

A Brief History of Tunesassa School. Written about 1892 *by Friends*  
*In Charge of Tunesassa on the Allegheny Indian Reservation*  
*near Grafton, W. Va.*

The first settlement of Friends on the Allegheny Reservation was made near the Indian village called Gan'-oh-gan'-gos-he, now known as Old Town, on the west bank of the Allegheny River, about five miles above the State Line. In the latter part of the 5th month, 1799.

Three young men, Joel Swaine, Halliday Jackson, and Henry Simmons, the two former from Chester County, Pa. and the latter from Bucks County, Pa. assisted by John Pierce and Joshua Sharpless, also from the neighborhood of Philadelphia, selected the site and made preparations for a home. In a few weeks, John Pierce and Joshua Sharpless returned home. The latter kept an account of this journey, which has been printed, in which he remarks upon taking leave of Cornplanter and other Indians, at Buffalo, on the 16th of the 6th month. "We now took an affectionate farewell of the Chief and of the Indians present, who parted with us with much respect; and I can truly say the longer I have been among that people, the more near and united they have felt to me, and now, on parting, they feel like brethren with whom I have been intimately acquainted, and for whose welfare I feel ardent wishes."

Henry Simmons returned home in 1799, and in that year, Jacob Taylor and Jonathan Thomas, who had lived for three years with the Oneida Indians near Stockbridge, N. Y., went to the Allegheny Reservation. Halliday Jackson returned home in 1800. John Pennock, also from Chester County, Pa. spent a few months there in 1802, returning again in 1804.

At this settlement, the Friends efforts had been mainly confined to instructing them in agriculture, and in a more sober, industrious and comfortable way of living, and in the use of mechanic's tools.

In 1803, the Committee of Friends of Philadelphia, who were engaged in carrying out the concern of the Yearly Meeting for the welfare of the Indians, believed that advantages would result from removing their settlement to lands of their own, adjoining the Reservation. After consulting with the Indians and obtaining their approbation, they concluded on a suitable location a few miles farther up the river.

After some examination, the four Friends who had been appointed on this business, viz., Isaac Coater, Isaac Bonsall, Thomas Stewardson, and John Shoemaker Jr., as stated in their report upon returning to Philadelphia, "On finding a creek called Tunesassa, which falls into the Allegheny River on the east side, about two miles above Senesinguta, found sufficient water to work a saw-mill and a convenient place to build one, about half a mile from the Indian Reservation, and navigable for canoes to and from the river at many seasons. The creek is bounded on the south by a mountain which it winds around the end of it. On it are some fine white pine trees, near where the dam is proposed to be erected. It will require a dam fifty yards long and about twelve feet high to obtain a fall of ten feet. On the north side of the creek is a body of good farming land, the bottoms abounding with white pine and other timber, among which are some sugar maples. There is a low ridge on which are many white oaks."

*Title cont'd.*

*Abstract by*  
*Mrs. Irving W. Knobloch and Robert Bingham*

Although the land is not generally of the first quality, and to secure the water of the creek we must include a part of the mountain, yet we believe a very good farm may be made there, and the situation for our purpose is superior to any that we meet with, therefore we fixed on this place.

The tract contained, according to the deed, about 692 acres. Joel Swaine and Jonathan Thomas removed to it from Old Town in the early part of 1804, and shortly afterwards took steps to erect a saw-mill and a grist-mill on the property. These were in operation early in 1805.

Jonathan Thomas returned from Tunesassa, in 1805, having been among the Indians for several years.

In 1807 the Committee remarks, "It is supposed near 100 new houses have been built within a period of about three years. Most of them are well put up, of hewn logs, many of them two stories high and covered with shingles. Some have panel doors, and a great many have glass windows. They are kept much cleaner than formerly. Their farms are enclosed under good fence from seven to ten rails high. A much greater proportion of corn is planted this year than has been heretofore, and it generally looks well. Divers of them have raised wheat, oats, etc., and land is now clearing in many places to sow with wheat this fall. They have a number of horses and a good stock of cattle and swine, so that we believe an evident change for the better has taken place, and may with satisfaction, on returning home, note, that in the course of our journey we have not seen one Indian the least intoxicated with liquor."

