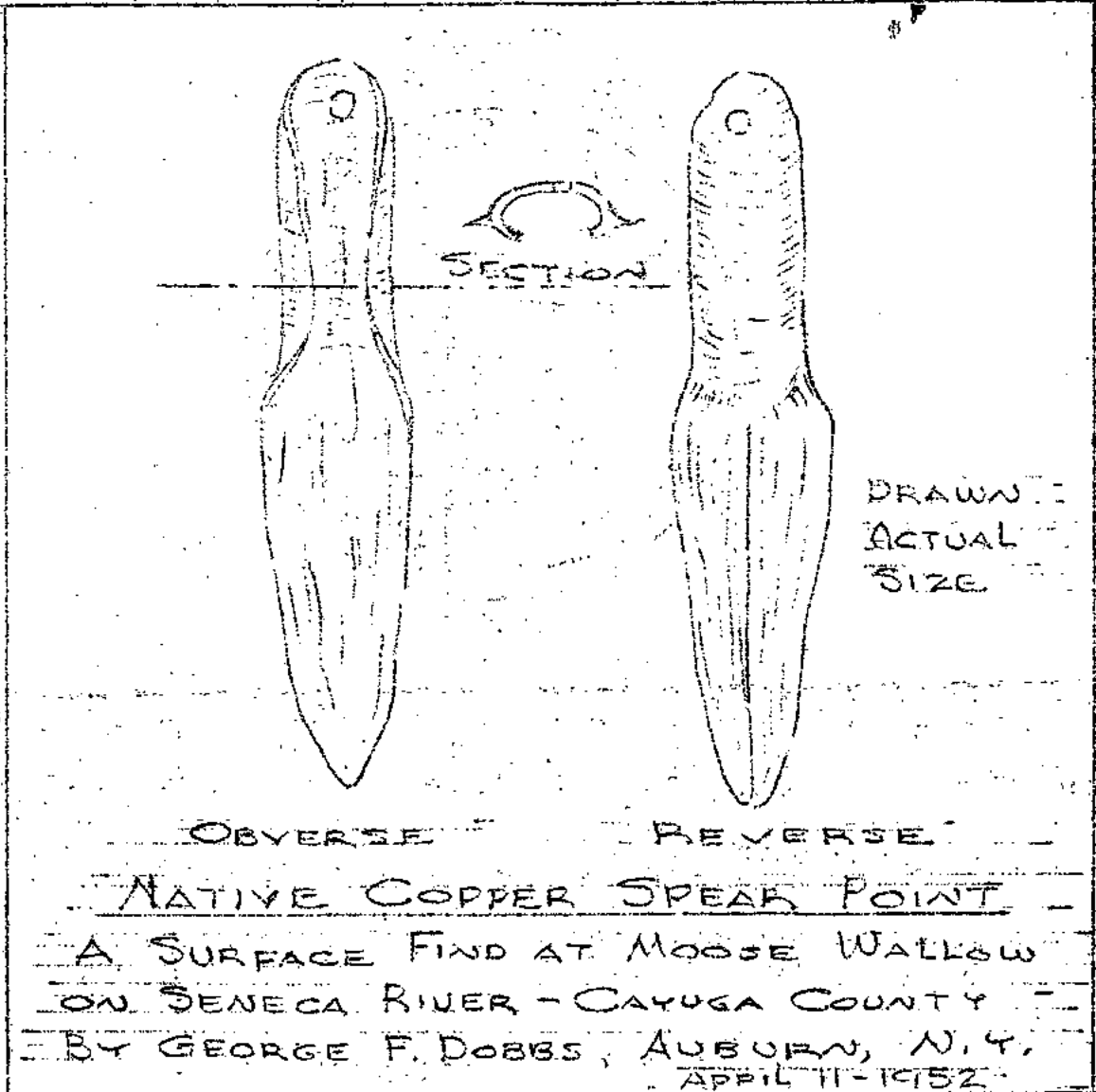


THE ARCHAEOLOGICAL SOCIETY
OF CENTRAL NEW YORK
BULLETIN

ARCHAEOLOGY

HISTORY

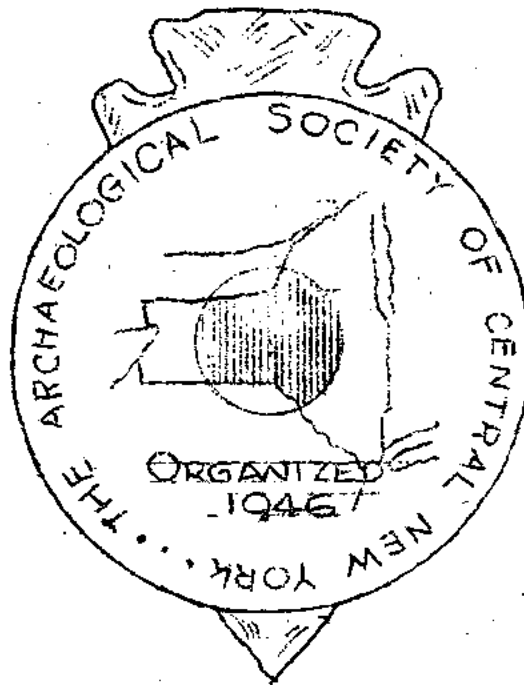


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The A.S.C.N.Y. is affiliated with the Division of Anthropology of Cayuga Museum of History and Art, Auburn, N.Y.



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INDIAN VILLAGE AND CAMP SITES OF CAYUGA COUNTY
WITH A BRIEF ARCHAEOLOGICAL HISTORY

by

Harrison C. Follett

PART TWO

Note: Please refer to Map on page 39 of the March BULLETIN.

SITE NO 12 IN THE CITY OF AUBURN

This place is within the Fort Hill cemetery and is known as the Fort Hill Site.

Much has been written about this awe-inspiring, so called Indian mound that once existed there.

The following is copied from the manuscript of General Clark about it: "It was figured by Squier in 1848, and later by Schoolcraft, McCauley, and others.

"A small part of the object remains in the cemetery in front of Logan's Monument.

Squier's plan differs considerably from that of Schoolcraft, the wall was not continuous.

"The north and south axis, from the outside base of the bank, was 410 feet and the east and west 416 feet, there were several openings in the wall which Squier said: 'It has been conjectured by some that the walls here have been washed away, but it is clear that there was a slight necessity for defense at this point and that none ever existed beyond what may be traced, the descent was abrupt on all sides and there were caches, the bank was two or three feet high in 1850 with a corresponding ditch.'

