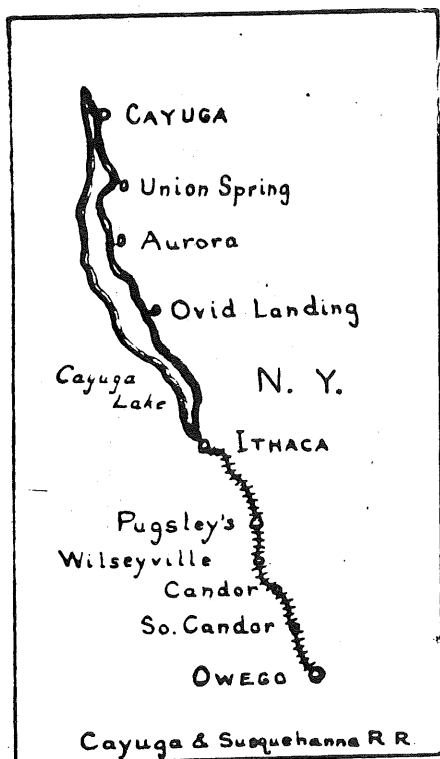


# POSTAL HISTORY



## TALE OF A NEW YORK STATE RAILROAD (The Cayuga and Susquehanna)

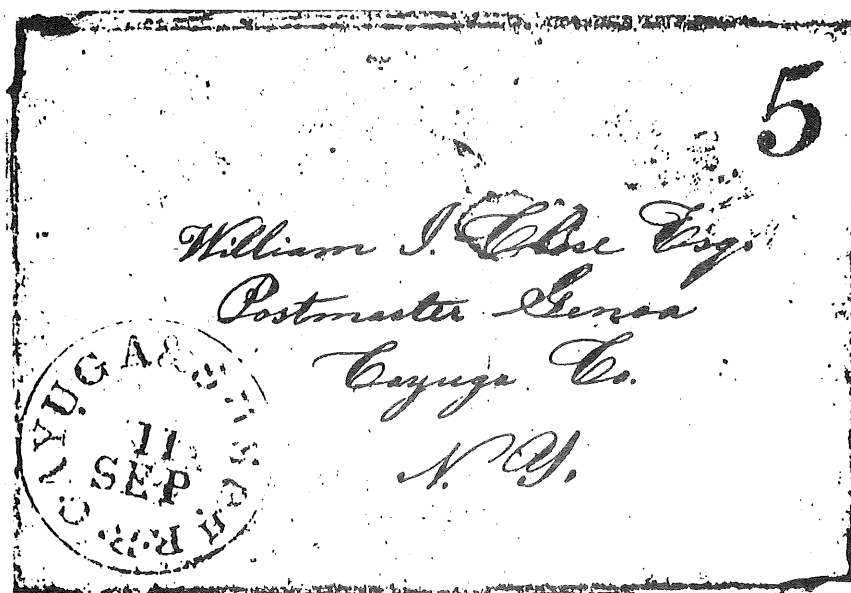
by R. H. Lounsbery

Railroad postmarks were applied by route agents to mail handed in at railroad stations. These letters had not passed through a postoffice, so, as the first postal employee to receive this mail it was the agent's duty to postmark it.

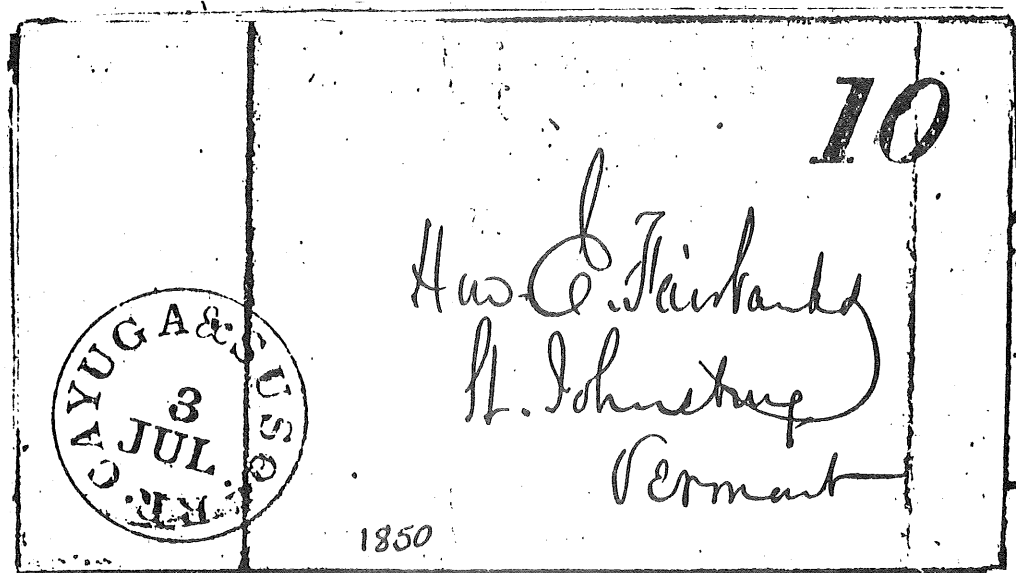
The Cayuga and Susquehanna was granted a charter on April 18, 1843. It succeeded the Ithaca and Owego which was chartered in 1828 and began operations in 1834 under Simon DeWitt. It was crippled by the Panic of 1837 and was put into bankruptcy on May 20, 1842 by the state when it missed an interest payment. Archibold McIntire, former State Comptroller, took it over for \$4,600 and got a new charter. In this early period it operated horse-drawn locomotives, as the existing steam ones were too weak for the grades.