In 1809, the Friends residing at Tunesassa mention that, "A very satisfactory progress on this Reservation, upwards of 50 have come forward to learn to spin. 25 of whom are capable of making good yarn."

In 1812 Joseph Harlan had a school among them, which was soon dropped as the chiefs informed Friends that they could not attend to sending their children.

In 1813 the Indians are said to have raised much grain, and to have sold considerable quantities to white people. A school was maintained at this time, though regularly attended by but few children.

In 1815 the Committee states, "The residence of our Friends among the Indians during the commotion occasioned by the war, appears to have been especially useful, as is manifested by the speech of an old chief to the visiting committee in the ninth month last, who expressed the great satisfaction they had, that the Friends who lived beside them had remained so steady with them through their difficulties. That although the great guns so loud as to shake the ground whereon they stood, yet they remained quiet, which convinced them that our Friends must be under the protection of the great Spirit. We feel thankful to them, they said, for staying by us. If they go away, we shall be alarmed and fly also."

In 10th month, 1816, Joseph Elkinton opened a school for Indians, which was continued during the winter, fifteen to twenty young men and children generally attending. This was continued for some years, but, owing to the opposition of those who adhered to their old customs, it was discontinued in 1821, but opened again in 1822.

In 1817 there were 70 families on the Allegany Reservation.

In 1823 a school was taught by one of the Friends, in a house erected by the Committee on land belonging to the Friends, and attended by about twenty children. A workshop was also erected near the school.

In 1831 the property of Tunesassa was rented to Ariel Wellman, jr. and Lewis P. Thorp, and Joseph Elkinton returned to Philadelphia.

In 1835 one of the chiefs remarked, "We are two-thirds more comfortable than we were forty-five years ago."

In the autumn of 1835 a heavy rainfall, continuing with but little intermission for three days, caused a great flood in the Alleghany River by which the flats along it were inundated, and a number of the Indians were compelled to leave their homes and find an asylum on higher ground. This was considered a greater flood than had occurred for thirty-two years. The loss of crops on the Reservation was very great, and it was evident that unless some relief were speedily furnished, many of the Indians and a great part of the cattle must suffer, and perhaps perish from want.

Two Friends visited them at this time, and inspected their condition. They reported that there were on the Reservation and at Cornplanter, 337 adults and 353 children, or 690 individuals, and the provisions saved from the flood were estimated at less than one-third of the whole, and that of the corn that was saved, a great deal was so damaged as to be unfit for use. In this emergency the Committee authorized the purchase of grain, etc., for immediate support and for seed. 895 bushels of corn, 114 bushels of potatoes, and 40 tons of hay were procured for their use, and distributed among them.

In 6th month, 1836 another unusual flood occurred, and Friends again assisted in relieving many of the Indians from want.

On the 26th of the 10th month, 1836, Joseph Battey and his wife, Rebecca, arrived at Tunesassa, and with Robert Scotton, during the following winter, made arrangements for erecting a more comfortable house, to take the place of the log-house, which had become more dilapidated.

In the autumn of 1842, another destructive flood occurred, and Friends again supplied the Indians with potatoes, oats, and corn, which there is reason to believe were, in some instances, the means of preserving both them and their cattle from perishing.

The use of intoxicating drinks by the Indians, and the sorrowful effects of it, has long been a cause of much anxiety and trouble. The Committee remarks, in 1848, that most of the white people who trespass on the Reservation "Consider it to their interest to encourage the natives in the use of ardent spirits, and, regardless of the law which prohibits it, frequently keep the article to sell to them. Influenced by the temptation thus presented to them, and by the example and solicitation of wicked and designing men, the feeble resolutions of the Indian are soon overpowered, and he becomes a victim of this degrading habit."

In 1852 it was decided to take some children as boarders in the family, and a school-house which had been built some years before, near the river, was moved into the yard adjoining the dwelling and neatly fitted up, and a school opened in it on the 23rd of the 12th month, 1852, with fourteen children from the neighborhood, and six girls from a greater distance admitted as boarders. The number of day-scholars soon increased to 36. It was soon found necessary to enlarge the building which was done in 1853, and accommodations provided for a larger number of scholars in the family. It was soon found desirable to discontinue the day scholars, and from that time all of the children attending the school have resided in and formed a part of the family.