"Able Hudson found five skeletons on Dr. Anderson Hawley Steel Seymour Hopkins' lot buried in a sitting position.

"They were buried in a circle with feet towards the center, their feet being about 5 feet apart, they were on the point of a knoll outside of the Fort facing toward the west, their heads were not more than 12 inches under ground. Nothing was found with them.

"Theodore Case has one of these skulls.

"I found no other skeletons in the 10 years and four months that I was sexton.

"I found a fireplace in Z. F. Terral's lot built up of about three feet across, have heard that other things had been found previously. Nothing has been found in addition 1874.

"McCauley in his history of New York says in 1825, we examined the stump of a chestnut tree in the moat which was three feet two inches in diameter. At a point two feet and a half above the surface of the earth a part of the trunk of the same tree was lying by the stump. As this tree had been cut down we endeavored to ascertain its age and for this purpose counted the rings or concentric circles and found them to amount to 235. The center of the tree was hollow or rather decayed, and estimating this part as equal to thirty more layers of growth we calculate the entire age of the tree to be 255 years old. About five years had elapsed since the tree was cut down, this was in 1825 which would carry the date back to 1555.

"At a distance of three paces from this stump was another standing in the ditch, it exceeded 3 feet in diameter and the tree must have died standing and probably remained in the position many years before it fell from decay.

