This Lake Alive!

An Interdisciplinary Handbook for Teaching and Learning about the Lake Champlain Basin

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The History of the Lake Champlain Basin

The Magical Furs

by Anthony Allard, Grade 5, School Street School, Milton, Vermont

May 11, 1778. Edward Peters woke up excited. He had to help his father set traps so they could sell the fur in Skenesborough, New York. They had big traps for things like bears and catamounts. They had small traps for rabbits and medium-sized traps for foxes and wolves. In all, there were 26 traps they had to set.

Every day after school Edward went to his job as a blacksmith and a tanner. Edward did little jobs like making nails, starting and putting coal on the fire, fitting boots, making and selling other leather items, getting water and wetting the leather. When Edward had free time he would work on a knife and a leather backpack. He made 50 cents a week and by the time fall came he had 12 dollars.

Finally the day came when Edward had to leave. They packed food, water and clothes. They put everything in their canoe and paddled down the river (Otter Creek) and out onto Lake Champlain. By midday, the sky clouded, the wind blew and they both knew a storm was coming. The waves got bigger and suddenly a huge wave flipped their canoe over. In the water Edward saw the furs sinking to the bottom. Quickly he swam after them and brought the furs back to the surface. Edward and his father swam back to shore and walked 10 miles to Skenesborough. It was dusk when Edward and his father arrived. Exhausted, they got a room at an inn. The next morning Edward's father went to sell the furs and Edward went walking around town. On his walk he met an old Indian and traded for a necklace. The necklace had four bear claws on it and in between each bear claw was a red bead. Edward also traded furs of a fox, wolf, catamount, and a cougar. Then the Indian said, "Furs magical. You become animal."

Edward put on the necklace and put the furs in his leather backpack. Then he went back to his father. His father had sold all their furs and made a lot of money. While Edward packed, his father went and bought a dress for Edward's mother, tools to make a new canoe, and the rest he put in the bank.

They walked six miles to the lake where they found a man to take them home on his schooner. On the schooner Edward wondered if what the Indian said was true. When nobody was looking he wished he was a fox and suddenly he was a fox. He changed himself back to a person and started whittling. He carved things—his favorite animals and two Indians. During the night the schooner ran aground. Quickly everyone grabbed their things and rushed to the lifeboats. They rowed to shore and spent the rest of the night there.

When Edward and his father got home they started working on a new canoe with the tools they just bought. Edward thought a moment. He liked being an animal better than being a person. So he asked his father if he could leave home. Edward's father said yes. Edward went to the edge of the woods, changed into a wolf and ran deep into the woods.

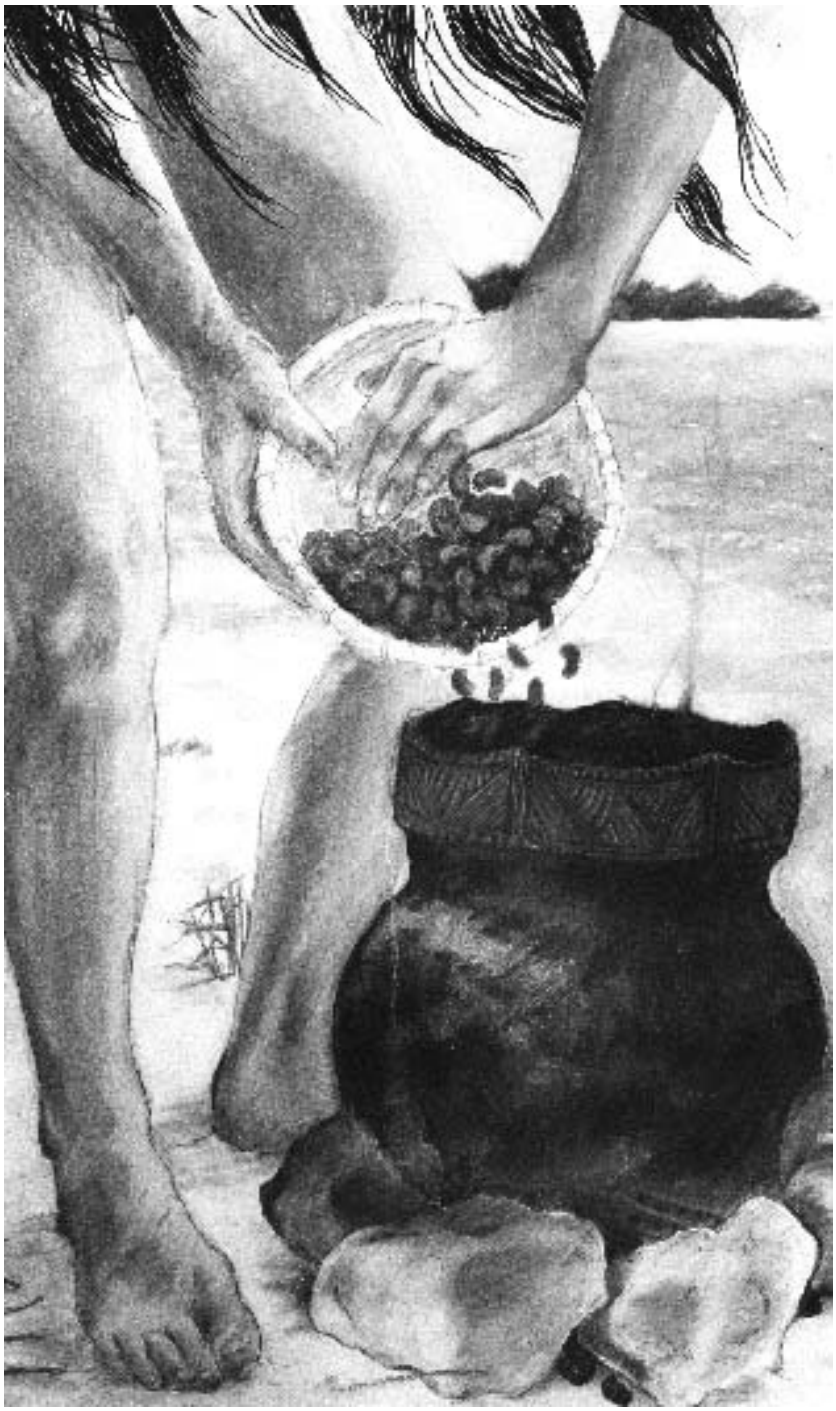
Introduction

In the study of history and geography, it is important to see how human beings use natural resources, and how patterns of use change over time. The essay is written in sections that give an overview of the separate historical periods outlined in Art Cohn's original essay. Each section attempts to describe how human beings interacted with the lake, what tools and transportation they used, and how these things affected their lifestyles.

