

# FORT GEORGE POST

The Newsletter of the Lake George Battlefield Park (Fort George) Alliance

PO BOX 26, LAKE GEORGE, NEW YORK 12845

SUMMER 2019

## *Nation Building: The Provincial Chaplains of Lake George and Native American Ministry*

By Jeff Brozyna

In the fourth installment of this series, we will address the Chaplains of the Provincial Regiments who served at Lake George during the French and Indian War and their unexpectedly high participation in Native American ministry. As discussed in earlier installments, I was able to develop a detailed data base of 46 chaplains who served on the New York frontier from 1755-1762, of whom 40 were assigned to the encampment at Lake George. The Provincial Regiments were engaged in moving supplies, building fortifications, buildings, docks, ships, roads and bridges. On occasion, they would shoulder their muskets and fight side by side with the British regulars. These men constituted a cross section of their home communities in New England, New York and New Jersey. Each regiment of 500 men was assigned a chaplain who was usually a practicing minister from their region. These chaplains played a central role in both the spiritual life and camp life of the officers and men in their regiments. We can learn a great deal about these Americans who served at Lake George by studying their chaplains.

My data indicates these chaplains were all Protestants, generally older than the men they served, better educated, and were predominately Calvinists (Congregationalists or Presbyterians) rather than Anglicans or Baptists. They were likely to be New Lights or supporters of the Great Awakening which was a pivotal spiritual revival that swept the colonies in the 1740s. The Great Awakening stirred many to seek a greater personal relationship with God, weakened the dominance of some inflexible traditional institutions, and filled some with a great zeal to share their faith. Surprisingly, and despite

the great hardships and physical risks involved, 10 of the 46 (22%) chaplains in my study committed themselves to Native American ministry during at least a portion of their careers.

How are these ministers different from the rest of the men in the study? They generally are not. Their average age is about the same, their likelihood of being a New Light is only slightly higher, and except for a somewhat higher than average concentration from New York Colony, they are evenly distributed by place of origin. However, two factors stand out. Six of the ten had an educational affiliation with Yale which is a far heavier percentage than my study group at large (40%). At first glance this seems odd as Yale was hardly known as a New Light or evangelical institution at this time. In addition, at least four chaplains with Yale connections (Spencer, Hawley, Brainerd and Woodbridge) had close ties to the Great Awakening leader Jonathan Edwards who served as a mentor and inspired them with a publication of the diary of missionary David Brainerd who died at a tragically young age. (George M. Marsden, "Jonathan Edwards: A Life," New Haven, CT: Yale University Press, 2003, pages 330-333, 339, 399, and Chapter 10). Besides religious zeal, these Yale influences appear to be among the factors which motivated our chaplains to a calling to Native American Ministry.

The global contest between Britain and France was not just economic and military; it had a strong religious component which is frequently overlooked by modern historians. The French strategy to retain their colony of New France relied heavily on alliances with the Native Peoples. In addition to trade, diplomacy and gifts, the

undermanned French relied on the zeal of the Catholic Jesuit priests who would labor tirelessly to win Catholic converts. Their basic approach in 1755 was the same as that of the colony's founder Samuel De Champlain in the early 1600s. They sought to convert the Native Peoples to the Catholic faith but they did not seek to confiscate their land or alter the entire hunting/agricultural society of the people. After initial resistance and the martyrdom of several priests, the French were successful for decades. (Colin Woodard, "American Nations," New York, NY: Penguin Books, 2011, Chapter 2.) The Jesuits led off hundreds of Iroquois converts to their missions at Kahnawake (Caughnawaga) near Montreal and La Presentation on the St. Lawrence River. Priests inhabited major Abenaki villages. These tribes would support the Catholic French in time of war. The French also had great influence west of the Appalachians. Centralized organization, an open-minded approach to tribal cultures and decades of trade and personal relationships had given the Catholic Church huge advantages over their Protestant counter-parts.