"In our opinion the tree dated back as far as the discovery of the continent. Vol I page 3."

H.C.F. The report of Squier, McCauley and Schoolcraft as far as it pertains to a scientific archaeological survey does not reveal an iota of evidence that in any way indicates the structure of Indian origin for it is noted that no excavations were made by any of them.

If the age of the trees were to be taken as disclosing any evidence whatever, then there must have been a mound building culture located there long after any that have ever been found elsewhere in the region.

It is not the purpose of the writer to belittle this object, but we do seek facts. Tradition and opinions of people not versed in the subject is of little if any value, and is more often detrimental.

If the structure is of artificial origin, it surely is one of the most prominent mounds ever discovered in this part of the country.

That it is not of Iroquoian construction is absolutely certain, for mounds of this or any other construction were not analogous to the culture.

From the author's viewpoint, if the structure could be seen as it stood before erosion took place and reported upon by Squier and others, the breastworks as described.

would have been in place on all sides of the mound, judging of course by the reports that indicate various openings which were formed by irregular slides.

It would not then have been a difficult matter to have ascertained whether or not it was of artificial origin, possibly so at this late date if it had not been entirely obliterated.

If it had been an Indian mound, there surely would have been more evidence than any report of examination thus far indicates.

No such work by the Indians of any culture is known of.

If it were for a fortification and was artificial, it would be useless owing to its small size.

The writer has heard persons state that Indian artifacts have been found there, but never have they been able to come forward with proof. However, it would not be uncommon if some had been found in the vicinity.

If the mound had been of any consequence, it is very likely that our former State Archaeologist, Dr. Parker would have given it mention as such in the Archaeological History of New York State. The only reference he makes is quoting Squier.

To connect the place with Osco is contrary to history. (See Hall's History of Auburn, pages 44-45 and History of Cayuga County, page 140.)

Let tradition and speculation cease; call the place Fort Hill if desired, but why continue to make something out of nothing.

Provoking to some extent is an article appearing in the Auburn Citizen Advertiser of Oct. 23, 1945. The writer's exception is taken to paragraphs as quoted: "Fort Hill will always be Fort Hill. Its history will go on and on for future generations to read, history as written by former authorities, namely: Colden, Davis, Clinton, McCauley, and Schoolcraft."

H.C.F. Not one of the persons quoted are considered or known of as archaeologists, consequently they cannot be considered competent to make conclusions except from superficial observations which cannot be considered. The methods used in the period in which the persons named, wrote about this structure were inadequate, besides the real science of archaeology was very new at that time.

Call it Fort Hill, but let future generations have history of definite fact.

Quote: "This area is located according to the traditions of the native Indians upon the site of one of their principal villages and includes the remains of an ancient ceremonial mound and fortification erected by a people, as some Iroquois warrior has said, 'wiser yet weaker than themselves.'

"This early race seemed to be the Algonkians or mound builders who were conquered by the Iroquois."

H.C.F. Again we have nothing in the above quotation but tradition, which is very unreliable at the best. The mound building culture, if ever here, were gone long before the Iroquois intrusion. If any person has any information which can be relied upon citing the ceremonial mound, the writer would be very much pleased to have it. Not an iota of evidence has ever been found that the Iroquois contacted the mound building culture. Historians as a rule are not versed in the rudiments of archaeology and therefore are not considered competent to cite or quote such articles.

Quote: "The village referred to was named Osco in 1789 (see site 193). The name as written was Was-Kough, later the whites applied its name to the lake and river running through Auburn (called Owasco)."

H.C.F. It surely would be interesting to the writer, and to the future generations which he so earnestly desires should know about Fort Hill, to know the source of the material quoted by the author. Whatever his source, it evidences his scant knowledge of early history or the origin of the name Owasco, for in 1750, when the Moravian Missionaries Cammerhoff and Ziesberger waded through the foot of the lake on their way from Cayuga Castle at the foot of Great Gully, to Onondaga, they specifically called it "ACHSGO". Their interpretation of Cayuga dialect made it Was-Gow--English application 'Owasco', a place where you had to wade in the water, as Dr. Beauchamp said: Where the bridge crossed the outlet, "but there was no bridge."

