



The Middler

NEWSLETTER of the SOCIETY of MIDDLETOWN FIRST SETTLERS DESCENDANTS
CONNECTICUT, U.S.A.

Vol. 10, No. 2

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Fall 2010

A SUMMARY OF RESEARCH

Native Americans in Middletown, Part II: Who called it 'home' before our 'First Settlers'?



At left is an illustration published in 1846 that depicts a missionary addressing a group of Native Americans in Connecticut. In 1734, Richard Treat (1694-1759), a Yale-educated minister, was repeatedly frustrated in his six-month effort to introduce Christianity to the Wangunk Indians of Middletown. His experience, related in John W. DeForest's *History of the Indians in Connecticut*, is summarized on page 6.

By R.W. Bacon
Editor, *The Middler*

The feature article in this issue of *The Middler* is Part II of "Native Americans in Middletown: Who called it 'home' before our 'First Settlers.'"

The two-part series was prompted by the 2009 passage of SMFSD bylaws that extend membership eligibility to descendants of any Native Americans or African-Americans documented in Middletown before 1700.

Part I appeared in the spring 2010 issue, and summarized the identification of the indigenous tribes, the early European contact, the settlement of Middletown on both sides of the Connecticut River, the "Indian Deed" of 1672, and the decline/departure of the Native American population.

Accompanying the article were two maps showing the range and location of the Wangunk settlements. Part I concluded with an excerpt from the Beers & Co. (1884) *History of Middlesex County* about Native Americans in Middletown written by local historian Julia Taft Bayne (1845-1933), who tread lightly on the subject:

"For more than 80 years the Indians lived among the whites in this town.

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Genealogy was just one of many facets of Godfrey Library founder Fremont Rider

By R.W. Bacon
Editor, *The Middler*

Fremont Rider, in name at least, is known to SMFSD members because he was the founder of Godfrey Memorial Library in Middletown, Conn., the nominal headquarters of the organization and holder of its archives.

To genealogists in general, Fremont Rider is known not only for his initiative in establishing a genealogy library,

but also for his compilation of the monumental 226-volume *American Genealogical-Biographical Index*.

But there is so much more to the man – his accomplishments and

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Fremont Rider (1885-1962) is usually pictured as the serious librarian and administrator – consistent with the image of his later career. At left is the young Fremont Rider – printer, poet, editor, publisher, journalist, pulp fiction writer, playwright, and much more.

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~ DUES are DUE! ~

Annual Membership dues (\$20) are due November 1, 2010. Please send payment to:

Mike Campbell

SMFSD Treasurer

3570 Willow Street

Bonita, CA 91902-1226

**Do it
Today
!!!**

**Thank
You
!!!**



SMFSD NEWS

New members, new articles, a new member directory, new conferences, & new librarians

• **Welcome new members.**

SMFSD welcomes four new members since the last issue of *The Middler*: **Lance Salonia**, FR-281, Washington, D.C. (Friend of SMFSD); **Terry Thomas Stocking**, AM-282, San Ramon, Calif. (1st settler Samuel Stocking); **Mark Edward Phelps**, AM-283, Annandale, Va. (1st settler John Blake); and **Sanford Hodges Wetmore**, LM-284, New Milford, Conn. (1st settler Thomas Wetmore).

• **SMFSD dues.** Members are reminded that annual dues are due,

as the SMFSD membership year runs from November 1 to October 31.

• **SMFSD directory.** At this writing our secretary, **Marge Pierson**, is very close to completing work on the new SMFSD member directory. Thanks for the great work, Marge!

• **Harris family article in NEHGS Register.** Middletown first-settlers **Daniel Harris** and **William Harris** were the subjects of ample coverage in the July 2010 issue of the *New England Historical and Genealogical Register*. The article, "The Brothers William and Daniel Harris of Middletown, Connecticut," was written by **Gale Ion Harris**, FASG, coeditor of *The Genealogist*.

• **Wetmore family article in CGS Nutmegger.** By now it is old news, but the work of SMFSD member **Hal Whitmore** was featured in the December 2009 issue of *The Nutmegger*; the publication of the Connecticut Genealogical Society. The 20-page article entitled "The Family of Joseph Wetmore of Middlefield and Litchfield, Connecticut" was published in *The Nutmegger*, vol. 42, no. 3.

• **2011 New England Regional Genealogical Conference.** The SMFSD will exhibit at the Society Fair

at the New England Regional Genealogical Conference April 7, 2011 in Springfield, Mass. The one day event serves as a showcase for genealogical societies at the conference, held April 6-10 at both the Sheraton and Marriott hotels in Springfield.

• **Middletown History Day.** Your editor attended Middletown History Day at Wesleyan University on Sept. 11, 2010. The presenters, all well-known to those who have researched Connecticut and Middletown history, were engaging on their respective topics from start to finish: **Richard Buel**, history professor emeritus at Wesleyan; **Dione Longley**, former director of the Middlesex County Historical Society; **Diana McCain**, head of the Research Center at the Connecticut Historical Society, and **Elizabeth Warner**, author of *A Pictorial History of Middletown*. A panel discussion followed. The one-day event was presented by the Wesleyan Institute for Lifelong Learning, directed by emeritus professor **Karl Scheibe**.

• **New librarians.** In September, **James A. Benn** began as new director at Godfrey Library. At Wesleyan's Olin Library, **Pat Tully** was named head librarian in March 2010. ■



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and corrections to:

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Appropriation of SMFSD web text provokes unprecedented curiosity

An article in the spring 2010 issue of *The Middler* noted that a highly-regarded and prolific genealogist and author appropriated 16 paragraphs verbatim from the SMFSD web site for his latest book. The article provoked unprecedented member curiosity about the author's identity.

The author's appropriations from three local history essays omitted all of the original footnotes, and were spread over nine pages of a 1060-page genealogy tome. The only attribution in footnotes was SMFSD's cryptic URL. However, your patient and charitable editor chose the high road, accepted the gentleman's apology, refrained from using the "P"-word,

refrained from identifying the individual, and also accepted his commitment to either properly attribute or withdraw the text.

I am glad to report that there has been at least some remedial action. In the online version of the author's book, SMFSD and your editor are credited, marginally so, in footnote #2587 on page 919. The footnotes on pages 39-50, however, remain unchanged. So, until further notice, (1) the author's identity will not be revealed, (2) the fireworks of public notice will remain just a Dudd, and (3) for the time being his name will not be Mudd, and reader's guessing may continue. ■

NOTABLE BOOKS

Narrow detail ... and broad context are highlights of two recent books

By R.W. Bacon
Editor, *The Middler*

The publication of the *Colony of Connecticut Minutes of the Connecticut Court of Assistants 1669-1711* by the New England Historic Genealogical Society in late 2009 made accessible 707 pages of valuable Connecticut genealogical and historical raw material to go along with the previously published *Hartford County, Conn., County Court Minutes, Volumes 3 and 4, 1663-1687, 1697*, edited and indexed by the same author (2005); and the *Records of the Particular Court of Connecticut, 1639-1663* (1928).

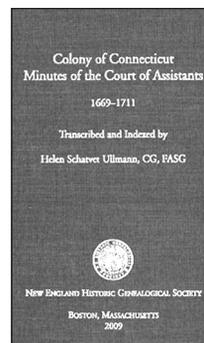
The editor, transcriber, and indexer is Helen Schatvet Ullmann, CG, FASG.

Although the Connecticut Court of Assistants was primarily an appeals court, a wide variety of cases wound up before its magistrates, directly or

indirectly. The publication of these court records is based on 17th-century transcriptions of preliminary notes done by the clerk of the court now held by the Connecticut State Archives. Cases include land disputes, debt resolution, probate issues, hay distribution, and timber harvesting – plus witchcraft, divorce, murder, robbery, fornication, and more.

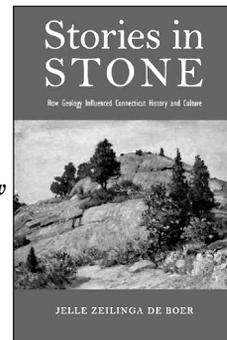
Two dozen Middletown first-settler surnames are indexed, from Allyn to Wilcox and many in between, so it is worth consulting at your favorite genealogy library. The hardcover book is available for \$34.95 from NEHGS (www.newenglandancestors.org).