The first section describes how Native Americans first used this region. It is mostly about the Woodland people, the people who were here when the Europeans penetrated this region. It does not explain, to the same degree, 12,000 years of human habitation that preceded the Woodland era. There is a great deal of material about Paleo-Archaic habitation of the Champlain Valley. For most teachers, this material falls under the discipline of archeology, which is not a subject that is treated fully in this book.

As is the case with all of this book, but painfully so in this section, there is simply too much material to include and I have had to make some choices based on my point of view. I hope the sources cited will enable you to make your own choices about the additional material that you share with students.

Canoes have been used for centuries in this region. This is a Penobscot canoe.



The History of the Lake Champlain Basin

NATIVE AMERICANS

People have lived in this region for 12,000 years.

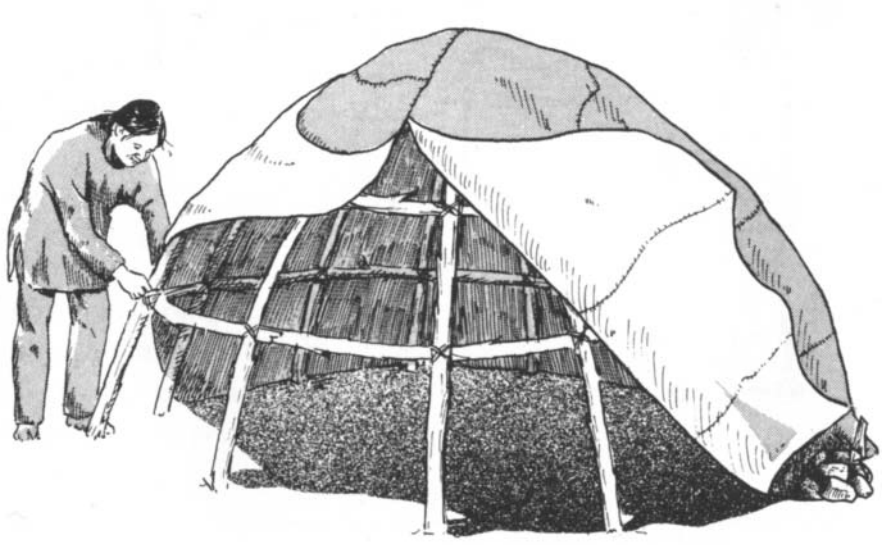
Archeologists who have studied the ancient history of North America have divided this long stretch of human lives into three time periods.

THE PALEOLITHIC PERIOD 10,000 B.C.–7,000 B.C.

About 12,000 years ago, a two-mile-high glacier blanketed the rocky mountains of what is now Vermont and New York. The ice had moved down very, very slowly from the north when the earth's climate cooled. The earth then began to warm and the glacier slowly receded. As the glacier melted, it revealed smaller rounded mountains that had been ground down by its great weight.

At first there were no people living in the frozen environment, but the climate warmed, and plants, then animals and then the first people came to this region. The area was covered by a great saltwater sea that had flowed in from the Atlantic Ocean. The Champlain Sea was surrounded by a tundra-like environment, where great herds of caribou roamed. Moose-elk, mastodons, woodland musk-ox and mammoths also found good grazing on the open plains.

Skilled hunters tracked the movements of these animals and the men, women and children used the meat for food, and the skin and bones of these animals for shelter and clothing. They wasted nothing. The gigantic mammoth bones were stood on end and tied together to frame a small shelter. Animal skins were laced together with sinews to keep out the wind, rain and snow. Some families made their homes in caves.