Some time after the second trip of the Moravians in 1752 trees had been placed across the outlet, but it was dangerous to cross on them, because they were small and sagged in the center into the swift current.

The reader will please pardon the digression, which to the writer appears essential in order that future generations may know the real origin of the name "Owasco".

The Jesuit Missionaries of 1656 probably knew the name of the lake, however, they do not give it in their records. Predating the origin as the article quotes by several years is the Journal of Lieutenant Parker of Sullivan's Army, who crossed here with Col. Gansevoort's division on their route to Albany, and gives the name "Owasco". Thus by written records, "Tradition is again proven unreliable."

The Indian town was located where the State prison now stands and was abandoned circa 1789. This date, ten years

after the Sullivan-Clinton campaign, renders it ridiculous to attempt to connect it in any way with Fort Hill, or that it was even a Castle of Cayuga Indians is doubtful, for in 1789 their Castle was on the shore of Cayuga Lake. (See information under site number 19, Township of Springport).

Quote: "It was E. G. Squier, former minister to Central America, who said, in his work on the antiquities of New York, 'One of the best preserved and most interesting works in the State is that overlooking Auburn.

H. C. F. Many of Squier's reports were made as in this case, by 'observation' and measurements, and are therefore not considered seriously in the science of archaeology. Speculation was frequent in his reports, which of course was necessary in 1848. For a sample, note the tracing of his plan which follows, and quite definitely indicates erosion of a natural formation. Again is repeated that any erosion taking place would have exposed considerable evidence of Indian origin, if it were a ceremonial Indian mound. Let us forget the mound and call it Fort Hill.

Quote: "Council ground is the only section which presents a view of Owasco Lake, it may not be improper to intimate that this section is regarded with as much interest as Fort Allegan, if the tradition of the former uses are correct, it is hallowed by association, deliberation, and contemplation, it might well be called the senate chamber of the Cayuga Nation."

H. C. F. The writer has no doubt about the honesty of the author's convictions, but this last paragraph surely portrays some vivid imagination. He evidently was not aware of the fact the the Cayugas did not have a village anywhere in this section until after 1779. Even then it is a question whether they were Cayugas or a mixture of Tuscaroras and Oneidas.

While the layman is interested and his intent is of the best, such publications without authority on the subject creates a condition that keeps science constantly endeavoring to correct.

Circa 1789-1797, when the Indian village existed where the State prison now stands, there was definitely no need for a fortification by the Indians, and as a matter of fact, they had none on any site after 1650 in Cayuga County. The report or record made by General Clark is convincing of erroneous tradition, viz: "A total of eleven Indian burials found at various places on Fort Hill."

Had the place been occupied for any reasonable length of time as a village, there would have been found by this late date many more. Not an article of Iroquois origin has been recovered from there. Therefore to convince the writer that the mound is of Indian origin will require more evidence than has been produced. To the present and future generations who may love history by speculation, the writer surely feels that he has done his part to prevent it.

THE ANNUAL BANQUET

The fifth Annual Banquet of the Society was held Thursday, April 10th at the Cayuga Museum of History and Art in Auburn. The gathering was termed by all attending to be the most successful ever held by the society. Fourteen cities and towns in Central New York were represented by members and friends; about sixty persons attended the event.

The speaker of the evening, Alfred Guthe, Archaeologist of the Rochester Museum of Arts and Sciences was introduced by the program chairman, George Treeter. Mr. Guthe had as his subject "The Iroquois of 1600" which he outlined with the following topics: Social arts, Material aids, Aesthetic arts and Intellectual arts. The address was illustrated by colored slides of the Indian groups in the New York State Museum at Albany and the Rochester Museum. Actual clothing worn by the Indians during the 17th and 18th centuries was also displayed. Mr. Guthe is president of the Morgan Chapter of the New York State Archaeological Association.