If “big picture” context is important to your family history pursuits, Middletown first-settler descendants may want to get to the library or bookseller to read *Stories in Stone*:



Stories in Stone: How Geology Influenced Connecticut History & Culture, by Jelle Zeilinga de Boer, Wesleyan University Press (2009)

Minutes of the Connecticut Court of Assistants, 1669-1711; Helen Schatvet Ullmann, CG, FASG, editor; NEHGS (2009)



How Geology Influenced Connecticut History & Culture, published in late 2009 by Wesleyan University Press.

The author is geoscientist Jelle Zeilinga de Boer, the Harold T. Stearns professor of earth science emeritus at Wesleyan University in Middletown, Conn. But one does not need to be a graduate-level scientist to derive both insight and pleasure from this book,

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Tom Smith, valued SMFSD officer & Godfrey Library trustee, 1943-2010

By R.W. Bacon
Editor, *The Middler*

Tom Smith, avid genealogist, former SMFSD treasurer, and Godfrey Library trustee, died surrounded by his family at his home on March 31, 2010. He was 66-years-old, and faced cancer in his last year with the characteristic high spirits he brought to every endeavor.

Thomas Charles Smith was born in Poughkeepsie, N.Y., on October 29, 1943, son of the late Lloyd Ezra Smith and Hazel Edith Devereaux. He graduated from F. D. Roosevelt High School in Hyde Park, N.Y., where he met his future wife, Antonia (Toni) D. Mancuso. He later attended the University of New Haven, studying business administration and history.

Following U.S. Navy service, Tom and family moved to the shoreline Connecticut area, where he began his 42-year career with the F. J. Dahill

Structural Restoration & Renovation Co. in New Haven, Conn. He was an estimator and special projects manager, and active in both local and national trade organizations. In 1987 he and his family built their own log home in Clinton, Conn.

Tom is survived by his wife, Toni; his son, Thomas Lloyd Smith; his daughter, Toni Marie Smith; and two grandchildren. Also surviving are two

Tom Smith (1943-2010) joined SMSFD in 2003 (as a descendant of Middletown first-settler William Blumfield), and went on to serve as the organization's historian and treasurer.



brothers, two sisters, and many aunts, uncles, cousins, nieces, and nephews.

Tom's high-energy commitment to family also encompassed his extended “family” of genealogy contacts he made during the last 20 years of involvement with family history and research organizations. For SMFSD, especially during difficult long-distance event-planning, he was known as one of our dependable teammates who could always be counted on to get things done on his home turf in Connecticut.

In addition to service as treasurer and historian for SMFSD, Tom was a founding member and recently-elected president of the Sackett Family Association, coordinating and attending their meetings on both sides of the Atlantic. He was a member of the Connecticut Society of Genealogists, the New England Historic Genealogical Society, the National Genealogical Society. He was also a member of the Descendants of The Mayflower Society, the Sons of

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Fremont Rider, founder of Godfrey Memorial Library, was a man of accomplishment – and varied interests

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influence extend well beyond the field of genealogy. What follows is a profile of Fremont Rider (1885-1962) that traces his multiple careers and interests long before the opening of Godfrey Library in spring 1951.

Arthur Fremont Rider was born in Trenton, N.J. in 1885, the son of George A. Rider, an insurance agent, and Charlotte (Meador) Rider. Fremont and his brother, Perley B. Rider (b. 1886), spent their childhood in Middletown, Conn., and Syracuse and Oswego, N.Y., as the family moved to accommodate George Rider's business career.

Fremont Rider graduated from Syracuse (N.Y.) University in 1905 with a Ph.B., i.e. Bachelor of Philosophy. (*Full disclosure: Fremont Rider is a fellow Syracuse alumnus of your editor ... over six decades apart!*) He went on to attend the New York State Library School in Albany, N.Y., but left before graduating – in 1907 he seized the opportunity to work on a project with library pioneer Melvil Dewey (1851-1931) to revise the landmark Decimal Classification System.

Also recruited to work on the project was Melvil Dewey's son, Godfrey Dewey (1887-1977). Through this connection Rider met Godfrey Dewey's cousin, Grace Godfrey (1873-1950), 34-years-old to his 22-years. They married in October 1908, and had two children, Leland (b. 1911) and Deirdre (b. 1913).

After the project with Melvil Dewey, Rider worked in the New York City area for the next 20 years, and lived in Orangetown, N.Y., in suburban Rockland County. His earliest writings included short stories, plays, poems, and non-fiction.

In 1909, at age 24, his first book was published, a dispassionate 372-page study of psychic phenomena, telepathy, and spiritualism, subjects of especially great interest at the time. Provocatively titled *Are the Dead Alive?*, the book received a glowing review in the *New York Times*, July 3, 1909: "A highly interesting book ... He has endeavored to give an impartial presentation of the subject, tangled perhaps more than any other with

Arthur Fremont Rider (1885-1962) was born in Trenton, N.J., and grew up in Middletown, Conn., Oswego, N.Y., and Syracuse, N.Y.



conflicting theories and obscured with the grossest fraud and most deep-rooted prejudice ... It is well-written, and should appeal particularly to the skeptical minded."

Work as an editor followed, which further led him into the publishing field, and later, the printing business. He was editor of the *Monthly Book Review* (1909-17), *American Library Annual* (1912-17), *Publisher's Weekly* (1910-17), and *Library Journal* (1914-17). As president of his own Rider Press (1914-32), he published a variety of periodicals, including the *International Military Digest* (1915-18), and material best described as "pulp fiction." In the 1920s Rider also wrote and published travel guides to New York City, Bermuda, California, and Washington, D.C.

In 1933 Rider was named librarian of Wesleyan University's Olin Library in Middletown, Conn. Over the next 20 years he expanded the library's resources (174,000 volumes to 389,000), introduced technical innovations, wrote articles on library policy, and wrote the book for which he is best-known in the field, *The Scholar and the Future of the Research Library* (1944). The book addressed the crisis of storage space in research libraries, and touted how his own invention, the microcard (an opaque microform), could be used to solve the problem. He refused to patent his invention, preferring that it be accessible to any library.

Rider's own extension of the microcard idea was predictive of our miniature e-book world of today. "Why might we not combine the micro-texts of our books, and the catalog cards for the same books, in one single entity?" he wrote. His logic was that combining both catalog card and text would dramatically reduce the space and cost of storage. Rider's microcards became an accepted form of information storage and retrieval by the 1950s, but in the 1960s the microcards were supplanted by the introduction of microfiche.

In addition to his visionary innovations, Rider is credited with practical improvements in the design of book trucks and shelving. But not all of his ideas were well-received. For example, he once advocated that libraries adopt a standard-size shelving system – suggesting that all books in a library collection have their margins chopped. Alexander Star, in a 2001 *New Republic* book review that included an overview of library space issues, wrote "Fremont Rider was perhaps the most eccentric of them all ... Enraged by all the white-space in wide-margined books, Rider had the books cropped. ... To minimize the empty space on a shelf, he grouped Wesleyan's books by width and shelved them with their bindings facing up." These two ideas flopped.

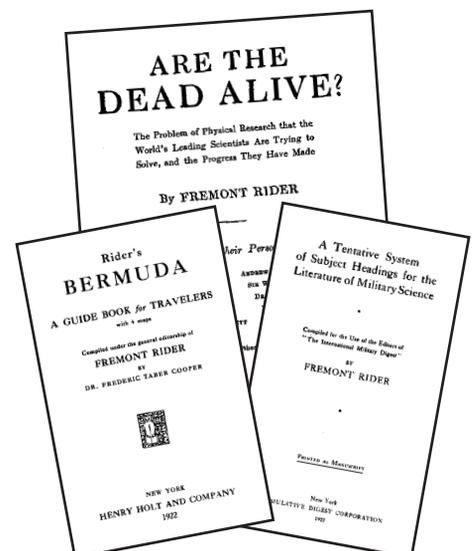
At right is the dapper Fremont Rider of his travel guide publishing days. He wrote guides to Bermuda, California, Washington, D.C., and New York.