Besides the urge to spread their version of Christianity, the Protestant British colonies could see clear military advantages to building alliances with Native Peoples and reducing French Catholic influence. However, the New England Calvinist ministers' irresistible urge to spread the light of God's "City on a Hill," coupled with their opinion of Native Peoples as "savages" who needed to be "civilized," proved to be major stumbling blocks. (Colin Woodard, "American Nations," pages 61-62.) The well-known colonial lust for tribal lands

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## *Nation Building: The Provincial Chaplains of Lake George and Native American Ministry*

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was another. In addition, divisions among the Protestants posed severe obstacles. New Yorkers in general (who were frequently of the Dutch Reformed Church) and Anglicans like William Johnson were uneasy about Calvinist missionaries from New England interfering with the spiritual lives of the Iroquois. Johnson noted that many of the Iroquois braves exposed to the missionaries lost their self-sufficiency, like the ability to hunt, and their self-respect due to the requirement of learning white man's agriculture at the mission schools. However, in the 1750s and 1760s Johnson came to tolerate the Calvinist New Englanders' missionary efforts due to his hope that the Iroquois would eventually benefit from learning the English language and other cross-cultural skills. (Richard Berleth, "Bloody Mohawk," Hensonville, NY: Black Dome Press Corp., 2010, pages 96-98.)

Funding of Native American Ministries and Schools and the political consequences of raising and controlling money were also significant barriers. Let's look at some of the chaplains in my study. The mission work of Rev. John Ogilvie (eventually 60th Foot chaplain) with the Mohawks at Fort Hunter in the early 1750s was part of his St. Peter's Church assignment in Albany. It required only the approval of the Anglican Church and acquiescence of William Johnson. (The Bulletin of the Fort Ticonderoga Museum, Vol. X, Feb. 1961, pages 331-381.) However, the mission work of Presbyterians Elihu Spencer (eventually NY Provincial Regt. chaplain) and John Brainerd (NJ Blues) with the Oneidas in the early 1750s required the approval of the New York-Philadelphia Presbyterian Synod and their financial support. They were short of funds and, along with Gideon Hawley, they were driven out of the forest by the dangers of The French War. (Francis W. Halsey, "The Old New York Frontier," Heritage Books reprint edition, 2007, pages 52-68.)

An extreme example of political infighting involved the Stockbridge Mission established in the 1730s by Rev. John Sergeant to serve the Mohicans (The River Indians) and other local tribes in Western Massachusetts. After

Sergeant died, the "River Gods," such as the Williams Family, attempted to dominate the school. Rev. Stephen Williams (eventually chaplain of Williams and Ruggles Regiments) was an early worker there and the future Colonel Ephraim Williams sought to exercise control. However, Timothy Woodbridge (who served the army in 1758) and his faction, which included the famed Great Awakening leader Jonathan Edwards and Rev. Gideon Hawley (Gridley's Regt.), eventually gained control. (Patrick Frazier, "The Mohicans of Stockbridge," University of Nebraska Press, 1994, p. 101.) At Stockbridge they learned the Bible, English and the agriculture techniques of the white man. They proved to be supporters of the British during the French and Indian War and served in Rogers Rangers. However, I believe the disregard of the Native American culture and distractions inherent in political infighting prevented the Stockbridge Mission from maximizing its potential.

Another example of Protestant disharmony was the Moor's Indian Charity School run by Rev. Eleazer Wheelock in Connecticut. It had support from Rev. Benjamin Pomeroy (eventually chaplain to Lyman and Fitch's regiments) and the Legislature. However, the school eventually died after substantial funds raised for it by Christianized Mohegan Rev. Samson Occom were diverted by Wheelock to the creation of Dartmouth College. (Samson Occom, letter to Eleazer Wheelock, Mohegan, Connecticut, July 24, 1771, DC. Hist. Mss. 771424.)