The number receiving instructions at different times is as follows:

|             |    |       |     |    |      |
|-------------|----|-------|-----|----|------|
| In 1863---- | 14 | girls | and | 4  | boys |
| " 1873----  | 24 | "     | "   | 5  | "    |
| " 1885----  | 25 | "     | "   | 10 | "    |
| " 1889----  | 25 | "     | "   | 15 | "    |
| " 1890----  | 25 | "     | "   | 20 | "    |

In 1870, a new tenant house was built. In 1878, a new barn 36x38 was erected, and twelve acres of land cleared. In 1882, the school-house having become too small for the increased number of pupils, it was removed and a two-story frame building capable of seating forty children was erected on its site.

In 1883, the saw and grist mill, which had become quite dilapidated, was taken down, and some of the timber, suitable for the purpose, used in making an addition to the barn.

In the nine years previous to 1884, 75 acres of land were cleared by Asron D. Dewees and put under cultivation, thus nearly doubling the area of farming land and other valuable improvements made.

On the night of the 2nd month, 24th, 1876, the dwelling house and school-house adjoining it were destroyed by fire, together with nearly all the contents, yet all of the inmates escaped unhurt. During the summer of that year a new building was put up at a cost, including the necessary furniture, of about \$12,500. This house is 75 feet in length and 50 feet in width. It is two stories high, with basement and attic, and warmed by a heater in the basement. It was ready for occupancy in the latter part of the 11th month, 1886 when school again opened, with 25 girls and 10 boys.

A one-story frame building was added to the dwelling house in 1890, for laundry purposes.

The work on the farm has chiefly been done with the help of the boys, who, in this way and in the necessary care of the live stock, obtain many useful lessons in farming and in habits of industry; while the girls in the performance of much of the work in the family, acquire valuable instructions in household duties, etc.

The total amount of cleared land on the farm is about <sup>226</sup>~~448~~ acres, of which about 95 acres may be considered as under cultivation and 131 acres in pasture, from most of which the stumps have not been removed. The area of the tract, including woodland, is about 464 acres, 225 acres having been sold at different times within the last twenty years.

Historical Facts Concerning Peter Crouse, The Captive, his wife, Rachel, their descendants and their times. Written by Mrs. M. F. Trippe, after forty-five years of valued acquaintance with the Crouse family.

The object of writing is not only to record all that may be learned of the past connected with this family, but to incite among those now living and those to come, the practice of the virtues of their ancestors.

Through an intimate acquaintance with Mrs. Laura M. Wright, who came as Missionary to the Buffalo Creed Reservation, in 1832, continuing there in earnest labor along many lines, with her husband, Rev. Asher Wright, M. D., until her death in 1886, we learned much of interest connected with the early times and of the seven captives taken in the Revolutionary War, most of whom she knew personally.

At Buffalo Creek, and afterward at Cattaraugus Reservation, lived "White Boy", later Pierce, whose descendants are marked almost universally by their size, physique, and character of fine type. Among them was Jacob Pierce, father of Mrs. John Snyder and Benas Pierce, noted athlete of Carlisle School, and others.

The captive boy, Snyder, first married a captive white girl whose name I never learned. He later married an Indian. The Snyders have been an intelligent class of people; John Snyder, the lawyer, of the present time, being a notable example.

There were two brothers who, the Indians named Seneca White and White Seneca. Both entered actively into the religious and political interests of the nation.

The first wife of the captive Snyder afterwards married Mr. John, the ancestor of the John Family. Augustus Johnson, of Jemistown recalls the time when as a little boy, he with about eighteen of his cousins were gathered to visit his great grandmother, at her home near Shongo, on the flat near the burying-ground. As they entered the room she, a tiny white woman, arose from a trundle bed, and laid her hands on the head of each child passing before her. She was totally blind.

The intermarriage of the early descendants of the captives is illustrated in the case of the widow of Willet B. Jemison, who formerly lived at Red House, himself a descendant of the captive, Mary Jemison. Mrs. Jemison's maternal grandmother was a Snyder whose mother was daughter of the Captive, Mary Jemison, and the captive Seneca White was her father's father. The Patterson family are also descended from Seneca White. The Seneca family of the present time are all direct descendants of White Seneca, whose life counted for much in the affairs of the Nation.

