the pack-horses in the woods near the fort, from fright caused by a salute of joy fired by the garrison, at the arrival of relief. On arriving at the fort, Gen. McIntosh found that for nearly two weeks before his coming, the garrison had been put on the short allowance of half a pound of sour flour and an equal weight of stinking meat for every two days. The greater part of the last week they had little to subsist on except such roots as they

could find in the woods and prairies, and raw-hides. The garrison relieved and Col. Gibson's men who had become too weak and emaciated by hunger for garrison duty, were conducted to Ft. McIntosh, and fresh troops were left in their stead.

Major Varnum succeeded Col. Gibson in command at Ft. Laurens. Some time in June the place was again threatened by about one hundred and ninety British Indians and a few British soldiers said to have been under the leadership of Simon Girty, but the enemy moved off toward the Ohio without making an attack. It is said that had an attack been made at that time, it must have resulted in surrender and massacre. The fort was finally evacuated in August, 1779, it being found untenable at such a distance from the frontier. Henry Jolly, from whose account of the place we have drawn largely in this narrative, was one of the last men to leave it holding at that time the commission of ensign in the continental service. The Ohio Canal now passes through the eastern portion of the fort, and only faint traces of it still can be seen.

Buckskin Currency.—Necessity is said to

be the mother of invention, and the necessities of barter have given rise to many curious inventions among primitive people. The Indians were naturally suspicious of all forms of writing, and those who were *not* hostile to the Americans at Ft. Laurens had a great antipathy to the colonial paper currency which they said meant "steal" on its face. Hence, when they sold anything to the garrison at the fort, there being no hard money there, they were paid in buckskin certificates. These they would accept readily because they could exchange them at the nearest trader's for whiskey, ammumintion, &c. One of these certificates, vouched for by Col. Gibson is worded thus:

"I do certify that I am indebted to the bearer, Captain Johnny, seven bucks and one doe, for the use of the States. this 12th day of April, 1779

"Signed, SAMUEL SAMPLE,
Assistant Quartermaster.

"The above is due to him for pork, for the use of the garrison at Fort Laurens.

"Signed" JOHN GIBSON, Colonel."

New Comer's Town.—It is difficult to obtain

the accurate history of New Comerstown previous to the settlement of the county by the whites. We know that near the present town of that name there was an Indian village of considerable size; that the chieftain, Netawotwes, lived in a house built of logs, with board floors, stairway and shingle roof, in fact a kingly palace compared to the ordinary Indian hut. It was a rendezvous for traders, hunters, trappers and renegades. The Indian name of the place was Gekelemukpechunk. By this name it was known to Zeisberger and other missionaries. Translated it means "New Comer's Town." The Indians named the place New Comerstown, probable in honor of king Newcomer, their former chief. It consisted of about one hundred houses mostly built of logs. This gave the place some appearance of permanence, and the Indians cultivated as much as three hundred acres of the contiguous territory. As the Indians were driven westward the traders, hunters and trappers moved with them. The first permanent white settlers of the town cannot be determined definitely. John Mulvane was dwelling in the valley as early as 1804, as shown by a running account

he then had at the Gnadenhutten store of David Peter. David Johnson and a Mr. Sills settled in the valley soon after.

Rev. David Jones at New Comerstown.—In the year 1773, Rev. David Jones, a Presbyterian minister, was sent out from Philadelphia city to the Scioto and Muskingum valley, with the view of establishing a mission. On his arrival at Schoenbrunn, he found Zeisberger had planted colonies along the Tuscarawas, and as they gave evidence of success, Jones proceeded on south and spent some time among the Shawanese, but found no encouragement among them. He therefore returned to the Tuscarawas valley to New Comerstown. Here the Indians were holding a great feast and dance in which whisky, procured from traders, was the principal performer. Very naturally they were in no mood to listen to sermons, and refused to give Mr. Jones permission to preach. They shut him up in one of the huts and but a guard around it, and some proposed to kill him, but one of their chiefs, called Killbuck, interfered and saved his life.

The festivities over, they listened to the

preacher who spoke much against the use of whisky, and made such an impression on the mind of Chief Killbuck that he became a convert and was opposed to intemperance ever afterward. Killbuck did not believe in any halfway measures in the matter of reform and while Mr. Jones remained at New Comerstown, destroyed all the liquor on hand, and notified the traders that if they brought any more whisky among the Indians they (the traders) would be scalped. Such a decided position on the temperance question did not give much room for argument. It aroused the enmity of the drinking Indians against the preacher and they again threatened his life. His danger becoming very great, the chief escorted him to Gnadenhutten, and from there to Schoenbrunn, from which place the Moravian Indians saw him safe to Fort Pitt.

In the year 1774 the Delawares removed their capital to Goshockunk (Coshocton.) As a tribe they usually used their influence to maintain peace between the white settlers and the Indians; but when the Revolutionary War broke out the tribe became divided in its allegiance to the Colonists and the British. Girty, McKee, Anderson and Elliott went

among them trying to inflame them against the Americans. They were seconded in their efforts by a number of deserters from Fort Pitt. The greater portion of the Delawares under the leadership of Captain Pipe, were drawn over to the British cause, while a portion with Killbuck as leader, remained friendly to that of the Americans. Killbuck with his followers returned to the old capital at New Comerstown, where they did good service in the cause of the colonies by giving the settlers on the frontier timely warnings of the intended raids of their hostile brethren, and acting as a check upon their movements. Associated with Killbuck in his friendly offices in behalf of the colonies, was another chieftain, Captain White Eyes, who should be remembered with feelings of gratitude on account of his unwavering devotion to the interest of the Americans.

Legend of the White Woman and New Comerstown: (From Mitchener's Hist. of the Muskingum and Tuscarawas Valleys.)

"Near the junction of the Killbuck and Walhonding rivers, a few miles north-west of the present Coshocton, lived, as early as

1730, Mary Harris, a white woman. She had been captured in one of the colonies, by the Indians, between 1730 and 1740, and was then a girl verging into womanhood. Her beauty captivated a chief, who made her his wife in the Indian fashion of that day.

The Indian tribes were being crowded back from the eastern colonies, and the tribe of Custaloga had retired from place to place before the white frontier men, until about ~~about~~ 1740 it found a new hunting ground in this valley, where the white woman became one of the inhabitants with her warrior, and where they raised a wigwam which formed the nucleus of an Indian town near the forks of the stream above named. Mary Harris had been sufficiently long with the Indians to become fascinated with their nomadic life and entered into all its romantic avenues, following Eagle Feather, her husband, to all the buffalo, elk and bear hunts in the valley, and whenever he went off with a war party to take a few scalps, she mixed his paint and laid it on, and plumed him for the wars, always putting up with her own hands a sufficiency of dried venison and parched corn for the journey. She was especially careful to polish

with soap-stone his 'little hatchet,' always, however, admonishing him not to return without some good long-haired scalps for wigwam parlor ornaments and chignons, such as were worn by the first class of Indian ladies along the Killbuck. So prominent had she become that the town was named 'The White Woman's Town,' and the river thence to the Muskingum was called in honor of her, 'The White Woman's River.'

In 1750, when Christopher Gist was on his travels down the valley hunting out the best lands for George Washington's Virginia Land Company, he stopped some time at White Woman's Town, and enjoyed its Indian festivities with Mary Harris, who told him her story; how she liked savage warriors; how she preferred Indian to white life, and said the whites were a wicked race and more cruel than the red man.

In her wigwam the white woman was the master spirit, and Eagle Feather was ignored, except when going to war, or when she desired to accompany him on his hunting expeditions, or was about to assist at the burning of some poor captive, on which occasions she was a true squaw to him, and loved him much.

All went along as merrily as possible until one day Eagle Feather came home from beyond the Ohio with another white woman, whom he had captured, and who he intended should enjoy the felicities of Indian life on the Killbuck with Mary in her wigwam. She however, did not see happiness from that standpoint, and forthwith the advent of 'The New Comer,' as Mary called her, into that home, made it, as Pomeroy used to say, "red hot" for Eagle Feather all the time, her puritan idea of the marital overtopping the Indian idea of domestic virtue. Hence, Eagle Feather, whenever he tendered any civilities to the 'new comer,' encountered from Mary all the frowns and hair-raising epithets usually applied by white women to white men of our day under similar surroundings, and he became miserable and unhappy. Failing to appreciate all this storming around the wigwam, he reminded Mary that he could easily kill her; that he had saved her life when captured; had always provided her bear and deer meat to eat, and skins of the finest beasts to lie upon, and in return she had borne him no pappooses, and to provide for her shortcomings in this respect he had brought the 'new com-

er' home to his wigwam to make all things even again, as a chief who died without young braves to succeed him would soon be forgotten. So saying he took the new captive by the hand, and they departed to the forest to await the operation of his remarks on Mary's mind. Returning at night, and finding her asleep on her buffalo-skins, he lay down beside her as if all were well, at the same time motioning the 'new comer' to take a skin and lie down in the corner.

He was soon asleep, having in his perturbed state of mind partaken of some whisky saved from the last raid in Virginia. On the following morning he was found with his head split open, and the tomahawk remaining in the skull-crack, while the 'new comer' had fled. Mary, simulating, or being in ignorance of the murder, at once aroused 'The White Woman's Town' with her screams. The warriors were soon out at her wigwam, and comprehending the situation, at once started in pursuit of the fleeing murderess, whom they tracked to the Tuscarawas; thence to an Indian town near by. where they found her. She was claimed as a deserter from 'The Whtie Woman's Town,' and, under the Indian

code, liable to be put to death, whether guilty of the murder or not. She was taken back while Gist was at the town, and he relates in his journal that after night a white woman captive who had deserted, was put to death in this manner: She was set free and ran off some distance, followed by three Indian warriors, who, overtaking her, struck her on the side of the head with their tomahawks, and otherwise beat and mutilated the body after life was extinct, then left it lying on the ground. Andrew Burney, a blacksmith at 'The White Woman's Town,' obtained and buried the body.