During his 20 years at Wesleyan's Olin Library, Rider was busy with a number of other projects – he was known to take very little vacation time. In 1933 his excursion into economic theory yielded *Dated Currency - A Safe Substitute for Inflation*. In the early 1930s he began compiling his "Rider Index" to genealogical publications that would first be offered in book form in 1942, and eventually grow into the present 226-volume *American Genealogical-Biographical Index*. In 1936, his book *Library Cost Accounting* was published. In 1937 he took time to accept an honorary doctorate from his alma mater, Syracuse University. *The Growth of American College & University Libraries* was published in 1940. In 1944 he completed *Melvil Dewey*, a biography of the famously difficult, obsessive, and eccentric library pioneer.

In 1946 Rider's book, *The Great Dilemma of World Organization*, was published, which pondered the problems facing the world after World War II. In this book Rider advanced his theory that the gap between "civilized" and "uncivilized" nations could be narrowed by engaging the world's governments in an "education race" instead of an "arms race."

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Fremont Rider ...

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His idealized global democratic government would be based on a world legislature proportioned according to the collective educational attainment of countries, rather than population rank or economic power.

Having said his piece on global government, in 1949 Rider saw the publication of his book, *Compact Book Storage*, as well as his novel, *A Pleat of Time*.

It was Fremont Rider's work on his genealogy index that led to the establishment of Godfrey Library. His goal was to compile a genealogical and biographical index not only of more "notable" individuals, but of all individuals who collectively shaped the present. "Most of the millions of Americans who lived in our first three centuries were individually of relatively minor importance," he wrote. "But all of them are of enormous importance to the historian, the sociologist, the genealogist, and researchers in all sorts of special subject fields." So Rider and his volunteer indexers set upon the task of creating an index drawing names from hundreds of published genealogical works, family histories, local histories, the *Boston Transcript* genealogy columns published from 1898 to 1941, and the 1790 federal census. Rider did the bulk of the work himself – half of the six million original index cards are in his own handwriting. Between 1942 and 1948, the index was published in 48 500-plus page volumes, and sold to libraries by subscription.

Along the way, Rider collected original source volumes and also received donations of genealogy books from interested supporters. Housing his growing collection – and the all-important index cards – became a pressing concern. In his autobiography, written in third-person point of view, he wrote "Rider had been storing this accumulation of book and file materials in his succession of Middletown residences, moving twice in a single decade simply to keep pace with an accumulation which was literally forcing him out of house and home."

The collection grew to overflow five rooms plus his attic and basement. Beyond the issue

Pictured at right are Fremont Rider and his wife, Grace (Godfrey) Rider (1873-1950).



of space, Rider was concerned about security and public access. He decided to build a modern fireproof library, one that would make his work available free to the general public. The two-acre site, formerly part of Rider's own property, was on a hillside overlooking Newfield Street in Middletown, not far from Wesleyan University. The architect for the modern, Bauhaus-inspired, one-floor building?: Fremont Rider. Who else?

The library was incorporated under the laws of Connecticut on Nov. 26, 1947 to be a free library devoted to American genealogy and biography. The library was slated to be named after Grace (Godfrey) Rider's brother, Gen. Stuart Chapin Godfrey (1886-1945), who died in a plane crash shortly after World War II. However on June 3, 1950, Grace (Godfrey) Rider died at age 76 after a long illness, and Fremont Rider decided to name the library as a joint memorial to both his wife and brother-in-law.

Godfrey Memorial Library opened about a year later on May 6, 1951. Rider and his second wife, Marie Gallup (Ambrose), were married exactly one month later.

Work on the AGBI continued, with Fremont Rider leading the way. For years it was the primary purpose of the library. Today the index comprises 226 volumes. Equally remarkable is that Godfrey Library holds the full text of every item referenced in the index. In more recent years the library has carried forward Rider's mission of public accessibility, becoming a major presence in Internet genealogy research with its Godfrey Scholar membership offerings.

Fremont Rider retired from Wesleyan University in 1953 at age 68, but he was not

done working, and continued on as director of Godfrey Library. In 1955 the library published his autobiography, *And Master of None*. In 1959, the three volumes of *Preliminary Materials for a Genealogy of the Rider (Ryder) Families in the United States* were published. These volumes also introduced Rider's genealogy reference system he called "The Rider Trace." His final publication, in 1961, was *Rider's International Classification*, a 1184-page book on a classification system for smaller libraries.

Rider's autobiography, *And Master of None*, was written from an oddly-self-conscious third-person point of view. But just a few paragraphs into the preface, the reader is charmed by Rider's cheerful and humble tone.

"This book was originally written under the pleasant self-deception that my grandchildren, etc., might sometime be interested to know a little more about their presumably by then deceased progenitor," he begins. But upon seeing the manuscript, Rider's two adult children encouraged its publication. In a letter of protest, Rider wrote: "My manuscript states, correctly, that I am a poet whose poems are forgotten, a short story writer whose stories are no longer read, a dramatist who never had a play produced, a librarian of a small college in a small state, a businessman whose ventures brought him nothing but a modest living, an inventor who gave away nearly all his inventions, a real estate operator so lacking in perspicacity that he lost on one operation all that he had made on all his previous ones, a genealogist, a printer, a house painter, a farmer, and a ditch digger. Who in heaven's name would have any desire to read such a record?"

The insistence of family and friends won out, however, and the result was an autobiography with chapters on the above endeavors, plus chapters on his work as editor, publisher, economist, and architect. "As I read my chapter headings I confess I am a little appalled. ... How did I ever manage to do so much?" he wrote. "Unfortunately, modest accomplishment has been so clogged and overlaid with failure that it is easy to lose sight of it."

In his chapter entitled "Genealogist," Rider tells the story of his massive index and the beginnings of Godfrey Memorial Library. He writes briefly about his own genealogy research on the Rider family, which was published using his alphabetical "Rider Trace," an organizational format that precludes the need for an index at the back of a genealogy book. He closes with some general observations of family history in his detached third-person point of view: "Rider would be the last to claim that the Colonial ancestors of ours were either gods or saints. He realizes that they were extremely human beings. He sees far more clearly than most of those who point to them do, the many dark stains on their records – intolerance, witch-

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At left is Fremont Rider in his later years. Above is Godfrey Memorial Library in Middletown, a modern, single-level, Bauhaus-inspired design. The architect? Fremont Rider.

Native Americans in Middletown, Part II

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While they were the most numerous it does not appear that they ever used their power to the injury of the settlers. There are no bloody traditions of murdered settlers or burning cabins. They constantly dwindled in number; but remained quiet and gentle, unless under the influence of undue 'fire water' or a frenzied 'powwow,' amenable to the laws, and treated with kindness and consideration. Much of this part of their history is necessarily but the faint echo of tradition.²⁷

In this issue of *The Middler*, Part II gathers 18th- and 19th-century references, records, and anecdotes about Native Americans in Middletown and presents them in chronological order. Part II concludes by looking into the whereabouts of Wangunk descendants today.

A look at the records. The following items are gathered from various sources:

1711. Canshamet and his wife, widow of Masecup, of Middletown and Glastonbury, sell their land on the east side of the Connecticut River.²⁸

1713. Siana Cuschay (Conschoy, Cuschoy) and Nannamaroos sell a half-acre of meadow to David Clark of Middletown.²⁹

1713. The last Indian lands at Indian Hill and Newfield sold.³⁰

1715. Conschoy sells two acres of an island to David Clark of Middletown.³¹

1731. The new Congregational Church in Portland purchased 40 acres of Wangunk land for its new minister, Moses Bartlett, who built his home facing the reservation. By the late 1740s, when church members felt they had outgrown the meeting house, they turned to the Connecticut General Assembly to determine a fair location for the new, larger structure. The impartial siting committee decided the best location was directly in the middle of the Wangunk reservation. The Wangunks insisted on a premium price for three acres of land, however, and plans were at an impasse for several years. (Eventually the General Assembly voted to reserve 500 pounds for any Indians who would depart for Stockbridge, Mass.)³²

1732. Appended to a deed in 1732 were 20 Wangunk signatures: Mamoson, Betty, Cuschoy, Moses Moxon, James, Charles Robbin, Young Sean, Long Simon, Young Betty, Sary, Mesoggosk, Shimmoon, Moses Comshot, Jacob, Tom Robbin, Young Squamp, Muschoise, John Robbin, Metowhump, and Mequash Hesk. Siana, Sansennk, and Nannamaroos have been mentioned as owners of Wangunk Meadow.³³

1734. In 1734 a Yale-educated preacher from Glastonbury, Richard Treat (1694-1759) spent six months attempting to convert the Wangunks on the east side of the river to Christianity. The account in De Forest's *History of the Indians in Connecticut* offers a revealing look at the attitudes of the "civilized folk" toward Native Americans and

their culture. Richard Treat graduated from Yale in 1719 and served throughout Connecticut and western Massachusetts in his peripatetic career. In December 1734 he was in Middletown, apparently working temporarily for The Society in Scotland for Propagating Christian Knowledge, when he embarked on his plan to offer religious instruction to the Indians.