As Mrs. Wright talked with us, nearly fifty years ago, of the various captives and their descendants, she used to say, "It is plain to see the character and life of the captives in the lives of their children and grand-children and great grand-children."

Another impression has been made, that has counted numerically, as may be estimated from the known descendants of Peter Crouse by actual count, in the 128 years since the birth of William, the eldest child (who had no descendants) in 1800, 566 Crouses have mingled with and been wrought into the life of the Nation.

We cannot multiply this by seven, and so estimate the number of the generations of the seven captives, but we know their number is in the thousands.

Judging by the frequent names of Jemison and Pierce we cannot make a correct estimate of descent, as, when the Indians were first enrolled and must give an English name, many chose the name of some one admired for real worth. This is recorded in the case of Mary Jemison, who was greatly esteemed from childhood to the time of her death, by her adopted Nation.

It may be of interest here, to note that when Mary Jemison was nearly ninety years old, and lying ill at the Buffalo Creek Reservation Mrs. Wright learned that the aged woman was troubled in her mind. She visited her, and learned that the cause of the trouble was an unkept promise made to her mother. At the time of her capture she, on being separated from her mother was urged by her, "Don't forget my little daughter the prayers I have taught you. Say them often; be a good girl, and God will bless you." In the long years following, with no use of her own language, Mary forgot the English words, and long had grieved that she could not say the prayers that her mother had taught her. As Mrs. Wright stood by the side of the dying woman, she repeated slowly, in English, the words of the Lord's Prayer. The aged captive instantly recognized the words she had forgotten, and exclaimed with great joy, "Now I can die in peace."

Mary Jemison was deeply attached to the Indian people, but her life had been filled with sorrow, two of her sons having been killed by their own brothers. Some years before her death she reported that, of her eight children, only three daughters were left. Polly, her youngest, married George Shongo; Nancy married Billy Green; the other, Betsy, married John Green. She had, at that time, thirty-nine grand children and fourteen great-grand-children. Her eldest son was named after her father Thomas Jemison. His son, a venerable, grey-haired man, lived in his home opposite the Presbyterian Church on the Cattaraugus Reservation, until about 1882. His beautiful home, with adjoining barns, apple orchards, and well-tilled fields, was a joy to passer-by and to guest. The home is occupied and still well cared for, by his grandson, Ulysses Kennedy.

Individual influence; for what has it counted from time of the captives until now? From now into the future, what?

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Peter Crouse, the captive, was born in 1776. His parents were from Holland, and lived near Fort Pitt, now Pittsburg. They no doubt fled with a large company who left Holland in those days because of religious oppression, coming, as did the Puritans, to this land where they might "Worship God according to the dictates of their consciences."

Peter, when twelve years of age, was captured by the Indians of the lower Allegheny Reservation.

It was at the time of Sullivans Invasion, when Gen. Brodhead was sent to Oil City, with orders to proceed up the Reservation, burning the homes of the Indians. He went as far as Cornplanter's town, when the Indians, at his approach, fled across the river to Cornplanter's Mountain, where they hid and watched the burning of their homes.

Though but a boy of twelve, Peter wisely adapted himself to the wishes and habits of his captors. His habits of life are recorded by broad, well-tilled acres, and by a large building of beautiful squared logs, which, until a few years ago was still to be seen on the flats north of Onoville. This was the home of eleven persons, Peter Crouse, his wife Rachel, or Chippany, his mother-in-law, and eight children, but the building was of unusual proportions, probably about 30x45 ft. large for an Indian home. For many years before it was demolished it was used for a hay barn.

The character of the family of Peter Crouse is another evidence of the fine manhood of the captive.

When he was twenty-four, his oldest son, William, was born, but who was the wife of his early manhood is not known. Later on he married one who was called "The Witch's Daughter," But early church records show her to have been a member of the church at Oldtown, and her children, beginning with the eldest, born in 1807, were all baptized. This leads us to think that the mother-in-law of Peter Crouse, instead of being a witch, might have been a Christian, for she fled from the Onondaga Reservation, where the Old Party, at that time, was strong.

