CHAPTER II.

At the period of Philip Schuyler's birth, the political and social aspect of the province of New York was peculiar and interesting. The atmosphere of free thought and action, composed of the congenial ingredients of the spirit of barbaric life in the neighboring forests, a traditional and inherent hatred of oppression and undue restraint, and a sense of equality of condition that had for a hundred years more and more distinguished the inhabitants of the province, nurtured into strength and activity, in his youth and early manhood, those physical and mental qualities which gave him preëminence during a long and eventful life.

Democracy in its broadest and purest sense—the idea of civil government lodged in the hands of the people—found in the province of New York a most congenial soil for its germination, efflorescence and fruitage. The seed was wafted across the Atlantic by gales of persecution, from almost every land in western Europe, where the rights of conscience had been assailed—where the sanctities of private life and the shrine of the spirit had been invaded. These found lodgment and took root upon the shores of the broad and beautiful bay of New York, (then New Amsterdam,) while Dutch power, tempered with that divine toleration which had made Holland an asylum for the persecuted, bore rule in New Netherland.

And when the wicked Kieft, in his perplexity and fear, unintentionally called the elements of representative gov-

ernment into actual activity by asking the heads of twelve families to sit in council with him concerning a war with the Indians, which his unrighteousness had provoked, the inhabitants of that province presented a truly sublime spectacle. The Hollanders and Swedes upon Manhattan and in Nova Cæsarea, the Waldenses upon Staten Island, and the Walloons and English upon Long Island, who had found in these forest regions a sure refuge from persecution, lived in harmony and sweet accord, unmindful of the diversity of creeds that shaped the forms of their worship of Almighty God. From the vineyards of France, from the sunny valleys of Piedmont, from the picturesque banks of the Rhine, from stormy England—stormy in fact and figure—and from the sterile soil and intolerant spirit of the Pilgrim land on the shores of Massachusetts Bay, refugees soon came, and the wise and generous Hollanders who held the sceptre of governmental power gave all a hearty welcome, nor questioned them concerning the secrets between man and his Maker. "The government favored no curious inquiry into the faith of any man," but considered that an expressed desire for citizenship implied a willingness to take a solemn oath of allegiance to the commonwealth, and that oath was the only test. When it was once taken, the allegiance carried with it all the sanctions of a sacrament; and citizenship, as in some other colonial communities, did not rest chiefly nor at all upon particular church membership.

Such was the broad base upon which rested a commercial and cosmopolitan republic in the New World, seated at the open door to a vast inland trade and future civilization; while another republic, greater in numerical strength, physical force, and breadth of domain and influence flourished deep in the interior. That republic was the IROQUOIS

confederacy of five nations of Indians, whose origin must be sought among the primitive people of the earth, and whose league was formed long before Cavalier and Puritan, Hollander and Huguenot, inspired the free air of the western continent. They called themselves *Aquanuschioni*—"united people," and they claimed to have sprung from the soil on which they dwelt, like the trees of the wilderness.*

With these people the early settlers of New Netherland, and for a hundred years the Schuyler family in particular, had much to do as traders in peace, and as allies or as enemies in war. In their political arrangements they exhibited features in common with the Hollanders. Their confederacy was composed of separate independent communities, having distinct municipal laws, like the United Provinces of Holland, and no one nation held a preëminent position in the constitution of the league. They were originally five republics, confederated for mutual defense and conquest, and they were known as the Five Nations until they were joined by the Tuscaroras, a community of Southern Iroquois, who were expelled from the Carolinas early in the last century. Then they became the SIX NATIONS, whose history is closely interwoven with that of New York and Pennsylvania for three quarters of a century. They were called respectively Mohawks, Oneidas, Onondagas, Cayugas, Senecas and Tuscaroras; and each nation was divided into three tribes, distinguished by separate

* *Iroquois* is a purely French word, composed, however, of the Indian expressions *Hiro* and *Koné*. The former, signifying "I have said it," was used at the close of every speech made by the Indians to the discoverers of the St. Lawrence; the latter expresses the sound of a cry of joy or other emotion. So the French called these tribes with whom they became first acquainted *Hiro-Koné*, and the name was written IROQUOIS.—*Charlevoix.*

TOTEMS, or heraldic insignia representing the animals after which the separate families were named.