Mary Harris insisted that the 'new comer' killed her husband with his own hatchet, in revenge for being brought into captivity, while she, as tradition gives it, alleged that Mary did the wicked work out of jealousy, and intended dispatching her also, but she was defeated in her project by the flight of 'new comer.' Be that as it may, Eagle Feather was sent to the spirit-land for introducing polygamy among white ladies in the valley, and as to the 'new comer,' the town to which she fled was thence forward ~~advancing, proud of notice and standing erect.~~ called the New Comer town by the

Indians as early as 1755. When Netawatwes, chief of the Delawares, took up his abode there about 1760, he retained the name, it corresponding with his own in English. When Colonel Boquet, in 1764, marched down the valley and deposed Netawatwes, he retained the name on his map. When Governor Penn, of Pennsylvania, sent messages to the Indians in 1774, he retained the name in his official paper. When Brodhead, in 1780, marched down to Coshocton, he called it by the same name. In 1827 the good old Nicholas Neighbor, when he laid it off in lots, saw that it would pay him to retain the old name, and did so.

Mary Harris married again, had children, and removed west about the time Pipe Wolf's tribe removed to Sandusky, in 1778–9. After that she became oblivious in history: but the river from Coshocton to the mouth of Killbuck is still called 'The White Woman's River.'"

New Philadelphia.—The primal settlement of Tuscarawas by the Europeans began in 1802. From then till 1806, the settlers came in force; and blazing log-fires, falling forests.

and pioneer cabins building betokened the energy of this people independent by force of arms.

Among the first arrivals came William Butt and family, who purchased 1200 acres of land and built his first cabin on the farm now owned by Rosemond. Heminger and his sons came along and were paid to clear a way for the wagons.

In the year 1800, the ground on which New Philadelphia now stands was appropriated by President John Adams to satisfy military boundary claims, and was purchased soon after by Godfrey Haga. In 1804, Haga. through his agent Heckewelder, sold nearly 4000 acres to John Knisely who proceeded to lay out a town. In the spring of 1805, he moved hither with his family in company with John Hull who erected the first house built in New Philadelphia.

In May 1808, David Fiscus, Mr. Geiger and son, Daniel Williams and Peter Williams, a lad of sixteen, concluded to make the journey on foot, as horses were not available for the entire party. They walked thirty miles the first day, the next day twenty-five, and sojourned over night in a log cabin

where a supper of johnny cake and fat bacon, and a bed on the puncheon floor before the fireplace, were found. Starting early next morning without breakfast, they procured food from settlers and arrived at Steubenville, then a considerable village, as night fell, all lame and foot sore, except the boy who appeared to gain strength and freshness every mile he traveled. Five miles on this side of Steubenville, the party came to where the road forked and inquired of some wood-choppers the proper road, but could not obtain the desired information. They disagreed and divided, three taking the path by Cadiz, and two pursuing what proved to be a more direct route. The two were Fiscus and young Williams, and they reached their destination thirty-six hours ahead of the others. The party stopped to rest with John Knisely, the founder of the town, who escorted them to where it was to be. Reaching the forks of the road, where the roads to Cadiz and New Cumberland separate, he said, "Now you are in town; this the Lower Market Square and this," pointing westward, "is High Street." Looking around our new comers could see no town—nothing but bushes and

small trees; the houses were yet to be built. From High St. they followed a foot path around the bushes and saplings to the next square. Here the enthusiastic proprietor pointed out the Court House Square, and where the court house would be built. This square was like the former, except some bushes cut and corner stakes driven. Across this square ran Broadway. This was partly cleared. On this street Peter Cribbs and George Leininger had stuck their stakes. The former had erected his cabin and potter-kiln near the southeast corner of the square, and the latter had built his house on the corner opposite the old Gray House. Christ Stoutt had built a house on Water Street near the site of the old saw mill; and Henry Laffer lived in a frame house near where the Lion Hotel stood in 1866. Of these four families the town of New Philadelphia consisted in 1800. All else was fenceless and houseless as the untrodden wilderness.

Organization of the County.—The first county established under the Territorial Government of the Northwest was Washington. It was created, July 27, 1788, by proclamation of Gov. St. Clair, and embraced within its

limits one-half the present State of Ohio. Marietta was the county seat, and the settlers in what now constitutes Tuscarawas County were obliged to pay taxes, attend courts, settle estates, etc., at that town until 1804. An act to establish Muskingum County was passed Jan. 7th of that year, to take effect March 1st. It included all that part of Tuscarawas County which lies within the United States Military District. Tuscarawas County was established from the territory of Muskingum by an act of the State Legislature, passed Feb. 13th, 1808, to take effect March 15th of that year.

Commissioners appointed by the State had been, in 1808, assigned the selection of an appropriate site for the seat of justice in the newly located County of Tuscarawas. Knisely called attention to the advantages of his newly laid out town, and was successful over all other parties, the commission deciding upon New Philadelphia as the site. The commissioners who made the selection were Elijah Wadsworth and Eli Baldwin, and they were allowed thirty-two dollars for their services. The law had located the county seat at a place where a few log cabins had been

erected in the midst of the wilderness. The present city shows the wisdom of their choice.

Location being settled, the town was then surveyed by John Wells, of Somerset County, Pa. On the 23rd of April, 1808, John Knisely donated to the county one hundred lots, chosen at random; one hundred and sixty acres of land and one block each to the German, English and Moravian Societies, for cemetery purposes; and one lot each to the Germans and English, upon which to build school houses. Philip Tracy was appointed public crier, and he sold ten of these donated lots at public auction for a total of one hundred and twenty-four dollars.

Court Houses.—During 1807-8 a house built by George Leininger served for the double purpose of hotel and court-house, the courts being held there until the erection of a court-house a year or two later. The room in which the court was held might have been said to contain two bars, the tavern bar at one end and the legal bar at the other, and when court was in session business was carried on simultaneously at both. While the log tavern was the place for holding court, a log stable was

used for a jail, the stalls serving as cells for prisoners. Judge Benjamin Tappan presided over this rude frontier court. Many anecdotes were related of Tappan in that day, illustrating his sharp, pungent wit, which had peculiar force from his personal peculiarities, he being cross-eyed, with a pair of sharp black eyes, and talking through his nose in a whining, sing-song sort of style. We give the following as told by his brother-in-law, Judge Wright. The scene of the occurrence is said to have been the court room in Leininger's log tavern.

"Two young lawyers having engaged in an altercation, received a severe reprimand from the presiding Judge.

A stalwart frontiersman, clad in a red flannel shirt, and standing among the auditors in the room, was delighted with the judicial lecture from the legal bar and elevated in feeling from practice at the other bar. He expressed his appreciation by interrupting the judge, who was cross-eyed, by calling out "Give it to 'em old gimlet eyes." "Who is that" asked the judge. "It's this old hoss!" called the 'The New Comer's Town' by the responded the owner of the flannel shirt, advancing, proud of notice and standing erect.

The judge promptly called out, in dry nasal tone, "Sheriff take that old hoss, put him in the stable, and see that he is not stolen before morning"

Wednesday, Aug. 24th 1800, the contract for erecting a jail was let to Peter Minnich for $1500, he being the lowest bidder, and the time was fixed at eighteen months.

There were two early payments of $100 each, and the remaining $1300 was to be paid in two years, with the provision that if the commissioners could dispose of the lands granted the county for public purpose, it should be paid as soon as the jail was under roof agreeably to contract. It was a two story log structure, about 30x40 ft. and stood near the site of the present court-house. The lower story of this primitive combined hall of justice and place of durance, contained two cells for prisoners, and a large apartment for the residence of the sheriff. The upper floor was used as the court room. This jail served as the felon's home until more commodious and stronger rooms were prepared on the ground now occupied by the county jail, which was contracted for in 1834.

In 1870 the contract for building the present jail was let. Within a year from the time the contracts were awarded the jail was complete. It is a handsome, two story structure. The front is of brick, and affords ample accommodations for the residence of the sheriff. The masonry of the rear portion is stone, and encloses a dozen securely built prison cells.

In 1818, the need of a better court room was felt. The second floor of the log jail was no longer suitable as a place of holding court and measures were instituted for the erection of a substantial brick court house. July 3. 1818, the commissioners sold at public sale the following contracts: To Peter Cribs, and by him transferred to Henry Fox, to build a stone foundation, forty four feet square and seven feet high, $465; to John W. Armler, to furnish 120.000 bricks $623; to John Blickensderfer, to deliver 7000 feet of oak floor board $87. The contract to build the court house was awarded to Henry Fox for $6.297. Before completion, Fox sold his contract to Michael Swagler, who turned it over to the proper authorties in 1825. The court house served its purpose until 1882. The last term

of court held in it was that of May, 8 1882.

In 1837, contracts were let for the building of county offices. These consisted of a long row of one story brick apartments, fronting Broadway, from the west side of lot number 200 to the rear of the court-house. After the May term of court in 1882, these apartments were torn down to make room for the present structure, and Tuscarawas County now may boast, with justifiable pride, of one of the finest temples of justice in the state.

The Infirmary.—In January 1843, the Commissioners purchased from G. N. Allen and Charles Korns, two farms located about two and a half miles south-east from New Philadelphia, upon which to erect a poor house. March 9th, 1843, the Auditor was directed by the Commissioners to give public notice that on March 28, following, they would receive sealed proposals for erecting a poor house. March 29, the proposal of Charles Korns, $3,800, was accepted.

John Everhard was appointed by the board to supervise the erection. The building was completed and accepted by the Commissioners June 6, 1844. It has been repaired and

remodeled several times since.

Children's Home.—By an act of Legislature passed April 18, 1889, the Commissioners of Tuscarawas County were authorized to purchase property for a Children's Home at a cost not to exceed $25,000. In pursuance of this act the Commissioners, May 3, 1881. entered an agreement to purchase for $25000 the Wilhelmi farm, situated in the suburbs of Dover, south-east of that village. The Home was opened in November, 1881. The residence, a handsome two story brick about fifty feet square, proving inadequate to accommodate the children received at the institution, the commissioners contracted for the erection of an addition to the building, 50x70 feet in size, for $7,815. As the building now stands, it is one of the most artistic, commodious and house-like institutions of the kind in the state. The management has been successfully conducted, and reflects great credit to those in whose care have been placed the training and education of the orphans left to their charge.