How do our chaplains rate as missionaries? It would be impossible to surpass the ministry of the Mohegan, Rev. Samson Occom, who respected his people's culture and traditions while trying to bridge two worlds without self-enrichment. The sixty years of ministry of Moravian David Zeisberger to the Native Peoples of PA, NY and the Ohio Valley are unmatched for a white man. Although he believed many customs of the Native Peoples to be harmful for them, he tried to understand those customs, respected the Native Americans as

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## President's Welcome

By Lyn Karig Hohmann

Welcome to the summer edition of the Fort George Post! It has been very busy since our last newsletter. First, with the NYS Museum and NYS Department of Environmental Conservation staff and numerous volunteers, the rescue work on the Revolutionary War cemetery found in Lake George continues. It has been an amazing experience to personally be able to participate in this project. Totally a volunteer project, all the persons who are working diligently on this site every Saturday—state employees, private archaeologists, avocational archaeologists – are doing it for the love of history and respect for these Patriots.

The Alliance submitted a petition for a respectful reburial of these Patriots and family, which has been widely supported. It has been decided that they will be reburied in our Park although the date will not be set until the scientific work on the bones is completed. A committee, of which we are part, will be meeting to do the planning for this event. If you are a member of an organization that would be interested in participating, please contact me through email – fortgeorgealliance@gmail.com.

Also, we were delighted, on the invitation of Fort William Henry, to participate in student visits to Lake George. We welcomed over 400 grade school students from a number of local schools to the Park and shared our unique history and archaeological features. Many thanks to the

Board of Trustees who worked as docents for these programs.

We also are now doing our Saturday Walks in the Park. Thanks to Jeff Broznya for training additional docents to support this activity.

Our Memorial Day 2019 event was wonderful and we are always grateful for those who support this event. We welcomed almost 100 persons this year. We again were able to show how beautiful the site is now with our upgrades. (Thank you again to all who supported this work!) Several pictures are included in the Post. The photographs are courtesy of Olga Golushkova.

We continue to plan for the Visitors Interpretive Center. The Lake George Park Commission is moving ahead with the work for the building. We are waiting for our updated Memorandum of Understanding with NYS DEC to move ahead with fund raising. In this Post, you will see a picture of the model radeau that will be part of our exhibits. This is finally really happening after years of conversations!

Please mark your calendars for the annual meeting on Saturday, August 17<sup>th</sup>. We are very pleased that Lisa Anderson, NYS Museum, and Charles Vandrei, NYS DEC, the lead archaeologists for the Rev. War cemetery project, will be our speakers and will present the latest information on the site. Not to be missed! ■

Enjoy the Post!

## Purpose of the Alliance

- To support the historic preservation, conservation, interpretation and associated maintenance, improvement and development of the Lake George Battlefield Park and its structures associated with the history of the Park as administered by the New York State Department of Environmental Conservation.
- To foster, encourage and promote an increased awareness, appreciation and a deeper understanding of this park in Lake George, NY, and its significance to the history of the State of New York, and the United States, Canada and Europe.
- To conduct educational programs, services and activities in keeping with the historic nature of the Lake George Battlefield Park site, including Fort George, beyond the normal scope of activities for its members and the public at large.
- To support archeological and historical research related to the Park.
- To develop a volunteer initiative to support the Lake George Battlefield Park.
- To conduct fund-raising activities including solicitation, receiving and administration of grants, gifts, donations and other forms of financial support (loans excepted); to acquire, either by unrestricted gift or purchase, objects, equipment, supplies and other personal and real property for the benefit of the Lake George Battlefield Park. All artifacts acquired for the benefit of the Lake George Battlefield Park shall be conveyed to the State of New York.
- To otherwise promote, preserve, conserve, interpret, maintain, improve, develop, secure and publicize the historic significance of Lake George Battlefield Park and the associated historical features within for the benefit of the local community, the general public and posterity.

### Annual Membership Meeting Notice & Agenda

The Annual Meeting to the Alliance will be at the Lake George Battlefield Park on Saturday, August 17, 2019. We will start at 10 a.m. with a guided tour in the Park followed by the business meeting at 11:30 am. Lunch will be at noon. Our speakers this year are Lisa Anderson from the NYS Museum and Charles Vandrei from NYS DEC who will provide an update on the findings related to the Revolutionary War cemetery recently found in Lake George as well as the plans for reburial of the Patriots in the Lake George Battlefield Park.

