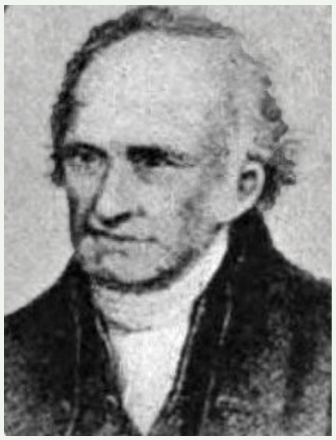
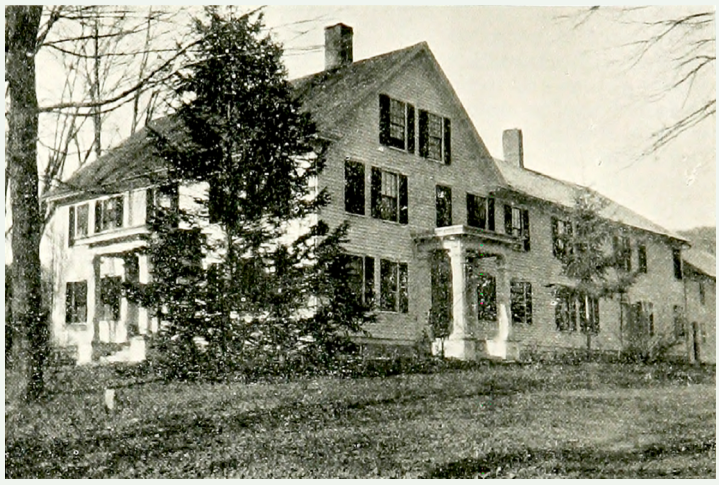
Hartford Historical Society

The Garipay House • 1461 Maple Street
Hartford Village, Vermont 05047

HARTFORD • QUECHEE • WEST HARTFORD • WHITE RIVER JUNCTION • WILDER

Volume 39, No. 5 SOCIETY NEWSLETTER November-December 2026





Colonel Joseph Marsh Carried the Town in His Pocket

By Scott Fletcher

Joseph P. Marsh came to Hartford, Vermont from Lebanon, Connecticut in 1772 with his mother, three brothers, wife, and ten of his twelve children. His oldest daughter stayed in Connecticut and his youngest daughter was born in Vermont. Joseph and his brothers acquired land along the Ottaquechee River in Quechee Village and started farming.

Joseph Marsh eventually owned some five hundred acres, including several islands in the Ottaquechee River where he and his sons raised corn. While helping form the town, he was also establishing himself in agriculture, timber, and the production of potash for use in making soap.

Joseph Marsh has been described as, "tall, large boned yet finely proportioned, and physically very strong. He was an active Christian, even tempered, and said to have a "close logical mind." (*Home and Hearth, Field and Plow: A Brief History of the Quechee Inn at Marshland Farm*, by Deborah Doyle-Schechtman)

In 1774, Marsh was named moderator of a meeting of Hartford's proprietors, or selectmen. It was the first of many such times when he provided leadership to his town and state. It was later noted that for many years, "He carried the town in his pocket." (*A History of Dartmouth College and the town of Hanover, New Hampshire*, by Frederick Chase, 1891.)

Joseph Marsh's grandson Roswell Marsh wrote that Joseph and his brother Abel built a sawmill on the river a mile below Quechee Village in 1775. In his History of Hartford Vermont, Howard Tucker wrote that in 1783, Hartford's proprietors gave Joseph Marsh the right to use the waterfall in Quechee Village to power a gristmill at that location, along with two acres of adjoining property, as long as he kept the mill in good repair.

Joseph Marsh arrived in Hartford, Vermont in 1772 with his wife, ten children and three brothers. He was soon farming along the Ottaquechee River and, by 1774, he was a frequent moderator of Hartford's selectmen. Marsh built a sawmill on the river in 1775 and continued to be one of the town's leaders until his death in 1811. Marsh built a Georgian home near what is now Dewey's Pond in 1793. Locals called it a, "baronial mansion." The house was moved a short distance from the river in 1960 and is now known as the Quechee Inn at Marshland Farm.

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From the Editor . . .