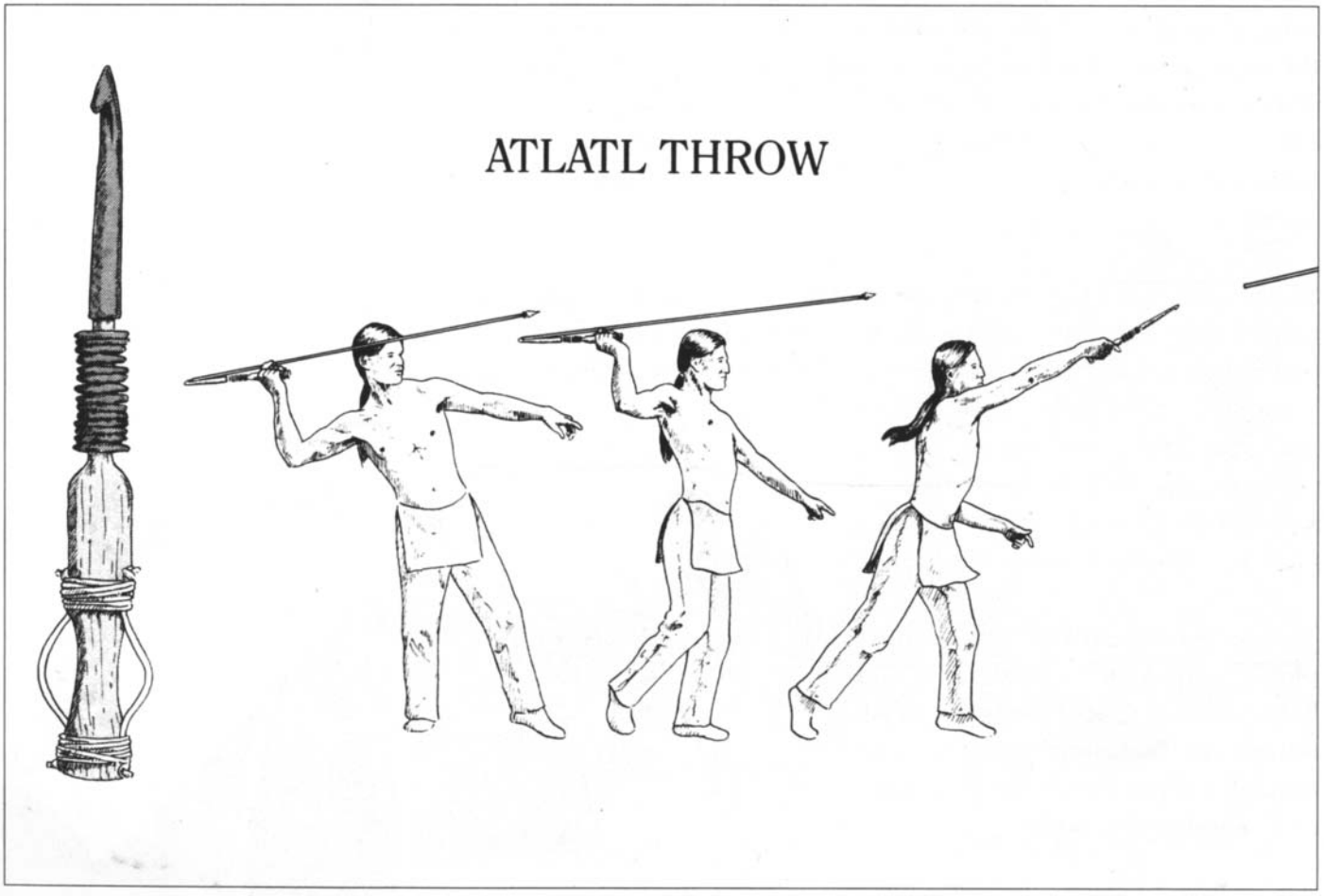
The men hunted with fluted spear points. The women used stone and bone tools to prepare the food. In addition to the land animals that the men hunted, people ate salt water animals such as walrus and clams.

THE ARCHAIC PERIOD 7,000 B.C.–1,000 B.C.

As the glaciers retreated to the north, a great weight was lifted and the land gradually rose. The Champlain Sea was cut off from the ocean and gradually became fresh water. The climate grew warmer. Forests grew where none had grown before, causing the great herds to migrate north. New, smaller animals began to inhabit this region.

The people had to adapt to these changes. The walrus would not have disappeared in a single season, but the hunters would have known from the stories passed down that the hunting was different "in the old days."

The people living in the Champlain Valley invented new methods for hunting smaller animals such as squirrel and deer. They made new hooks and spears for fishing the freshwater creatures in the lake. People used the new and abundant building materials of bark and wood for their homes and utensils. They continued to use stones and bones for tools and jewelry.



The atlatl was a tool developed during the Archaic Period to increase the power of a hunter's throw.

THE WOODLAND PERIOD 1,000 B.C.–1600 A.D.

The Woodland People are the ancestors of people living in this region today and the cultural ancestors of all who live in the Champlain Valley. Archeologists have found significant sites that tell about these peoples' daily lives. We know more about the Woodland People because their descendants live here today and have, through a strong tradition of oral history, kept alive many of the beliefs and practices of ancient times. European newcomers also recorded observations of Woodland People, but not as extensively as elsewhere in New England, and these observations were clouded by a prejudice about Native people.

fluted point spearhead

The people classified by anthropologists as Woodland were the sole inhabitants of this region from 1,000 B.C. to 1600 A.D., when the Europeans arrived. During this time, language groups and tribes that we know today developed into distinct identities. Tribes are sub-units of a larger classification called a language group. Several tribes may speak different languages that have something in common. They may understand each other's language. This is the case with people who speak Italian, French and Spanish; these languages sound very different, yet all began as Latin many centuries ago. They are part of the romance language group.

People who lived on the eastern shore of Lake Champlain, the People of the Dawnland, were Western Abenaki. The Western Abenaki peoples inhabited most of what is now Vermont and New Hampshire as well as parts of southern Quebec and northern Massachusetts. The various tribes that made up the Western Abenaki peoples, such as the Missisquoi, Sokokis and Cowasucks, shared similar cultures and belonged to the same language group. The Abenaki did not organize as large formal tribes with one leader. They made decisions in small family groups. There were no written laws that controlled what people should or should not do. Customs and lessons were handed down through oral tradition and held society together.

Lake Champlain, or Lake Bitawbagok, the "waters in between" as it was then called, was the western edge of Ndakinna, the land of the Abenaki. They believed the lake was the center of their universe. It was in the lake that the transformer Ojihozo chose to rest after making the world, because it seemed to him to be the most beautiful place of all.

"Indians" is not a correct term for the ancestors of our region. It was first used when European explorers thought they had landed in India. They didn't know about the continent of North America.

The Abenaki name for the lake was Lake Bitawbagok, which meant the "waters in between." The Iroquois name was "Caniadari Guarunte" or "the door to the country."

Abenaki of this region call themselves "the people" and believe that their ancestors have always inhabited this land. They call this land "Ndakinna" or "our land."

The Abenaki belong to the Eastern Algonquian language group.

Mohawk is actually an Abenaki term, which translates into "man-eaters" or "wolves." The Mohawk call themselves Ganiengehaka or "People of the Flint Country."

