

Brey, on the Rogers, Norton, Rinker farms and at Lincoln Falls, Forksville and Millview, and at many other places in the vicinity, is proven by the artifacts discarded by the copperskinned aborigines which have defied the ravages of time and change. My own collection includes pestles, skimmers, net sinkers, pottery and stone hammers, and I have visited the outdoor workshops where the patient squaws worked out the crude tools upon which their individual and community life depended, both in war and peace. Near the 'Sock on the Brey farm, stone implements used in primitive agriculture were found.

That the first white settler in Sullivan county, Dan Ogdén, located his cabin home on the sight of an Indian village, which had been vacant less than a generation, and was located at the mouth of Ogdonia creek, is recognized as an historic fact.

Indians knew that a straight line was the shortest distance between two points, and laid their trails accordingly. At Ogdonia, the trail from Muncy via Highland Lake met the trail that followed the 'Sock to Montoursville. The Muncy trail became the old Genessee Post Road years later. Indian fortifications at strategic points and bases for hunting and fishing mark these trails.

It would be unlikely that Colonial settlers or the hardy hunters and scouts that wrested possession of the valley from the redmen, who said, "the only good Injin is the dead Injin" would look deep into his antecedents.

Therefore, the veil of mystery that shrouds his origin, perhaps will never be lifted, and aside from tales credited to early settlers, we have little real knowledge of his habits. Social life and religion, except what he left in crude drawings, and more crude tools.

The recent efforts of Miss Frances Dorrance, of Wilkes-Barre and others connected with the Wyoming Historical Society, and Pennsylvania

Indian Survey are making substantial progress in deducting facts from these sources.

His manners and customs, particularly the burial of the dead, gives rise to a lot of speculation and representatives of pioneer families, among which I note were Hill, Molyneux, Bird, Snell, Warren, King, Huckell, and Rogers fired my youthful imaginations on this score, until every mound in the forest became an Indian grave. Have learned of a supposed burial place in a spooky pine forest near the mouth of Dry Run and it is an established fact that Samuel and Ann Rogers found many human bones in a mound on their farm at Rorksville, somewhere back in the days of "Auld Lang syne".

An Indian custom was to gather the bones of the dead every ten years and deposit them permanently in a sacred place. One of these sanctuaries was unearthed at Hartley Hall, and the method was to cremate bodies and store the charred dust in earthen pots. I have seen many of these containers in the Museum of National Science at Philadelphia.

The Redman's religion has been celebrated in song and story and the romance of their manitous haunt every gorge and waterfall in Sullivan county, but, we can say they all center in the Great Spirit and their worship of what was conceived by them to be the true God was not corrupted by the pale-faced gods of wealth, power and political preferment.

Taken as he was, the Indian is to be admired for his bravery, strength and endurance and devotion to the principles his environment created for him. Any trait of lax morals developed later seems to have come from his associations with other races.

An Indian legend handed down to me by five generations of Snell ancestors that originated with John Snell, original settler on Elk creek is, that the great ledge of rocks which stands out from Bear Mountain opposite the site of the Bridgeview