The Morgan Chapter was also represented by Mr. Charles Wray of West Rush who is secretary-treasurer and Mr. Harry Schoff of Honeoye Falls who is also a member.

Mr. W. Glenn Norris of Ithaca, Tompkins County Historian and president of the Tompkins County Historical Society attended with Mrs. Norris. Mr. Norris will be the featured speaker at the May meeting of the society.

The group was especially happy to welcome our old friend Harrison C. Follett, one of the original members of the society and our honorary president. Mr. Follett is, and always has been, our number one contributor to the BULLETIN.

Coming the farthest distance to attend the banquet was Mrs. George B. Tupper from Cleveland, Ohio. Mrs. Tupper was the guest of our president, Mrs. Mildred Close.

Cities and towns represented at the banquet were Auburn, Cayuga, Cleveland, Ohio, Geneva, Hall, Honeoye Falls, Ithaca, Locke, Lima, Ludlowville, North Rose, Rochester, West Rush, and Wolcott.

We regretted the absence of several of our good friends and members from Rochester and Elmira however, we know that had it been possible they would have all been present.

Thanks to the ladies of the society who furnished the food and did all of the work, our treasury has been increased substantially.

WHO IS THERE TO MOURN?

by
Dudley F. Palmer

Note: This article concludes the paper delivered by Mr. Palmer at the Society meeting in February.

In 1754 Governor Hamilton of Pennsylvania called Logan to Philadelphia evidently to consolidate his power over his people due to the loud talk of a Delaware War being stirred up by Teedyuscung in the middle Susquehanna country because of the sale of their traditional lands to the whites by the Iroquois. Before the end of the year the smoke gave way to fire as Teedyuscung led his Delawares into war against the whites and enlisted other discontented tribes. Logan did his work well, for the Iroquois did not join with them.

The French and Indian war against the English saw the conflagration spread. Braddock's defeat was seen by the Iroquois, and the Pennsylvania Indians lost a great deal of regard for the prestige of the English. Logan worked still harder for amity between the Indians and Pennsylvania. This was made still more difficult when the next year (1756) a new Governor (Morris) offered an Indian Scalp Bounty in retaliation for the Delawares' uprising but excluded the Iroquois and others ¹⁷⁵⁴ by a line approximately the present State line between the Susquehanna and Delaware rivers. Instead of placating the Iroquois, this was very inflammatory to them. Logan rushed to a council at Philadelphia where he scourged Teedyuscung as a bad bag of wind.

1757 was the year of the Three Councils and Treaties at Easton. When Logan arrived, Teedyuscung was assuming the authority of Onondaga before Governor Denny, which Logan knew he did not possess. The wily Delaware was trying to convince the Governor that he had been working for the whites' interest all along against the French while he in truth was the leader of the Delaware war and up to his neck in lies.

Returning home again, Logan hears Mrs. Brown talking about shoes for her little daughter. Logan asked William Brown to have his wife let her daughter go home with him for the day at his cabin. The mother, though somewhat alarmed at the proposition, knew the sensitiveness of the Indian's feelings and with secret reluctance but apparent cheerfulness she granted Logan's request. The hours of the day wore very slowly away, it was nearly night and her little one had not returned. But just as the sun was going down, Logan was seen coming down the path with his charge. In a moment the little one trotted into her mother's arms, proudly exhibiting a new pair of moccasins on her feet, made by Logan.

Conrad Weiser, the best and oldest friend of Logan died in 1761 but there is no record of the Red Man's reaction to this sorrow.

Trouble started to brew again in '63. The few survivors of the Susquehannock tribe, wards of the Iroquois were cruelly murdered at Lancaster. In retaliation the Delawares' huts at Wyoming were burned and they, and Teedyuscung their chief were killed. The chief was drunk and burned to death. For this massacre, the Senecas were blamed, one authority claiming they were led by Capt. Britt, and another says that "Old Smoke" of the Seneca Village at Geneva led it. Whomever, and however the fever was fanned and the Conestoga massacre was a retaliation by the whites in either fear or defiance.