Dover.—Jesse Slingluff and Christian Deardorff, two of the orignial owners of Dover, first visited the county in 1802. These two

and a third, Charles Boehn, bought part of a four thousand acre tract, owned by Morrison of Kentucky including the site of Dover. On their way to their purchase, they saw but two cabins from the Ohio, that of Leonard, at Canton, and Huff, at the mouth of Huff's Run, a few miles north-east of Dover. When Deardorf and Slingluff first stood upon their purchase, but one settler, George Harbaugh, was on the west side of the river.

The partnership was brief. Deardorff returned in 1805, bringing with him a mill wright and carpenter, built a cabin, and began the construction of a grist and saw-mill. These were where the salt-works are, about half a mile from town. This was the first water-mill within many miles, and the only one for several years. Previous to this, the hand-mill and hominy block had supplied the settlers wants. For several years, Deardorff lived in his cabin at the mill, doing his own cooking.

In 1806 the settlers began to come more rapidly, and Dover grew. The first store in Dover was kept in Deardorff's house. It stood on the corner north of the Iron City House. The second was built by William Shane. The

Village was platted in 1807 by Slingluff Deardorff and Boehn.

Dover remained an inconsiderable village until the building of the Ohio Canal between the years 1826 and 1830. At the time of beginning the construction of the Canal in 1826, there were not more than a dozen houses in the town. Fortunately for the place the Canal was located on the west side of the river for this brought it to the very gates of the town plat and gave it a leading position in the traffic of this then mighty high-way. It at once became a center of trade and commerce. Constant streams of grain and other farm products flowed into its capacious warehouses to be shipped to Eastern markets. Men of superior business ability were attracted by its advantages and in 1840, Dover was the first town in the county in point of population and importance. Dover was incorporated as a village in 1842 by the legislature, in response to a petition presented by the citizens. Dr. Joseph Slingluff was the first mayor. In a few years the people grew tired of incorporation. The ineffective and expensive method of collecting the taxes was one of the principal causes that led to this result. Accordingly,

Mr. Crater was nominated by the party that was in favor of permitting the charter to lapse. He was elected, and for almost a score of years Dover was without a village government. In 1867, the necessary steps were taken to revive the dormant incorporation, and officers were elected and municipal government re-established. Since that time the village has enjoyed a steady and vigorous growth, and is today one of the best manufacturing towns of its size in the state. The population of the place at present is about four thousand.

Uhrichsville.—Uhrichsville is located in one of the earliest settled and most important localities of the county. Uhrich's Mill, on Big Stillwater, one of the first built in pioneer times, was patronized by settlers for many miles around, long before the town was laid out in 1833. The name which the proprietor, Michael Uhrich, dedicated the village was Waterford, but six years later it was changed to Uhrichsville. The plat was of goodly dimensions, embracing 94 lots. The streets were wide and well arranged. The first or canal period, from 1833 to 1850, was one of

rapid growth and great prosperity. The Pan Handle Railroad was constructed about the year 1850, and the village entered what may be termed the second period. Then followed a depression for about fifteen years. Business was extremely dull, property greatly depreciated in value and the increase in size was scarcely perceptible. Its third period dates from the erection of the railroad shops at Dennison, which proved an invaluable boon to Uhrichsville, for the population was rapidly augmented and a bustle and activity developed which theretofore had been unknown. Since the original plat was surveyed, several large additions have been laid out and rapidly built up. We will here give a sketch of the early business interests of the city :

At the south end of Water Street stood the large hewed-log dwelling of Michael Uhrich, the proprietor, In this building which was erected in 1804, Mr. Uhrich kept the first tavern in Mill Township. John Welch kept the first store in this locality. It stood west of the Stillwater, but after the town was laid out, he built a store and warehouse on lot 1 and moved across with a stock of goods worth $1500. He dealt extensively in wheat and

lost heavily in 1844, through the fluctuations of the eastern market. He soon after retired to his farm, upon which Dennison now stands, where he died at a ripe old age. About the time the town was laid out, John C. Moore came from Moorefield, Harrison County, and in partnership with Michael Uhrich built a store and sold goods on lot 86. They bought and shipped wheat. Mr. Moore remained in business here two or three years and then returned to Moorefield, where he subsequently died of cholera. John Sterling was another early and prominent merchant. He was an Irishman by birth, and in 1835 came from near Albany, N. Y. to Waterford and opened a store the year following. Dealing in wheat proved his financial ruin, and after residing elsewhere for a time, returned to Uhrichsville where he passed his declining years. Jonas Haskins came in 1835, engaged in the mercantile business, and died in the spring of 1837, leaving a wife and eight children, several of whom still reside in this vicinity. Mordecai Wheatly, a Virginian, built the first dwelling house within the plat after it was laid out, and is said to have been the first blacksmith in the place. His house stood on lot 81, east

side of Water St., between Second and Third streets. He afterward moved west. Aaron Robinet was also among the first settlers of the village. He too, followed the avocation of blacksmith. Barleen was here before 1835, and built a tannery on the southeast corner of Main and Second streets and lived on an adjoining lot. Among others who came here early, we find the names of Joshua Lock, John Cahill, William Ross, Samuel Warfel, Thomas Benner, Nelson Poulson, Philip Uhrich, Richard Morris, Robert McClintock, Charles Andreas, Jacob Huston, John Meese and Thomas Ramsour. John Welch was Uhrichsville's first postmaster.

Prior to the construction of the railroad, wheat buying and shipping was the chief business of Uhrichsville. The Ohio Canal was in operation at the time the town was laid out, and transported the surplus grain to Eastern markets. Uhrichsville commanded the whole trade of the valley of Stillwater. Wheat was hauled to this point from a distance of thirty or more miles, from a large portion of Harrison, Guernsey and Carroll counties. In 1837, there were two grain warehouses at Uhrichsville, and the number afterwards in-

creased to five, each doing an extensive business. At first the grain was taken by boats, the flour by flat boats, down the Stillwater, Tuscarawas and Muskingum as far as Dresden, where a lock connected the river and canal, but about 1835 a lock was constructed at Trenton, thereby greatly increasing the commercial facilities of Uhrichsville. A number of canal boats were built here by George Wallick, and for a time the village enjoyed all the advantages of a canal town. The construction of the Pan Handle Railroad, however, completely sapped the vigor of the village by depriving it of its trade. Numerous stations along the line became shipping points, and business at Uhrichsville sank to a very low ebb. Property depreciated rapidly and could be bought for a fraction of its former value. The town had developed as a grain port, and when this was gone it was left a stranded, overgrown country town. Its growth was slight till the hum of the railroad shops was heard across Little Stillwater, when a new era of existence began, which has rapidly advanced it in size, population and importance. The constuction of the C. L. and W. R. R. gave new impetus to the

now rapidly growing and prosperous city.

The village was incorporated in 1866, and John Milone was elected first mayor. Uhrichsville is now one of the most active and energetic business towns of Eastern Ohio and has a population of about four thousand, and its church and educational advantages are among the best.

Dennison.—The town of Dennison is located on the east side of Little Stillwater Creek opposite Uhrichsville. It was named in honor of William Dennison, Ohio's famous war Governor. The Pittsburgh, Cincinnati and St. Louis Railway Co. had announced their intention of making it the principal point on their line between Pittsburgh and Columbus, and the town became familiar to the public from the start. Dennison is sometimes very appropriately called "the Altoona of the Pan Handle road," for the reason that it bears the same relation to the Pan Handle that Altoona does to the Pennsylvania Railroad. The Company also selected it as the location of their shops; and thus Dennison became a place of importance, and it is not to be wondered at that it has grown to be quite

a little railroad city.

The town was laid out in 1865, the same year the shops were completed and its growth has been very rapid. Its population in 1893 had reached 2,925.

Nature had done but little to make the new town attractive or desirable as a place for living. The ground was low, and in some places, swampy, and in wet seasons mud was the most common article to be found on the streets, sidewalks and lots. The disadvantages of nature must yield to the onward march of progress. What was lacking in natural surroundings and helps to the advancement of the town has been supplied by money, industry and perseverance. Discouraging as conditions must have been at the start, Dennison has become a pleasant, well built and attractive town, with good streets, solid business blocks and elegant residences. The shops of the P. C. & St. L. R. R. are among the most complete and extensive in the country.

The town was incorporated in 1873, and three additions to the original plat have been made. The place is thoroughly progressive in its spirit. Church and school advantages

are among the best in the county.

Mineral Point.—Another of the active, energetic and progressive towns of recent growth in Tuscarawas County is Mineral City, more generally known as Mineral Point on account of that being the name of the post office. Mineral City was laid out by Alfred Davis and George Lechner in 1853. The original plat consisted of forty lots of various dimensions, located between Huff's Run and the Cleveland and Pittsburgh Railroad. Additions to the original plat have been made by Davis and Lechner, Davis and McGrew, Ferdinand Brinkman, Philip Black, Thomas McCreary, John Deiringer, Wesley M. Tracy, C. E. Holden and M. D. Skeels.

Alfred Davis, one of the proprietors, built the first house and kept the first store. A post office was established in 1854, and Mr. Davis was appointed first postmaster.

The fire brick works were built in 1872 by C. E. Holden who still remains proprietor; and has succeeded in establishing an extensive trade in his line of business. He manufactures chiefly material for the construction of glass furnaces. The clay used and coal consumed

are mined in the immediate vicinity.

The American Fire Brick and Clay Company has recently erected very extensive brick and clay works, and enjoys a lucrative trade. The village also boasts of several large clay and coal mines, planing mills, foundry, canning factory, &c. giving employment to about 450 laborers. Its growth in recent years has been rapid, and although the topography of the location is rather uneven, most of the streets are well paved and a number of good substantial business blocks and fine residences testify to the energy and progress of the citizens. Church and school facilities are excellent, and socially Mineral Point deserves to rank well up in front. The census of the place, taken in 1895 by Mr. J. T. Rice and the writer, showed a population of over fourteen hundred. By act of Legislature passed March 31, 1877, Mineral City was made a special School District. The schools have grown rapidly, keeping pace with the growth of the village, and now about 400 pupils are in daily attendance at the fine, large, ten-room brick building. Mineral City was incorporated October 11, 1882 and Mr. J. F. Rice was elected first mayor.