If attending the Meeting and Picnic, please notify the Alliance by email of the number in your party no later than Saturday, August 10, 2019. The email is: fortgeorgealliance@gmail.com. You may also call the President – 518 428 5501. The picnic lunch is free to each invited dignitary, member or membership representative attending. For all others, a \$8.50 per person donation is accepted.

# Town of Lake George Response for Memorial Day

By Marisa Muratori, Council woman, Town of Lake George



Since the very beginning of the United States of America, there has been an international fascination with the story of America, our story . . . the idealistic government that rose through two wars, represented, remarkably, in the conflicts here at lake George, and in its materialization by a group of, mainly, very young men, schooled in philosophy, to be fashioned as a model for all humanity. The confident and commanding sanctioning of our Constitution and Bill of Rights still amazes those who do not share it.

Preaching to the converted here today, we must never take that for granted.

This spot where we stand became the pinnacle of this region's resort popularity in the mid-19th century. Lake George was, then, a destination based not only on its famed beauty, rather its famed story.... boosted at the time, notably, by James Fenimore Cooper's fictionalized history, of course, *The Last of the Mohicans*.

Largely, the draw to this place, foremost, before sporting and fresh air cures, was that it holds an important portion of what made America.

As public servant in this community, I believe it is an essential responsibility to always improve upon how we present our history and revere this ultimate and most significant sacrifice, and consider the conservation of our part of the story, our most important contribution, so that we may learn to know ourselves, take care of our ideals, our landscape, our spiritual connection to this place.

We have not the interpretive qualities or historic milieu of Gettysburg, PA, or

Williamsburg, VA, because our main attraction is resort based.

The irony is that most are here to have fun on a day that memorializes our most terrible and crucial days in history.

But, whoa be it, unto us, if we lose track of that beginning, and of our ancestors' sacrifice.

With that to acknowledge, the town of Lake George, with much help from our friends of history, have made substantial progress in the last few years to review, expand what we know about the battles that took place here and the bones that rest, still, under our feet, to minimize the ironic, the contradictions between our ideals and our actions, and find avenues of reverence to reconnect visitors and show the world that we will seek to understand the sacred duty that gave us this country.

Specifically, in the last two years, we have received and utilized a \$50,000 National Park Service grant which has produced an extraordinary fresh look at battle sites throughout the community, we have designated a History Weekend, we are protecting recently discovered French and Indian earthworks near Fort Gage, and, with the recent and important discovery of a Revolutionary War grave yard, the Town of Lake George is making sure those soldiers' remains will be properly buried and honored here in Lake George. Likewise, that all unearthed Colonial War remains will no longer have the fate of remaining secret, being shelved in a warehouse or discarded. Our history is our stewardship. Good day to you all. ■



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people and never sought to enrich himself. (Archer B. Hubert Ed., "David Zeisberger's History of the Northern American Indians," Lewisburg, PA: Wennawoods Publishing, reprinted 1999.) How did our chaplains fare in comparison? Although Woodbridge at Stockbridge wasn't above taking advantage of his connections to obtain title to land for speculation and personal profit, the Lake George chaplains appear to have served the Native Peoples well. Whatever the motives of some of the people who sent them, our chaplains served at least a year or two and some several years in these ministries with a focus on Bible teaching. It is true they shared a belief that white culture was superior to native cultures. Despite this, they apparently were respectful and caring to the Native Peoples and had success converting some of them to Christianity. A few resumed these efforts once the frontiers were safe after The French War.