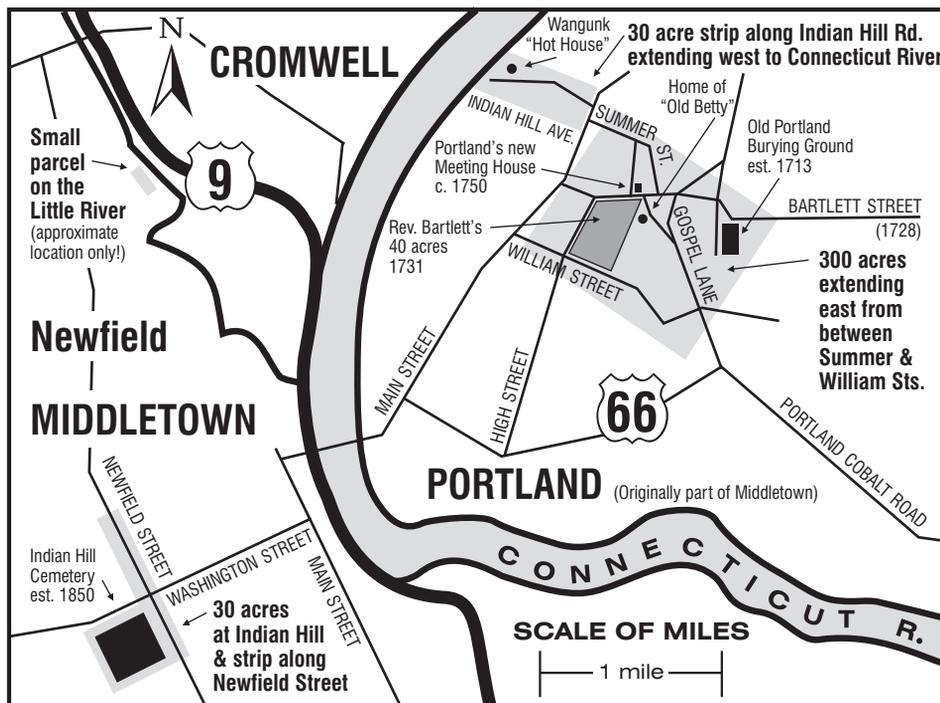
Citing *Ecclesiastical Papers Vol. 5*, De Forest wrote: "Indian Hill was the place where they held their grand powwows, trying by dances and incantations to conciliate or communicate with the evil spirit. As they believed the good spirit was too good to hurt anybody, it was not considered necessary to pay so much attention to him, though they made an annual feast to thank him for bountiful harvests, etc.

"As a considerable number of Wangunks still remained in 1734, a man named Richard Treat conceived the benevolent idea of trying to improve them by education and religious teaching. He commenced, on the sixth of January, with a small number of the Indian children. ... He was attended for some time by 12 or 14 of these; and he maintained, also, a weekly meeting, with those of the adults of the tribe who would listen to him, for about two months. ... At the end of four months, having found that no one felt disposed to assist or reward him, and that he had to bear all the expense and trouble alone, Mr. Treat became discouraged and gave up his efforts.

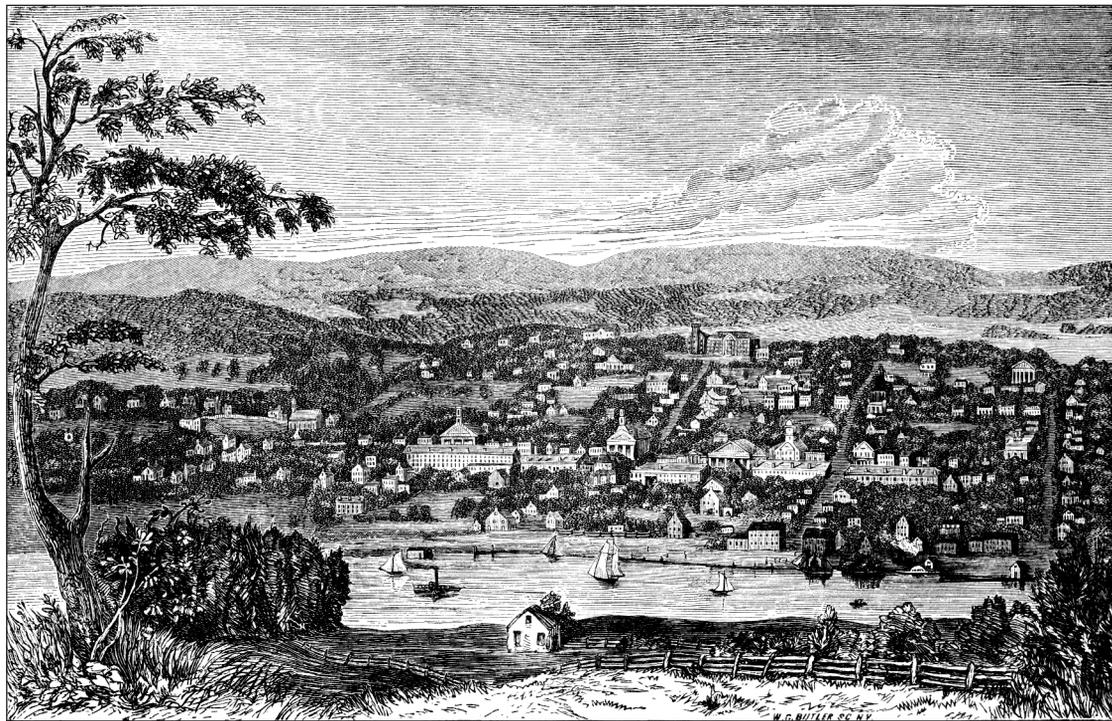
"He found the Indians ignorant of the doctrines of the Scriptures ... so that quotations from them had no more weight on their opinions than a common proverb or one of his own observations. He was obliged, therefore ... to appeal to such principles of morality and natural religion as they held among themselves. He was hindered, also, by the broken knowledge which the Indians had of the English tongue, and by their natural aversion to the humbling doctrines of Christianity. Once, when he was speaking of the resurrection of the dead, one of them pointed to a pig which lay by the fire, and asked with a sneer if that pig would rise again like one of themselves. It would not do, the preacher thought, to answer this fool according to his folly ...

"During the latter part of the summer, after the school and religious services had been discontinued, the Wangunks held a great funeral dance. One Saturday, Treat repaired to the place ... with the idea that his presence might operate as a restraint upon their extravagances. When he arrived, the Indians were dancing, singing, and yelling; and some of those who knew him gathered around him, and bade him 'begone, for he had no business there.'

"'You come here to see if you cannot preach to us tomorrow,' said one of them in a rude
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Above is a map of Wangunk lands in Middletown after the Indian Deed of 1672. The map is a smaller reference version of that which appeared with Part I of "Native Americans in Middletown," and is repeated in this issue of *The Middler* because of its relevance to the text. (Map by R.W. Bacon, 2010)



Feature Graphic #12: A View of Middletown in 1835

*A view from the land
of the Wangunks?*

*At left is an 1835 view
of Middletown from
the east side of the
Connecticut River.
However, by 1835 all
but a few Wangunks
had sold their lands
and departed from
"East Middletown."
The engraving, signed
by W. C. Butler, was the
frontispiece for Dr.
David Dudley Field's
Centennial Address
published in 1853.*

Native Americans in Middletown, Part II

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tone, 'but you shall not preach! Tomorrow is our day and you shall not preach!'