Tuscarawas County in the War of 1812.—At the commencement of hostilities in 1812 between the United States and Great Britain, probably two thousand white people were dwelling in what is now Tuscarawas county, scattered principally along or near the valley of the Tuscarawas, Sugar Creek, One Leg, Sandy and Big Stillwater. Many of the Indians still occupied their hunting grounds in the Tuscarawas valley, living on terms of friendship, and in some instances of intimacy, with the settlers. When hostilities began these associations suddenly ceased. The Indians who were not members of the missions daubed their faces with warpaint boasted of the many scalps they had taken from the white men in former years, and with threats of invasion left the county to join their western brothers. The cowardly surrender of Hull at Detroit left the entire western border unprotected, and rumors of savage raids and warfare were rife. A few pioneers appalled by the probability of scenes of burning and murder, and unwilling to risk the safety of their families in such an event, returned to their eastern homes. Panics, produced by startling rumors, pervaded every settlement,

and on several occasions the people gathered hastily at the cabin of one of the pioneers and passed the night in momentary expectation of an attack. The greatest alarm occurred soon after Hull's surrender. A few returning paroled soldiers spread the report that the savages were approaching in large numbers, and that by the next morning there would not be a white man alive west of the river. The tidings flew from cabin to cabin through out the Sugar Creek settlements, and the terror stricken people at once commenced a precipitate retreat. A few valuables were hastily collected and thrown into the wagons to which teams of horses or oxen were hitched and goaded to their highest speed. Goods that were not easily transported were in some instances hidden in thickets or swamps. The meal from which the pioneer family arose was left standing on the table and whatever work they were engaged in was left unfinished. The Dover ferry was crowded all day long, and was scarcely able to transport the thronging eager fugitives. At New Philadelphia a stand was made, but as days and weeks passed and no enemy appeared, the settlers gradually returned to their homes. At first they went

in squads, and planted their crops in common. While some were engaged in labor others stood guard with loaded rifles. Fully six weeks elapsed before quiet was restored in Sugar Creek Valley.

Many of the settlers of Tuscarawas County participated in the struggle. Most of them were drafted into the service, but some volunteered. The terms of enlistment varied from three to twelve months. In all, perhaps more than two hundred Tuscarawas County citizens bore arms. Their number and names are unknown, as the files are not on record and the local muster rolls are lost or destroyed. They were stationed principally on the frontiers of Ohio.

The following account of a stirring incident at New Philadelphia is taken from How's "Historical Collections of Ohio."

"About the time of Hull's surrender, several persons were murdered on the Mohican, near Mansfield, which created great alarm and excitement. Shortly after this event, three Indians, said to be unfriendly, had arrived at Goshen. The knowledge of this circumstance created great alarm, and an independent company of cavalry, of whom Alexander Mc.

Connel was captain, was solicited by the citizens to pursue and take them. Some half a dozen, with their captain, turned out for that purpose. Where daring courage was required to achieve any hostile movement no man was more suitable than Alexander Mc Connel. The Indians were traced to a small island near Goshen- Mc. Connel plunged his horse into the river and crossed, at the same time ordering his men to follow, but none chose to obey him. He dismounted. hitched his horse, and with a pistol in each hand commenced searching for them. He had gone but a few steps into the interior of the island when he discovered one of them, with rifle, lying at full length behind a log. He presented his pistol—the Indian jumped to his feet. but Mc. Connel disarmed him. He also took the others, disarmed them, and drove them before him. On reaching his company, one of his men hinted that they should be put to death. 'Not until they have had a trial according to law? said the captain: Then ordering his company to wheel, they conduct-the prisoners to the county jail.''

While the Indians were in the jail at New Philadelphia, there occurred one of the best

demonstrations that the moral courage of one man is able to withstand the rage of the infuriated crowd.

"The murder which had been perpetrated on the Mohicans had aroused the feelings of the white settlers in that neighborhood almost to frenzy. No sooner did the report reach them that some strange Indians had been arrested and confined in the New Philadelphia jail, than a company of about forty men was oranized at or near Wooster, armed with rifles, under command of a Captain Mullen, and marched for New Philadelphia to despatch these Indians. When within about a mile of the town, coming in from the west, John C. Wright then a practicing lawyer at Stuebenville [later Judge] rode into the place from the east on business. He was hailed by Henry Laffer, Esq. at that time sheriff of the county, told that the Indian prisoners were in his custody; the advancing company of men was pointed out to him, their object stated, and the inquiry made, 'What is to be done? 'The prisoners must be saved, sir,' replied Wright; why don't you beat an alarm and call out the citizens?' To this he replied. 'Our people are much exasperated, and the fear is

that if they are called out they will side with the company, whose object is to take their lives? 'Is there no one who will stand by you to prevent so dastardly a murder?' rejoined Wright. 'None but Mc Connel, who captured them.' 'Have you any arms?' 'None but an old broadsword and a pistol.' 'Well,' replied W., "go call McConnel, get your weapons, and come up to the tavern; I'll put away my horse and make a third man to defend the prisoners; we must not have so disgraceful murder committed here.' Wright put up his horse, and was joined by Laffer and Mc Connel. About this time the military company came up to the tavern door, and there halted for some refreshments. Mr. Wright knew the captain and many of the men, and went along the line, followed by the sheriff, inquiring their object and remonstrating pointing out the disgrace of so cowardly an act as was contemplated, and assuring them, in case they carried out their brutal design, they would be prosecuted and punished for murder. Several left the line, declaring the would have nothing more to do with the matter. The captain became angry, ordered the ground to be cleared, formed his men and moved toward the

jail. McConnel was at the jail door, and the sheriff and Wright took a cross cut and joined him before the troops arrived. The prisoners had been laid on the floor against the front wall as a place of safety. The three arranged themselves before the jail door—McConnel with the sword, Sheriff Laffer with the pistol, and Wright was without weapon.

The troop formed in front, a parley was had, and Wright again went along the line remonstrating, and detached two or three more men. He was ordered off, and took his position at the jail door with his companions. The men were formed, and commands, preparatory to a discharge of the arms, issued."

"In this position the three were ordered off, but refused to obey, declaring that the prisoners should not be touched except they first despatched *them*. Their firmness had its effect; the order to fire was given, and the men refused to obey. Wright again went along line remonstrating, etc., while Laffer and McConnel maintained their position at the door. One or two more were persuaded to leave the line. The captain became very angry and ordered him off. He again took his place with his two companions. The company was

Wright

marched off some distance and treated with whiskey, and after some altercation, returned to the jail door, were arranged and prepared for a discharge of their rifles, and the three ordered off on pain of being shot.

They maintained their ground without faltering, and the company gave way and abandoned their projects. Some of them were afterward permitted, one at a time, to go in and see the prisoners, care being taken that no harm was done. These three men received no aid from the citizens; the few that were about looked on merely. Their courage and firmness were truly admirable."

"The Indians were retained in jail until Governor Meigs, who had been some time expected, arrived in New Philadelphia. He instructed Gen. A. Shane, then a lieutenant, recruiting for the United States service, to take the Inians with his men to the rendezvous at Zanesville. From thence they were ordered to be sent with his recruits to the headquarters of Gen. Harrison, at Seneca, at which place they were discharged."

"Another incident occurred in Lieutenant Shane's journey to headquarters, which illustrates the deep rooted prejudices, entertained

by many at that time aganist the Indians. The lieutenant with his company stopped a night at Newark. The three Indians were guarded as prisoners, and that duty devolved by turns on the recruits. A physician, who lived in Newark, and kept a small drug shop, informed the office that two of his men had applied to him for poison. On his questioning them closely what use they were to make of it, they partly confessed that it was intened for the Indians. It was night when they applied for it, and they were dressed in fatigue frocks. In the morning the lieutenant and his men paraded, and called the doctor to point out those who had meditated such a base act; but the doctor, either unwilling to expose himself to the enmity of the men, or unable to discern them, the whole company being then dressed in their regimentals, the affair was passed over with some severe remarks by the commanding officer on the unsoldierlike conduct of those who could be guilty of such a dastardly crime of poisoning.

The Mexican War.—In response to the requisition made by President Polk, calling on Ohio for three regiments of infantry, to

take the field in Mexico for twelve months. Gov. Bartley, May 20, 1846, issued a proclamation, addressed to the people, urging them to respond to the call promptly. The same day, Adjt. Gen. Curtis, of the Ohio Militia, issued a general order requiring the brigades of militia to muster forthwith and enroll volunteers. Maj. Gen. Burns, of the Third Division of Ohio Militia, by general order dated May 25, directed Brig. Gen. John Butt, of New Philadelphia, to muster the regiments of his brigade at once, for the purpose of carrying into effect the requisition for troops. The next day, Gen. Butt ordered the First Regiment, commanded by Col. Torry; the Second Regiment, Col. John Knight; the Third Regiment, Col. James Maginnis; the regiment of volunteers, Col. John J. Robinson, and the company of cavalry, Lieut. Col. William Hodge, composing the troops of the Fourth Brigade, to parade in the center square, New Philadelphia, Monday, June 1, 1846, at 10 o'clock A. M. for the purpose of raising volunteers. The following was Col. Robinson's order:

TO ARMS!! TO ARMS!!

In compliance of the above order, the First

Rifle Regiment, including Capt. Sheets' company of artillery, are ordered to parade New Philadelphia on next Monday. Citizen soldiers, TO ARMS! TO ARMS! Your country is invaded; we must, and shall drive back the FOE. "Let our motto be "OUR COUNTRY, MAY SHE ALWAYS BE IN THE RIGHT, BUT RIGHT OR WRONG, OUR COUNTRY."

JOHN J. ROBINSON,

Colonel First Rifle Regiment,

Fourth Brigade,, Third Division Ohio Militia.