To conclude, these missionaries who served as army chaplains would have seen Native American ministry as a soul-saving duty to perform as good Calvinists. While the political and military advantages of this ministry were clear, these are probably secondary influences for most of them. The impact of the Yale connection and personal relationships of several chaplains (Spencer, Brainerd, Hawley, Woodbridge) to Jonathan Edwards are well documented. This seems to be based more on personal relationships than any course of study at Yale. ■



## 1775: Fort George Re-Activated

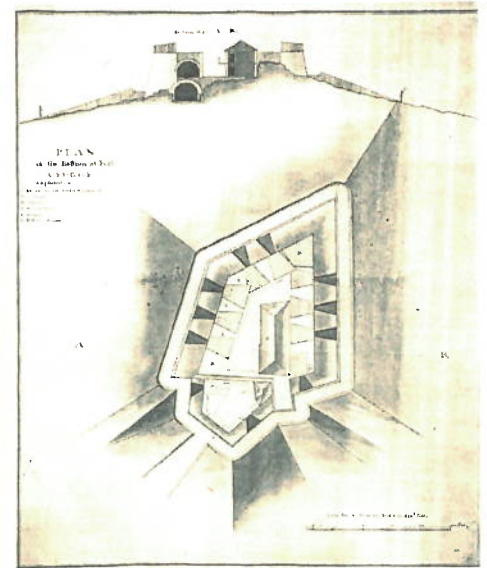
In 1775, just before the outbreak of the American Revolution, Fort George was manned by Captain John Nordberg, a 65-year-old retired British officer, who lived in a cottage near the fort. Shortly after the capture of Fort Ticonderoga on May 10, 1775, American militia assumed control of Fort George from pensioner Nordberg (see Fort George Post, Spring 2018). As soon as the American Revolution began, Fort George was assigned the role of a transportation hub for the northern army. Benedict Arnold, who had accompanied Ethan Allen during the capture of Fort Ticonderoga, wrote to the Massachusetts Committee of Safety on May 14 that “with the assistance of Mr. Bernard Romans,” he was “making preparation at Fort George for transporting to Albany those cannon that will be serviceable to our Army at Cambridge [MA].”<sup>1</sup> Four days later, the Continental Congress recommended that the cannons and stores at Ticonderoga be removed and sent to the south end of Lake George “to establish a strong post at that place.”<sup>2</sup> Subsequently, Benedict Arnold recorded that he had sent “six large brass and iron mortars and howitzers, one brass and three iron twelve-pounders” to Lake George.<sup>3</sup> Vociferous opposition to the abandonment of the forts on Lake Champlain caused the Continental Congress on May 31 to officially reverse its earlier decision and request that the governor of Connecticut reinforce the forts on Lake Champlain, retaining the cannons needed for their defense.

The transportation of provisions, cannons, men, and supplies on Lake George required the construction of new vessels. Benedict Arnold recommended building “2 flat-bottomed boats, forty feet long, twelve wide, and four deep ... of four inch oak plank.”<sup>4</sup> He suggested the site of John Sparding’s establishment at the northern Lake George landing as a possible location for the construction of the flatboats. Sparding had built a large two-masted periaqua/periauger (flat-bottomed sailing vessel) in 1769, capable of carrying “seventy men.”<sup>5</sup> However, most of the boat construction during the American Revolution occurred at Fort George. In a letter to the Continental Congress on July

11, Benedict Arnold noted that some of the garrison at the fort were “employed in building bateaus.”<sup>6</sup> Later in the year and in 1776 Fort George emerged as a major bateau-building center. By the spring of 1776 shipwrights at the fort were finishing “3 or 4” bateaux “a Day,” according to an officer from Massachusetts.<sup>7</sup>

When the American Revolution began, Fort George was in poor condition. Several weeks after the capture of the fort, Barnabas Deane from Connecticut wrote that Fort George was “a small stone fort” that could not “bear cannonading” and manned by a garrison of only 25 soldiers.<sup>8</sup> Colonel Edward Mott of Preston, Connecticut, had the same conclusion about the fort’s strength and recommended a sufficient number of troops be assigned to the post to prevent a British attack. The orderliness of the Fort George garrison dramatically changed with the arrival of 41-year-old Major General Philip Schuyler, the commander of the Northern Department. Schuyler, a fourth-generation member of a prominent New York Dutch family, had served as the deputy commissary officer at Lake George during the 1758 campaign, supervising the movement of provisions, supplies, and equipment. Arriving by July 17 at Fort George, Schuyler encountered an undisciplined garrison of 334 men. He issued voluminous orders regulating cleanliness, limiting alcohol consumption, organizing work schedules, prohibiting the waste and thief of military stores, repairing infrastructure, and arranging regular scouting forays. Schuyler hastened the construction of bateaux; by the end of July more than two dozen were completed at the Fort George shipyard.