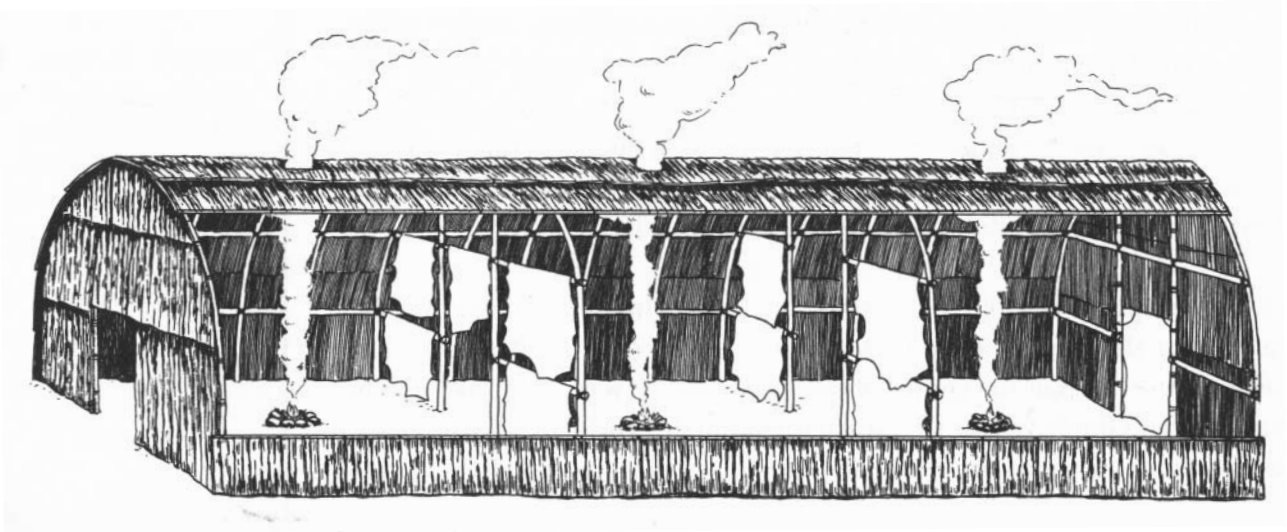
The Iroquois lived on the western shore of Lake Champlain. The tribe that lived closest to the lake was the Mohawk. The Mohawk were part of the Iroquoian language group that lived toward the west of the Great Lakes and north into what is now Canada. Iroquois lived to the south and southwest of Lake Champlain, but they hunted in the Adirondacks and traveled in small hunting groups up the lake for fish and game.

At the time of European contact, five Iroquois tribes organized themselves into a confederacy called the Iroquois Nation or Confederacy. One author explains the confederacy in these words:

> *"The Five Nations dug a great hole, and in it they buried all the weapons of war. Above these they planted a Tree of Peace with long leaves. In its top they set an eagle to watch in all directions and give warning of the approach of any enemy that might try to cut down the Tree.*
>
> *The Tree of Peace grew and grew, and all the Five Nations seated themselves beneath its pleasant shade. When they saw there was plenty of room, they invited other nations to join them under the spreading branches."*

The Abenaki and the Iroquois used the lake as a source of food and transportation. They traveled in bark or dugout canoes. More often than not they shared the plentiful resources the lake offered. At times there was fierce conflict, but there was also cultural and social exchange. Archeologists have found evidence that some Iroquois lived on the eastern shore of the lake—Abenaki territory—and believe these excavated sites were refugee camps or temporary hunting camps. Also, Abenaki hunted and fished on the western shore, which was Iroquois territory.

The name Iroquois came from the French. Iroquois called themselves "Hodenosaunee" or "People of the Longhouse," because they lived in the type of dwelling shown below.



Territories during the Woodland times were clearly defined but not owned in the same way people own land today. A family group would belong to a certain section of land and be responsible for taking care of it. Another group could not hunt there unless it had permission.

Each hunting territory was around a tributary or stream of a larger river, such as the Missisquoi. The rivers were the main means of transportation. When a river was not frozen, people used it for travel to all sections of their territory. When the river was frozen, they would either walk on it with snowshoes or use trails that went alongside it. Smaller trails ran off at right angles from the main trail and divided a territory into quarters. The family only hunted and trapped one quarter at a time, giving the other three portions time to replenish the supply of game.

An arrow, or "mini-spear," was a much more efficient tool for killing a rabbit than a spear. It allowed a hunter to kill small game quickly and quietly. The development or invention of the bow and arrow was a major technological breakthrough for Woodland society.

The hunting was done by the men. In the late winter, they hunted deer and moose. They wore snowshoes so they could travel faster than the moose that got stuck in the deep snow. Woodland people developed the bow and arrow to hunt smaller game. In the spring, the men caught fish and captured birds with nets. Villages were often located near the rapids of a river where fish were plentiful.

In the winter, the women were busy with household chores such as cooking and making clothing and utensils from hides and fur, bark and spruce root. They would decorate some of these things with porcupine quills, moose hair and paint. Woodland women were the first in this region to make pottery containers. This made a big difference in how food was stored and transported and made work much easier, just as the invention of the icebox made things easier for our great grandmothers. In the spring, the women gathered maple syrup and wild greens. In the summer, they grew the crops and gathered wild plants and berries. In the fall, they gathered nuts and were busy preserving crops. Villages often moved nearer to the lake in the summer and closer to the shelter and food supply of the mountains in the winter.

The Iroquois did more farming than the Abenaki. The women of both groups were in charge of the planting and the harvesting. Iroquois women were heads of a clan; tribes were divided into clans. Women did not become chiefs but they chose which men were chiefs.

The Iroquois believe that corn, beans and squash are sacred life-giving foods and call them "The Three Sisters." They believe that The Three Sisters were the first gifts from the Sky Woman who came to "Turtle Island" or Earth.

The Iroquois and the Abenaki people developed trading networks with tribes as far away as the Great Lakes. One day, in the sixteenth century, they encountered new goods coming from a tribe in the north. The goods included brass, wool and iron. The new tribe was called the "French."