Two hundred and fifty years ago this December, Thomas Paine published the first in a series of pamphlets called *The American Crisis*, which opened with the line, "These are the times that try men's souls." British troops had chased the Continental Army out of New York and our ragged soldiers marched through Pennsylvania looking for winter quarters. On December 23, General George Washington had Paine's pamphlet read to his troops at McConkey's Ferry and, on Christmas night, the inspired army crossed the Delaware River, routed British forces in Trenton, New Jersey, and gave new life to the patriot cause throughout the colonies.

One of Hartford's Revolutionary heroes was Colonel Joseph Marsh whose 1793 mansion is now known as the Quechee Inn at Marshland Farm. Howard Tucker recorded some highlights of Marsh's career in his book, *The History of Hartford, Vermont*, and some items are found in *The Landmark*, but we have pieced together a broader narrative of his eventful life in our cover story.

The Hartford Historical Society recently received a journal written by Kate Morris Cone that includes a variety of historical notes about our town. On page eight, you will find a brief history of her home in Hartford Village that was built by Joseph Kneeland between 1804 and 1811, and was later home to Judge George Wales and then the fastidious J.C. Brooks.

Finally, we go back one hundred years to an early report in *The Landmark* about the importance of nurturing the Vermont brand, a historic effort that continues to pay off today.

We hope to see you on November 11 at the Greater Hartford United Church of Christ when Izzy Provoncha speaks on, **War in the Connecticut River Valley, 1777-1782**. Please see our calendar for info.

Scott Fletcher, Editor

Tasty Corn Bread

The Landmark, April 26, 1884

If you want to make excellent corn bread, see that the oven is hot enough to cook the bread quickly without burning it and butter an iron bread-pan. Scald a cupful of Indian-meal with enough boiling water to make a rather thin mush and add a heaping teaspoonful of butter and a level teaspoon of salt, melting the butter in the hot mush; let the mush cool until it is lukewarm, and then stir into it the yolks of four eggs beaten for two minutes; next beat four egg whites to a stiff froth, stir them very gently with the mush; put it at once into the buttered pan, and bake it for about twenty-five minutes, or until a broom straw can be run into it and withdrawn clean. If the bread is browned before it is done, protect it from burning by laying a sheet of buttered paper over it. Serve the bread either hot or cold. It makes very nice toast.

The Mission Statement of the Hartford Historical Society

To acquire, identify and preserve information and artifacts related to Hartford's past and communicate knowledge of local history through programs, publications, and other interaction with the community.

Hartford Historical Society

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How Native Americans View the American Revolution

By Gwen Tuson

On September 9, Dr. Colin Calloway, Professor of History at Dartmouth College, gave a talk sponsored by the Hartford Historical Society entitled, "The Native Americans' American Revolution."

Dr. Calloway prefaced his talk with two comments. First, that our history does not equal the past, but it is the stories we tell. And who gets to decide which stories are told and not told? This is particularly relevant regarding Native Americans. Looking at the 250th anniversary of the United States from a Native American perspective can be disturbing to some people because to them there is only one narrative of the American origin story, not multiple ones.



This 1804 painting by John Vanderlyn depicts the killing of Jane McCrea by Native Americans in Vermont in 1877. The Declaration of Independence describes Native Americans as, "merciless savages."

Secondly, the speaker himself, who is not from this hemisphere, said that this continent can only be understood by understanding Native people. His thinking is that confronting our human past in its fullness, embracing its failures, and self-evident as well as half truths is messy and not straightforward. Doing so allows us to wave our flags with a deeper understanding.

Dr. Calloway stated that the imagery of Native Americans to many colonists was, as is the quote from the Declaration of Independence, "merciless savages," and is therefore not positive. He showed an 1804 painting by John Vanderlyn of two Native men depicted murdering Jane McCrea around the time of the Battle of Saratoga in 1777.

The American Revolution was all about freedom, but freedom meant different things to different people. Dr. Calloway went on to say freedom even meant different things to the same people at different times and circumstances. Locally, President Wheelock at Dartmouth College had students of the Odanak Nation and other tribes of the St Laurance River Valley. He petitioned the Continental Congress for funds to keep the college open to avoid the start again, due to the Revolution, of raids that had occurred until the Treaty of Paris ended the French and Indian War. With the college still open, this would reduce such raids that would have been carried out by Native men aligned with the British peoples around the college since they had sons attending Dartmouth.

This strategy basically worked. Wheelock even recruited James Dean, who grew up in the Oneida tribe, for Dean's Native linguistic skills. When the Revolution broke out, Dean went to work for American forces and secured an allegiance of the Oneida with the Americans.