On July 19 the Continental Congress voted for an invasion of Canada, using the traditional water route of Lake George and Lake Champlain. Fort George soon became a vital link in the northern theater, and Lake George quickly emerged as a crucial water highway, carrying supplies and reinforcements for the American army during the subsequent invasion. Hundreds of barrels of pork, flour, and other provisions were transported to Fort George from Albany in cumbersome wagons; large



*“Plan of the Bastion at Fort George 1759 by Francis Pfister (60th Regiment), showing the entrance A to the powder magazine B, the casemates C, the barracks (“cazernes”) D, and the guard room E. The plan would closely represent the look of Fort George from 1775 to mid-July 1777. (Courtesy of the Norman B. Leventhal Map Center, BPL).”*

herds of cattle were driven from Connecticut to Fort George through Albany. Captain Elisha Phelps, appointed by the governor of Connecticut, served as the commissary at Fort George in charge of the supply chain.

The troops at Fort George lived in tents and huts, but barracks also accommodated some of the men. However, the condition and number of barracks is subject to debate. In September 1775 Captain Henry Livingston of the Third New York Regiment noted that Fort George was “much out of repair” with “near 3 or 400 acres of cleared land ab[ou]t the fort & a few wretched Hovels that were formerly used as Barracks.”<sup>9</sup> The barracks, however, were apparently adequate enough for Sergeant Aaron Barlow two months later, who “lodged this night in the Barracks” at Fort George.<sup>10</sup> The following April Charles Carroll, one of the emissaries to Canada along with Benjamin Franklin, remarked that Fort George had “one barrack, which occupied almost the whole space between the walls.”<sup>11</sup> Earlier in the same month, Chaplain Ammi R. Robbins described Fort George as a “small stone fort with

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convenient brick barracks in the midst [of the bastion walls], containing six rooms."<sup>12</sup> (In 2016 Dr. David R. Starbuck and his archaeological team uncovered the solidly-mortared foundation walls of the barracks inside the fort's bastion walls.) In his journal Chaplain Robbins also mentioned "a convenient wharf and a large number of fine bateaux about it; barracks built for the accommodations of several regiments of soldiers."<sup>13</sup> The following day (April 8) he recounted that the men had "prayed and sung at night in the large new barrack."<sup>14</sup> This raises the possibility of another barracks located near the shoreline. However, Charles Carroll's detailed description of Fort George and the adjacent grounds only disclosed "one barrack"<sup>15</sup> but, there were others in subsequent years that reported a building at the edge of the lake. A report in 1777 noted a "large storehouse" and two years later an American deserter informed British authorities that the Americans had "built some barracks near the water side."<sup>16</sup> On his trip to Lake George in 1819, Benjamin Silliman from Yale College suggested that a tavern located on the southern shore was once "one of the old barracks, formerly belonging to the fort."<sup>17</sup>

In December 1775 Colonel Henry Knox was dispatched to Fort Ticonderoga by George Washington to transport cannons captured at the Lake Champlain forts and St. Jean, Canada, to Boston to break the British occupation of the city. Fort George played an important role as a key base in the herculean task of transporting the artillery. The trek began at Fort Ticonderoga; some of the cannons were carried in a vessel a short distance on the LaChute River before being conveyed overland, while the remaining artillery was hauled directly to the northern Lake George landing. On December 9 Knox placed the 59 artillery pieces, weighing 119,000 pounds, as well as barrels of flints and boxes of lead, aboard the "Pettiauger [periaqua/periauger]," on a "Scow," and a bateau.<sup>18</sup> The slower scow, carrying Knox's younger brother William, ran aground on a rock on the morning of December 10 but was subsequently repaired, and all the artillery pieces reached Fort George by December 15. With the help of Major General Philip Schuyler, Knox employed