The SIX NATIONS fancifully called their confederacy the Long House. The eastern door was kept by the Mohawks, the western by the Senecas, and the great council fire was with the Onondagas, at the federal metropolis or chief village, near the present city of Syracuse. Each tribe was governed by its own sachem or civil head, whose position and authority depended wholly upon his ability and faithfulness, in the opinion of his people. They were warlike, and yet agriculture was so extensively practiced, especially among the Senecas, that the confederacy was sometimes called *Konoshioni*—"cabin builders." They had a war-path along the borders of the Alleghany mountains, and by this they made military excursions to the distant domains of the Catawbas and Cherokees, in the beautiful upper country of the South, and caused the fierce Shawnees of the Ohio valley to tremble. They made hostile expeditions against the New England Indians on the east, and the Eries, Andastes, and Miamis on the West; and when the Dutch began the settlement of New Netherland, all the Indians on Long Island and the northern shore of the Sound, and on the banks of the Connecticut, Hudson, Delaware and Susquehanna rivers, were tributaries and in subjection to the Five Nations. At the same time they inhabited villages, cultivated extensive fields and orchards, and traded far and near with the French and English.

The Iroquois possessed an exalted spirit of liberty, and they spurned with disdain every foreign or domestic shackle of control. Almost a hundred years before Jefferson wrote the Declaration of Independence, GARANGULA, a venerable Onondaga sachem, said to the governor-general of Canada, who had menaced the league with distruction, "WE ARE

BORN FREE. We neither depend on *Yonondio* nor *Corlear*. We may go *where* we please, and carry with us *whom* we please, and buy and sell *what* we please."*

Such were the people with whom the Dutch settlers in the interior of New Netherland were brought into immediate contact; and from the hour when the latter established a trading house at Albany, or Beverwyck, to the close of the old war for independence, the Six Nations occupy a large space in the history of the province. And from the reign of William and Mary until far into that of George the Third, the name of Schuyler appears prominent among Indian commissioners, for that family were peerless in their influence over the dusky tribes of New York, except when Sir William Johnson ruled like a nabob in the Mohawk valley.

The innate love of freedom possessed by the Dutch, and its practical illustrations in the daily life of the Mohawks, who held continual intercourse with the settlers at Albany, made the idea of democracy a fixed principle in the minds and hearts of those settlers and their posterity. For twenty years after the change from Dutch to English rule they had felt the unrelenting heel of oppression. Then they were made glad by the presentation of a CHARTER OF LIBERTIES, by the liberal minded Dongan, by which they were allowed to adopt a Declaration of Rights, establish a representative government, and fearlessly assert the great

* Drake's *Book of the Indians*. YONONDIO was the name they gave to the governors of Canada; and they called those of New York CORLEAR, in honor of a humane Dutchman of that name, who lived at Schenectada, and was greatly beloved by the Mohawks. Because of kind services rendered, the governor of Canada invited him to his capital. On his way Corlear was drowned in Lake Champlain. For a long time the Indians, in memory of their friend, called it Corlear's Lake, and in their speeches and treaties designated the governor of New York by the title of "Corlear."

doctrine of the Revolution, that led to independence almost a hundred years later, that TAXATION AND REPRESENTATION ARE INSEPARABLE. They were steadfast in their support of the principles of popular sovereignty represented by Jacob Leisler, when the mongrel aristocracy of New York city pursued him with scorn, malice and falsehood, and murdered him upon the scaffold. And five-and-forty years later there was great joy among the Dutch throughout the province when, two years after Philip Schuyler was born, the liberty of the press was vindicated by the triumphant acquittal of John Peter Zenger, the publisher of a democratic newspaper, who was tried for a libel because he had spoken the truth in his *Journal* concerning the English governor and public affairs.