With the Treaty of Paris and the end of the Seven Years War, European claims in North American lands shifted in important ways, but no European power actually controlled the continent. Colonial settlers, both French farmers and British continued their assault on Native lands.

The King of England owned land from the Mississippi River to the Atlantic Ocean. The British Royal Proclamation in 1763 created the Appalachian spine as the border between settler lands to the east and Indian Territory to the west. Settlers could go west and trade with Natives only with a royal licence and Native land could only be bought by representatives of the King in open treaty council with Native nations. Crown controlled land ownership but did not have power to enforce this policy.

Dr. Calloway pointed out that land equalled wealth for colonists and many of our colonial leaders were land speculators and had been waiting for defeat of French rule to make money on these lands. Individuals, such as George Washington who fought

Continued on page 4.

Native Americans in the Revolution continued from page 3.

to defend British rule over the French, were particularly outraged by this decree.

Regarding the Revolution itself, each Native group had to make choices to side with the British, the Americans, or stay neutral. Most Natives sided with the British since with the Royal Proclamation the British made an attempt to protect Native lands. The presentation included the example of the South Carolina and Cherokee nation map. Most Cherokee sided with the British. Over time, subsequent treaties show how the Cherokee people signed treaties into smaller and smaller areas as Cherokee lose conflict after conflict.

Dr. Calloway made the point that war doesn't tolerate neutral parties. Some Native groups attempted to stay neutral, but "to American colonists an Indian is an Indian and an Indian is an enemy," so such neutral groups would suffer assaults.

Loyalties for some groups also changed during the war. The Iroquois Confederacy of five (later six) nations was an example of an ancient Native allegiance that split up with some of the Iroquois nations siding with the British, some siding with the Americans, and some even changing sides. The result was that this powerful economic and political group had its own civil war and was divided more quickly and suffered losses to other Native nations and the settlers. Oneida Nation, due to James Dean, travelled to Valley Forge to aid General Washington and is an important part of the history of the Oneida nation.

General Washington responded to the Iroquois nations who sided with the British by launching a 1779 campaign into Iroquois territory that became known as Sullivan's Expedition, the name of its commander General John Sullivan, a New Hampshire lawyer. Dr. Calloway explained this was a classic example of colonial strategy to defeat Native peoples by destroying homes and food supplies, essentially war on the womenfolk.

Washington directed his officers to take no prisoners and accept no peace overtures until the troops had burned out the Iroquois. This campaign destroyed over forty towns and villages including the burned crops, burned store houses, and destroyed orchards. 1779 was one of the coldest winters so Native refugees fled to the British Fort Niagara on Lake Ontario. Many died from hunger and exposure of the three or four thousand who gathered at the garrison.

The officers' personal logs note the living conditions of many of the villages they burned. They found long houses with glass windows, chandeliers, and pewter cutlery. Native families often had higher living standards compared to frontier colonial settlers because the Native villages had trade connections the settlers did not have. Additionally, when archaeologists are studying sites during a certain era it was difficult to tell if a particular site was Native or European because they would look very similar. Native cornfields could be huge and orchards would be substantial. Dr. Calloway related a story of a Jesuit priest who wrote about getting lost in a Huron corn field.

Dr. Calloway gave more examples of the Revolution's impact such as the events of the Native nations in the Ohio River Valley. From the Native American point of view, the American Revolution did not end at Yorktown. In the west, Native tribes aligned with the British inflicted heavy defeats on the American troops. With the 1783 Peace of Paris between Americas and the British, the British sold out their Native allies by transferring all the former Indian Territory to the Americans. Hence, the war continues west of Appalachian Mountains.

One of the last acts of the American government under the Articles of Confederation in 1787 was the Northwest Ordinance that gave western sections of Connecticut, New York, and Pennsylvania to Native Americans in what was called the Northwest Territory. This area, which is now contained by Illinois, Ohio, Wisconsin, and Michigan, was much smaller than the homeland designated for Native people by the British.

Dr. Calloway expanded on the question, "Why a territory and not an American colony?" In short, the founding fathers did not want possible new American colonies to follow the lead of the thirteen original colonies to break away from the new American country in the future. This 1787 ordinance created the territory system so that when a new territory reached a specific population of settlers, the territory could become a new state. This master plan kept the new country from splintering off new colonies into new nations. But this plan significantly set up the western expansion which directly impacted all Native peoples since all this land was Native.