"A number of Nehantics and Mohegans, however, gathered round Treat, and told him, that, if he wished to preach, they would assemble on the following day, at a certain house nearby, and hear his discourse. On the morrow, therefore, which was Sunday, he went to the house in question, but found no listeners, all the Indians being too much interested in the dance. Hearing that there was a sick child among them, he went in search of it, thinking that he might be able to do it some service. He had succeeded in finding it, when some Indians came up and attempted to drive him away, although without offering violence. Finding this impossible, they told him, that, if he would go to a clump of trees 10 or 15 rods distant, they would follow and listen to his preaching. He complied, but had scarcely reached the trees when the Indians commenced a most hideous noise, beating their breasts, grunting and groaning, by way of an invocation to the devil. It seems that some Indian was suspected of having poisoned the deceased Wangunk, and they were now soliciting a revelation from the evil spirit as to whether the suspicion was just. Horrified and scandalized by the scene, Treat ran back, rushed in among them, and by his energetic corporeal interference put a very sudden end to their spiritual investiga-

tions. Some of them were prodigiously enraged, and seemed much inclined to dispatch him on the spot. They finally told him, that, if he would only go the trees again, they would certainly follow and listen to him. Treat did not believe it, and told them so; but still he walked away, to satisfy them, and to see what they would do. As he expected they re-commenced their orgies. He ran back and broke them up as before. This happened several times; until the Indians, either wearied out with his perseverance, or having obtained all the information from diabolical sources which they expected, gave up the contest and desisted from their invocations. He now waited some time, to let them season, as he expressed it, for divine service; and then made them a discourse to which they listened without offering any disturbance.

"His course on this occasion, singular as it may seem, appears to have been productive of good effects; for there was but little noise made the following night, while usually, at such times, the Indians kept up an astounding uproar."³⁴

De Forest, writing in 1852, reported that this was the very last ceremony of this type, but Julia Bayne, writing in 1884, reported that "trustworthy tradition says, that after most of the Wangunks had scattered among other tribes, they would occasionally return and hold a powwow under the Great Elm, near St. John's Chapel."³⁵

1740s. After King Philip's War, Native American identity became even more of a stigma in southern New England. To give the impression of assimilation, many Indians hid

overt symbols. "Everyday life may have thus functioned between two different poles – that visible to Europeans and that shared with other Native people," explained an article entitled "Becoming Invisible," by the Milwaukee Public Museum on the history of the Brothertown/Stockbridge/Munsee Tribe which includes Mattabesec descendants. "In many situations, Native people hid recognizable surviving characteristics of their culture by appearing, superficially at least, to assimilate to Euro-American society. During the Great Awakening in the 1740s, many converted to Christianity, shifted to European-style frame houses, while others furnished their wigwams with American-made chairs, chests, tools, and other articles, or built D-shaped structures that appeared European from the front but otherwise maintained the form of traditional wigwams. Aspects of Native dress and material culture were abandoned, although some traditional ornaments that could be hidden under clothing appear to have survived. Despite subversion of visible symbols, distinctive worldviews, oral traditions, foodways, and other cultural characteristics survived. Kinship and kin relations, seasonal Native observances and celebrations, oral tradition and oral history, traditional worldviews, Native foodways and planting rituals, herbal medicines and remedies, place names and the significance of place, ideas about time, weather lore, and the like all remained viable traditions."³⁶

1750s. Death date of Dr. Robbins, a Wangunk sachem.³⁷ According to the *History of*
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Middlesex County (1885), “The only son of his daughter (not his son as has been said), was Richard Ranney, ‘positively the last’ sachem of the Wangunks. He was brought up among the whites, who taught him to read and write the English language. He learned the joiner’s trade, was baptized (perhaps with the name of his benefactor), and became a professor of religion.”³⁸ Charles Collard Adams, in *Middletown Upper Houses*, under Richard Ranney (1705-1759), notes that one of his sons was also named Richard, b. Sept. 8, 1732: “There was in East Middletown a very intelligent Indian called Richard Ranney, a member of the Congregational Church. He applied for and obtained through the Legislature his share (10 acres) of the Indian Reservation. He resided in Newtown, Conn. when he sold it. The Massachusetts Muster Rolls show that Richard Ranney of Stockbridge was a private in Capt. William Goodrich’s Company of Indians and enlisted Aug. 9, 1775.”³⁹ (Editor’s note: *The Public Records of the Colony of Connecticut 1636-1776*, on pg. 158, state that Ranney was living in Newton, in Fairfield County, in 1758 when he claimed his interest in the land, citing his descent from Dr. Robbin.)

The Robbins family is also mentioned in the appendix of DeLoss Love’s biography of Samson Occum: “ROBBINS, ROBBENS, ROBIN, Tunxis tribe, Farmington, Conn. This family originally came from Middletown, and belonged to the Wangunk tribe. David Robin, of Farmington, was interested in the emigration in 1773, but probably died before 1777. His wife Hannah owned land there at that date. She removed to Brothertown, N. Y., with her daughter Rhoda, and received lot 116. Rhoda died about 1814, and her mother in 1827.”⁴⁰



Reference to the Wangunks today is evident in the Indian names of numerous geographic features. Above is the sign for the 647-acre Wangunk Meadows Wildlife Management Area in Portland, Conn.



Rev. Samson Occum (1723-1792), above, was a Mohegan who was a missionary to Native Americans and, in 1786, a founder of Brothertown in Oneida County N.Y., a new home for Wangunks and other tribes.

1756. Settlers asked the Connecticut General Assembly for permission to buy the remaining Wangunk land in Portland. (Permission in these matters was required from state of Connecticut, which still exercised protective authority in Indian affairs.) The settlers’ claim was that (1) it included the approved site of the new meeting house, (2) it was tillable land, (3) it was currently generating no taxes, and (4) the land was under-utilized, as “Indian owners are dispersed – few live on said land.” The elderly sachem, Cuschoy, admitted that he had no more than 12 or 13 descendants, most of whom were dispersed and would be difficult to locate to sign off on any sale.⁴¹ (Cuschoy is mentioned in official documents as the “only sachem left” of the Wangunk tribe, “a lame man and not able to travel much.”⁴²)

1763. Approximate death date of Cuschoy, the last sachem of the Wangunks.⁴³

1764. The Wangunks numbered about 30-40 persons, but only five were living on the reservation, two women and their three children. One woman, Mary Cuschoy, was the widow of Cuschoy, the last sachem. Known as “Tike” in the town records, she was blind and infirm, and was supported by the town for the previous year.⁴⁴

1765. After visiting Portland, the General Assembly voted to allow the Third Religious Society to purchase the remaining Wangunk lands. From out of the woodwork – or the woods – came 30 descendants of the now-deceased Cuschoy back to Middletown to sign the deed at this transaction.⁴⁵

1769. Samuel Ashpo and nine other Wangunks living at Farmington, Conn., including James Wowowous and David Towsey⁴⁶, sold their remaining lands in Middletown (Portland). Samuel Ashpo (1718-1795) was a Mohegan preacher and government interpreter who was a product of Dr. Eleazar Wheelock’s Indian Charity School

and an associate of the more well-known Mohegan “Christianizer” of Indians, Samson Occum. Ashpo married Hannah Mammack, a Wangunk, who had rights to Mattabesett lands. Four of their six children were soldiers killed in the Revolution. One was the first Native American killed at the battle of Bunker Hill in 1775. Samuel Ashpo preached and established Indian schools throughout New England and New York.⁴⁷

1771. Mary Cuschoy was living in Chatham, Conn. (originally part of Middletown) as late as 1771.⁴⁸

1774. Two Indians reported living in Chatham.⁴⁹

1775-1783. Benjamin Cuschoy served in the Revolutionary War.⁵⁰

1777-1781. Stephen Tom, a Wangunk known as Indian Thomas, was a soldier in the Revolution, and a pensioner.⁵¹ Doris Sherrow, in her 2002 article, “Stephen Tom of Chatham,” looks into the identity of this individual. She found “Steaphen Thomas” on the Revolutionary War lists in 1777, 1780, and 1781. He was taken prisoner in Horseneck, N.Y. and spent over seven months in a prison camp before he was released in January 1781. He returned to Portland, Conn. and married a widow with five children. Pension records reveal that they were living in Oneida, N.Y. in 1818. He died in Oneida in 1831 at age 93. His widow, Ann, reapplied for the war pension from Wisconsin in 1840. She died in 1844 at age 100.⁵²

1785. A committee was appointed by the Connecticut Legislature to collect all the money due on Indian lands, then locate and pay the money to the dispersed proprietors. “Thus ended the national existence of the Wangunks,” wrote De Forest with finality.⁵³