The time when Native Americans were the only caretakers of this land was about to come to an end. Along with the new goods, the French brought European diseases that destroyed large numbers of native people. Europeans had built up immunities against these diseases, whereas people living on this continent had not. They had no way to fight the plague, smallpox, measles and typhoid fever that raged through the villages. In some areas these diseases killed 90% of the population. In addition, the system of land stewardship that Native Americans had practiced for thousands of years left them vulnerable to European intrusion.

EUROPEANS COME to the CHAMPLAIN VALLEY

Colin Calloway, in his book DAWNLAND ENCOUNTERS, writes about an ancient prophecy:

> *"Native American traditions from the Dawnland recall ancient prophecies foretelling a time 'when we must look for the coming of the white man from the direction of the rising sun' and warning that the new era would initiate a time of troubles for the Indians: 'Knowing that a great change must follow his coming, it made me weak and the weakness overcame me, because his coming will put a bar to our happiness, and our destiny will be at the mercy of events.' Warnings foretold that 'when he brings his women and children, he will come to stay, and he shall want all the land, because the land will be so sweet to him,' and they directed the Indians to take no part in the white man's wars that would follow, 'because the Great Spirit did not make the land for their brothers to fight for.' "*

The Algonquin, sometimes spelled Algonkins, were also a part of the larger Algonquian language group. The spelling often causes confusion.

In the sixteenth and seventeenth centuries, the superpowers of Europe laid claim to North and South America. The British and Dutch settled along the Eastern seaboard and the Spanish sought control of lands further to the south. The French settled north of Lake Champlain.

The French had settled first in Quebec and made friends with the Algonquin. The Algonquin helped the French build their significant, profitable fur trade by sharing important information about survival in their land. When the Iroquois people became competitors in this fur trade and raided some French trading posts, the French declared them enemies. This made the French alliance with the Algonquin stronger and together they vowed to fight the Iroquois.

One of the French explorers to travel to this region was Samuel de Champlain. Samuel de Champlain was born in 1580 in a French seacoast town. At an early age he decided he would become a mariner. He participated in a number of expeditions from Europe to North America. Champlain proved to be a great navigator, map maker and journalist. He had heard about "a large lake with beautiful islands and a great deal of beautiful country surrounding it" and was anxious to see this new place. He had also promised the French government that he would help fight Iroquois enemies, as well

The Battle

A party of French and Algonquin explorers entered the lake on July 4, 1609. In his journal, Champlain described what he saw:

"The next day we entered the lake, which is of great extent....I saw four fine islands....There were also many rivers falling into the lake, bordered by many fine trees of the same kinds as those we have in France....Continuing our course over this lake on the western side, I noticed some very high mountains, on the top of which there was snow."

They made their way peacefully down the lake until they met what they believed to be an Iroquoian war party at the southern part of the lake. Champlain described the battle in his journal.

"We both began to utter loud cries, all getting their arms in readiness. We withdrew out on the water and the Iroquois went on shore, where they drew up all their canoes close to each other....When they were armed and in array, they despatched two canoes...to inquire if they wished to fight. [They] replied that they wanted nothing else....

As there was not much light...it would be necessary to wait for daylight...as soon as the sun rose, they would offer us battle....The entire night was spent in dancing and singing on both sides, with endless insults and other talk...."

The next morning:

"Our men began to call me with loud cries, and...to give me a passageway; they opened in two parts and put me at their head, where I marched some twenty paces in advance of the rest until I was within about 30 paces from the enemy, who at once noticed me, and, halting, gazed at me, as I did also at them. When I saw them making a move to fire at us, I rested my musket against my cheek and aimed directly at one of the chiefs. With the same shot, two fell to the ground, and one of their men was so wounded that he died some time after."

Champlain fired more shots at the Iroquois and *"arrows flew on both sides."* The Iroquois, who must have been terrified by their first experience of gunfire, retreated into the woods. Champlain pursued them, *"killing more of them."* Champlain described the victory and concluded, *"And, having made good cheer, danced and sung, we returned three hours afterwards with the prisoners."*

as record information about the region. The battle between Champlain and the Iroquois was very important because it changed forever the traditional method of resolving conflict on the lake. People had fought in groups, facing off until one side conceded defeat. When the Europeans brought firearms, the native people developed new tactics of sneak attacks and ambush—tactics they used alongside their European allies.

Historians believe that the reason the Iroquois were so bitter toward the French is that four Iroquois chiefs were killed in that battle. It is possible that the Iroquois group was on a diplomatic mission. The Iroquois, not knowing about the power of guns, could not have anticipated the casualties. The loss of leadership was a huge blow to the Iroquois nation.

After the battle between Champlain and the Iroquois, many native people chose sides; these loyalties would last for 150 years. The native people, who had lived for centuries with a system of land stewardship that Europeans did not understand, were in a dangerous situation. Many friendships had been made with the new settlers; Native Americans had offered important advice on surviving in the new land. Some stayed and fought along with their new neighbors. Often, they headed to the hills where things seemed safer, leaving behind land that was already cleared and appeared unoccupied because it was not marked by fences and stone walls. Some native people moved north to what is now Canada. Many stayed and tried unsuccessfully to maintain their claim to their land. Native people would continue to make different choices and they would not successfully organize to try to claim their land until the twentieth century. In the meantime, business interests, supported by a widely accepted feeling of racial superiority, led the Europeans to assume that the land was theirs to claim.

EUROPEANS STRIVE to CONTROL the CHAMPLAIN VALLEY

For the next 150 years, Europeans moved into the Champlain Valley. The British, who had claimed much of southern New England, moved northward. The French, still interested in the fur trade, moved south and west from their bases in New France, in the area we know today as Quebec. Both groups sent armies to defend the land they claimed.