Some improvements were made in the Cayuga and Susquehanna in 1845, but it was not until 1849 that modern type rails were laid and general reconstruction begun. In 1845, mail contract 1090 was advertised. It read, "From Ithaca by Danby, South Danby, Wilseyville and Candor to Owego, 29-miles and back, daily in 4-horse coaches. Leave Ithaca every day at 5 p.m., arriving Owego same day by 11 p.m. Proposals to carry in railroad cars are invited." These proposals were evidently accepted, for Remele notes that from 1845 to 1847 the contract provided for coach service during the four winter months.

The first type postmark of the Cayuga and Susquehanna is known only in red. It is distinguished by its size (33mm), and the period under the "h" in "Susqh".



This undated lettersheet is rated for a destination that is under 300-miles. It therefore takes a red collect five-cent rate together with a 33mm circled Remele type C4a handstamp.



This clear strike of the Remele C4a with the unpaid ten-cent over 300-mile rate is also in the scarce red color. The letter, written at Aurora, N.Y. was probably carried to Ithaca, and mailed at the steamboat landing on Cayuga Inlet which was the rail line's terminus. The rail road lost \$1,279 in 1850, the year this letter was written.

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THE EMPIRE STATE POSTAL HISTORY SOCIETY

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The right of way of the Cayuga and Susquehanna railroad as it appears at the present time,

Remele C4a in red used on a letter datelined "On Board Steamer Wm. E. Dodge". It was probably mailed at the steamboat landing, which also served as the railroad terminal.



A black strike of the Remele C4a on an undated cover. This letter was mailed on the line between Owego and Ithaca.

Known only in black, the Remele C4b was not used prior to 1851. In the post-1857 era, as here, it was the only cancel the route agent used,



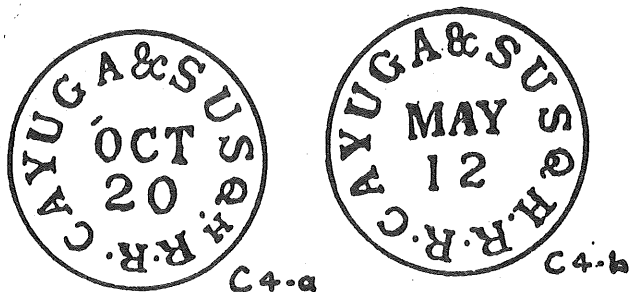
When Mr. McIntire took over the Cayuga and Susquehanna line the distance was 29 miles with two inclined planes---totaling over 600-feet in eight miles. A stationary engine was used on the planes, worked by blind horses, and horse-power was used for all power elsewhere. Controlling interest in the road was acquired by a New York group headed by George W. Scranton who was also interested in the Liggetts Gap Railroad in the Pennsylvania coal region. Under this group, reconstruction began when new rails were laid as far as the "upper switch" by December 1849 and extended to the Ithaca pier by Spring, eliminating the two planes and lengthening the roadbed to 35-miles. A complete conversion to steam locomotives was also made.

In 1851, the new management arranged a connection from the southern end of the C&S to the Liggetts Gap Railroad. In October of that year, the first load of coal passed through and was brought by the C&S to Ithaca. Many barges waited in the Cayuga Lake Inlet to take the coal further north. The result was a jump in prosperity, from the \$1,279 loss of 1850 to the profit of \$41,813 in 1851.

The first postal contract held by the C&S did not match the 1845 mail contract proposals as neither Danby nor South Danby were on the line. Remele's 1848 station list: Owego, Candor, Gridleyville, Smith's Gate, and Ithaca has two towns--Smith's Gate and Gridleyville--that were never postoffices. By 1850, when the first of the illustrated covers was written, a South Candor postoffice was opened (2/8/50). It lasted until October 27, 1851 when it was changed to Catatonk--off the C&S rail line. A Pugsley Depot postoffice was also opened (12/12/50).

Establishment of these two postoffices on the C&S line both of which are known on stampless covers, together with the in-