That trial, which took place in the summer of 1735, was the commencement of a stormy period of forty years in the political history of New York, during which time the opposing elements of democracy and aristocracy contended vigorously for ascendancy in the social and religious life of the province. From the departure of Cornbury until the arrival of Colonel Cosby, in 1732, the royal representatives, six in number, unable or unwilling to resist the will of the people, as expressed by the popular assembly, allowed democratic principles to grow and flourish. When Cosby arrived they had taken deep root in the popular heart, for Rip Van Dam, an honest Dutch merchant, "the man of the people"—who for thirteen months after the death of Montgomerie had been acting governor of the province, by virtue of his senior membership in the council, encouraged and fostered its growth.

Between Van Dam and Cosby there was no affinity, and they soon quarreled. Two violent parties arose—as violent, perhaps, as the Liesler and anti-Leisler parties—

namely, the Democratic, which sided with Van Dam, and the Aristocratic, which supported the governor. Each party had the control of a newspaper, and the war of words raged violently for a long time. The governor, unable to compete successfully with his opponents, ordered Zenger, the publisher of the Democratic paper, to be arrested on a charge of libel. He was cast into prison and confined there for thirty-five weeks, when he was tried by a jury, was nobly defended by the eminent Andrew Hamilton of Philadelphia, and was acquitted.

This verdict was greeted with applause by a great majority of the people, and the magistrates of New York presented the freedom of the city, in a gold box, to Mr. Hamilton, "for his learned and generous defense of the rights of mankind and the liberty of the press." Thus was distinctly drawn the line of demarcation between the Republicans and Loyalists—the Whigs and Tories—in the province of New York, which appeared prominent until the war for independence was closed in 1783. That verdict gave immense strength to republican principles, not only in New York, but throughout the Anglo-American colonies, for sagacious men saw in the liberty of the press the wings of free thought plumed for a wide and glorious flight. "The trial of Zenger in 1735," said Gouverneur Morris to Dr. John W. Francis, "was the germ of American freedom —the morning star of that liberty which subsequently revolutionized America."

It was in the midst of the contentions of these political parties, and the excitement caused by the hostile attitude of the French in Canada and in the east, that the youth and early manhood of Philip Schuyler were passed; and as he belonged to, and was connected by blood and marriage with most of the wealthier and more influential families in the

province, he must have been early impressed by the current disputes which agitated society, and stirred by desires to participate in the active scenes of public life.

During the earlier years of Philip Schuyler's life, society at Albany was favorable to the development of every good and noble quality in its members. It was more purely Dutch than at New York, and had not yet become contaminated by the presence of troops and the general introduction of artificial manners and extravagant habits. That ancient town, in the course of a century, had gradually expanded from a trading post and hamlet to quite a stately inland city of three hundred and fifty houses, with its mayor, and recorder, and aldermen, and representatives in the colonial Legislature. It had two houses of worship, one in which the English, and the other the Dutch language was used. It was next in size and wealth to New York, then containing eight times as many buildings, and a mixed commercial population, rapidly increasing in wealth and importance.

The houses in Albany were very neat within and without. They were built chiefly of stone or brick, and covered with white pine shingles, or tiles from Holland. Most of them had terraced gables fronting the street, with gutters extending from the eaves beyond the side-walks to carry off the rain water. "These," says Kalm, the Swedish naturalist, who visited Albany in 1748, "preserve the walls from being damaged by the rain; but it is extremely disagreeable for the people in the streets, there being hardly any means of avoiding the water from the gutters." On that account the streets were almost impassable during a storm of wind and rain.