In pursuance with these orders, the brigade assembled, and together with a large number of citizens who were also present, numbered over two thousand persons. They marched to a grove, where they were addressed by Gens Butt and Blake. The latter then stepped forward and volunteered, the orders were read, and "music beat up for volunteers." Sixty-four names were enrolled, and Gen Blake was authorized to receive more at New Philadelphia. The Company met at Dover, June 6, and elected Walter M. Blake, Captain; Samuel Baughman, First Lieut., and Jacob North, Second Lieut. They then repaired to Kaldenbaugh's hotel and partook of a dinner given them by the citizens of

Dover. Thusday, June 11, they met at New Philadelphia, and after partaking of a sumptuous dinner at the Red Lion Hotel, took up the line of march to Zanesville, the place of rendezvous. At Trenton, Port Washington, and Newcomerstown, they were received with warm demonstrations of patriotism, and all went well until they arrived at Roscoe, where they met the Holmes county company returning from Zanesville, and received the intelligence that the required number of volunteers had already been received. They communicated with Gen, Burns, at Coshocton, and were instructed to return home. Mortifying as it was, they wheeled around, and good humoredly re-setting their song, "We're on our way to Matamoras," so as to read, "We're on our way to Tuscarawas," they retraced their steps, arriving Sunday morning. Several of the company, however, would not return, but pressed on, determined to reach the Rio Grande. This was the extent to which Tuscarawas County was engaged in the war. Had there been any further need of troops, the county would not have been found lacking or lagging in zeal and patriotism.

The War of the Rebellion:—With justifiable pride, the citizens of our county may turn to the record of the sons of Tuscarawas in the War of the Rebellion. When, on the 14th of April, 1861, the tidings of the fall of Ft. Sumter flashed over the country, it pro- it produced in Tuscarawas county the same conviction of approaching and appalling warfare, that was felt throughout the North. When President Lincoln immediately afterward issued his call for 75,000 volunteers to suppress the rebellion, our citizens manifested the same unbounded loyalty to the Government that pervaded the whole country north of Mason and Dixon's line. Whatever of better political factions and quarrels had disturbed our citizens during these stormy times of turmoil, were at once laid aside, and with one voice united in patriotic denunciation of the enemy which threatened to sever the bond of union between the sisterhood of States. The nation's danger and preservation was the only theme of conversation and subject for action, and within a few days the organization of companies was commenced in all parts of the county. On Friday, April 19, a few posters were put up in New Phila-

delphia, calling npon the people to meet at the court house the next day at 10 o'clock, to consider the perilous condition of the country. At the appointed time the house was crowded to overflowing. Judge Moffit was elected chairman, and patriotic addresses were made by him and others, after which about sixty volunteers enrolled their names. In the afternoon of the same day, about $2.000 were subscribed by the citizens, to provide for the families of the absent volunteers. The company was completed Tuesday following, and on Wednesday an election of officers was held and the following selected: Captain, Thos. W. Collier, Sr.; First Lieut., C. F. Espich, Jr.; Second Lieut., H. Clay Hayden. Wednesday afternoon they met on the square, where a flag was presented them by the ladies of New Philadelphia, and after several speeches were made and songs were sung, the soldiers bade their many friends farewell and took up their March for Uhrichsville. They reached Camp Jackson, Columbus, Thursday, April 25, and became Company F of the Sixteenth Regiment Ohio Volunteer Infantry.

After the departure of the Tuscarawas

Guards, a martial spirit was kept active in all parts of the county by the formation of companies of home guards which drilled and paraded regularly and prepared the way for future enlistments. Quite a number of citizens belonging to these bodies enlisted with companies organized in surrounding counties. Liberal subscriptions were made by many citizens for the support of the families of volunteers, and at the June session, 1861, the Commissioners of Tuscarawas County levied a tax of one-half mill for the benefit of the families of volunteers in the army. The amount thus raised by taxation was about $5,000. The work of enlistment did not begin in earnest until Camp Meigs was organized at the county fair grounds at Canal Dover, in the autumn of 1861. The Fifty-first Regiment was organized here. The first recruits came to this camp early in the fall of 1861, and enlistment continued until November 3, when the regiment was filled and the organization was made. Six companies were from this county: Company A, enlisted at New Philadelphia; B, at Dover; C, at Newcomerstown; E, at Uhrichsville; G, at Shanesville, and K, at Dover. Tuscarawas County contributed near-

ly six hundred men to the 51st Regiment.

As soon as the 51st had gone to the front, the fair grounds were again occupied as recruiting grounds, and in a few weeks our county raised four additional companies, which became companies B, C, E and K, of the Eightieth. They left Camp Meigs for the stirring scenes of the war, February, 1862. Many other companies and parts of companies were raised or recruited in Tuscarawas County. To give the exact nnmber of soldiers who entered the service from this county would be impossible, but the list was probably between 3,000 and 3,500—a record of which the county may well feel proud.

The women of the county were earnest and faithful in their ministrations to the soldiers. From the beginning to the close of tne war an organized system was maintained by them through which the soldiers in the field and in the hospital were supplied with many comforts and delicacies which the government could not supply.

John Morgan made his famous raid in 1863, and in the latter part of July it was reported that he was within a few miles of the county

seat. Excitement reached fever heat when three of his men were captured by militia near Tippecanoe, Harrison Co., and were brought to New Philadelphia and lodged in jail. Scoutsscoured the country in all directions. Everything was conducted in true military style, under the direction of Col. Mueller, assisted by Major Matthews, Capts. Shank, Copeland, Judge Taylor and other efficient officers.

The Home Guards deserve much credit for the willingness they manifested to shoulder arms and march forth to guard the county seat. But one prisoner was captured, on the Zoar road, and he proved to be a horse thief from Crawford County. When the news came that Morgan and his entire command had been captured near New Lisbon in Columbiana County, everybody breathed easier. Gen. Morgan had entered Indiana from Kentucky with a large force, for the purpese of making an extensive raid through Ohio, He passed eastward along the southern portion of the State, plundering and pillaging as he went. Not being able to cross the Ohio at Marietta on account of rapidly organized opposition. he ascended the Muskingum, hoping to reach

the Ohio above or below Wheeling. But the yeomanry of Ohio were in arms against him, and forces followed in rapid pursuit. He was captured and the great raid ended in failure.

In the field, the Boys in Blue left a grand and glorious record. They participated in many a hotly contested engagement. A full history of their movements would embrace a large portion of the history of the Civil War which would require and amount of space given only in very extensive histories. Furthermore their share in suppressing the rebellion is a matter of national history. We will only give a list of the battles in which they took part. Phillipi, Romney, Centerville, South Mountain, Antietam, Vicksburg, Chattanooga, Tunnel Hill, Kenesaw, Atlanta, Jonesboro, Fort McAllester, Pittsburg Landing, Murfreesboro, Lookout Mountain, Mission Ridge, Spring Hills, Nashville, Perry ville: Iuka, Corinth, Holly Springs, Jackson, Champion Mills, Resaca, Savannah, Harpers Ferry, Chickamauga, Rome, Dallas, Chancellorsville, Gettysburg, Manatias Gap, Monocacy, Winchester, Clinch River, and many other of lesser importance.

Among the most efficient field officers from

Tuscarawas County we find the names of Maj. Henry Kaldenbaugh. Maj. Nathaniel, Col. Bartilson. Col. Woods. John Sergeant was appointed Maj., but declined promotion. Adjt. Charles Mitchiner, Capt. George H. Hildt and Capt. Samuel Slade. There were many other brave men who deserve mention. but space only permits the names of a few.

While Tuscarawas County sent many brave men to the front to fight the nation's battles, it was also the boyhood home of one whose name spread terror wherever it was known throughout the Southwest. That man was William Clark Quantrill, the guerilla. He was born in 1837. His father emigrated to Dover from Hagerstown, Md., and for a while operated a tinshop, then became Superintendent of the Public School, in which position he died. Young Quantrill, at the age of sixteen, became a teacher in one of the lower grades of this father's schools. He afterward attended school at Fort Wayne, Ind., and returned to Canal Dover in 1856. The next spring he went to Kansas, where he engaged for a time in teaching. Later he went to Santa Fe, drove a stage coach, taught school until the breaking out of the war, and then

returned to Missouri. Placing himself under the banner of Gov. Price, he was given the command of one hundred desperadoes including the notorious James and Younger brothers. With this band he pillaged and burned towns and "reddened the prairies of Kansas with the blood of defenseless women and children until the world shuddered." He visited Richmond, and it is believed he was commissioned a colonel in the Confederate service. At least he assumed that title. Charles F. Taylor, of Joplin, Mo., for some time Quantrill's Lieutenant, says of him: "Quantrill was humane and kind, as some can testify at Lawrence, where he saved a great many. Kansas was the state he preferred to fight in. He was not half strict enough with his men. His success lay in his men, who were all made desperate by one cause or another, and who were always anxious to fight. He was of a jealous disposition, and frequently had trouble with his officers, a number of whom left him and became 'operators' on their own account. He would occasionally divide his band and send small squads off in all directions, directing those in command to strike in the name of Quantrill, and thus it

appeared that he was in three or four different places at the same time." H received his death wounds March 1, 1865. near Fairfield, Ky., while on his way to Richmond to join Lee. Taking shelter with fifteen of his men, in a barn during a rain, it was surrou n - ed by Capt. Edward Terrill and forty-five Federal bushwhackers, and as Quantrill was trying to escape, he was shot twice. He was removed soon after to a hospital in Louisville, where he died a few weeks later and was buried in a Catholic cemetery. When captured he gave his name as Capt. Clark, but after his death his men acknowledged his identity. The people about Canal Dover who knew him in his youth, speak of him only in kindness. In tastes and disposition he resembled other boys, and is said to have been civil and quiet. The companions of his boyhood little dreamed of the latent savage fire in his bosom, only waiting opportunity to develop into a fierce blaze of cruelty.

German Communist Settlement At Zoar.— In the spring of 1817 about two hundred Germans from Wertemberg embarked upon the ocean to seek a home and religious freedom

in the New World. Of lowly origin, of the sect called Separatists, they left their native land to secure the privileges denied them in their fatherland. In August they arrived in Philadelphia, poor in purse, ignorant of the world, but rich in a more exalted treasure. On their voyage across the Atlantic, one young man gained their veneration and affections by his superior intelligence, simple manners and kindness to the sick. Originally a weaver, then a teacher in Germany, and now intrusting his fortunes with those of like faith, Joseph M. Bimeler found himself, on reaching our shores, the acknowledged one whose sympathies were to soften and judgment was to guide them through the trials and vicissitudes yet to come. Acting by general consent as agent, he purchased for them on credit 5,500 acres in the county of Tuscarawas, to which the colonists removed the December and January following. They fell to work in separate families, erecting bark huts and log shanties, and providing for their immediate wants.