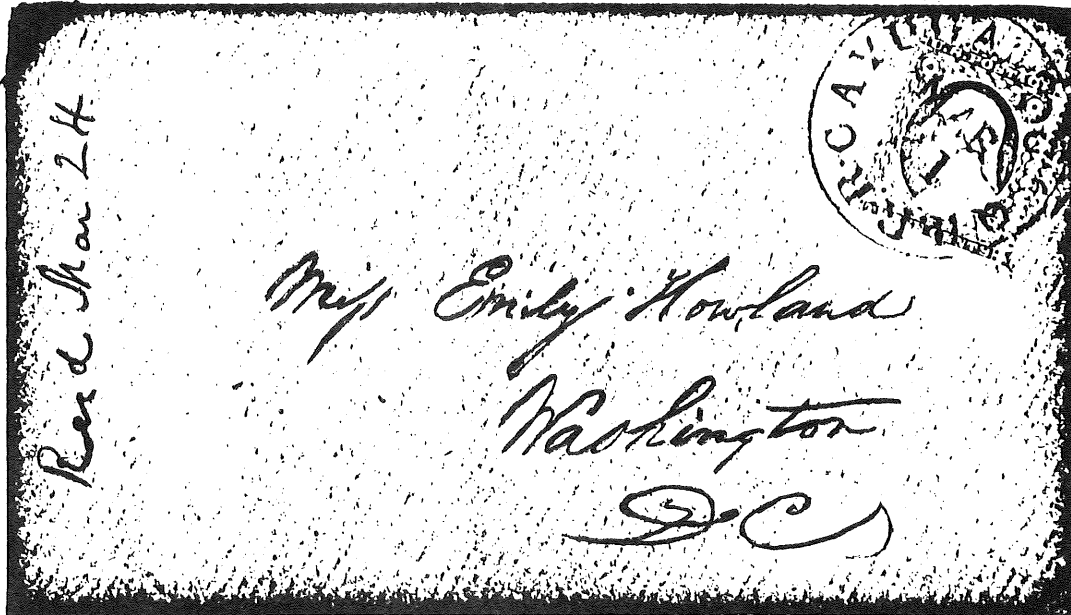
### CAYUGA & SUSQUEHANNA R. R.



C4-a CAYUGA & SUSQH. R. R. 33mm.  
C4-b CAYUGA & SUSQH. R. R. 33½ (34)mm.

The two types can be easily distinguished by the style of the letter H in SUSQH.

formation that postal contracts normally ran four years, suggests a route agent was first put on this line in the Fall of 1849 or early 1850, rather than in 1853 as Remele indicates. It also implies the 1845-49 contract was not held by the rail line but rather by a contractor who had the optional right to carry the mail on the railroad if desired or convenient.



Remele type C4b postmark cancelling a 3¢ 1857 Type I.  
This letter took three days to reach Washington D. C.  
The C4b handstamp is recorded only in black.

An increase in service took place in 1853 when the six time a week schedule was expanded to twelve weekly trips and it is possible that the C4b handstamp came into use for this occasion. While the C4a marking is known in red as late as the illustrated April 23rd 1852 or later cover, it is decidedly not common in the post 7/1/51 period. If the black and red use of C4a do not overlap, the color shift could have occurred in the summer of 1852. The 1853 date for the first use of C4b makes logical sense if it is remembered that the new four year postal contract would be made then, and again in 1857.

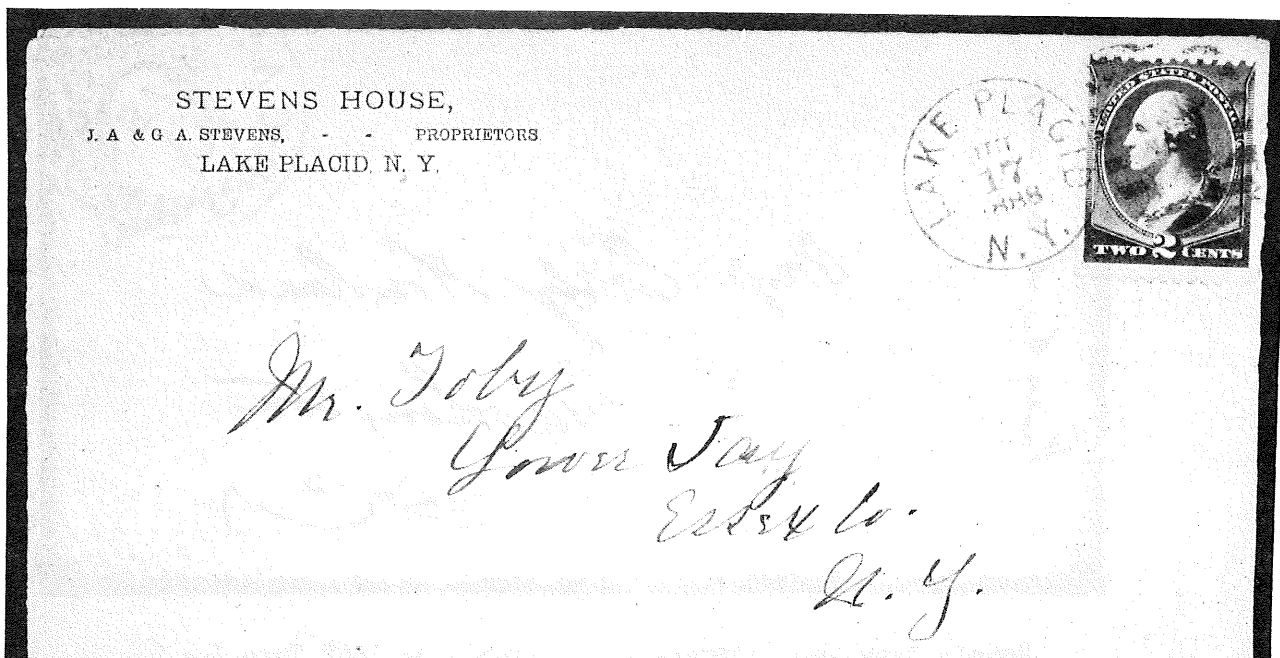
The Cayuga and Susquehanna was leased to the Delaware Lackawanna and Western on January 1, 1855 according to the History of Tompkins County. In its first annual report, the DL&W referred to Ithaca as its principal coal depot. Operated as the Cayuga Division under the management of William R. Humphrey, it continued applying the C&S handstamps.