In 1766 Logan gave Iroquois permission to Zeisberger for the long wanted Mission at Wyalusing, but for Christian Indians only. This was contested by the jealous Delaware Chief Newalike, but Logan was confirmed as the authority by Onondaga. Logan's words to Bishop Zeisberger at the time of the presentation are illustrative of his character:

"With this title you have only sojourned at Wyalusing. Now I take you and set you down there finally, and we give you all the land from Wyalusing up to a short distance above Tioga (Point) which is two full day's journey by land. There you can build, plant, fish and use as you like. It is yours."

Hunting and trapping becoming poor in the Juniata country, and the white men increasing every day, the discontent of Logan's people rumbled in his ears. White Mingo, a Seneca, and other Indians who were hunting were killed by Frederick Stump who found them drunk at Middle Creek above Selinsgrove. Arrested on Orders from the Governor at Logan's insistence, Stump was released from jail by some masked white men. The Indians were incensed by this but the Governor was either ineffectual or did not care to get in any hotter water. In August of this year - '68, a Six Nation Council at Fort Stanwix, N. Y. was attended by Logan, Gov. J. Penn, Sir William Johnson among others for the matter of the sale of Susquehanna country from Owego to Towanda Creek. The Indians who lived in the region resented this but peace reigned.

Again in the Juniata country in 1770 Logan traded his buckskins to a Tailor for wheat. When the wheat was taken to the mill it was found so worthless the Miller refused to grind it. Failing to get this he took the matter to his friend William Brown, then a magistrate, who heard his case and awarded a decision in favor of Logan. A writ was given to Logan to hand to a constable with the assurance that it would bring the money for the skins. The Indian could not see by what magic this little paper could force the Tailor against his will to pay ^{his} debts. The Magistrate took down his own commission with the arms of the King upon it and explained to Logan the principles and operation of civil law. Logan listened attentively and exclaimed: "Law is good, make rogues pay!"

After scouting out the country in 1771, Logan returned and removed with his family to the Ohio River near the mouth of Yellow Creek about thirty miles above Wheeling. Here he was joined by his relatives and some Cayugas from Fort Augusta who recognized him as their chief, and over whom, together with his other Indians he exerted a remarkable influence for good, and peace for all. Thus did Logan remove from his beloved Juniata Country. At the parting his long time friend Judge Wm. Brown said of Logan, "He was the best specimen of humanity I have ever met with, either white or red." Another historian Febarde "Logan until misfortune overwhelmed him, was one of Nature's Noblemen. Among white people and red, he was famed, not only for his fine appearance and his engaging manners, but also for the unrightness of his character. He was more than six feet tall, straight as an arrow, handsome in form and feature, an Appollo of the Wilderness. He was courteous to all men, and gentle, particularly to children. His word once given was never broken. He seemed to be the very soul of honor. The Indians of all tribes respected him for his courage and skill as a hunter. The rude backwoodsmen and the white vagabonds of the frontier esteemed him as a man superior to themselves." CONSIDER THIS MAN IN THE LIGHT OF SOME OF THE OUTLANDISH STORIES YOU HAVE HEARD ABOUT INDIANS.

The new village built by his followers at Yellow Creek in 1771 was in that dark wilderness north of the Ohio to Lake Erie known as the Great Northwest of that time. Logan traveled much in Ohio as is attested by the various monuments, tributes, and historical factors at every hand in the Steubenville, Zanesville, and Portsmouth triangle.

It was because of Logan's reputation and character, that during the progress of Pontiac's war against the whites, Logan's people kept aloof, and spent their time hunting and trapping and dressing skins to sell to the Traders of Pennsylvania.