England and France, longtime enemies in Europe, brought their fight to the New World. They learned quickly that the lake and its tributaries made an exceptional highway for moving armies. In summer, canoes and "bateaux" could move invading forces and in winter, the ice provided a surface for armies on snowshoes. Both countries knew that if they could control the lake, they would control the whole region. With assistance from Native American allies, they fought a series of smaller conflicts over land.

Across the lake from Crown Point at the southern end, the English erected a small fort at Chimney Point. This fort, built in 1690, was only occupied for a short time. In 1730, the French built upon this same land. The wooden fort on Pointe à la Chevelure (Chimney Point) was fully manned with 30 men in 1732. The construction of this fort violated the Treaty of Utrecht.

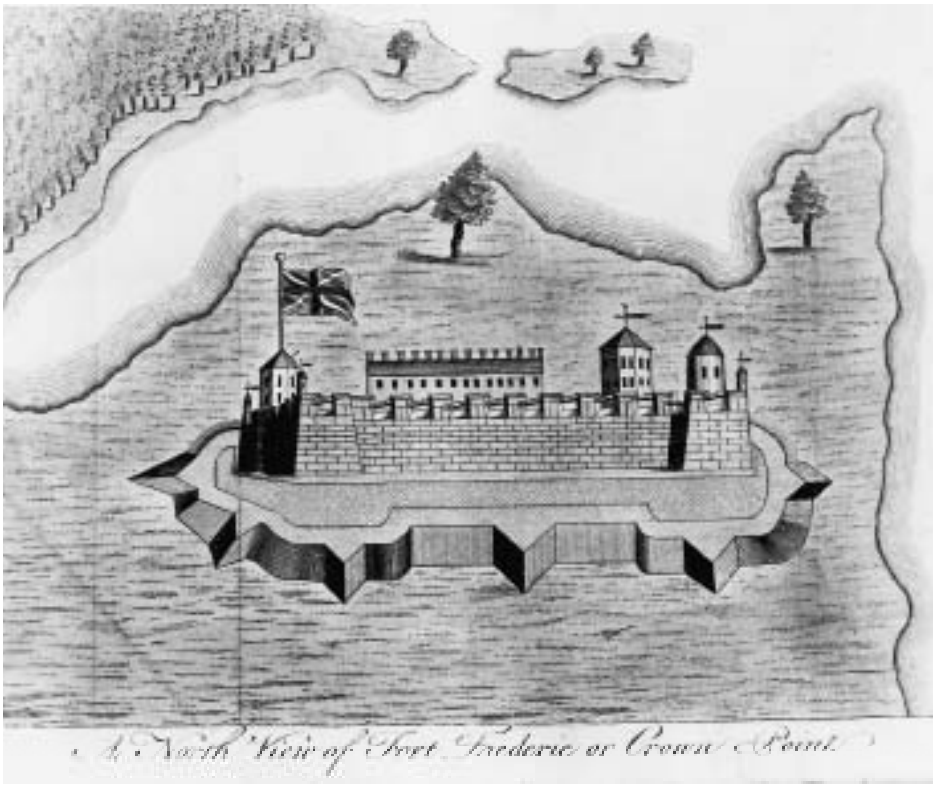
The Treaty of Utrecht was signed by the French and the British in 1713 at the end of the Queen Anne's War. The treaty said that Split Rock, near present day Essex, New York, was the boundary; the French must stay north of that point. Crown Point was 20 miles south of Split Rock. This boundary was an age-old boundary between Iroquois and Abenaki people.

In 1734, the French began to build

The French built Fort Ste. Anne in 1666. This was the first European fort built on Lake Champlain.

Bateaux were large row boats, built of planks with a flat bottom, 20–40 feet in length. They could be built quickly and inexpensively by unskilled carpenters.

The land at Chimney Point was deeded from a French nobleman named Hocquart and the settlement was sometimes referred to by this name.



a stronger fort across the lake at Crown Point. This fort, called Fort St. Frederic, became a French stronghold in the valley and became a base of operations against the British in the south.

The French government wanted to make life attractive to new settlers so it built a windmill where soldiers and settlers could grind grain and make bread. The windmill was also armed with six swivel cannon called "pierriers."

Peter Kalm, a visitor to the fort in 1749, wrote that for dinner *"...they ate clear soup, wheat bread and various kinds of relishes, then a dish of cooked meat, sometimes fried after being cooked; occasionally beef or mutton, squabs or fowl...often the third course was green peas or fried fish..."*

Until the 1740s, the main form of transportation was water travel via bark canoes and bateaux. Canoes were excellent for quick travel and raiding parties. The bateaux were used to haul cargo or a larger number of troops. In 1742, at Fort St. Frederic, the French built the first true sailing vessel to travel the lake. The *Vigilant* was a small schooner.

THE FRENCH *and* INDIAN WARS *or* SEVEN YEARS' WAR

As things heated up between the French and the British, the French doubted Fort St. Frederic would stand up under British attack. In 1755, they started to build a new fort, Fort Carillon, further south and near Lake George. The British were intent on capturing these French forts. From Albany, they launched the "Crown Point Expeditions" (1755–1759) to attack the French strongholds at the southern part of the lake.

In 1758, the British assembled the largest of these expeditions. In July, 15,000 men rowed across Lake George toward Lake Champlain. It was an armada, "the largest army ever assembled in North America." They traveled in 900 bateaux, 135 whaleboats, rafts that carried artillery and three small radeaux.

Only 3,600 French troops waited at Fort Carillon, under the leadership of General Marquis de Montcalm. The British were led by General James Abercrombie and his second in command, a young British nobleman named

The British Army had "Regulars" who were paid soldiers or "Redcoats." "Provincials" were colonists fighting for the British Army. Most Iroquois fought with the British. The Abenaki fought with the French. The British Army paid soldiers from other European countries to fight in the colonies.

a Black Watch captain

George Viscount Howe. Howe was not a typical British officer. He fought alongside the troops, did his own laundry, carried his own bedroll and was very popular with the troops. He made a lot of adjustments to military life "in the wild." He had his men cut their hair and discard their wigs, cut off the tails of their redcoats and throw away any useless clothing.