Remele notes that the C4b, full H route agent marking seldom is found prior to 1857. This suggests a need for recording all early dates of this strike to check its first use and whether it overlaps with the C4a strike. Its latest use seems to be in 1862.

## THE STORY BEHIND TWO ESSEX COUNTY COVERS

by John M. C. Peterson

At first glance the cover has little to recommend it: a poorly-centered copy of the 1887 two-cent green, tied by a small black "LAKE PLACID N.Y. JUL 17 1888" cancel and killer. The hotel corner card reads simply, "Stevens House J.A.&G.A. Stevens---Proprietors Lake Placid, N.Y."



Yet, this seemingly simple cover represents the fortitude of two brothers and a labor of love performed by a whole village.

John Stevens and his younger brother, George, were in their twenties during the autumn of 1876 when they went on a hunting trip to the Adirondacks. Native Vermonters, they fell in love with the mountains of New York and decided upon breaking camp, to go out and buy a hotel. As they only had joint funds of \$480.00, they decided upon "Uncle Joe" Nash's new Excelsior House, which commanded a double view of Lake Placid-Whiteface mountain as well as Mirror Lake-Mount Marcy. Their mother together with some friends supplied enough capital to make up the down payment, and they bought the Excelsior House and a plot of forty surrounding acres, under contract, for a mere eight thousand dollars. On March 8, 1877, the two of them took possession and changed the name from that of "Excelsior" to that of "Stevens House."

The Lake Placid post office was not in operation until 1883, thus early covers from Stevens House bear the magenta cancel of North Elba, N.Y. As illustrated, the early corner card shows a buck's head and lists only J. A. Stevens as proprietor. Until 1880, George was away studying at Burlington Business College. On his return they entered into full partnership. Shortly thereafter when the business was well established, in 1887, George married Francis Flanders of nearby Ausable Forks.

We can scarcely imagine the sense of tragedy felt by the brothers and the young bride when, on Christmas Day of 1887, the Stevens House was completely destroyed by fire. Although the loss far outran the insurance, they were able to begin rebuilding by March 1888. However, on the night of May 14, with two-thirds of the framework complete, a windstorm demolished all that had been done. It was as though fate had decreed a disaster for the two brothers.

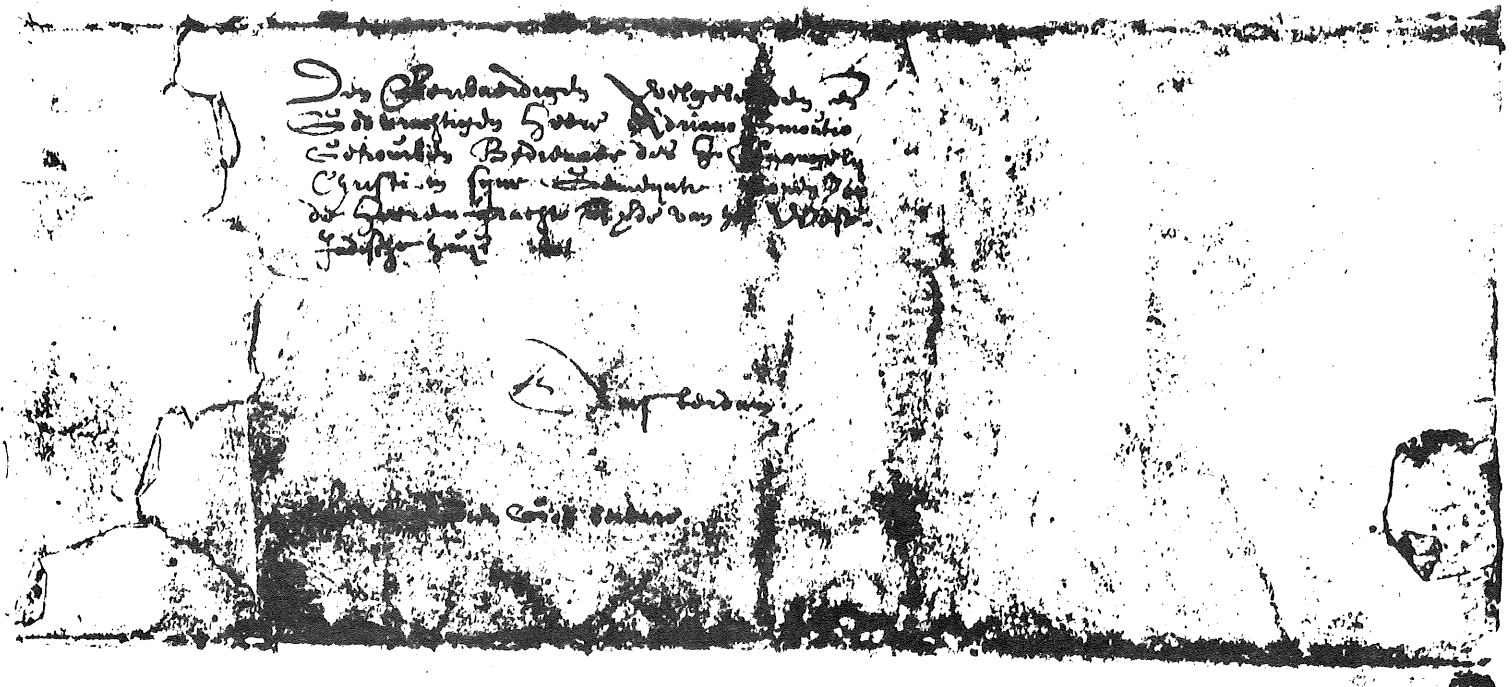
Here the townspeople joined the battle. By daylight, forty men were clearing away the debris. Soon there were a hundred, then more. Resting only for the Sabbath, the volunteers cleared the foundation in a matter of days. When a scarcity of sawn lumber threatened the rebuilding effort, the Stevens brothers went to the nearby forest on Signal Hill, and cut the logs into boards in the mill they owned.