Strangers in a strange land, girt 'round by a wilderness enshrouded in winter's stern and dreary forms, ere spring had burst upon

them with its gladdening smile, the cup of privation and suffering was held to their lips, and they were made to drink to the dregs. But although poor and humble, they were not entirely friendless. A distant stranger, by chance hearing of the distress of these poor German emigrants, sent provisions for their relief—an incident long remembered and related by them with tears of gratitude.

For about eighteen months they toiled in separate families, but unable thus to sustain themselves in this then new country, the idea was suggested to combine and conquer by the mighty enginery of associated effort. A constitution was adopted, formed on purely republican and democratic principles, under which they have lived to the present time. By it they held all property in common. Their principal officers are an agent and three trustees, upon whom devolves the management of the temporal affairs of the community. Their offices are elective, females voting as well as males. The trustees serve three years, one vacating annually and a new election being held.

For years the colony struggled against the current, but their economy, industry and

integrity enabled them to overcome every obstacle and eventually to obtain wealth. During the first twenty-five years of their settlement their numbers had slightly diminished. Poverty in the earlier years of the colony had prevented the contracting of new marriage alliances. Cholera visited them in 1832 and carried off fifty of their number. They toiled bravely on and their property is now valued at nearly half a million. In former years they possessed 9,000 acres of land in one body, but a portion of it has been sold off. They erected and operated one oil mill, one saw and two flouring mills, two furnaces, one woolen factory. They also possessed the stock of their domain and had money invested in stocks. They have abandoned and torn down the oil mill and furnaces. Their village, named Zoar, situated about half a mile east of the Tuscarawas River, had not a very prepossessing appearance in earlier days. In most instances the log houses that were first built have given place to large frame and brick structures roofed with tile. Everything is for use, and little for show. Their barns are of hugh dimensions, rearing their brown sides and red-tiled roofs above

the foliage of the fruit trees which surround them. Turning from the village the eye is refreshed by the verdure of the meadows that stretch away on either hand, where not even a stick or chip is to be seen to mar the beauty of the green sward. Formerly the sound of a horn at daybreak called them to their labors. A bell now calls the laborers to their tasks. They mostly work in groups, in a plodding but systematic manner that accomplishes much The coarse and primitive tools of former years have been laid aside, and their agriculture is now carried on by means of the latest improved modern machinery. Fifty years ago the women assisted in the labor in the fields. Their language and costume were that of Germany. A visitor in the village at that day might have seen them going about the streets with implements of labor on their shoulders, their faces shaded by large circular hats of straw —or with their hair combed straight back from their foreheads and tied under a coarse blue cap of cotton, toting upon their heads baskets of apples or tubs of milk.

Systematic division of labor is a prominent feature in their domestic economy, although

here far from reaching its attainable perfection. Their clothing is washed together, and one bakery supplies them with bread. A general nursery shelters all children over three years of age. There these little pocket editions of humanity are well cared for by kind dames in the sere and yellow leaf.

With all the peculiarities of their religious faith and practice we are unacquainted; but, like most sects denominated Christian, there is sufficient in their creed, if followed, to make their lives here upright, and to justify the hope of a glorious future. Separatists is a term applied to them, because they separate from the Lutheran and other denominations. They have no prayers, baptisms nor sacraments, and like Jews, eschew pork. Their church is often filled in winter evenings, and twice on the Sabbath. The morning service consists of music, instrumental and vocal, in which a piano is used, together with the reading and explanation of the Scriptures by some of their number. The afternoon exercises differ from it in the substitution of catechism from a German work for biblical instruction.

The community are strict utilitarians, and

little attention is paid to literary culture among them. Instruction is given in winter to the children in German and English. They are, for the most part, a very simple-minded, artless people, unacquainted with the outer world, and the great questions, moral and political, which agitate it. Of scarcely equaled morality, never has a member been convicted of going counter to the judicial regulations of the land. Thus the pass through their pilgrimage with but apparently few ills that fall to the common lot, presenting a reality delightful to behold, with contentment resting upon their countenances and hearts in which is enthroned peace. Mr. Joseph M. Bimeler, to whom they were so much indepted, died August 27, 1853. To him they owe much of their prosperity. He was their adviser in all temporal things, their physician to heal their bodily infirmities, and their spiritual guide to point to a purer world. Although but as one of them, his superior education and excellent moral qualities gave him a commanding influence, and gained their love and reverance. He returned the affection of the people, with whom he had toiled until near a generation had passed away, with his

whole soul. He had few thoughts of father land, and no desire to return thither to visit the home of his youth. The green hills of this beautiful valley enclose the dearest objects of his earthly affections and earthly hopes.

During the past decade Zoar has become somewhat famous as a summer resort, and many wealthy people from a distance seek the quiet of this rural community in order to secure rest from the busier scenes of life. A fine, large hotel has been constructed recently for the accommodation of visitors. Communication with the outside world has, in a measure, quickened the energies of some of the younger members of the society, and a strong party has arisen, who advocate the dissolution of the bonds which have hitherto bound them together, and a division of the property now held in common.

They now number about seventy-five families, and their record as law-abiding citizens still stands without a blemish. They are very hospitable and entertain many visitors.

The Omish.—A peculiar religious sect which settled in the Sugar Creek valley at a very early day are known as the Omish. Their re-

ligion is "peace and good will to all mankind." It was a peculiarity of the sect to fasten their garments with hooks and eyes, and their dress, in cut and wear, has in it much of the olden time. The Omish came from Pennsylvania. They brought with them one trait of that State's farmers, so general that all observe it, large barns painted red. A rude house will serve the people till a fine shelter for produce and stock is reared, and then a better takes its place. Travel the road of Sugar Creek, and these red painted barns attest the industry and frugality of these people. The women are expert in dairy work, and "Omish butter" has a well warranted reputation. The sect is now divided into two branches. The old line branch do not erect church edifices, but hold their religious meetings 'round about at the residences of the different members, and still cling to the old customs in manner and dress. The other branch of the church build houses of worship, are more modern in their mode of living, and are gaining ground more rapidly than those who still cling to the original tenets of their religion.

INITIALS.

Christian Deardorf constructed the first grist and saw mill on Sugar Creek, half a mile west of Dover, in 1805.

Gabriel Cryder erected the first distillery at a point three miles west of New Philadelphia, in 1807.

At Gnadenhutten, in 1808, Conrad Westhoffer, receiving license, began the business of ferrying man and beast across the bridgeless Tuscarawas.

The first school house in Tuscarawas county was built of light logs, and Daniel Black is credited with being the first of the many school teachers the people of the county have employed. The house was built and school taught in 1808. Two years later a small frame was built, not far from the site of the present jail.

In the absence of settled pastors, the visits of traveling preachers were warmly welcomed, and houses were thrown open with old-time hospitality. Rev. John Stauch, from Fayette County, Pennsylvania, was the pioneer minister of the Lutheran Church, who crossed the Ohio River, and, threading

wild Indian paths, fording and swimming the bridgeless streams, and wading through mud and mire to his horses knees, visited and preached in their cabins, baptized their infants, and confirmed their youth. Rev. Jacob Rhine was the second pastor for the scattered settlers; and in 1815, the Rev. Abraham Snyder came to New Philadelphia and became the first settled Lutheran pastor. He organized a church, erected a house, and it was used for school during the week, and for church on Sunday.

The first marriage recorded was that of Conrad Reghart and Elizabeth Good, on the 17th of July, 1808. The rites were performed by Abraham Mosser, Justice of the Peace of Lawrence Township.

The first child born in New Philadalphia was Joseph Stoutt, in about 1808, and the first death, a child from the family of Nathan Pettycord.

The "Chronicle" was the oldest newspaper, and Judge Patrick edited it.

The first religious meeting in Dover was a prayer meeting, attended by Gabriel Cryder, William Coulter, William Butt and others. The first regular Methodist preacher was

Rev. James Watts; the circuit he traveled was computed to be four hundred and seventy-five miles around. One of the first classes was at Guinea Creek, a name without a present place. It was on Sugar Creek on what is known as the Downy farm.

Baker built the first dam across the Tuscarawas, and constructed a mill on the eastern side, from which he made much profit. John Beyer was the first produce dealer in Dover, and his first essay was two flatboats loaded with wheat, bought at thirty-five to fifty cents per bushel, floating them down the rivers to New Orleans, and taking all summer for the trip. The first canal boat built and sailed from Dover was the "Growler," the work of Geo. Wallick. Jacob Blickensderfer was first toll collector on the canal, and held the office for twelve or fourteen years.

The Dover Manufacturing Company was organized in 1842, and built what is now called the "Calico Dutch." It was a joint-stock company. Welty and Hayden built their mill, and the mill and ditch were finished in 1844

The first three Justices of the Peace for the County, in 1808, were Boaz Walton,

Salem Township; James Douglass, Oxford Township; and Abraham Knisely, of Goshen Township. The first Associate Judges were John Heckewelder, Augusta Carr and Christian Deardorff. Common Pleas Judge was William Wilson.

The first Grand Jury to sit in council to arbitrate, in reason, the differences of their fellows, consisted of Samuel Mosser, Godfrey Hoff, Gideon Jennings, John Harbaugh, Abraham Kinsely, George Stiffler, Isaac Deardorff, James Smiley, Lewis Knaus, John Knaus, Abraham Romig, Joseph Everett, Philip Zeigler and Conrad Roth.

The first Petit Jury recorded in criminal case in Tuscarawas county was composed of Aaron Corey, Tobias Shunk, John Baltzley, Philip Itskin, John Uhrich, John Bexver, Boaz Walton, Charles Hill, James Welsh, Jacob Wintsch, John Junkins, John Romig, James Carr, and William Mullain.