On her flight to the Allegany Reservation she brought with her the daughter, Chippany, who had formerly been married to a man by the name of Ray, and on this flight they were accompanied by little John Ray and a tiny sister who later died. John Ray was the father of Stephen Ray of Quaker Bridge, an honored man of worthy character, and a veteran of the Civil War.

An early record of "The Church of Allegany and Cornplanter" gives interesting information from 1848 to 1879. The list of Present members of Allegany Mission Church, Jan. 1st, 1848, consists of 128 names, one of which is "Old Mrs. Crouse". The Mission Church of those years covered both Alle any and Cornplanter Reservations, and there was but one denomination, Congregational.

In 1838, the first church building was erected on Meeting Houses Run, at a point about one-half mile from the present station of the Erie R.R. This was supposed to be a central location for the two Reservations. Four years previous to the erection of this church, Rev. William E. Hall was appointed as the first resident missionary. He traveled the trails on horseback, and brought his bride to Sunfish, where there home was to be located, riding his horse with him. The heart of the young missionary was gladdened by the earnestness of the Christian Indians of those days. Never a Sunday passed with services at the new Church but a load of Christians came from Cornplanter, filling a lumber wagon. The driver was David Gordon, father of Charles Gordon, of Cornplanter, bringing his family and neighbors, the distance of twenty miles each way. Regular services were held here and at Oldtown. At the latter place the Old Party Indians threatened to burn the homes of the Christian Indians, but, led by Deacon Robert Pierce, they remained faithful, so that in 1847 the missionary reported to the Board "Oldtown is like an ideal New England village."

The first school-house at Oldtown was of logs, built by the Indians, and the teacher a young man who had been in the school which was established at Catteraugus Reservation in 1823. He was paid by the Indians, \$7.50 a month. This shows the spirit of Oldtown at the time the children of Peter and Rachel Crouse were moulding the tone of the community.

The first, Joseph Elkinton was also teacher at Oldtown. Among his pupils were William and Hannah Bowen, parents of Edmond and Emmet Bowen. Mrs. Bowen, before her death, stated this fact, "The following are the first church members, and strong Christians. Skye Pierce and two brothers and one sister, Sara h, Deacon Robert Pierce, Samuel Pierce, Holliday Jackson and his wife, Sarah. (Above)

John, the sixth son of the Captive, born in 1815, was also a teacher. Later a grand-daughter, Amanda, a sis er of Cynthia Gordon, taught at Oldtown for years. She was educated in Philadelphia.

Another influence for good was a boarding school taught by Miss Margaret Hall. This was located near Vent's Corners, and the beautiful acres opposite the ruins of the school still show the enterprise of the promoters of this endeavor.

Mrs. Alfred L. Jemison remembers with pleasures visits at the home of her grandfather, George Crouse. He lived where Joel and Ellen Schenendore nowreside. He and Deacon Levi Halftown were very close friends, and worked togetheras farmers and inall the interests of the church.

They made great quantities of maple syrup and sugar, and gave it freely to their children and grand-children. She beautifully adds, "The people were all Christians in those times."

The old church record, referred to before, contains the names of the "Present Members of the Allegany Mission Church", both for 1848 and 1855. Below are the names for teh latter date.

MALES

- |                             |                     |                     |
|-----------------------------|---------------------|---------------------|
| 1-Rev. Wm. Hall             | 13-Jacob Jemison    | 25-William Shongo   |
| 2-Simon Pierce              | 14-Isaac Jemison    | 26-Daniel Shongo    |
| 3-Isaac Pierce              | 15-David B. Jemison | 27-Bennet Shongo    |
| 4-Skye Pierce               | 16-Peter Jemison    | 28-Elliot John      |
| 5-James Pierce              | 17-William Jemison  | 29-Rufus Jones      |
| 6-Levi Halftown (Deacon)    | 18-James Jemison    | 30-Harrison Pierce  |
| 7-Holliday Jackson          | 19-John Jemison     | 31-Wallace Pierce   |
| 8-George W. Crouse (Deacon) | 20-Simon John       | 32-Joseph Pierce    |
| 9-George Crouse             | 21-James John       | 33-William Pierce   |
| 10-Peter T. Crouse          | 22-Amos Shongo      | 34-James Pierce Jr. |
| 11-Silas Crouse             | 23-Cyrus Shongo     | 35-Benjamin Pierce  |
| 12-John King                | 24-Samuel Jones     | 36-John Snyder      |