On July Fourth 1888, the still incomplete hotel began registering the first guests of the season. The simple Stevens House cover, cancelled in Lake Placid July 17, 1888, illustrated top opposite, bears silent testimony to the fortitude of the two brothers--J.A.&G.A. Stevens and to the generosity of their fellow townsmen of Lake Placid, New York.



## NEW YORK'S FIRST MAILS

Manhattan was first settled July 25, 1625 although earlier settlements were made on Nut Island in the harbor. While correspondence with Europe began immediately, the earliest surviving letters date from 1628. They were written by the Reverend Jonas Michaelius, New York's first minister. A graduate of Leyden University, he had previously served in Brazil and Guinea. One of these letters, that of August 11, 1628 is in the Moore collection at the New York Public Library. It is a fascinating document of early New York life. Reproduced here with the Library's permission, for the first time, the cover sheet reads:



EARLIEST KNOWN VIEW (REVERSED) OF NEW AMSTERDAM, ABOUT 1626

Settlement, hardly three years old, clings to fort on tip of island. Published 1651, by Joost Hartgers. Original plate was made so that print from it showed scene in reverse. This has been corrected here.



"The honorable, learned and pious Mr. Adrian Smoutius, faithful minister of the holy gospel of Christ in his church, dwelling upon the Herrengracht not far from the house of the West India Company, Amsterdam. By the care of a friend whom God preserve."

This letter, of course, did not go through a post office. There was none in this period. Life was yet primitive as the 1626 plan shows. This drawing shows the first known illustration of the city. It combines a view of the town as it was with a proposed five-sided fort.

This was how Reverend Smoutius undoubtedly saw New York when he lived in it from 1628 until 1633.

The text of this August 11, 1628 letter has been published for over a century but only in books now rare and out of print. It and its companions are the earliest eye-witness records of the settlement of New York.

# REVEREND JONAS MICHAELIUS TO REVEREND ADRIANUS SMOUTIUS

DE VREDE CHRISTI.

HONORABLE MR. WELL-BELOVED BROTHER IN CHRIST, KIND FRIEND!

The favorable opportunity which now presents itself of writing to you, Right Reverend Sir, I cannot let pass, without embracing it, according to my promise. And I first unburden myself in this communication of a sorrowful circumstance. It has pleased the Lord, seven weeks after we arrived in this country, to take from me my good partner, who has been to me for more than sixteen years, a virtuous, faithful, and in every respect amiable yoke-fellow; and I find myself with three children very much discommoded, without her society and assistance. But what have I to say? The Lord himself has done this, in which no one can oppose Him. Wherefore I should also be willing, knowing that all things must work together for good to those who love God. I hope, therefore, to bear my cross patiently, and by the grace and help of the Lord, not to let the courage fail me which I stand in need of in my particular duties.

The voyage continued long, namely, from the 24th of January till the 7th of April, when we first set our foot upon this land. Of storm and tempest we have had no lack, particularly about the Bermudas and the rough coasts of this country, the which fell hard upon the good wife and children, but they bore it better as regards sea-sickness and fear, than I had expected. Our fare in the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin, on account of the little room in it, had a worse lot than the sailors themselves; and that by reason of a wicked cook who annoyed them in every way; but especially by reason of the captain himself, who, although I frequently complained of it in the most courteous manner, did not concern himself in the least about correcting the rascal: nor did he, even when they were all sick, give them anything which could do them any good, although there was enough in the ship; though he himself knew very well where to find it in order, out of meal-times, to fill his own belly. All the relief which he gave us, consisted merely in liberal promises, with a drunken head, which promises nothing followed when he was sober, but a sour face, and thus has he played the brute against the officers, and kept himself constantly to the wine, both at sea and especially here in the (North) river; so that he has navigated the ship daily with a wet sail and an empty head, coming ashore seldom to the Council and never to the public Divine service. We bore all with silence on board the ship; but it grieves me, when I think of it, on account of my wife; the more, because she was placed as she was—not knowing whether she was pregnant, and because the time was so short which she had yet to live. In my first voyage\* I travelled much with him, yea, lodged in the same hut, but never knew that he was such a brute and drunkard. But he was then under the direction of Mr. Lam, and now he had the principal direction himself. I have also written to Mr. Godyn about it, considering it necessary that it should be known.