The first criminal indictment recorded was tried before the Associate Judges, on the 28th of August, 1809. David Wolgamot, of Oxford Township, was charged with having sold three quarts of whiskey to John Jacobs, an Indian, for four deerskins, contrary to

law. The above named jury found Wolgamot guilty, and the court decided that the skins be returned to Jacobs, and five dollars and cost be paid to the State by Wolgamot.

A FOUL MURDER AND EXECUTION:—September 10, 1825, the mail-carrier from Freeport to Coshocton—a boy named Cartmell—was shot and killed while making his usual trip. The place where the crime occurred has ever since been called Post Boy. A quiet man, named Johnson, was the first to reach the scene and first to spread the tale. He narrowly escaped trial for the crime by identifying a young man named Funston as the guilty party. Funston was the guilty party and was tried in November, confessed his crime to Judge Patrick, and was executed December 30, on an elevation west of New Philadelphia, in what is known as Allentown. The religious exercises were by Rev. P. Williams, and the execution by Sheriff Walter M. Blake. Although this was not the only murder ever committed within the limits of the county, it is the first and only execution. We do not think that such crimes form an important part of our history as a county, and as their story only appeals to a morbid propensity of mind, we have given only this very brief sketch.

Shanesville Disaster:—We reproduce the account of this disaster as given in the History of Tuscarawas County, published by Warner, Beers & Co., of Chicago, in 1884. "One of the most appalling disasters that ever befell a community occurred at Shanesville on New Year's Eve, December 31, 1881, at which time a lodge of Knights of Pythias gave a festival for its benefit on the second floor of the Goeler Building, south-west corner of the square. Over two hundred persons were in attendance, and the small hall was packed. Supper had been announced in the adjoining room, but the crowd lingered to listen to the enlivening strains of the village band, while a number of boys beat time to the music with their feet. Suddenly the floor parted in the center, and the mass of human beings, stove, lamps and furniture were precipitated in a heap into the store-room below. Fire was soon communicated to the clothes of the struggling victims, and for a time it seemed as if all must perish. The doors of the store-room could not be opened for the fallen floor, which hung by its sides above, securely barred it. The doors were finally broken down by men from the outside.

and by great effort the throng was released and the flames extinguished, but not until ten had received their death wounds from the devouring element, and many more severely burned. There was scarcely a house in the village which did not have a struggling sufferer extricated from that terrible trap.—Miss Mary Neff was instantly killed, and the following died from injuries received: Mrs. Catherine Yoder and her son, Melta Yoder Miss Anna Orin; Mrs. Allen Goeler; Frederick Schlarb, the village clothier; Frerderick Weimer, a blacksmith; George Froelich, farmer; Miss Amanda Troyer and Miss Annie Groff.

The Story of Johnny Apple Seed:—No doubt many of the older inhabitants of our county are yet familiar with the story of an eccentric character who was famous throughout Ohio in earlier times, and who was generally known as Johnny Apple seed. He was one of those individuals whom the present generation looks upon as having been mythical. His name was John Chapman, and he came originally from New England.

He had imbibed a remarkable passion for

rearing apple trees from the seed. He first made his appearance in western Pennsylvania, and from thence made his way to Ohio, keeping on the outskirts of the settlements, and following his favorite pursuit. A pioneer of Jefferson county said the first time he ever saw Johnny he was going down the river, in 1806, with two canoes lashed together, and well laden with apple-seeds, which he had obtained at the cider presses in western Pennsylvania. Sometimes he carried a bag or two of seeds on an old horse; but more frequently he bore them upon his back, going from place to place on the wild frontier. He was accustomed to clear spots in the loamy lands on the banks of the streams, plant his seeds, enclose the ground, and then leave the place until the trees had in a measure grown. He had little nurseries all through Ohio, Pennsylvania and Indiana. When the settlers began to flock in and open their "clearings," Johnny was ready for them with his young trees, which he either gave away or sold for some trifle as an old coat, or any article of which he could make use. Thus he proceeded for many years, until the whole country was in a measure settled and supplied

with apple trees, deriving self-satisfaction amounting almost to delight, in the indulgence of his engrossing passion. As the outskirts of the settlements moved westward Johnny moved on just a little in advance. His personal appearance was as singular as his character. He was quick and restless in his motions and conversation; his beard and hair were long and dark, and his eye quick and sparkling. He lived the roughest life, and often slept in the woods. His clothing was most old, being generally given to him in exchange for apple trees. He went barefooted, and often traveled miles through the snow in that way. In religion he was a follower of Swedenborg, leading a moral, blameless life, likening himself to the primitive Christians, literally taking no thought for the morrow. Wherever he went he circulated Swedenborgian works, and if short of them would tear a book in two and give each a part. He was careful not to injure any animal, not even an insect, and thought hunting morally wrong. He was welcome everywhere among the settlers, and was treated with great kindness even by the Indians. He was a true, albeit an eccentric philanthropist,

devoting his whole life to the benefit of others. A great many conjectures were made as to the probable cause of the strange life he led. Evidently something had diverted him from the ordinary path of life. It appears that in early life, Johnny, like the rest of us, had had a little romance of his own. On one occasion he was asked if he would not be a happier man, if he were settled in a home of his own, and had a family to love him. He opened his eyes very wide—they were remarkably keen, penetrating grey eyes, almost black—and replied that all women were not what they professed to be; that some of them were deceivers; and a man might not marry the amiable woman he thought he was getting, after all. Then he said one time he saw a poor, friendless little girl, who had no one to care for her, and sent her to school, and meant to bring her up to suit himself, and when she was old enough he intended to marry her. He clothed her and watched over her; but when she was fifteen years old, he called to see her once unexpectedly, and found her sitting beside a young man, with her hand in his, listening to his silly twaddle. He grew very angry while relating his story.

He thought the girl was basely ungrateful. After that time she was no protege of his.

The father of Johnny Appleseed, Nathaniel Chapman, with the remaining members came from Springfield, Mass., in the year 1803, and settled at Marietta. He then moved from Marietta to Dutch Creek, where he died. The Chapman family was a large one, and many of Johnny's relatives were scattered throughout Ohio and Indiana.

Johnny often returned to visit his friends throughout the older settlements. He lived the allotted three score and ten, and died in Allen County, Indiana, in the year 1845, and was buried two and one-half miles north of Ft. Wayne.

Many of the old orchards in Tuscarawas County were from trees furnished from this queer character's pioneer nurseries, and many of those trees are still bearing fruit. He had his mission upon earth and fulfilled it.

Legend of Cornstalk at Gnadenhutten:—The following legend is taken from Mitchener's History of the Muskingum and Tuscarawas Valleys:—"Early in 1777 the celebrated Shawanee chief, Cornstalk, with one hundred

warriors, appeared in the neighborhood of Gnadenhutten and camped. Rev. Smick was in charge of the mission but was absent at the time. Mrs. Smick, not knowing of the intentions of the chief, consulted the leading Christian Indians as to what should be done in the emergency. The advice was to invite the chief to the mission house, and send provisions to his warriors, as the sure way of averting their hostile intentions, if any were entertained. Accordingly the great chief was soon invited and escorted to the house of the missionary, but his caution against being surprised and captured by an enemy induced him to take with him a guard of warriors, who were provided for near the house, while Cornstalk became the guest of the lady. His commanding and noble appearance at once made an impression on her, while her womanly person fascinated the chief. He was versed sufficiently in English to talk with her, and, after a repast, he whiled the time away in recounting to her some of his advenutres in life, until time to go to his warriors, when he departed, shaking hands and making a kingly bow, she pressing him diplomatically to call again. On the day following Mr. Corn-

stalk was up early, and repeated his visit about daybreak. The lady was not up, but that made no difference to him. He had called to tell her that a party of Wyandots and Monseys were on the war-path, and were accompanied by a white man, and that they were after *Glikhican*, the Delaware, who they claimed was in the town secreted, and must have him or his scalp. Mrs. Smick, somewhat used to the rough edge of border life, arose, took Cornstalk into another room and showed him Glikhican, whom she had been hiding from his enemies for some days, and she and her husband inteding to send him to Ft. Pitt as a place of safety, but all the paths were filled with hostile Indian bands going to and returning from war, and hence he had to be hid. Cornstalk, who was an old acquaintance of the Delaware, after some talk, told her he would see the chief safely on his way. So, taking a wonan's gown and bonnet of that day, he gave them to Glikhican, told him to put them on and follow. He shook the the lady by the hand and left. That evening he abruptly appeared again, and told her he had sent Glikhican out of danger by a guard of his own warriors, and now, having saved

his life, and perhaps hers, he affectionately asked her to leave the mission and go with him to his town on the Scioto and become his wife, as he had little doubt but that her husband was captured or killed. The woman rose within her, and yet artfully concealing her indignation, she begged a short time to make up her mind, and with a little flirtation on her part to please the chief, left him alone; in a few moments he was asleep from the fatigues of the day. But not ~~her~~ She dispatched a runner to Salem, where Smick had gone for a three days' visit, telling him to hasten and bring back her husband, or Cornstalk would take her off—being then in their house. Smick set out and reached his home before Cornstalk awoke that night. As soon as the great chief became aware of his return he became much dejected, but frankly told the missionary of his new born love for the white woman, and then in a manly way disavowed any intention of offense in proposing to her to become the wife of a chief. Smick, in a true christian spirit, took him by the hand and leading him to her presence, Cornstalk made the same disavowel to her, and taking from his plume

an eagle feather placed it on her head, declaring that he now adopted Mr. Smick into his nation as a brother, and Mrs. Smick as a sister. He then hastily bid them an adieu, and was soon off with his warriors on their journey. He was killed the same summer, as elsewhere related, but before going back to the fatal Point Pleasant, he had again visited sister Smick and her husband at Gnadenhutten."