The streets were broad, and some of them were paved, and lined with shade trees. In proportion to its population, the town occupied a large space of ground. Every

house had its garden and pleasant grass plat in the rear, bearing fruit and vegetables in abundance. Before every door a tree was planted, which was often interesting as a memento of the birth of some beloved member of the family. Some of these had now reached a great size, and they were of almost every variety suitable to the climate. These formed agreeable shade for the porches or "stoops," which were elevated a little above the street and furnished with spacious seats. "It was in these," says Mrs. Grant, of Laggan,* "that each domestic group was seated in summer evenings to enjoy the balmy twilight or the serenely clear moonlight. Each family had a cow, fed in a common pasture at the end of the town. In the evening the herd returned altogether, of their own accord, with their tinkling bells hung at their necks, along the wide and grassy street to their wonted sheltering trees, to be milked at their masters' doors. Nothing could be more pleasing to a simple and benevolent mind than to see thus, at one view, all the inhabitants of a town, which contained not one very rich or very poor, very knowing or very ignorant, very rude or very polished individual—to see all these

* Mrs. Grant was the daughter of Duncan McVickar, a Scotch officer in the British army, who came to America when his child was an infant. He remained in the service here until she was thirteen years of age. During the last years of their residence in America, she was much among the Schuylers and Van Rensselaers at Albany and its vicinity. Every thing made a deep impression on her mind, and under the title of "*Memoirs of an American Lady*" she has given charming sketches of society at Albany before the Revolution.

She afterward married Mr. Grant, a young chaplain in the army, and resided many years at Laggan. She is generally known as "Mrs. Grant of Laggan," to distinguish her from her cotemporary, Mrs. Grant of Carron. Mrs. Grant's volume, from which we quote, was published in 1808. She has fallen into many errors respecting the names and relationship of the Schuyler family, and in that particular her book is wholly unreliable. But her sketches of life and character are faithful.

children of nature enjoying in easy indolence or social intercourse,

'The cool, the fragrant, and the dusky hour,'

clothed in the plainest habits, and with minds as undisguised and artless. These primitive beings were dispersed in porches, grouped according to similarity of years and inclinations. At one door were young matrons, at another the elders of the people, at a third the youths and maidens, gayly chatting or singing together, while the children played round the trees, or waited by the cows for the chief ingredient of their frugal supper, which they generally ate sitting on the steps in the open air."*

There the gossip of either sex, who delights in retailing slander or idle talk from house to house was unknown, for intercourse was so free, and open hearted friendship so prevalent, that there was no aliment for the sustenance, nor a sphere of action for such a creature. And the politician proper, whose dogmatism is so offensive, seldom disturbed these social gatherings. These, even so late as the beginning of the present century, took their pipes and chairs every pleasant afternoon, and, seating themselves in the Market House, settled, in their respective opinions, the nature and tendency of the public affairs of the colony and of the realm.

In Albany, at certain times, the gayety of a colonial court would appear. That was when the governor of the province, with his secretary and others, ascended the Hudson and visited the city to hold conferences with the chiefs and sachems of one or more of the Six Nations. On these occasions the Van Rensselaers, the Schuylers, the Wessels, the Tenbroecks, the Lansings, the Staats', the Bleeckers,

* *Memoirs of an American Lady.*

the Ten Eycks, and other leading families, kept open house, and the most generous hospitality prevailed. Balls, parties, and simple amusements of every kind then known, were interspersed with the proceedings of grave conferences with stately savages, while the governer remained.

There, too, at the close of the hunting season, the Indians were seen coming by scores, with the spoils of the forests and the inland waters ; for at that time there was no place in the British colonies, except the Hudson's Bay settlements, where such quantities of furs and skins were bought of the Indians as at Albany. The merchants or their clerks spent the whole summer at Oswego, on Lake Ontario, the chief trading place in the Indian country ; and the dusky hunters and trappers would frequently come from the banks of the St. Lawrence and beyond, laden with beaver skins belonging to themselves or to French traders, notwithstanding a heavy penalty was incurred by carrying furs from Canada to the English settlements. This intercourse between vigorous, sinewy, barbaric rudeness, rugged as the gnarled oak, and a beautiful, simple civilization, untouched by the rheum or the canker of luxurious life, acting and reäcting upon each, gave strength and force to one, and tenderness and polish to the other, and thus worked in salutary harmony.