Our coming here was agreeable to all, and I hope, by the grace of the Lord, that my services will not be unfruitful. The people, for the most part, are all free, somewhat rough, and loose, but I find in most all of them both love and respect toward me—two things with which hitherto the Lord has everywhere graciously blessed my labors, and which will produce us fruit in our special calling, as your Right Reverend yourself well knows and finds.

We have first established the form of a church (gemeente), and, as brother Bastiaen Crol† very seldom comes down from Fort Orange, because the directorship of that fort and the trade there is committed to him, it has been thought best to choose two elders for my assistance and for the proper consideration of all such ecclesiastical matters as might occur, intending the coming year, if the Lord permit, to let one of them retire, and to choose another in his place from a double number first lawfully presented by the congregation. One of those whom we have now chosen is the Honorable Director himself, and the other is the storekeeper of the company, Jan Huyghen, his brother-in-law, persons of very good character, as far as I have been able to learn; having both been formerly in office in the church, the one as deacon, and the other as elder in the Dutch and French churches, respectively, at Wesel.‡

We have had at the first administration of the Lord's supper full fifty communicants—not without great joy and comfort for so many—Walloon and Dutch; of whom, a portion made their first confession of the faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them, not thinking that a church would be formed and established here; and some, who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known, and also upon their daily good deportment, since we cannot observe strictly all the usual formalities in making a beginning under such circumstances.

We administer the Holy Sacrament of the Lord once in four months, provisionally, until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, of which they understand very little. A portion of the Walloons are going back to the fatherland, either because their years here are expired, or also because some are not very serviceable to the Company. Some of them live far away, and could not come on account of the heavy rains and storms, so that it was neither advisable nor was it possible to appoint any special service for so small a number with so much uncertainty. Nevertheless, the Lord's Supper was administered to them in the French language, and according to the French mode, with a preceding discourse, which I had before me in writing. As I could not trust myself extemporaneously. If, in this and in other matters, your Right Reverend, and the Reverend Brothers of the Consistory, who have special superintendence over us here, deem it necessary to bestow upon us any correction, instruction, or good advice, it will be agreeable to us, and we will thank your Right Reverend therefor; since we must have no other object than the glory of God in the building up of his kingdom, and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And, although our small Consistory embraces at the most—when Brother Crol is down here—not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still hope to separate carefully the ecclesiastical from the civil matters which occur, so that each one will be occupied with his own subject. And, though many things are *mixt generis*, and political and ecclesiastical persons can greatly assist each other, nevertheless, the matters and offices tending together must not be mixed but kept separate, in order to prevent all confusion and disorder. As the council of this place consists of good people, who are, however, for the most part simple, and have little experience in public affairs, I would have little objection to serve them in any serious or dubious affair with good advice, provided I considered myself capable, and my advice should be asked; in which case I

will.

† He had formerly (in 1626) been one of the "Krank-besoekers," or *consolers of the sick*, at Manhattan, whence he was sent to Fort Orange as Vice-Director.  
‡ Peter Minuit was the Director; Jan Huyghen, his brother-in-law, was probably the "Jan Huyck," who was the colleague of Crol as Krankbesoeker at Manhattan in 1626.

suppose that I would not do amiss, or be suspected by any one of being a *πολυπράγμων* or *ἄλλοτριολόκος*.†

In my opinion it is very expedient that the Lords Managers of this place should furnish plain and precise instructions to their Governors, that they may distinctly know how to regulate themselves in all difficult occurrences and events in public matters; and at the same time that I should have all such Acta Synodalia, as are adopted in the Synods of Holland, both the special ones relating to this region, and those which are provincial and national, in relation to ecclesiastical points of difficulty, or at least such of them as, in the judgment of the Reverend Brothers at Amsterdam, would be most likely to present themselves to us here. In the meantime, I hope matters will go well here. If only on both sides we do the best in all sincerity and honest zeal; whereto I have from the first entirely devoted myself, and wherein I have also hitherto, by the grace of God, had no just cause to complain of any one. And if any dubious matters of importance happen to me, and especially if they will admit of any delay, I will apply to the Reverend Brothers for good and prudent advice, to which I have already wholly commended myself.