FEMALES

- |                    |                         |                        |
|--------------------|-------------------------|------------------------|
| 1-Mrs. Wm. Hall    | 11-Mrs. James Pierce    | 21-Mrs. Jacob Shongo   |
| 2-" John Logan     | 12-" Ann Pierce         | 22-" Daniel Shongo     |
| 3-" Betsy Crouse   | 13-Miss Abegail Pierce  | 23-" Mary B. Patterson |
| 4-" George Crouse  | 14-" Cynthia Pierce     | 24-" John King         |
| 5-" John Crouse    | 15-" Margaret Pierce    | 25-" James T. Jemison  |
| 6-Miss Lucy Crouse | 16-Mrs. Sarah Armstrong | 26-" Tandy Jemison     |
| 7-Mrs. Hannah Bone | 17-" Polly Turkey       | 27-" Jacob Jemison     |
| 8-" Joseph Pierce  | 18-" Silverheels        | 28-" Isaac Jemison     |
| 9-" King Pierce    | 19-" James Shongo       | 29-" William Jemison   |
| 10-" Amos Pierce   | 20-" Eli Shongo         | 30-" John Jemison      |



|                        |                         |                         |
|------------------------|-------------------------|-------------------------|
| 31-Mrs. James Jemison  | 41-Miss Lucinda Jemison | 51-Mrs. Benj. Henderson |
| 32- " Peter Jemison    | 42- " Polly Jackson     | 52- " Betsy Fat'y       |
| 33- " Jacob Taylor     | 43- " Cordelia Highalls | 53- " James Bucktooth   |
| 34- " Jane Taylor      | 44- " Lucinda Michalls  | 54- " Little Isaac      |
| 35- " James John       | 45- " Jannah Jemison    | 55- " Harriet B. Barnum |
| 36- " Long John        | 46- " Sophis Jemison    | 56- " John Doxstader    |
| 37- " Simeon John      | 47- " Martha Jemison    | 57- " Lucy Hoag         |
| 38- " Elliot John      | 48- " Mary Jones        | 58- "Old Mrs. Crouse"   |
| 39- Miss Caroline John | 49-Mrs. Samuel Jones    | whb died Jan. 1, 1859.  |
| 40- " Jane Taylor      | 50- " Isaac Henderson   | 59- " Isaac Pierce      |
|                        |                         | 60- " Amos Johnson      |

TOTAL MEMBERSHIP IN 1855-----NINETY-SIX.

The names of the children of Peter Crouse were:

|                  |        |                          |
|------------------|--------|--------------------------|
| William-----Born | 1800   |                          |
| George W.-----   | " 1807 |                          |
| Polly-----       | " 1809 |                          |
| Nancy-----       | " 1811 |                          |
| Peter-----       | " 1813 |                          |
| John-----        | " 1815 |                          |
| Lydia-----       | " 1817 |                          |
| Hannah-----      | " 1820 |                          |
| Sally-----       | " 1822 |                          |
| Nicholas-----    | " 1825 | William had no children. |

Of the 566 decendants of Peter Crouse, 217 are direct in line from George W., his second son, who was a most exemplary father of a family of seven children; Delilah, Silas, Sylvester, (who died at the age of 20) William, Bela, Alonzo, and Lucy.

The eldest child of George W. Crouse, Delilah, married Guy Jemison, and lived at Jemisontown. Their children being Polly, Robert, Mary, Delia, Allen, Adam, Charles, Nathaniel, and Nelson.

Silas Crouse, eldest grandson of the Captive, and eldest son of George W. Crouse, married Betsy Patterson. Their children were, Emely, Susanna, Jonas, Sylvester, Charles, Martin, Jerome, Rosa, and Frank. Newton died in youth.

Emely married Horace Jemison; their children being Lillie and Willet.

Susanna Crouse married William Tallchief, their children being Jennie and Flora.