1808. In the spring of 1808, three graves were opened on Indian Hill, Portland. “The man was placed sitting, wrapped in a blanket (which was not entirely consumed, but upon exposure to the air, became as brunt straw); in his lap were two small brass kettles, probably filled with soup or succotash at the time of burial, one of which had sunk down into the other, in which were a spoon, knife, vial, and pipe. His arm extended round the kettles, and where the flesh came in contact with the brass, from the elbow to the wrist, the flesh was preserved. In the hand of one of the children was found a brass cup, of the size of a teacup, and here again the flesh on the fingers was preserved, where they came against the brass. Around the wrist was wampum, strung on deer string, and nearby beads, supposed to have been placed about the neck. In the grave of the other child was a coffee box containing wampum.”⁵⁴

1819. Death date of Jonathan Palmer (1756-1819), who was referred to as “The Last of the Wangunks” in Carl F. Price’s book, *A Yankee Township* (1941), a collection

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of local history articles about East Hampton, Conn. (formerly part of Middletown). From our 21st-century viewpoint, the story is intended to be oddly humorous, but it is impossible to ignore the insensitive stereotyping of Native Americans. The gist of the true story: A country doctor, John Richmond (1767-1821), wanted to have a skeleton that he could use to teach anatomy to his medical students. He decided to make a proposal to "Jonathan Indian" of East Hampton, a laborer who was known for his affection for strong drink. The doctor offered to purchase a pint of rum per month for Jonathan for life – in return for Jonathan's skeleton upon his natural death. Jonathan eagerly signed the agreement, enjoyed his modest but regular supply of rum, and less than two years later, the doctor got his skeleton. The story was told to author Carl F. Price in 1902 by John W. B. Smith (1806-c. 1902) of East Hampton, who noted that Jonathan Indian was married to a white woman; his son, Bill Indian, was married to an African-American; and "their descendants, a blend of the three races, are living in town today." (This story is corroborated in the July 1903 issue of the *Medical Library and Historical Journal*, in an article about the "uncouth and unrefined" Dr. Richmond by William Browning, M.D., "Dr. John Richmond of East Hampton Parish: An Episode of an Old-Time Practitioner."⁵⁵)

The Palmer family is mentioned in the appendix of DeLoss Love's biography of Samson Occum: "PALMER. The tribe of this family is unknown. Joseph Palmer was at Brothertown, N. Y., in 1818, having lot 92. He married Martha Waukeet, a Niantic Indian, removed to Wisconsin in 1834, and was murdered by a Stockbridge Indian July 3, 1836."⁵⁶

1830. Recollections of "Old Betty." When Julia Bayne compiled her history of Portland, Conn. for Beers & Co. in 1884, she interviewed older residents who remembered "Old Betty" as the last member of the Wangunk tribe who lived "at Pequin Hill as late as 1830, bent, white haired, her dark skin almost blanched by age. Every year, while she lived, the Indians of the tribe living in other places used to visit her. They brought large stones to the house and heated them red hot, then placed them in their kettle, filled it with water, which immediately boiled, and poured from sacks which they had brought on their shoulders an abundance of young turtles; which, when cooked, they scraped from the shells and ate. An Indian named John Cutchoyue is remembered to have visited from Long Island in 1822."⁵⁷

1850s. Contemporary historian Elizabeth Warner, in *A Pictorial History of Middletown*, notes: "While historical accounts lead one to believe that by 1750 all Native Americans had disappeared from the Connecticut towns, several local residents recall family stories about small Indian enclaves in Middletown well into the 19th century. As a little girl in the 1850s, Jane Baldwin Roberts learned herbal remedies from Indians living on a hill overlooking Kelsey Street. A small tribe resided near Crystal Lake in the mid-century on land owned by the Brock Family (Howard Baldwin, 1989)."⁵⁸

1853. In Dr. Field's Centennial Address, he wrote: "In closing these remarks about the Indians, it is but simple justice to add, that bad as Sowheag and his men were thought to be for a time, it is not known that they were unusually troublesome to the English after the settlement commenced. But they are gone from this region, long since extinct as a tribe, and who knoweth that their blood runs in the veins of any living creature?"⁵⁹

1900. At the 250th anniversary of Middletown, the plaque placed at Founders Rock at the entrance to Riverside Cemetery included the names of 13 "Indian Grantors": Sepunnamoe, Hamegize, Wesumpsha, Spunnoe, Taccumshuit, Massekump, Pewampsskin, Joan Alias Wecpesick, Wamphanch, Sachamas, Paskunna, Robin, and Rachiasik.⁶⁰

Artifacts of the Wangunk. Several museums are known to have Wangunk artifacts in their collections. Some have come from archaeological excavations, while others are utilitarian or decorative objects made and sold by Wangunk artisans as an important source of income.

Frank G. White, in *Of Burls, Knot Bowls, and Split Brooms: Native American Woodworking in the Old Sturbridge Village Collections* (2002), writes of "splinter brooms" made from yellow birch by a Mattabesec-Wangunk in Portland, Conn. known as "Old Sarah" in the mid-18th century. She and her family were known to have made and sold baskets and brooms throughout the vicinity c. 1700-1760. Also known as "Indian brooms," they were made by splintering the end of a stick and peeling back thin strips of wood with a knife, so that one end of the stick was converted to a brush and the other shaped into a handle.⁶¹

The Portland (Conn.) Historical Society and its Ruth Callander House Museum hold artifacts from the Wangunks of centuries past. The museum, which opened in 2003, displays a glass case full of arrowheads, a collection built by a longtime Portland resident. The Durham Historical Society holds a shallow basket made by Esther Beaumont (1797-1893), whose mother was a Wangunk and father a Narragansett. Esther



Above is a mid-19th-century Wangunk basket, 12" x 19" x 13", woven of black ash. Ethno-historian Eva Lutz Butler (1897-1969) documented the craft in *Wangunk Basket Makers*, one of her many manuscripts held at the Indian & Colonial Research Center in Old Mystic, Conn.

Beaumont is known to have sold baskets in the Middletown and Durham area through the mid- and late-19th century.

Scholar and author Laurel Thatcher Ulrich, in her book, *The Age of Homespun* (2001), devotes an entire chapter to Native American basket makers of New England, and the "disappearing Indian of Connecticut" motif found in 19th-century literature.⁶²

Native American and Wangunk presence today. In Connecticut as of 2006, Native Americans make up 0.2% of the population. In comparison, Alaska is first at 13.1% and New Mexico second at 9.7%. The only state with a lower Native American population is Pennsylvania. (Along with Connecticut at 0.2% are Georgia, Illinois, Indiana, Kentucky, Maryland, Massachusetts, New Hampshire, New Jersey, Ohio, Virginia, and West Virginia.)⁶³

As mentioned previously, many of the dwindling number of Wangunks departed the Middletown area for Farmington, Conn.; Kent, Conn.; or Stockbridge, Mass. in the mid-18th century. Family groups from different tribes merged and moved to Oneida, N.Y. (Brothertown) in the 1770s, and later, in 1831, to Wisconsin. Wangunk descendants may yet be among the 1650 Brothertown tribal members living on the reservation along the shore of Lake Winnebago, Wisconsin. This group continues to pursue federal recognition. The Stockbridge-Munsee tribe, which arrived in Wisconsin in the 1820s via stops at New York and Indiana, is federally recognized, and today has 900 members living on its own Lake Winnebago reservation.⁶⁴ But some interest remains in Middletown.

On April 12, 1999 an official letter of intent to petition for federal recognition was filed by the Grasmere Band of Wangunk Indians of Glastonbury, which identified itself as "formerly known as the Pequot Mohegan Tribe, Inc." and claimed 125

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members. They are one of 11 tribes pursuing federal recognition. In Connecticut, two tribes are federally recognized, the Mashantucket Pequot Indians (in 1983) and the Mohegan Tribe (in 1994).