As to the natives of this country, I find them entirely savage and wild, strangers to all decency, yet, uncivil and stupid as poets, proficient in all wickedness and godlessness; devilish men, who serve nobody but the devil, that is, the spirit, which, in their language, they call *manetto*; under which title they comprehend everything that is subtle and crafty, and beyond human skill and power. They have so much witchcraft, divination, sorcery and wicked tricks, that they cannot be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are more inhuman than the people of Barbary, and far exceed the Africans. I have written concerning these things to several persons elsewhere, not doubting that Brother Crol will have written sufficient to your Right Reverend, or to the Lords Managers thereof; as also of the base treachery, and the murders which the Mohicans, at the upper part of this river, against Fort Orange, had committed; but their misfortune is, by the gracious interposition of the Lord, for our good, who, when it pleases him, knows how to pour unexpectedly natural impulses into these unnatural men, in order to hinder their designs. How these people can best be led to the true knowledge of God and of the Mediator Christ, is hard to say. I cannot myself wonder enough who it is who has imposed so much upon your Right Reverend and many others in the Fatherland, concerning the docility of these people and their good nature, the proper *principia religionis* and *philologia legis naturæ* which should be among them; in whom I have as yet been able to discover hardly a single good point, except that they do not speak so jeeringly and so scoffingly of the godlike and glorious majesty of their Creator, as the Africans dare to do. But it is because they have no certain knowledge of him, or scarcely any. If we speak to them of God, it appears to them like a dream; and we are compelled to speak of Him, not under the name of Menotto, whom they knew and serve—for that would be blasphemy—but under that of some great persons, yea, of the Ohlefs Sacktiema; by which name they—living without a king—call those who have the command over any hundreds among them, and who by our people are called Sackemakers, the which their people hearing, some will begin to mutter and shake their heads as of a silly fable, and others, in order to express regard and friendship to such a proposition, will say *oritta*, that is, good. Now, by what means are we to make an inroad or practicable breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to your Right Reverend.

Their language, which is first thing to be employed with them, methinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly in the pronunciation, and speak a broken language, like the language of Ashdod. For these people have difficult aspirates and many guttural letters, which are formed more in the throat than by the mouth, teeth, and lips, which our people not being accustomed to, guess at by means of their signs, and then imagine that they have accomplished something wonderful. It is true, one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking, which could not be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in those; and then they speak only half their reasons with shortened words; and frequently call a dozen things and even more by one name; and all things which have only a rude resemblance to each other they frequently call by the same name. In truth it is a made up childish language; so that even those who can best of all speak with the Indians, and get along well in trade, are nevertheless wholly in the dark and bewildered, when they hear the Indians speaking with each other by themselves.

Let us then leave the parents in their condition, and begin with the children who are still young. So it should be. But they must be separated in youth from their parents; yea, from their whole nation. For, without this, they would be as much given as their parents to heathenish tricks and deviltries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once obtained deep root, by habit, they can with difficulty be wholly eradicated therefrom. But this separation is hard to effect; for the parents have a strong affection for their children, and are very loth to part with them; and, when they are separated from them, as we have already had proof, the parents are never contented, but take them away stealthily, or induce them to run away themselves. Nevertheless, we must, although it would be attended with some expense, obtain the children through a sense of gratitude on the part of their parents, and with their consent, by means of presents and promises; in order to place them under the instruction of some experienced and godly schoolmaster, where they may be instructed not only to speak, read, and write in our language, but also especially in the fundamentals of our Christian religion, and where, besides, they will see nothing but good examples and virtuous lives; but they must speak their native tongue sometimes among themselves, in order not to forget it, as being evidently a principal means of spreading the knowledge of religion through the whole nation. In the meantime it must not be forgotten to pray to the Lord, with ardent and continual prayers, for his blessing, who can make things which are unseen to be quickly and conveniently seen, who gives life to the dead, calls as nothing that which is, and being rich in mercy has pity on whom he will: as he has compassionated our people to be his people, when we before were not pitied, and were not his people; and has washed us clean, sanctified us and justified us, when we were covered all over with all manner of corruption, calling us to the blessed knowledge of his Son, and from the power of darkness to his marvellous light. And this I regard so much the more necessary as the wrath and malediction of God, which have been found to rest upon this miserable people hitherto, are the more severe. May God have mercy upon them finally, that the fullness of the heathen may be gradually accomplished, and the salvation of our God may be here also seen among these wild and savage men. I hope to keep a watchful eye over these people, and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

As to what concerns myself and my household. I find myself, by the loss of my good and helpful partner, very much hindered and distressed—for my two little daughters are yet small; and opportunities are not here to be had, at least none whom they advise me to take; and the *Angels above*

† A busybody, or meddler in other people's affairs.

are thievish, lazy, and useless trash. The young man whom I took with me, I discharged after Whiteuntdie, for the reason that I could not employ him out of doors at any working of the land, and in doors he was a burden to me instead of an assistance. He is now elsewhere at service with the boers.

The premises which the Lords Masters of the Company had made me a house or surveyed lands for me to make myself a home, instead of a free table which otherwise belonged to me, is wholly of no avail. For their Honors well know that there are no horses, cows, or laborers to be obtained here for money. Every one is short in these particulars and wants more. The expense would not trouble me, if an opportunity only offered; as it would be for our own accommodation, although there were no profit from it (save that the Honorable Managers owe me as much as the value of a free table); for there is here no refreshment of butter, milk, etc., to be obtained, although a very high price be offered for them; for the people who bring them and bespeak them are suspicious of each other. So I will be compelled to pass through the winter without butter and other necessities, which the ships did not bring with them to be sold here. The rations, which are given out and charged for high enough, are all hard, stale food, as they are used to on board ship, and frequently this is not very good, and there cannot be obtained as much of it as may be desired. I began to get some strength through the grace of the Lord, but in consequence of this hard fare of beans and grey peas, which are hard enough, barley, stockfish, etc., without much change, I cannot become well as I otherwise would. The summer yields something, but what of that for any one who has no strength? The Indians also bring some things, but one who has no wares, such as knives, beads, and the like, or seewan, cannot have any good of them. Though the people trade such things for proper wares, I know not whether it is permitted by the laws of the Company. I have now ordered from Holland most all necessities; but expect to pass through the winter with hard and scanty food.