"**Legend of The Big Spring**—In September, 1782, some four hundred warriors from the north-west, on the way to the Ohio, encamped at Schoenbrunn, as Crawford's four hundred troopers had done when going to the north-west in the preceding June. They came back from an unsuccessful raid on Wheeling, as well as along the border, and rested again at Schoenbrunn, as Williamson's routed Crawford army had rested on their way home, the one army having lost Crawford, and the other the celebrated "Big Foot" chief, and the legend is that as the savages stopped to drink at the Zeisberger Spring, the tongues of their victims tied to their necks as trophies of war, uttered unearthly moans, and

the water cast back by reflection the visages of those victims into the warriors' faces. which so horrified the superstitious Indians that they mounted in affright, galloping off on the Sandusky trail as Williamson and Crawford's suivivors had gone the other way only one hundred days before. The facts were so wonderfully coincident as to appear supernatural. The legend says that a mist suddenly enveloped the spring, from out of which came the God of the Christian, and Mannitto, the God of the heathen, who, viewing the ruins made by their followers, banished each his kind, obliterated each the remaining structures of the other, and decreeing that in the coming time even the spring should shrink from human sight, then eaeh departed to his etherial home to renew their never-ending conflict between Christian and heathen on some other line.

There are men now living who have drank from this historic spring, but after Zeisberger died—after his last Indian had departed. to return no more, the legend was verified—the water of the spring did shrink from human sight and human use, and remains unfit for use to this day.

FROM MITCHINERS HISTORY.

Legend of The White Captive and Indian Chief at New Schoenbrunn:—In the year 1779, a band of Wyandots, on their way home from the Ohio to the Sandusky, stopped at New Schoenbrunn, on the Truscarawas, about one and a half miles from the present site of New Philndelphia. They had with them a young white woman, and two scalps, together with plunder they had stolen from some murdered settlers, over on the Monongahela.

It was night when they came in, and having whiskey with them, were turbulent and noisy. They called on father Zeisberger, and demanded something to eat, telling him they intended to rest that night with him. He complied with their demand, by having food prepared by the converted Indian women at the mission, and taken out to the warriors.

They had built a fire in the only street or path of the place, and which street was obliterated in constructing the Ohio Canal fifty years afterward. After feasting on the provisions, consisting of corn-bread and meat, and taking their smoke from rude corn-cob pipes, the savages prepared a spot nearly opposite the house of Zeisenberger, and began their war-dance, which was kept up for some

time, with the usual hootings and yellings of savages, made more savage by the white man's whiskey they had brought with them from the border settlements. Presently a drunken chief retired from the dancing ring around the fire into the bushes. but soon returned, half pulling, half carrying the young woman into the ring, and by gestures bade her join in the war-dance. Unable to obey him, through fright and fatigue of the previous day's march she fell to the grounnd, and thus impeded their dance. Enraged with passion the Indian who claimed her as his. first kicked her. then clubbed her. but she remained insensible to his assaults. He then seized her and attempted to force her into the fire, determined to conquer the maiden's stubbornness, as he had understood it, or burn her. Her screams and groans aroused the whole mission with indignation, and about one-half the number of the chief's comrades sided with the Christian Indians in giving vent to their feelings at witnessing the scene. The war-dance was broken up, but the chief stood by his victim, with uplifted tomahawk, gesticulating to her to obey him. or he would cleave her skull. At this moment a party of

white men arrived at Schoenbrunn, in pursuit of the savages, who all fled, except the chief. He remained stolid for a moment, brandishing his tomahawk in the air, then burying it as he thought in the head of his captive, but, by a timely movement of one of the Christian Indians of the mission with a club, the instrument of death fell from the chief's hand harmless by the side of the woman. In another moment the chief was seized, tied to a tree, and a guard of Christian Indians set to watch him until it should be determined what should be his fate. The missionary Zeisberger took the released captive to his cabin, and soon succeeded in restoring her to consciousness, when she beheld among the men who had pursued the Indians, her own brother. He in his rage at the inhuman barbarities inflicted upon his sister, asked that he might be allowed the privilege, single handed, of becoming her avenger. This was accorded him by his comrades, but the missionary here interposed agsinst the shedding of the blood of the chief, as none had been shed, and claiming that all the iuhuman conduct of this Indian was the consequence of liquor he had obtained among white men, and that as a

Christian convert had saved the captive woman's life. it was his duty as a Christian to prevent the taking of the chief's life, if possible. He then directed all to kneel, and he offered up a prayer of thanks for the rescue of one human being from death, and implored the divine interference to save even this self-determined murderer at the tree. His hearers acquiesced, and the brother, after setting his Indian victim free, returned with his comrades and his sister to their homes in Virginia. In after years, when the mission was broken up and the missionaries became prisoners, and were sent to Detroit, Zeisberger met the chief whose life he had saved, and during the time of his capture and exile from Schoenbrunn, the chief was by him converted to Christianity, and died in the Moravian faith at one of the missions of that sect.

FROM MITCHINERS HISTORY.

Story of the White Squaw's Revenge:—At the time Fort Laurens was reduced to a garrison of one hundred men, in January, 1779, it will be recollected that the pack-horses bringing provisions in from Fort McIntosh, were stampeded by joyous firing of guns in the fort, and the horses and provisions, to a great

extent, lost. A party of Mingo warriors were at the time coming down the Tuscarawas trail, which crossed the river at what was afterward called the Canton fording place, about one mile north of New Philadelphia of the present time, and near the ford was a large spring, since called the Federal Spring. The Mingoes caught some of the pack-horses laden with provisions and brought them to the spring, where they camped until the provisions were eaten up. Among them was a warrior chief of great stature, who had with him a white squaw, who had been captured in Pennsylvania, and after many hair-breadth escapes, had become the warrior's wife, out of gratitude, if not love, for having saved her life at the time.

When the Mingoes broke camp, this warrior and wife proceeded on a visit to New Schoenbrunn, about one and a half miles south-east of New Philadelphia, where they heard Zeisberger preach, and manifesting some outward feelings of religion, the chief and wife were solicited to join the mission. She assented, but the warrior refused, and she would not join without him. The Indian women about the mission then undertook to

gain her over by strategy. At the mission was a creole squaw of great beauty, who gave the missionaries much trouble by her lasciviousness. She possessed such fascinating charms that she was the envious terror of the other women, and turned the heads of such men as visited the mission, and it is in tradition that Zeisberger himself, then unmarried, was nearly ensnared by her conduct and her wanton approaches, but succeeded like Joseph of old in withstanding the temptress. The Mingo was told of her, and escorted to her cabin. His white wife was informed of the fact, by the Indian women, they believing that she would abandon him, and become a convert. In jealous rage she avowed the death of both if found together, and repairing with her tomahawk to the woman's cabin, found that they had both left for the woods. She followed their tracks to a high bluff on the edge of the river, a short distance above the Federal Spring, and over which bluff a man named Compton fell in the night time, about twenty years ago, and was killed, the precipice being nearly one hundred feet high, but higher at the time spoken of, in 1779, from the fact that it then descended perpendicular

into the river, but since has been excavated for a railway track. On this bluff the jealous white squaw met her chief and paramour face to face. It was but a look of a moment. He sprang up with his knife to strike, but in rising she struck him, and, as he fell back over the ledge, she bounded at the creole beauty, who had thus wronged her, and she, too, went over the precipice, dragging with her the white squaw to a like speedy death. Some Indian converts, who had followed her to the bluff, descended to the river, took the three corpses from the shallow water, carried them to the mission houses at New Schoenbrunn, and related the tragedy. The missionary refused them burial in the Christian graveyard ; directed the bodies to be taken into the forest, and interred beyond the sound of the church bell, that once echoed from old Schoenbrunn.

The main incidents of the foregoing tragedy were communicated by Captain Killbuck to General Shane, an early settler, who related them to the writer more than a generation by, and it is a curious fact, that in the summer of 1875, a farmer named Hensel, while digging for ore, found on one of his hills, not

over a mile and a half from New Schoenbrunn, the skeleton of a giant Indian, with the skull broken in, and by his side the bones of one or two females. They had been hurriedly buried, the remains not being over a couple of feet from the surface, and bore evidence of having been there near an hundred years. It was surmised that they were persons killed in Gen Wayne's war of 1793–4, but it is more probable that they were the Mingo warrior and his squaws.

In 1781, two years after the mission had been relieved of the evil influences of the artful Indian beauty, David Zeisberger visited Bethlehem, Pennsylvania, and, although sixty years of age, he was attracted by the charms of Susan Lecron, a Christian lady thereat, and married her. She lies buried by his side at Goshen today, and there is little doubt but that the pious man took a wife as a shield against temptation in the wilderness, well knowing that notwithstanding the fact that religion is a protector of virtue, there are times, as all sacred and profane history prove, when his physical desires and passions, make of man, if not under the influence of a virtuous wife, only a beast on two legs, after all.

Progress:—Less than a hundred years have passed away since the actual settlement of our county began. It seems like the work of magic, that in so short a time the primitive wilderness should be brought under the dominion of the hand of man, and be converted from the forest home of the savage into the habitation of a civilized race enjoying all the advantages that the science, literature and inventions which the latter part of this nineteenth century can bestow on a favored people. The four great branches of human industry, agriculture, mining, manufacturing and commerce flourish within our boundaries, in well balanced ratio. A great variety of products rewards the labors of the farmer. Our hills are vast natural store houses of mineral wealth, the development of which has added much to the happiness and prosperity of our people. Seven railroad lines pass through the county, carrying immense quantities of our surplus products to outside markets. The Ohio Canal is still in operation. Electric car lines are in operation, and citizens of our larger towns communicate by means of the telephone. In all our villages the hum of manufacturing

industries may be heard. Nature's blessings have been showered on our native county with a prodigal hand, and for the most part our people are contented and happy.

The history of the educational progress of the county, would, in itself, make a large volume. In each of our larger towns, and in some of the smaller, fine edifices have been erected, in which the public instruction of the youth is conducted under the management of able superintendents, assisted by competent teachers. But we must leave the individual history of each find space in more extensive histories. Our rural districts have kept pace with the spirit of progress. The rude, primitive little log school houses of the earlier time have given place to large, comfortable and well arranged school rooms. Our people are, for the most part, educated, cultured and refined. No county, outside of those containing great cities, can boast of a higher standard of journalism than is represented by the editorial staffs of our home newspapers, and they are, as they should be, powerful factors in the general education of our people. When we turn from a retrospective view of the past century, although the wisest

may not penetrate the future, the question arises, "What may not another century bring forth?"

FINIS.

CHAS. F. HAAS.

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The County's History Continued.

This is the main chapter

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