Lord Howe was killed the day before the planned assault on Carillon in a scouting mission. This hurt the morale of the army and the expedition floundered another day. Without this delay, and the misjudgment of General James Abercrombie, historians feel that the British would have won. Rather than using artillery to assault the fort from a distance, however, Abercrombie sent his troops to attack a log and earth palisade that was on a high ridge near Carillon. The French had quickly constructed it while waiting for Abercrombie to attack. The French, though small in numbers, were able to mow down the British troops from the heights of Carillon.

Fighting under the British were many Scottish soldiers who wore Black Watch plaid quilts. They were led by the music of bagpipes. One account tells of a wounded bagpiper who leaned against a tree and continued to play a mournful song until he died. Of the estimated 1,900 killed or wounded, 1,000 were Scottish Highlanders. The British troops retreated to Lake George. It was a miserable defeat.

The French were lucky to have survived the attack in 1758, but in 1759, the British returned. This time, General Jeffrey Amherst was in command. The British attacked both French forts. The French withstood the attack for a few days, but soon retreated to their ships. Rather than leave their forts to be used by the British, they blew them up before escaping.

The French had lost on land, but their very small fleet of ships remained on the lake that summer. In October, Amherst, with two recently built ships, cornered the French vessels on the western shore of the lake. The French sank their own ships and retreated overland to Canada. They knew the British had beaten them off the lake.

In 1760, the British captured the French fort at Isle aux Noix and met additional troops in Montreal to finally beat the French into surrender. This last victory signaled the end of 150 years of French rule in North America and, specifically, the end of French control of Lake Champlain.

The story of the Forty-second Scottish regiment inspired Robert Louis Stevenson to write a famous poem called "Ticonderoga." The poem tells the legend of a man who would meet a ghost at a place called Ticonderoga. The soldier went into battle not knowing the old name for Carillon was Ticonderoga; it was indeed where he died.

MORE PEOPLE MOVE *to the* CHAMPLAIN VALLEY

From 1760 to 1775, new settlers moved into the Champlain Valley. Many were former British soldiers who had fought in the valley and had liked it. There were rivers to power mills, ore to make iron and timber to sell to European shipbuilders.

People who moved into the valley at this time are often referred to as "white" or "British." Not all of the new inhabitants were white, however, as some families brought African-American slaves. There were also a few free blacks, most notably Lucy Terry Prince and her family, who moved here in 1764. There were also a multitude of people moving into the area from other countries such as Scotland and Ireland, like Philip Skene, an Irishman who served in the British Army. In addition, the French, who had settled in New France, did not all disappear when the British took control. And, of course, many Abenaki and Iroquois, many of whom had fought in the French and Indian Wars, remained in the region.

The Royal Proclamation of 1763, which established British boundaries after the Seven Years' War, included a clause that said land could not be purchased from Native Americans except by proper authorities and in open council. This should have guaranteed protection to Abenaki lands, but it did not. Feeling the threat of British settlement, Native Americans negotiated leases for long-term control and formally appealed to British authorities to honor these agreements.

Ignoring Native American land claims, the governors of New Hampshire and New York granted land to the new settlers. People, many from Connecticut and New York, began to move onto the land. Among them, the Allen brothers—Ethan and Ira—from Connecticut traveled the territory to find the best lands to purchase.

The land in Vermont became known as the "Grants" because land was granted to the newcomers by the governors of New York and New Hampshire.

One of the famous families that came to the Champlain Valley during this time was the Story family, who moved from Connecticut to Salisbury, Vermont. One author describes Ann Story as "a great woman who could cut off a two-foot log as quick as any man in the settlement." Her husband was killed while cutting down a tree, but Ann decided to settle in the Grants with her children and make the most of it. She survived raiding parties and harsh winters and acted as a spy during the American Revolution.

An Irishman named William Gilliland, who had served in the British Army, purchased land on the New York side. The story of his trip from "civilized" Albany to the shores of Lake Champlain tells what it was like to travel in those days.

Gilliland had quite a bit of money and assembled a group of workers to settle his new land. The group that gathered in Albany included a minister, two millwrights, a carpenter, a clerk, five weavers, a housekeeper and an indentured servant. They were joined by two drovers who led twenty oxen, one bull and some calves. On May 18, 1764, they loaded eighty barrels of supplies onto four boats and set sail. Along the way they picked up two farmers, a wagon maker and a blacksmith. They reached Ticonderoga Landing on June 1 and spent two days portaging boats and goods overland to Lake Champlain. The drover was left behind with the cattle while the rest of the crew made their way north to the mouth of the Bouquet River. They made a decision about where to build a sawmill and returned to the mouth of the river, threw out a fishing seine and hauled in 60 large fish. The group was in good spirits. Two weeks later, they started construction on a settlement that would become Willsboro. This was the first village of its kind to be built between Crown Point and Canada.

Settlers like Gilliland, although not as wealthy, continued to move onto land issued to them by the governor of New York or New Hampshire. This created quite a problem when a title was sold to two different people for the same land! Conflicts over Native American land claims were not settled. It was more complicated when the people who were selling the land didn't really own it. Conflict arose between the people holding New Hampshire grants and people holding deeds from New York. Local militia groups were formed to defend land claims.

One local militia group was called the Green Mountain Boys. They lived in the Grants, land that is now Vermont. They were commanded by Ethan Allen and defended their land claims against the "Yorkers." When the tensions between Great Britain and the American colonies exploded into armed conflict, Ethan Allen, the Green Mountain Boys and the people of the Champlain Valley found themselves right in the thick of things.