A *Hartford Courant* article in 1999 mentions a proposal brought before the Middletown selectmen to survey the population to determine what percentage of Middletown residents might claim Wangunk ancestry, but there was no further action.⁶⁵

In 2005, Running Deer Van Thomas Green, a Wangunk descendant, brought suit against Wesleyan University, a tennis club, and a used car dealer, alleging that Indian burial grounds in Portland and Glastonbury were desecrated, that from 1799 to 2003 tribal lands were unlawfully transferred, and that agreements regarding 300 acres of land set aside for native heirs of the Wangunk were not honored. The plaintiff's suit included petitions to the Bureau of Indian Affairs that detailed the history of Indian land transfers, deeds, and tribal and family history. The plaintiff included documentation that his grandfather, George W. Cohen, had owned several parcels of original Wangunk land in Glastonbury that was later foreclosed upon and subsequently sold several times. In February 2006 U.S. District Judge Alvin W. Thompson dismissed the case, ruling that the plaintiff had no constitutional or statutory standing, either as an individual or as representative of a tribe, and ordered the case closed.⁶⁶

In 2005, filmmaker Eliot Gray Fisher, then a student at Wesleyan University, produced a 13-minute documentary film, *The Last of the Wangunks*, which earned the Leavell Memorial Prize in Film. This film told the story of R.D.V.T. Green's ultimately unsuccessful effort to recover his tribe's ancestral lands.

"Coming from New Mexico, I was intrigued about how different and complex issues of Native identity are on the East Coast than in the Southwest," wrote Fisher, looking back at his project. "Because of the unique history of colonization in New England, it was much more difficult to 'prove' one's identity as a Native American – which only became important after the Indian Gaming Regulatory Act of 1988 created the possibility of gambling casinos." The film can be seen in its entirety here: <http://vimeo.com/11147316>.

As mentioned in Part I, with so many tribes in Connecticut jockeying for position as they prepare petitions for federal recognition, it is difficult to predict any outcome. There is so much at stake for every tribe, the petitions are often decades in preparation. The atmosphere is so politically charged and money-driven, it is no wonder that skepti-

cism abounds. For example, how can one not be at least a bit skeptical of the leader of one Connecticut tribe who rhapsodizes about his visceral connection to New Haven, but whose headquarters is in Indiana, and who for decades has run his recognition campaign from his jail cell in Texas?⁶⁷

Summarizing the summary. In presenting this summary of the Native Americans of Middletown, your editor has tried to steer clear of the two extremes of interpretation: (1) the cruelly dismissive depiction of the aboriginals as subhuman barbarians by some early observers, and (2) the overly-exalted depiction of the aboriginals as spiritually superior nobles of the wilderness by some later writers. In my view, both extremes miss the mark. Yes, Native Americans were victims of invasion and runaway colonialism. But unfortunately we seldom have the Native Americans speaking for themselves in telling the story – it is mostly a parade of myopic observers, breathless apologists, dreamy myth-makers, and agenda-driven revisionists, along with the honest interpreters. With Part I & II of this article, your editor adds a category: compiler. Today, those who are interested in the Native Americans of Connecticut are fortunate to have the resources of excellent research libraries and museums, the most well-known and well-endowed being the Mashantucket Pequot Museum & Research Center in Mashantucket, Conn. Trudie Lamb Richmond, the museum's Director of Public Programs, wrote in *Enduring Traditions: the Native Peoples of New England*, that "Native people's histories and stories have been told by others – rather dispassionately at times and not always with accuracy. Something is missing when we cannot and do not know our true past."⁶⁸ So even at the local level, there is more research to be done, more to be discovered, and ultimately, more to be gathered – for the next compilation. ■

Endnotes for Part II

- (28) J.H. Beers. *A General History of Middlesex County 1635-1885*. (New York, N.Y.: J.H. Beers & Co., 1884), (Portland section by Julia Bayne), pg. 495.
- (29) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 495.
- (30) Beers, *A General History of Middlesex County 1635-1885*, pg. 62.
- (31) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 495.
- (32) Doris Sherrow. "What Happened to the Wangunk?" in *Portland On the Move*, Dec. 1999 (Portland, Conn.: Town of Portland, 1999).
- (33) Beers, *A General History of Middlesex County 1635-1885*, pg. 62.
- (34) John W. DeForest. *History of the Indians of Connecticut*. (Hartford, Conn.: Hamersley, 1853), pg. 365-367.
- (35) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 497.
- (36) Milwaukee Public Museum. "Becoming Invisible," article on Native American assimilation at the museum web site: <http://www.mpm.edu/wirp/ICW-159.html>.
- (37) DeForest, *History of the Indians of Connecticut*, pg. 367.

- (38) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 496.
- (39) Charles Collard Adams. *Middletown Upper Houses*. (New York, N.Y.: Grafton Press, 1908), pg. 168.
- (40) DeLoss Love. *Samson Occum and the Christian Indians of New England*. (Chicago, Ill.: The Pilgrim Press, 1899), pg. 358.
- (41) Sherrow. "What Happened to the Wangunks?, Part II," in *Portland On the Move*.
- (42) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 496.
- (43) DeForest, *History of the Indians of Connecticut*, pg. 367.
- (44) DeForest, *History of the Indians of Connecticut*, pg. 367.
- (45) Sherrow. "What Happened to the Wangunks?, Part II," in *Portland On the Move*.
- (46) DeLoss Love. *Samson Occum and the Christian Indians of New England*. (Chicago, Ill.: The Pilgrim Press, 1899), pg. 70.
- (47) Love, *Samson Occum and the Christian Indians of New England*, pg. 75.
- (48) DeForest, *History of the Indians of Connecticut*, pg. 368.
- (49) DeForest, *History of the Indians of Connecticut*, pg. 368.
- (50) *United States Revolutionary War Rolls*, Connecticut - Box 20.
- (51) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 496.
- (52) Doris Sherrow. "Stephen Tom of Chatham," in *Portland On the Move*, Jan. 2002 (Portland, Conn.: Town of Portland, 1999).
- (53) DeForest, *History of the Indians of Connecticut*, pg. 368.
- (54) David D. Field. *A Statistical Account of the County of Middlesex, in Connecticut*. (Middletown, Conn.: Conn. Academy of Arts & Sciences, 1819), pg. 5; DeForest, *History of the Indians of Connecticut*, pg. 369.
- (55) Carl F. Price. "The Last of the Wangunks," chapter in *A Yankee Township*. (East Hampton, Conn.: Citizens Welfare Club, 1941), pg. 23-32.
- (56) Love, *Samson Occum and the Christian Indians of New England*, pg. 355.
- (57) Beers, *A General History of Middlesex County 1635-1885*, (Portland section by Julia Bayne), pg. 496.
- (58) Elizabeth A. Warner. *A Pictorial History of Middletown*. (Virginia Beach, Va.: The Donning Co., 1990), pg. 19.
- (59) Field, *Centennial Address*, pg. 38.
- (60) List of "Indian Grantors" on plaque mounted on Founders Rock at the entrance to Riverside Cemetery, Middletown, Conn.
- (61) Frank G. White. *Of Burls, Knot Bows, and Split Brooms: Native American Woodworking in the Old Sturbridge Village Collections*. (Sturbridge, Mass.: Old Sturbridge Village, 2002).
- (62) Laurel Thatcher Ulrich. *The Age of Homespun*. (New York, N.Y.: Alfred A. Knopf, 2001), pg. 340-373.
- (63) United States Census Bureau statistics, 2006.
- (64) Milwaukee Public Museum. History of the Stockbridge-Munsee tribe at the museum web site: <http://www.mpm.edu/wirp/ICW-159.html>.
- (65) "Tribal Group Asks City's Help," by Bill Daley, *The Hartford Courant*, Hartford Conn., Oct. 5, 2000.
- (66) U.S. District Court, District of Connecticut; *Running Deer Van Thomas Green, Plaintiff, v. Wesleyan University, Town & Country Auto Sales, Inc., Cushman & Wakefield of Conn., and Glastonbury Tennis Club*; Lead Consolidated Case No. 3:03CV00601 (AWT). (www.ctd.uscourts.gov/Opinions/022106.AWT.Green.pdf)
- (67) Algonquian Confederacy of the Quinnipiac Tribal Council (web site: <http://acqtc.org/Main/HomePage>).
- (68) Laurie Weinstein, Ed. *Enduring Traditions: the Native Peoples of New England*. "A Native Perception of History," by Trudie Lamb Richmond. (Westport, Conn.: Bergin & Garvey, 1994) pg. 123-150.