Dr. Calloway pointed out the contradiction written into the Northwest Ordinance. It shrunk land to be in political control of Native people but contained the clause that our new country would, in dealing with Native peoples, always deal with them fairly and honorably except in just and lawful war authorized by Congress. He explained this contradiction was due, in

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News From the Garipay House









Top, Pat Stark is a master of finding room for things. She has organized the print archives and handles business for the Hartford Historical Society. It's just one of her many volunteer activities. Above left, Judy Barwood is a hands-on volunteer in addition to serving as Chair of the HHS Board. Now that the first floor has been painted, the displays are being completely updated. Above right, volunteers Leonard Morse and Gwen Tuson on the front porch of the Garipay House sawing the covers off of books for recycling. Bottom right, The society's Abenaki artifacts are now displayed by the front entrance and the kitchen of the Garipay House serves as the main entrance.

Joseph Marsh continued from page 1.

Howard Tucker enumerated Joseph Marsh's contributions to the town in his book, "*History of Hartford*," and they confirm his imposing presence in the town.

April 18, 1774 – Joseph Marsh was elected as a selectman of Hartford and named moderator.

May 17, 1774 – Chosen moderator of Hartford selectmen, chosen town supervisor, overseer of ye poor, fence viewer. Selected to a committee to set the first stake for a meeting house in the center of town.

May 16, 1775 – Chosen overseer of the poor, surveyor of highways.

June 1, 1775 – Chosen moderator of Hartford selectmen.

June 19, 1775 – Chosen moderator of Hartford selectmen. Chosen as member of a, "Committee of Safety for ye Town."

November 20, 1775 – Chosen to a committee to discuss building a road and ferry to Lebanon, New Hampshire.

November 21, 1775 – Named colonel of the Hartford militia.

May 6, 1776 – Chosen moderator of Hartford selectmen.

May 22, 1776 – Chosen to represent Hartford at a meeting of the Provincial Congress in New York. Vermont was not yet a state and New York claimed jurisdiction of what is now southern Vermont. New York established Cumberland County with a capital in Westminster. Joseph Marsh was named Colonel of a regiment of the Cumberland County militia. Marsh did not attend the meeting in New York and did not participate in any further meetings of Cumberland County.

February 7, 1777 – Chosen moderator of Hartford selectmen who voted unanimously, "that we will not admit of the small-pox being set up in this town by any persons." By March 17, 1777, smallpox had indeed come to Hartford and the proprietors voted to confine those who were afflicted.

April 1, 1777 – Chosen moderator of Hartford selectmen.

June 23, 1777 – Chosen to attend Vermont's Constitutional Convention, and served as vice president of the convention.

August-October 1777 – Commanded Hartford's militia at the battles of Bennington and Saratoga.

April 27, 1778 – Chosen for a committee to set the boundary between Hartford and Hertford, which would become Hartland.

May 27, 1778 – Chosen moderator of Hartford selectmen.

1778 – Elected Lieutenant Governor of Vermont.

1781-1782 – Represented Windsor County in the Vermont House of Representatives.

One provision of Vermont's constitution was the creation of a Council of Censors to provide guidance to Vermont's elected representatives. On June 3, 1785, Marsh rode to nearby Norwich to attend the first meeting of this council as one of thirteen members.

Vermont's constitution empowered the Council of Censors to enquire, "whether the legislative and executive branches of government had performed their duty as guardians of the people, or assumed to themselves, or exercised, other or greater powers than they are entitled to by the constitution."

The Council was also to determine, "whether the public taxes have been justly laid and collected in all parts of this Commonwealth, in what manner the public monies have been disposed of, and whether the laws have been duly executed." The Council of Censors was to meet every seven years, and it convened thirteen times from 1785 to 1870.

The Council had no direct power to govern, but it could recommend that elected officials be impeached, and it could encourage the legislature to repeal laws or executive decisions that appeared to be contrary to Vermont's constitution. It could also call for a convention for the purpose of amending or clarifying articles of the constitution. Over the years, the Council objected to some sixty-three acts of legislation of which thirty-six were amended, and the Council called for ten constitutional conventions. The Council was dissolved in 1870, and its responsibilities were given to the Vermont General Assembly.

1787-1790 – Elected again as Lieutenant Governor of Vermont.