Interior walls of Fort George uncovered during the 2015 archaeological dig.

enough men, oxen, horses, and sleds to deliver the artillery to Boston by late January 1776. One young civilian driver, who had been hired to carry the captured British military equipment, described the garrison at Fort George as "downright oddities. Their blue coats with white facings were tarnished by the smoke of pine knots... [used for] fire and candles."<sup>19</sup>

When Colonel Knox first arrived at Fort George on December 4, 1775, he observed some of the British prisoners that had been captured at St. Jean in November. Knox was said to have stayed in the same cabin with Lieutenant John Andre, who was subsequently paroled and later conspired with Benedict Arnold.<sup>20</sup> In 1780 Knox would serve as a member of the military court that would condemn Andre to death for his role in the Arnold plot. However, the microfilm collection of the Knox Papers and Diary held in the Massachusetts Historical Society do not substantiate this story.<sup>21</sup>

Activity at Fort George increased during the winter of 1776, following Major General Philip Schuyler's hiring of timber cutters and the assignment of Harmanus Schuyler (no close relation), the assistant deputy quartermaster general, to the fort to build bateaux. For two months during the spring, Philip Schuyler made his headquarters at Fort George and the fort became the site of the largest military hospital in America

that summer. The Lake George Battlefield Park has the distinction of being one of the longest continuously-occupied eighteenth-century military sites in America, spanning 1755-1783. ■

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3. Force, Fourth Series, 2:735.
4. DeCosta, *Fort George*, 17-18.
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6. William Bell Clark, ed., *Naval Documents of the American Revolution* (Washington, D.C.: Naval History Division, Department of the Navy, 1964), Volume 1, 862.
7. Lawrence B. Romaine, ed., *From Cambridge to Champlain* (Middleboro, MA: Lawrence B. Romaine, 1957), 28.
8. DeCosta, *Fort George*, 18.
9. Henry Livingston, "Journal of Major Henry Livingston, 1775," ed. By Gaillard Hunt, *The Pennsylvania Magazine of History and Biography* 12 (1898): 12-13.
10. Aaron Barlow, "The March to Montreal and Quebec, 1775," ed. by Charles Burr Todd, *American Historical Register* 2 (1895): 649.

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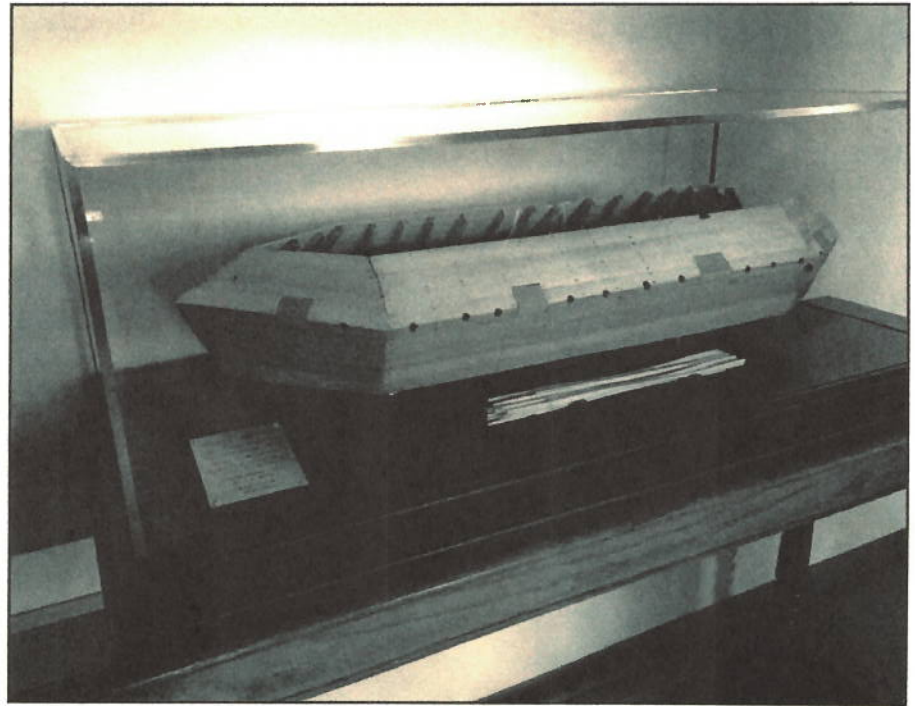