Logan found that many men had collected in the wilderness south of the Ohio. Some of these were criminals who had fled to the woods to escape punishment, some were hunters who liked nothing so well as the rough life of the frontier. Some were traders with a plentiful supply of firewater for the Indians, and no sense of honor in their hearts. Only a few were honest pioneers anxious to make new homes in the wilderness. There was much ill feeling between the Indians and the backwoodsmen. At last the crisis came. A party of Shawnees came upon the cabin of a pioneer named Kelly who had daringly built eighty miles from the nearest stockade. They burned his cabin to the ground. Other roving bands were reported to have gone south of the river, stealing horses. The Ruffians cried loudly for vengeance. They were anxious for an Indian war. The "land grabbers" sought out Michael Cresap and made him their captain. A few days afterwards, Captain Cresap with a few of his men waylaid a small company of friendly Indians in canoes, killed and scalped them, and returned to Wheeling to boast of what they had done.

Having begun the work of slaughter, these white men thirsted for more and more blood and excitement. The nearest settlement of Indians was the village of Logan, several miles up the river. Under the rule of their wise and gentle-hearted chief they had always been known as the friends of the white people - but they were Indians, and to Cresap and his followers, all Indians were alike. Some of the white men proposed that since the war had now begun, they should march upon Logan's gillage at Yellow Creek and destroy it. They thereupon crossed the river and started upon their savage errand.

There were some in the company who had not lost all sense of humanity. They began to think of the errand upon which they were bent. They were marching, not against enemies, but against friends. They were planning to murder defenseless women and children, for they knew that Logan's warriors were absent hunting. They had not gone far, therefore before a halt was called, and all the better men among them declared they would go no farther. Cresap was obliged to change his plans, and all returned to Wheeling.

On the left bank of the Ohio, opposite the mouth of Yellow Creek was a tract of fertile land called "Baker's Bottom" from the name of the backwoods trader who had built a cabin there. To this place came thirty-two of the most lawless men of the border, determined upon the destruction of Logan's camp. They were led by Daniel Greathouse, a ruffian who had persuaded them that the Indians were about to make an attack or raid across the river at this point.

Baker's trade was the selling of whiskey to the Indians, and the people of Logan, both men and women were in the habit of crossing the river to buy liquor from him. Being a man without conscience or honor he was easily persuaded by Greathouse to help carry out the plot, one of the most disgraceful in the history of the northwest.

On April 30th 1774, six friendly braves and a squaw with a baby paddled across the river, and were lured to Baker's cabin. In the party were several of Logan's family, and others who were dear to him. While Greathouse and his men lay hidden in the woods, Baker plied his visitors with liquor. Three of the men became hopelessly drunk, and the other warriors were persuaded to empty their guns by shooting at a mark. Then Greathouse and four or five others rushed out and murdered them all except the little babe, the child of Logan's sister. Some Indians on the other side of the river, hearing the guns jumped into their canoes and paddled across to help their friends, but before they could reach the shore they were fired on by the white men who were waiting for them, and nearly all were killed.

This cold blooded outrage set the whole Indian country ablaze. Runners were sent to convey the news to all the tribes. Before long the Shawnees, Delawares and Wyandots

had joined Logan on the warpath. Soon a strong party under Logan had crossed the river and was carrying death and destruction to all the white settlements along the border.

The war which Lord Dunmore and Captain Cresap had thought would result in so much good to Virginia was actually begun.

During all this unhappy war, Logan, "the Mingo Chief" in Ohio parlance, had been one of the most active leaders among the Indians. The thought of all the wrongs he had suffered urged him to seek revenge. At the lead of his band of young men, he made raid after raid into the settlements but even while he was killing and burning and carrying terror before him, his strange tenderness of heart would often assert itself, and the kindness of his nature would stay his band. Frequently, at the moment of victory, he would spare those whom he had started out to destroy; and more than one captive was saved from torture and death by his timely interposition.