Notwithstanding there was great equality in Albany society, there was a peculiar custom prevalent until near the time of the kindling of the Revolution, which appeared somewhat exclusive in its character. The young people were arranged in congenial companies, composed of an equal number of both sexes. Children from five to eight years of age were admitted into these companies, and the association continued until maturity. Each company was generally under a sort of control by authority lodged in the

hands of a boy and girl, who happened to possess some natural preeminence in size or ability. They met frequently, enjoyed amusements together, grew up to maturity with a perfect knowledge of each other, and the results, in general, were happy and suitable marriages. In the season of early flowers, they all went out together to gather the gaudy blossoms of the May apple ; and in August they went together to the forests on the neighboring hills to gather whortleberries, or later still, to pluck the rich clusters of the wild grape, each being furnished with a light basket made by the expert Indian women.

Each member of a company was permitted to entertain all the rest on his or her birthday, on which occasion the elders of the family were bound to be absent, leaving only a faithful servant to have a general supervision of affairs, and to prepare the entertainment. This gave the young people entire freedom, and they enjoyed it to the fullest extent. They generally met at four o'clock in the afternoon, and separated at nine or ten in the evening. On these occasions there would be ample provisions of tea, chocolate, fresh and preserved fruits, nuts, cakes, cider and syllabub.

These early and exclusive intimacies naturally ripened into pure and lasting friendships and affectionate attachments, and happy marriages resulted. So universal was the practice of forming unions for life among the members of these circles, that it came to be considered a kind of apostacy to marry out of one's "company." Love, thus born in the atmosphere of innocence and candor, and nourished by similarity of education, tastes, and aspirations, seldom lost any of its vitality ; and inconstancy and indifference among married couples were so rare as to be almost unheard of exceptions to a general rule. They usually

married early, were blessed with high physical and mental health, and the extreme love which they bore to their offspring made those parents ever dear to each other under the discipline of every possible vicissitude. The children were reared in great simplicity ; and except being taught to love and adore the great Author of their being and their blessings, they were permitted to follow the dictates of their nature, ranging at full liberty in the open air, covered in summer with a light and cheap garment, which protected them from the sun, and in winter with warm clothing, made according to the dictates of convenience, comfort and health.

The summer amusements of the young were simple, healthful and joyous. Their principal pleasure consisted in what we now call *pic-nics*, enjoyed either upon the beautiful islands in the river near Albany, which were then covered with grass and shrubbery, tall trees and clustering vines, or in the forests on the hills. When the warm days of spring and early summer appeared, a company of young men and maidens would set out at sunrise in a canoe for the islands, or in light wagons for "the bush," where they would frequently meet a similar party on the same delightful errand. Each maiden, taught from early childhood to be industrious, would take her work basket with her, and a supply of tea, sugar, coffee, and other materials for a frugal breakfast, while the young men carried some rum and dried fruit to make a light cool punch for a mid-day beverage. But no previous preparations were made for dinner except bread and cold pastry, it being expected that the young men would bring an ample supply of game and fish from the woods and the waters, provisions having been made by the girls of apparatus for cooking, the use of which was familiar to them all. After dinner the com-

pany would pair off in couples, according to attachments and affinities, sometimes brothers and sisters together, and sometimes warm friends or ardent lovers, and stroll in all directions, gathering wild strawberries or other fruit in summer, and plucking the abundant flowers, to be arranged into boquets to adorn their little parlors and give pleasure to their parents. Sometimes they would remain abroad until sunset, and take tea in the open air; or they would call upon some friend on their way home, and partake of a light evening meal. In all this there appeared no conventional restraints upon the innocent inclinations of nature. The day was always remembered as one of pure enjoyment, without the passage of a single cloud of regret.

The winter amusements in Albany were few and simple, but, like those of summer, pure, healthful, and invigorating. On fine winter days the icy bosom of the Hudson would be alive with skaters of both sexes, and vocal with their merry laugh and joyous songs and ringing shouts; and down the broad and winding road from the verge of Pinkster Hill, whereon the State capitol now reposes, scores of sleighs might be seen every brilliant moonlight evening, coursing with ruddy voyagers—boys and girls, young men and maidens—who swept past the Dutch Church at the foot, and halted only on the banks of the river. It was a most animating scene, and many a fair spectator would sit or stand on the margin of the slope until ten or eleven o'clock, wrapped in furs, to enjoy the spectacle.