1787-1795 – Served as a judge of the Windsor County Court.

1789 – Named Chief Judge of the Windsor County Court. Joseph Marsh is not known to have trained in law, but it was not unusual for prominent men to serve as judges at that time.

February 9, 1790 – Called a meeting of the selectmen of Hartford to choose town officers, discuss further divisions of land, and consider regulating the records and maps of the proprietors. Hartford citizens were preparing to nominate Marsh for another term as Lieutenant Governor when he published the following notice declining another term.

Joseph Marsh Declines Nomination for Statewide Office

To the FREEMEN of the State of VERMONT. Fellow Citizens, your confidence in my integrity and abilities, has for several years (since the independence of this state has been contended for by her citizens) led you to give me your suffrages for the second office in the supreme executive branch of the government. As I deemed it my indispensable duty, so I have made it my highest ambition, in the execution of the business annexed by the constitution to this office, always to adopt and appear in favor of those measures, which would conduce most to the public weal, and in the way promote the interest and welfare of this state.

During the two last years, several embarrassments have conspired to make me decline accepting this appointment. Among these, the most considerable have been an indisposed state of health, usually attendant on advanced age, and an ambition not to stand in the way of one whose superior merit might better entitle him to the office. Want of reasonable notice of my appointment at the election at Manchester in 1788, (for my health did not permit of my attending) prevented my manifesting this disinclination at that time.

I was likewise prevented from making a resignation at the last election at Westminster, by a suggestion of my friends that this mode of declining further to serve you in this Ration, would give the fairest opportunity to determine who should be my successor, and perhaps be most satisfactory to my constituents. From these considerations, fellow citizens, I am induced, in this manner, to request you to turn your attention to some other candidate to fill the post I have had the honor to sustain, and to refrain at the ensuing, or any future election from giving me your votes for Lieutenant Governor of the state.

Permit me, fellow citizens, on this occasion, to tell you with what real satisfaction I have received the repeated manifestations of your confidence, exhibited towards me in calling me from my private station to share in the government of our free republic. Permit me likewise to anticipate with you the happy day, when THE STATE OF VERMONT shall not be the least pillar in the support of that confederated government, which is cemented by the constitution that does honor to mankind, and is a demonstrative proof chit the United States, in political genius, are not inferior to the boasted courts of Europe. JOSEPH MARSH. Hartford, August 12, 1790

After stepping down from elected office, Colonel Marsh continued to serve the town of Hartford as an elder statesman.

1793 – Joseph Marsh built a Georgian-style house on five hundred acres near the Ottaquechee River. The stately home is a continuing reminder of his success in an era of log houses and subsistence farming. Locals referred to the home as a "Baronial Mansion." Marsh grew wheat and corn and used the timber for lumber and potash for use in making soap.

In 1959, the U.S. Army Corps of Engineers condemned the home as part of the North Hartland Dam flood control project and it was moved fifteen feet north and eighty-five feet west. Outbuildings buried during this move include an icehouse, creamery, granary, shop, sheep barn, and hog house. The house was moved by W.B. Hill of Tilton, NH, who also relocated the S.S. Ticonderoga to the Shelburne Museum, in Shelburne, Vermont.

October 15, 1796 – Resigned as chief judge of the Windsor County Court due to, "age, infirmity, and the desire not to stand in the way of the usefulness of one better qualified.

August 17, 1808 – Chosen moderator of the selectmen.

April 14, 1810 – Joseph Marsh's wife Dorothy Mason Marsh died.

February 9, 1811 – Colonel Joseph Marsh died at his home and was buried in the Quechee Cemetery.

In 1867, *The Vermont Standard* offered this anecdote showing the character of Colonel Marsh.

"Mr. Marsh was a religious man, and clergymen passing through the country were made welcome to the hospitalities of his house. Once upon a time, a young divine spent the Sabbath with him and preached somewhere in the neighborhood. In his sermon he had much to say about God's secret will, putting this forward as a prominent point in his theology. Probably he was himself deeply impressed with the importance of enforcing this point on the attention of his hearers.

"When he came to take leave of Mr. Marsh, he respectfully asked to be favored with a little good advice. Mr. Marsh cheerfully complied with his wishes and made several suggestions that readily occurred to him from his own extended experience, and then wound up by begging to be allowed, in the most delicate manner in the world, just to hint that if he had been entrusted with any portion of God's secret will it would be discreet on his part to keep it to himself, and not go blabbing it out among the people."