After the war was ended on October 10th, 1774, Logan was not among those who sued for peace. When urged to attend the council with Lord Dunmore he had sullenly refused, saying that he was a fighter, and not a talker. John Gibson, a frontiersman well acquainted with the Indians was sent to speak to him. He lead Gibson aside into the edge of a grove, and there delivered a speech with the frontiersman wrote down and carried to Lord Dunmore. This speech is the most famous specimen of Indian oratory that has come down to us, and we quote it here in the form in which it was condensed and written out, and published by Thomas Jefferson, ten years after its delivery.

It must be remembered that while the thoughts are Logan's the manner of expressing them is Jefferson's.

"I appeal to any white man to say if ever he entered Logan's cabin hungry and he gave him not meat; if ever he came cold and naked and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate of peace. Such was my love for the whites than my countrymen pointed as they passed, and said, 'Logan is the friend of the white man.' I had even thought to live with you but for the injuries of one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country I rejoice at the beams of peace, but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. WHO IS THERE TO MOURN FOR LOGAN? NOT ONE."

After the war, Logan felt himself alone in the world. He wandered from place to place, having no home, and caring little for the friendship of either red men or of white. Conflicting stories are told of the manner of his death, but there is little doubt that he was treacherously slain by one of his own people to whom he had given some slight offense.

ERRORS CORRECTED:

In the first installment of "Indian Village and Camp Sites of Cayuga County" by Harrison C. Follett published in the March BULLETIN, three date errors have been called to the editor's attention the dates are given as 1939 on pages 40 and 41 and should be 1929. We greatly appreciate having this called to our attention.

The error was entirely the fault of editing and was not that of the author.

COMMENTS ON BULLETIN ARE WELCOME.

Good comments on our publication are always appreciated by the Editorial Committee.

Different members have written in with "happy remarks" about the March issue. Following is a paragraph from a letter to the Chairman of the Editorial Committee from Mr. R. C. S. Drummond who is the Cayuga County Historian and a member and a booster of the A. S. C. N. Y. from the start:

"My congratulations to you upon the recent issue of the Bulletin! It was especially forceful, and the Palmer and Follett letters are particularly noteworthy."

GREETINGS TO SEVERAL NEW MEMBERS TO THE SOCIETY

Wm. H. deLancey	431 S. Main St.	Geneva, N. Y.
Mrs. H. Dutton Noble	129 South St.	Auburn, N. Y.
Mrs. James Clyner	10 Nelson St.	Auburn, N. Y.
John Clyner (Junior)	10 Nelson St.	Auburn, N. Y.
Frank Seelye		N. Rose, N. Y.
John DeCamp	R. D. #2	Geneva, N. Y.

BACK NUMBERS OF THE BULLETIN NOW AVAILABLE

Several requests have recently been received for copies of Vol. I and Vol. II of the BULLETIN. Mr. Dudley F. Palmer of Auburn who was the first editor of our publication answered the call in February issue for copies of Vol. I. He presented the Society with four broken sets of that greatly desired Vol. I; he also brought in the original stencils of both Vol. I and Vol. II which he had carefully filed for safe keeping.

We are happy to announce that complete reprints of Vol. I and Vol. II will now be available to those who desire them to fill out their sets of the BULLETIN. We are indeed sorry that we cannot provide these gratis but our costs are high and our cash is low; we are offering these as well as sets of all Volumes thru 1951 at the price of \$1.00 per volume. It will be necessary to have orders for at least ten sets of Vol. I and Vol. II before reprinting them, although Vols. III - IV - V and VI are in stock and can be mailed out immediately.

Address your requests to Kenneth N. E. Wright, Chairman of Editorial Committee, 9 Adams Street, Auburn, New York.

DELINQUENT MEMBERS PLEASE REJOIN THE SOCIETY

There are only about ten members of the Society who have not as yet sent in their 1952 dues.

We do not wish to loose the interest and memberships of these members, however, if we do not hear from them before the May issue of the BULLETIN is mailed, we will assume that they are no longer interested and the April BULLETIN will be the last sent to them.

Society dues are \$2.00 for active and \$5.00 for sustaining memberships.

We are enclosing a stamped and addressed envelope for the convenience of these members.