Evening parties, the company seldom numbering over a dozen, were quite frequent. These were often the sequels of quilting parties; and *princktums*, games, simple dances and other amusements were indulged in, but never continued very late. The young men sometimes spent an evening in conviviality at one of the two taverns in the town, and

sometimes their boisterous mirth would disturb the quiet city at a late hour. Habitual drunkenness, however, was extremely rare, and these outbreaks were winked at as comparatively harmless.

Among these people the slavery of Africans was so softened by gentleness and mutual attachments, that it appeared truly patriarchal, and a real blessing to the negroes. It was a most beautiful example of the relations of master and servant as they should be—each interested in the comfort and welfare of the other. They stood in the relative position of friends, and the freedom of speech and action that existed between them was that of intimate companions rather than that of a superior and inferior. "I have nowhere," says an eye witness of society there at the time we are considering, "I have nowhere met with instances of friendship more tender and generous than that which here subsisted between the slaves and their masters and mistresses. The slave has been known, in the course of hunting or of Indian trading, at the imminent risk of his life, to carry the disabled master through unfrequented wilds with labor and fidelity scarce credible; and the master has been equally tender, on similar occasions, of the humble friend who stuck closer than a brother; who was baptized with the same baptism, nurtured under the same roof, and often rocked in the same cradle with himself."

The influence of the negro women was often very great in the families of their masters, especially those who were faithful and were truly beloved; and they sometimes exerted quite as much authority over the children as the parents themselves. They were uniformly faithful and true; and in their case slavery, aside from the abstract principle involved, was a happy lot.

The religion of the Albanians was a clear perception

and recognition of the duties and privileges of responsible and dependant creatures, and the overruling providence of a just and loving Father Supreme ; and none appeared to doubt the great truths of revelation and the doctrines of Jesus of Nazareth. Their piety, based upon this religion, was more emotional than demonstrative, for they seldom evinced fervor or enthusiasm in their devotions. Their religious observances were performed regularly and quietly, and bigotry and asceticism found no dwelling-place among them. While they were firm in their own belief they were extremely tolerant, even to the extent of practical indifference. Their piety was a prevailing sentiment, manifested in their entire every-day life by an exemplary walk and conversation ; and mothers were the principal religious teachers of the children.

Industry and frugality ranked among the cardinal domestic virtues of this exemplary community. The females were peculiarly active in household duties, and spent much time in the open air, in both town and country. Every family had a garden, and after it was broken up by the plough or spade in the spring, this became the exclusive domain of woman, in which no man's hand was seen as a cultivator. In these every kind of vegetable for the table, and flower to please the eye, known in the colony, was cultivated with skill and care by her delicate hands ; and it was a common thing to see, before sunrise on a warm spring morning, the mistress of a family, in simple dress, with an umbrageous caléche on her head, carrying in one hand a little Indian basket with seeds, and in the other a rake or hoe, to perform her garden work. Half the day or more these fair gardeners, perhaps beautiful in form, gentle in manner, and refined in thought and conversation, would ply the implements of husbandry, winning healthful vigor

for mind and muscle from the needful exercise, the fresh earth, the breath of plants and flowers, and the pure air. Most of the gardens were plain and arranged in beds, part of them devoted to edible plants and part to flowers. The Schuylers, and one or two other families in the city and vicinity, and Van Rensselaer, the Patroon, on the northern border, had very large gardens, laid out in fanciful European style ; and among the beautiful flowers and fragrant shrubs the females of these families might be daily seen, not as idle loiterers, but as willing and industrious workers.