Kate Morris Cone's History of Her Home in Hartford

By Scott Fletcher

In 1894, Kate Morris Cone recorded the history of the house where she and her husband Charles raised their son Morris and daughter Alice who were just four and two years old at the time. The house still stands on Maple Street in Hartford Village.

She wrote that the half acre lot was sold by Rogers Wright to Joseph Kneeland in 1804 for $100. In 1811, Joseph Kneeland sold the lot, "with buildings thereon," to Edward Kneeland for $1200.

"In 1816, Edward Kneeland sold the lot, with buildings privileges, etc. to George E. Wales for $1600. Wales was a lawyer, judge, member of the U.S. House of Representatives from 1822 to 1824, and served as Speaker of the House. George E. Wales sold, 'the land on which my dwelling house stands,' bounded by turnpike, Udall on north and east, and Lyman on the west to Thomas Emerson for $2000. In 1831, Emerson sold "land described as that of G.E. Wales with two-story dwelling house, outbuildings & barn, three-quarter acre more or less," for the same amount he paid for it.

Kate Morris Cone wrote, "Mrs. J.C. Brooks says that the agreement was that Mr. Brooks should keep the fence between his land and Mr. Hamilton's from the road to the corner of Mr. Hamilton's barn, and Mr. H. should keep it from the corner of his barn to the rear boundary. Mrs. J.C. French inherited the property from her father J.C. Brooks and sold it in 1883 to Mark Richards Cone for $2200. Charles Cone inherited it from his father M.R. Cone in 1887.

"George E. Wales added land to the back so that the lot since his time has contained three-quarters of an acre. In 1892, Charles Cone purchased a quarter of an acre at the rear of the lot from the estate of C.W. Pease for $500 so that the house was bounded by the turnpike on the front and by a new road that opened in the autumn of 1893 at the rear. The lot then contained, in all, one acre. In 1883 Charles Cone bought of Jonathan Bugbee, for $25, the river bank opposite the lot, "extending from the western boundary to the opposite side of the gully. In 1893, Charles and Kate Cone received the half-acre Fisher lot extending up the hill east of their home from her father Ephraim Morris. In 1897, Charles Cone bought one more parcel at the northeast corner of his lot for $45.

Kate Cone wrote, "When we came to live here, Mrs. Brooks said to me, 'We lived in this house fifty years. I hope you will live here as long and be as happy.' The house was built between 1804 and 1811, and had been standing probably seventy-five years when we bought it. It had at first a roof slanting on all sides. Mr. Brooks changed it to its present shape. I remember that someone told me, probably Mrs. Brooks, that the front door was once painted green, and she could remember when the front of the house was not finished inside and the front entry was used as a pantry for pots and kettles. Mrs. French and Miss Nellie said that when the blasting for the railroad was going on, stones twice fell on and broke through the roof of this house, once on the ell, doing a good deal of damage, and one struck the main roof going into the attic.

"The house when we bought it contained seven fireplaces. The woodwork was somewhat ornamented round the fireplaces and along the stairs, and outside over the windows. The scrollwork at the top of the house outside had been removed, but the pattern of it still showed thro' the paint and we restored it. The front door and upper windows were not touched, but the other windows were replaced by the current ones. The large chimney was removed and with it most of the old timbers – the floors were uneven and the walls full of rats.