SMFSD Membership Information

If you descend from a pre-1700 settler, we welcome you to join us

The following are individuals (and presumably spouses & families) said to have settled in Middletown, Conn. before 1700. The list is from *The History of Middlesex County* (Henry Whittemore, Beers Co., 1884), which itself was derived in part from the *List of Householders & Proprietors*, Middletown, March 22, 1670. **Names in boldface** are the original 1650-54 settlers. **N.B.!: This list is known to be incomplete!** If you descend from a pre-1700 settler *not* on this list, please contact our Registrar about submitting lineage and references. **Not a descendant? Join us in the Friends category!**

Josiah Adkins 1673	Samuel Cotton 1697	Edward Higby 1667	Daniel Pryor 1696	Samuel Stow 1651
Obadiah Allyn 1670	Samuel Doolittle . . . 1693	Thomas Hill 1678	Thomas Ranney . . . 1660	Thomas Stow 1669
Thomas Allen 1650	George Durant 1663	Thomas Hopewell . . 1662	William Roberts . . . 1680	William Sumner . . . 1687
Nathaniel Bacon . 1650	Samuel Eggleston . . 1663	George Hubbard . 1650	Joseph Rockwell . . 1693	James Tappin 1662
William Briggs 1677	John Elton 1677	John Hulbert 1669	Alexander Rollo . . . 1697	Matthias Treat . . 1659
John Blake 1677	Thomas Ferman . . . 1679	Isaac Johnson 1670	Noadiah Russell . . . 1696	Edward Turner . . . 1665
William Blumfield 1650	Edward Foster 1670	Francis Jones 1672	David Sage 1662	John Ward 1664
John Boarn 1677	Jonathan Gilbert . . 1672	John Jordan 1678	John Savage 1650	William Ward 1659
Alexander Bow 1660	John Gill 1676	John Kirby 1653	Arthur Scovill 1671	Andrew Warner . . . 1667
Nathaniel Brown . . . 1655	Richard Goodale . . 1671	Isaac Lane 1664	Edward Shepard . . . 1687	Robert Warner . . . 1655
Thomas Burk 1670	George Graves 1650?	Thomas Lewis 1687	Joseph Smith 1675	Robert Webster . . 1650
William Cheney 1655	John Hall 1650	William Lucas 1667	William Smith . . . 1650	Benjamin West 1698
Samuel Clark 1676	Richard Hall 1650	Daniel Markham . . . 1677	William Southmayd. 1674	Thomas Wetmore 1650
Jasper Clements . . . 1670	Samuel Hall 1650	Anthony Martin . . . 1661	Comfort Starr 1673	Nathaniel White . 1650
Henry Cole 1650?	Giles Hamlin 1650	John Martin 1650	James Stancliff . . . 1686	Francis Whitmore . . 1674
Nathaniel Collins . . 1664	Benjamin Hands . . . 1678	Thomas Miller . . . 1650	Samuel Stocking. 1650	John Wilcox 1654
Samuel Collins 1665	Daniel Harris 1653	John Payne 1676	John Stow 1667	James Wright 1690
William Cornwall 1650	William Harris . . . 1650	George Phillips . . . 1680	Nathaniel Stow . . . 1676	

Membership benefits . . .

When you join the Society of Middletown First Settlers Descendants, you will receive:

- Two issues per year of *The Middler*, the SMFSD newsletter full of information useful for research about Middletown's first settler families and local history.
- Access to the SMFSD web site which includes first settler profiles, genealogy resources, local history articles, a custom-prepared annotated bibliography for Middletown research, and an archive of past *Middler* issues.
- The annual membership roster enabling you to network with Middletown "cousins" and researchers across the country.
- The opportunity to attend SMFSD meetings (every three years) in Middletown that include genealogy research, cemetery tours, library/museum visits, networking, and social events.
- The opportunity to participate in the organization, suggest/plan meeting activities, and vote on SMFSD business.

Membership is a simple 1-2-3 procedure . . .

If you are a descendant of *any* pre-1700 Middletown settler, and would like to join SMFSD, here is the easy procedure:

- (1) Send an outline/worksheet of your lineage to the Registrar. The applicant shall do their own genealogical research, and the resulting lineage should be accompanied by copies of reference material by generation. The Registrar seeks to verify submitted information, but does not research family lines.
- (2) Send a check payable to the Society of Middletown First Settlers Descendants (1650-1700) for the non-refundable \$10.00 application handling fee.
- (3) The Registrar will review the application for approval. Documentation is required only through the line of descent from the 1650-1700 settler. If needed, guidelines will be sent that help document descent by generation. (The Society will return an application if more documentation is needed. It is the applicant's responsibility to complete any gaps in the records.) When approved, the new member can choose to pay annual or lifetime dues:
 - (A) Annual dues (Nov. 1 to Oct. 31) are \$20.00 (in addition to the initial \$10.00 handling fee).
 - (B) A new member may elect to pay lifetime dues (instead of annual dues) based on age: Age 0-50, \$300; Age 51-70, \$200; Age 70+, \$100. Life Members receive a certificate suitable for framing.

Friends of SMFSD. Are you a history enthusiast? Would you like to receive *The Middler*? Join us at \$20 per year!

Please send membership inquiries & lineage information to: Donald H. Brock, Registrar, Society of Middletown First Settlers Descendants, 10 Windy Hill Rd., Glen Arm, MD 21057.

Fremont Rider ... from page 5

craft, greed, drunkenness. He has read army rolls that seem to have on them more deserters than heroes. But he knows too, that with all their faults, these ancestors of ours were not whiners or quitters. ... Rider sees these forebears of ours as not merely a few great men, but as millions of the commonest of common folk. He sees the amazing accomplishment that these very common men and women wrought. ... So to make what they wrought, and how they wrought it, even a little better appreciated, seems to him a task worthy of whatever effort and means he is able to devote to it."

Arthur Fremont Rider died at his home in Middletown on October 26, 1962 at age 77. In

the preface of his autobiography, written in 1955, he wrote: "Even if I could I would alter no part of the story. Whatever the final result is, I enormously enjoyed the doing of it. It is undoubtedly true that I have had too many interests. But, had I had but a single interest, life would not have been half as much fun." ■

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Photographs

Thanks to Godfrey Library Acquisitions Librarian Nancy Thurrott for supplying the photographs of Fremont Rider for this article. (Photo of Godfrey Library by R.W. Bacon.)



Notable books ...

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which, in 228 tightly-written pages, explores the relationship of the state's geology to centuries of human events.

In the introduction, the author writes of the adaptation of the earliest settlers who dealt with a land and ecology different from their native England. "The soils in 'old' England's agricultural south, where most of these people originated, contain a lot of lime, derived from soft bedrock that had formed in warm, shallow seas," he explains. "Such soils are chemically basic and provide much-needed nutrients for raising grain. Soils throughout glacially-ravaged New England, on the other hand, derive from hard, quartz-rich formations; they are acidic and frequently very rocky."

Without familiarity with native crops, the early settlers pressed on to try to grow the cereals and grasses native to England. "Without the annual addition of copious amounts of lime and fertilizers,

however, 'New' England's soils were not kind to European crops," writes de Boer.

The adaptation was difficult, but thanks to the geology of the valley that extends from Deerfield, Mass. south to New Haven, Conn., the difficulties were overcome. The author explains the geological formation of the valley, and

Tom Smith, 1943-2010

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the Union Veterans, and the Sons of the American Revolution.

Aside from genealogical and civic pursuits, Tom – and Toni – were avid and well-traveled scuba divers, having made multiple trips to the Caribbean. Tom was a certified Master Diver with numerous additional certifications.

Donations in Tom's name may be made to Middlesex Hospice & Palliative Care in Middletown, Conn., or to any animal rescue organization of choice.

how the clays and silts that settled on the bottom of large glacial lakes led to the relatively fertile soils that were ultimately adapted to European farming practices.

Stories in Stone, 228 pages, 68 illustrations, \$24.95, is published by Wesleyan University Press, and available through your favorite bookseller. ■

Editor's Note: I met Tom Smith at the SMFSD Triennial Meeting in 2003. Traveling that day without our non-genealogist spouses, we chatted during the midday cruise on the Connecticut River, comparing notes on ancestors, philosophizing on genealogy in general, and trying to make one beer last the entire afternoon. Later that day I had the pleasure of meeting Toni, who joined Tom for dinner. In the ensuing years Tom was always a supporter of efforts with *The Middler* and the web site. His encouragement, good humor, and positive energy will be missed. ■