Sylvester Crouse married Melinda Halftown. Their children; Sophia, Lola, Edison, Dema, Elon, Bernice, Ernest, and Clifford.

Jerome Crouse married Hannah Cooper. Their children; Evaline, Wilford, Alberta, Edith, and Lorina.

Rose Crouse married Howard Logan. Their children being Arline, Newton, Edna, and Francis.

Charles Crouse married, 1st. Eva Lewis-one child, Jennie  
2nd. Hattie Jemison-one child, Elsie.

Martin Crouse married Carrie Armstrong, their children were Marietta, Sarah, Nancy, and William.

Frank Crouse married Helen Blackchief; children, Rosetta, Poland, and Elon.

It would be a joy to write of the lives of the many very worthy Indians of the past and the present, whatever their tribe, clan, or family, but at this time we must confine ourselves to the family of the captive, especially to the line of George W. Crouse and his eldest son, Silas.

In a genealogy which is being prepared, the names of the descendants of the Captive, to the sixth generation will be given.

The home where the Crouse Association gathers, yearly, is a memorial to Silas Crouse, eldest grandson of the Captive. In early life with his beloved wife he made this his home, changed the wild land into beautiful, fertile fields, erected these fine buildings, and planted this orchard, and the avenue of maples which have grown into a thing of beauty.

He must have given his heart to God in early life, as his name is one among the list of Members in 1855. For many years, he was the only professing Christian between Quaker Bridge and Red House.

In the year 1882, the Rev. M. F. Trippe began to visit the Cornplanter and Allegany Reservations, driving with his interpreter, Rev. Henry Silverheels, from the Cattaraugus Reservation. The home of Silas Crouse was to them a haven of rest and House of God, for there services were held, attended by their own family of eleven persons, and by the family of the sister, Emily Jamison.

As the family wished to become Christians, Mr. Crouse requested Mr. Trippe to permit Rev. Silverheels to come to their home, once a month, to instruct them in their own language. This was done.

In the year 1854, James Pierce of Oldtown was licensed to preach, his field being Lower Allegany and Cornplanter. In Upper Allegany, Rev. Adolphus Blinkey, though a minister of the Baptist Church, was a most acceptable pastor of that section of the Congregational Mission, but in year 1882 both of these choice Indian pastors were called to their reward.

The question arose as how to care for the church of Alle any and Cornplanter; the two reservations covering an extent of more than forty miles in length. Alfred Halftown, an Indian of the Cornplanter Reservation, had been converted seven years before that time. He could not read or write, but was a Christian gentleman with a wonderful memory, and during the seven years he had stored his mind with the truths to which he had listened. With a melodious voice, his singing of Seneca hymns was an uplift. One day, at the Mission House on the Cattaraugus Reservation, a caller, Simeon Pierce, came from Red House, Rev. Mr. Trippe had been much troubled over how to fill the loss of the two faithful pastors, but Mr. Pierce brought the news, "We have a new preacher at Allegany, Alfred Halftown. He is a good preacher. He gets up at five, and walks 25 miles to Jamsontown, and preaches at eleven. There he has dinner at Will Hoag's. After dinner he walks back to Cold Springs, and preaches there. He holds a meeting at Oldtown at 5. After that, he sometimes stays overnight, but if his work at home needs him, he comes home, that night." Mr. Pierce added with enthusiasm, "Oh, he's a good preacher."

The second service of the day was held either at the home of Silas Crouse or his sister Emily Jemison. Alfred Halftown continued his labors with unabated zeal for nearly thirty years, until failing health and death removed him from this field of labor.

In 1905, the sons of Silas Crouse took a leading part in securing a church at Cold Spring, purchasing the school-house where the youth of that section had been trained. It was remodeled into pretty little church, and, standing on a hill facing the Crouse home, it speaks in memory of those whose "Labors are not in vain in the Lord", and those who worship there feel that "Surely God is in this place"

In the fall of 1911, a pageant was enacted on the Allegheny River, near Onoville, beautifully picturing the life of Peter Crouse in various scenes. Following this, the "Crouse Association" was formed by the descendants of the Captive. The re-union is held each year at the home honored ancestors, Silas and Betsy Crouse.