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12. Ammi R. Robbins, "Journal of the Rev. Ammi R. Robbins," in *History of Norfolk*, comp. by Theron Wilmot Crissey (Everett, MA: Massachusetts Publishing Company, 1900), 99.
13. *Ibid.*
14. *Ibid.*
15. Mayer, *Journal of Carroll*, 63.
16. DeCosta, Fort George, "Additions," 3.
17. Benjamin Silliman, *Remarks Made on a Short Tour Between Hartford and Quebec in the Autumn of 1819*, 2nd ed. (New Haven: S. Converse, 1824), 150; Bellico, *Chronicles of Lake George*, 236.
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19. *The Sexagenary: or, Reminiscences of the American Revolution* (Albany, NY: J. Munsell, 1866), 26.
20. James Thomas Flexner, *The Traitor and the Spy: Benedict Arnold and John Andre* (Syracuse University Press, 1991), 137; Don R. Gerlach, *Proud Patriot: Philip Schuyler and the War of Independence 1775-1783* (Syracuse University Press, 1987), 88.
21. Wm. L. Bowne, *Ye Cohorn Caravan, The Knox Expedition in the Winter of 1775-1776* (Schuylerville, NY.: NaPaul Publishers, Inc., 1975), 16.

## First Exhibit for the LGBP VIC Completed!



The building is not built yet, but the first exhibit as part of a larger exhibit on the military vessels used on Lake George is done.

The first exhibit for the forthcoming Lake George Battlefield Park Visitor Center, an authentic model of the 52-foot radeau Land Tortoise, was completed by boat builder Dale Henry of the Lake Champlain Maritime Museum. The radeau or "floating battery" had been built at Lake George in 1758 and intentionally sunk in the lake by Major General James Abercromby's forces to prevent destruction by French raiding parties over the winter. Lying in 107 feet of water, the vessel was too deep for the British and provincial troops to recover the next year. The vessel is intact today at the bottom of the lake and has been designated a National Historic Landmark.

Dale Henry built the model with native woods to duplicate the original materials of the vessel: oak for the hull and pine for the upper bulwarks (sides). The interior frames (ribs) were made to replicate the rough oak frames of the original vessel. The model (1/2" = 1 foot scale) is 26 1/2" long, 9 5/8" wide and 4 5/8" high and includes a set of sweeps (oars). The mahogany case was made by a case maker who also makes display cases for Mystic, Seaport, the New York Yacht Club, and other maritime institutions.

The authenticity of the Land Tortoise model was made possible by 28 pages of survey material provided by Joseph W. Zarzynski, executive director of Bateaux Below, who was the project director of the 1990-1992 archaeological survey of the vessel. Dr. D. K. Abbass served as the principal archaeologist during the study. Model Builder Dale Henry also relied on the photographs of Russell Bellico, photographer for Bateau Below on the original survey, and the contact person for the Lake George Battlefield Park (Fort George) Alliance during the model building.

While this is the first exhibit, others are in the planning and development stage including an exhibit related to the recent discovery of the Revolutionary War cemetery believed to be associated with the 1776 military hospital for the Patriots in what is now the Park. The Fort George Alliance looks forward to working with the community to bring these other exhibits to life. ■