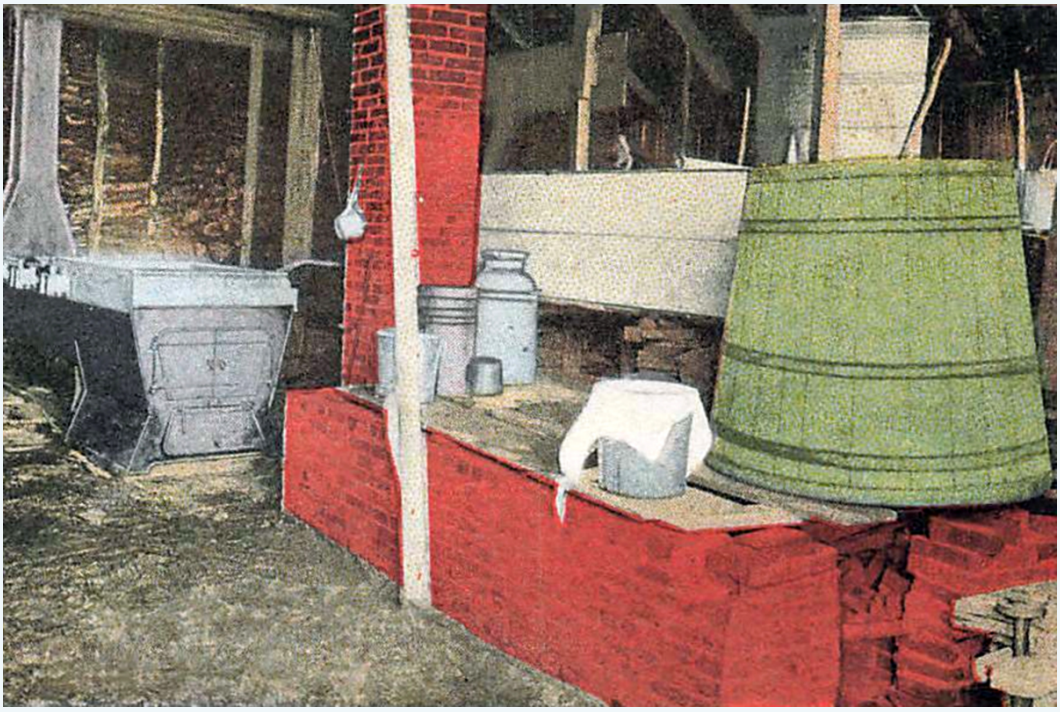
"As a child, I remember a pretty garden at the front of the lot and flowering shrubs before the house, and the front yard and the garden fenced off from each other, the side yard, and the street. The side door was painted green and had a large brass knocker. Both door and knocker are our present kitchen door and knocker.

"Mr. Brooks kept the post office and a small general store and for many years was town clerk. I remember him as a short, stout man with black eyes and a brown wig, and a square of black plaster court plaster on his nose where a wart had been removed very near his lip. He wore a silk hat, long dark blue overcoat, and white silk handkerchief and gloves. All this to go to and from the store. He always spat a little before speaking.

"I remember the house as always neat and comfortable, with apples in a dish in the dining room. I have heard that Mr. Brooks required that there be two kinds of meat at breakfast. There is a story about his neatness to the effect that once in the spring when the water from the hill was pouring into the cellar and the pork barrel and pickle tubs were floating, he descended the cellar stairs and sent for his rubber boots but would not put them on till they had been wiped and dusted."

Label Vermont Products

From the Landmark, November 4, 1926



It has been suggested from time to time that Vermont capitalize on its name and products by use of the copyright line, "Made in Vermont." The practice SO far has not been followed to any extent, but it is a step that should be taken as insuring proper recognition of real Vermont products and at the same time protecting the State's reputation for high grade goods.

Thousands upon thousands of "Vermont" turkeys are sold each year at Thanksgiving time that first broke the shell as chicks in some far western or middle western state.

"Grown in Vermont" should be stamped on every, agricultural product going into foreign markets for there are too many instances where unscrupulous middlemen capitalize on high standards of quality set by Vermont. All over the country, one may eat of maple syrup labelled "Vermont" that never was within hundreds of miles of the State and further than that it is doubtful if any of its ingredients ever saw a Vermont maple tree. Thousands upon thousands of "Vermont" turkeys are sold each year at Thanksgiving time that first broke the shell as chicks in some far western or middle western state. Some are high grade but there are others not so good and these do no credit to the standard of quality for which Vermont has become noted.

Now that Vermont is gaining national recognition through its renewed efforts in advertising and publicity, and through the increasing numbers who vacation here and find the Green Mountains just as advertised, greater care should be exercised to protect the good name of the State from others who would capitalize upon it and who are not overscrupulous about what quality of goods go out with the Vermont label. *Burlington News*.

Native Americans in the Revolution continued from page 4.

part, to the dilemma of how to succeed as a new nation, both in policy and in international perceptions.

President Washington and many of his successors believed the way to both expand land and gain peace with Indians was for the Native peoples to, "give up their Indian ways." This meant for Native men to stop hunting and take up European style animal husbandry and crop growing using smaller land area and going against gender roles of Native communities.



A Pennsylvania militia massacred Native residents of the village of Gnadenhütten in 1782. Such incidents are still remembered among Native peoples.