In their houses the women were extremely neat. "They rise early," says Kalm, "go to sleep late, and are almost over nice and cleanly in regard to the floor, which is frequently scoured several times in the week." Tea had been but recently introduced among them, but was extensively used; coffee, seldom. They never put sugar and milk in their tea, but took a small piece of the former in their mouths while sipping the beverage. They usually breakfasted at seven, dined at twelve or one, and supped at six ; and most of them used sweet milk or buttermilk at every meal. They also used cheese at breakfast and dinner, grated instead of sliced ; and the usual drink of the majority of the people was small beer and pure water. The wealthier families, although not indulging in the variety then seen upon tables in New York, used much fish, flesh, and fowl, preserves and pastry, nuts and fruits, and various wines at their meals, especially when entertaining their friends or strangers. Their hospitality toward deserving strangers was free and generous, without formality and rules of etiquette ; and they never allowed their visitors to interfere with the necessary duties of the household, the counting-room, or the farm.

Trading, trafficking, and hunting formed the chief business at Albany. The young men generally accompanied their elders on long trading and hunting excursions in the interior until they arrived at a marriageable age, or were resolved on matrimony. Then the *boy*, as all were called until after marriage, began to consider the new responsibilities he was about to assume, and receiving from his father an outfit consisting of forty or fifty dollars, a negro boy, and a canoe, he would start for the wilderness north and west, arrayed almost like the sons of the forest. His stock in trade generally consisted of coarse fabrics, blankets, guns, powder, lead, rum, and trinkets suitable for the taste and wants of the Indians. Their food provided for the excursion was only a little dried beef and maize, for they depended for more ample supplies for daily consumption upon the fowling-piece and the fishing-hook. They slept in the open air in the depths of the forests, where bears, wolves, and panthers were numerous, or in poisonous fens, where the malaria and the serpent threatened them with death, and insects annoyed. Prone to observation, they became expert in knowledge of trees, shrubs, plants and soils, and many a young hunter and trader gained, during those excursions, that practical knowledge of the topography and soil of the virgin country which enabled him to select desirable tracts of land for purchase, and to become a wealthy proprietor of broad domains in after years.

Generally successful, the trader returned with plentiful winnings, which pleased the parents of the maid he loved, and became the foundation of his fortune. His aspect and character would be much modified. "It is utterly inconceivable," says Mrs. Grant, "how even a single season spent in this manner ripened the mind and changed the whole appearance, nay, the very character of the counte-

nances of these demi-savages, for such they seem on returning from among their friends in the forests. Lofty, sedate and collected, they seem masters of themselves and independent of others; though sunburnt and austere, one scarcely knows them till they unbend. By this Indian likeness I do not think them by any means degraded. One must have seen those people (the Indians) to have any idea what a noble animal man is while unsophisticated.

"The joy that the return of these youths occasioned was proportioned to the anxiety their perilous journey had produced. In some instances the union of the lovers immediately took place, before the next career of gainful hardships commenced. But the more cautious went to New York in winter, disposed of their peltry, purchased a larger cargo of Indian goods, and another slave and canoe. The next year they laid out the profits of their former adventures in flour and provisions, the staple of the province; this they disposed of at the Bermuda Islands, where they generally purchased one of those light-sailing cedar schooners, for building of which those islanders are famous, and proceeding to the Leeward Islands, loaded it with a cargo of rum, sugar and molasses. They were now ripened into men, and considered as active and useful members of society.

"The young adventurer had generally finished this process by the time he was one or (at most) two and twenty. He now married, or if married before, which was pretty often the case, brought home his wife to a house of his own. Either he kept his schooner, and, loading her with produce, sailed up and down the river all summer, and all winter disposed of the cargoes he obtained in exchange to more distant settlers, or he sold her, purchased European goods, and kept a store. Otherwise he settled in the coun-

try, and became as diligent in his agricultural pursuits as if he had never known any other."*

Such is a brief outline of the character and condition of the society in which Philip Schuyler was nurtured for the active duties of life. Frankness, generosity, patriotism, rectitude, sobriety, and others of the sterner Christian virtues, were lessons imparted by the every-day life of his people; and from these he learned that divine maxim of truth, manifested in the lineaments of his own character during a long life, that goodness is the soul of greatness.

* *Memoirs of an American Lady*