The country yields many good things for the support of life, but they are all to be gathered in an uncultivated and wild state. It is necessary that there should be better regulations established, and people who have the knowledge and the implements for gathering things in their season, should collect them together, as undoubtedly will gradually be the case. In the meanwhile, I wish the Lords Managers to be courteously inquired of, how I can have the opportunity to possess a portion of land, and at my own expense to support myself upon it. For as long as there is no more accommodation to be obtained here from the country people, I would be compelled to order everything from the fatherland at great expense, and with much risk and trouble, or else live here upon these poor and hard rations alone, which would badly suit me and my children. We want ten or twelve farmers with horses, cows and laborers in proportion, to furnish us with bread and fresh butter, milk and cheese. There are convenient places which can be easily protected, and very suitable; which can be bought from the Indians for trifling toys, or could be occupied without risk; because we have more than enough shares which have never been cleared, but have been always reserved for that purpose. The business of furs is dull on account of a new war of the *Maechiboesys* (Mohawks) against the Mohicans at the upper end of this river. There have occurred cruel murders on both sides. The Mohicans have fled, and their lands are unoccupied, and are very fertile and pleasant. It grieves us that there are no people, and that there is no regulation of the Lord's managers to occupy the same. They fell much wood here to carry to the fatherland, but the vessels are too few to take much of it. They are making a windmill to saw the wood, and we also have a gristmill. They bake brick here, but it is very poor. There is good material for burning lime, namely, oyster-shells, in large quantities. The burning of potash has not succeeded; the master and his laborers are all greatly disappointed. We are busy now in building a fort of good quarry stone, which is to be found not far from here in abundance. May the Lord only build and watch over our walls. There is a good means for making salt; for there are convenient places, the water is salt enough, and there is no want of heat in summer. Besides, as to the waters, both of the sea and rivers, they yield all kinds of fish; and as to the land, it abounds in all kinds of game, wild and in the groves, with vegetables, fruits, roots, herbs, and plants, both for eating and medicinal purposes, working wonderful cures, which are too long to relate, and which, were it ever so pertinent, I could not tell. Your Right Reverend has already obtained some knowledge thereof in part, and will be able to obtain from others further information. The country is good and pleasant; the climate is healthy, notwithstanding the sudden changes of cold and heat. The sun is very warm; the winter strong and severe, and continues full as long as in our country. The best remedy is not to spare the wood—of which there is enough—and to cover oneself well with rough skins which can also easily be obtained.

The harvest, God be praised, is in the barns, and is better gathered than ever before. The ground is fertile enough to reward labor, but they must clean it well, and manure and cultivate it the same as our lands require. It has hitherto happened much worse, because many of the people are not very laborious, or could not obtain their proper necessities for want of bread. But it now begins to go on better, and it would be entirely different now if the masters would only send good laborers, and make regulations of all matters, in order, with what the land itself produces, to do for the best.

I had promised (to write) to the Honorable Brothers, Rudolphus Petri, Joannes Sylvius, and Dom. Cloppenburg, who with your Honor were charged with the superintendence of these regions; but as this would take long, and the time is short, and my occupations at the present time many, will your Right Reverend be pleased to give my friendly and kind regards to their Reverends, and to excuse me, on condition that I remain their debtor to fulfill my promise—God willing—by the next voyage. Will you, also, give my sincere respects to the Reverend Dom. Triglandius, and to all the brothers of the Consistory besides, to all of whom I have not thought it necessary to write particularly at this time, as they are made by me participants in these tidings, and are content to be fed from the hand of your Right Reverend. If it shall be convenient for your Honor, or any of the Reverend Brothers, to write hither to me a letter concerning matters which might be important in any degree to me, it would be very interesting to me, living here in a savage land without any society of our order, and would be a spur to write more assiduously to the Reverend Brothers concerning what might happen here. And especially do not forget my hearty salutation to the beloved wife and brother-in-law of your Right Reverend, who have shown me nothing but friendship and kindness above my deserts. If there is anything in which I can in return serve or gratify your Right Reverend, I will be glad to do so, and will not be behindhand in anything. Concluding then herewith, and commending myself in your Right Reverend's favorable and holy prayers to the Lord,

Honored and learned Sir, Beloved Brother in Christ and Kind Friend;

Commending your Right Reverend and all of you to Almighty God, by his Grace, to continued health and prosperity, and to eternal salvation of heart.

From the Island of Manhatas in New Netherland, this 11th August, anno 1625, by me your Right Reverend's obedient in Christ,

JONAS MICHAELIUS.

(Indorsed.) The honorable, learned and pious Mr. Adrian Smoutius, faithful minister of the holy gospel of Christ in his church, dwelling upon the Heerengracht, not far from the house of the West India Company, Amsterdam. By the care of a friend whom God preserve.

(Sealed with a wafered signet not discernible.)

Mr. Nijenhuis states that it was so committed to some of the ministers of Amsterdam by the Synod of North Holland; and the ministers above-mentioned were all at that time active ministers at Amsterdam, where Sylvius and Triglandius had been since 1610, Petri since 1619, and Cloppenburg since 1621.