Dr. Calloway ended with the story of the village of Gnadenhütten where lived a Delaware clan who had long converted to Christianity. They attempted to stay neutral during the American Revolution and offered refuge to peoples from both sides. A Pennsylvania militia, inspired by revenge, massacred the Gnadenhütten inhabitants in a most horrifying manner in 1782. The speaker commented that such stories still play out in the collective memories of many Native peoples.

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THANK YOU!

Yesterday's News

Don't Spend it All at Once, *The Landmark*, May 20, 1882
The Central Vermont road has lately raised the pay of section men. They now get $1.20 per day.

On the Mend, *The Landmark*, May 20, 1882
We are glad to chronicle the fact that the sick in the Quechee area are improving.

Way Up There, *The Landmark*, May 20, 1882
Camilla Urso, America's greatest violinist, will be in Woodstock on Saturday evening. It will be a magnificent affair as Camilla in her profession stands along with *The Landmark* in journalism—away on the dizzy round of a tremendous long ladder.

Gone, *The Landmark*, June 24, 1882
Herbert O. Webber, who did repairs here, has left and gone to Concord, NH and he has left a number of little bills unpaid, one for board. A young man who will not pay his board will steal sheep.

With Mallet Toward None, *The Landmark*, July 22, 1882
Croquet is all the rage now and terrible war is waged on the grounds by the church, every evening.

Something for Everyone, *The Landmark*, July 22, 1882
Last Wednesday there were fifteen tramps and four hand organs in the place, besides a performing monkey and an old woman who played the tambourine.

Phew! *The Landmark*, August 26, 1882
A panther was seen last week by one Peter Granger who was frightfully scared but, after an investigation, it was found to be a Jersey calf on the David Mossey farm.

Get Picking, *The Landmark*, October 7, 1882
There is a large amount of corn yet to be harvested and apple picking has but fairly begun. Remember that apples froze on the trees one year ago the fifth.

Good For Him, *The Landmark*, February 23, 1884
Ballard went to meeting last Sunday and behaved as well as anyone there.

Firemen Light Up, *The Landmark*, February 23, 1884
The firemen went home to Lebanon with the feeling that they had been handsomely treated. Refreshments were passed around liberally, and those who get enjoyment from a prime cigar had it.

Lucky Day, *The Landmark*, February 23, 1884
A traveler drove through what used to be the toll-bridge over the Connecticut the other day and looked round for somebody to take his dime but, being disappointed, one of the blandest smiles broke over his face and lasted him till he got nearly up to White River Village. Such is the force of habit, and the effect of an unexpected streak of good luck.

Less Than 100 Years Ago, *The Landmark*, June 2, 1927
A meeting of the Hartland and Mascoma Klans was held Monday afternoon in a Memorial Day celebration near West Lebanon. A mammoth parade was held through West Lebanon and White River Junction in which several hundred Klansmen and Klanswomen took part, with more than 125 automobiles including a float, "the little red schoolhouse," standing for free public schools for the nation. Music was furnished by the Franklin City Band. In the evening, at a close of event, a huge fiery cross was burned, which could be seen for several miles.

Hartford Historical Society
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HHS Calendar

THE GARIPAY HOUSE MUSEUM is open Fridays from 9-11 a.m., by appointment, and/or when the "Welcome" flag is hanging on the front porch. Please call 802/296-3132 or email us at info@hartfordhistoricalsociety.org. Phones/email are checked twice a week.

MONTHLY BOARD MEETINGS are open to the public on the second Tuesday of the month at the Garipay House at 10:00 a.m. (Please check for exact date.)

Wednesday, November 11, 2026 - "**War in the Connecticut River Valley, 1777-1782**," presented by Izzy Provoncha. 7:00 p.m. at the Greater Hartford United Church of Christ; 1721 Maple St., Hartford Village. Free and accessible.

Saturday, December 5, 2026 - "**An Old Fashioned Christmas**" A day of activities is planned for the Greater Hartford United Church of Christ, the Hartford Library, and the Garipay House. Free and accessible.

The **Genealogy Center** on the second floor of the Hartford Library is open Fridays from 3-6 p.m. and by appointment. Please call Carole Haehnel at 802/295-3974 or email her at: chaehnel151@comcast.net. Interested in helping residents explore their family histories? Please contact us at info@hartfordhistoricalsociety.com.

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