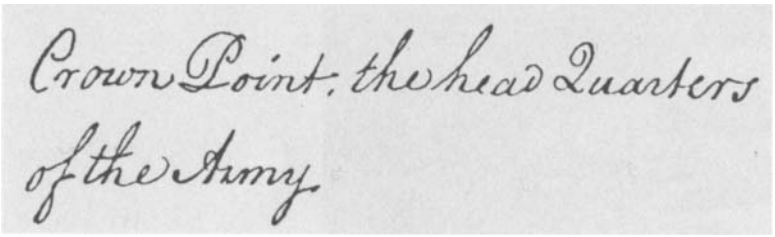
On the eve of the American Revolution, the Iroquois Confederacy, which had maintained political unity for two hundred years, could not reach agreement on which side to fight. They agreed to "cover the council fire" and let each group choose its own alliances. Because of this decision, it was difficult for the Iroquois to reorganize after the Revolution. In addition, without the alliance of the British, which had strengthened their position for many years, they were more vulnerable to the U.S. Government's control. In 1779, General Washington authorized an invasion of Iroquois villages and after the war, President Washington oversaw the policies that seized Native land and moved the Iroquois to reservations.

The Abenakis were in the same dilemma. Some chose sides and fought in the Revolution, but many remained neutral and withdrew from their villages to safer places. Lands claimed by Europeans were never formally relinquished by the Abenaki.

The displacement of Native peoples and their fight to reclaim land and restore their way of life is a long, sad story that will not be told in these pages, but it is a story you should learn more about.

THE AMERICAN REVOLUTION COMES to the CHAMPLAIN VALLEY

Three weeks after the Battles of Concord and Lexington in April 1775, the American Revolution began in the Champlain Valley. Ethan Allen and the Green Mountain Boys, with Benedict Arnold from Connecticut, took the British fortress of Ticonderoga on May 11, 1775. Soon after, Seth Warner and another group of Green Mountain Boys captured Crown Point. Arnold and Allen established "headquarters of the Army" at Crown Point.



The taking of Fort Ticonderoga was the first American action against the British in the Revolution. There was hardly any fighting, but it boosted the colonists' morale. The capture of Fort Ticonderoga and Crown Point gave the rebels a large amount of artillery. The cannons became famous because soldiers hauled them overland to Boston, where they were used to fight off the British.

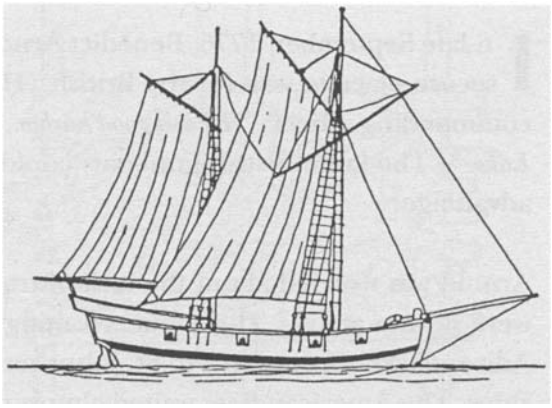
At Crown Point, they captured 111 pieces of artillery: 105 cannon, 2 howitzers and 4 mortars.

The American rebels also captured the two large vessels on the lake, one a schooner called *Katherine*, which the rebels renamed the *Liberty*. Benedict Arnold and his crew took this schooner and surprised the British garrison at St. Johns. There he captured the other large vessel on the lake, known as the "King's Sloop," and renamed it the *Enterprise*. These two vessels captured in May of 1775 have been called the first vessels in the American navy.

Benedict Arnold, a commissioned officer in the colonial army, was just beginning an extraordinary military career. His actions would have a huge influence on events in this region, although history focuses on his later career, when he turned traitor and sided with the British.

Arnold and the Green Mountain Boys were sure that the lake would be very important in the fight against the British. They tried to persuade the Congress, located in Philadelphia, to use Lake Champlain for an invasion of Canada. A decision was made to attack Quebec City from two sides. Congress sent one army, under the command of Benedict Arnold, through the Maine and the Canadian wilderness. Richard Montgomery and his army went north on Lake Champlain. Montgomery's army captured St. Johns, Chambly and Montreal. Arnold's force emerged from the wilderness having suffered hunger, cold and sickness during their march. The two armies joined in front of the strong walls of Quebec in late fall. The weather was turning cold and the troops enlistments were about to run out. Arnold and Montgomery made a plan to attack the fortress on New Year's Eve, even though the odds were against them.

It was a nighttime attack, covered by a blinding snowstorm. Montgomery and many of his officers were killed. Arnold was wounded; the attack failed. For the rest of the winter, the army suffered greatly from a lack of supplies. They became sick with smallpox and dysentery.



*the **Liberty***

Imagine the morale of the soldiers stationed hundreds of miles from home fighting for an army that couldn't always send supplies to keep them warm and fed. The young country found the task of supplying the American Army a difficult and often impossible one. When troops were stationed in Canada, 120 barrels of pork and flour were shipped from Albany every day in a dozen bateaux. In transport, the seal on the barrels could crack and the brine that preserved the meat would spill. Often the meat that arrived was spoiled. In addition, it was hard to send enough cannon and ammunition over the great distances between the army stations.

In the spring, a British army arrived at Quebec and the Americans were forced into a hasty retreat. Hundreds of sick men died as the Americans withdrew to Fort Ticonderoga and Mount Independence. Dr. Lewis Beebe described this scene at Fort Ticonderoga:

> *"Last evening we had one of the most severe showers of rain; it continued almost the whole of the night with unremitted violence; many of their tents were ankle deep in water. Many of the sickly their whole lengths in the water, with one blanket only to cover them. One man having the smallpox bad, and unable to help himself, drowned when a current of water came through his tent....We buried two more yesterday and two more today...."*

Skenesboro, named after Philip Skene, an Irish soldier, is now Whitehall, New York.

In the Champlain Valley, the war in 1776 was about who could control Lake Champlain. Both sides started a race to see who could build the most ships. The Americans brought in carpenters from the coast and set up operations in Skenesboro. A now-healed Benedict Arnold was made commodore of the fleet. The British established a shipyard at St. Johns. Both sides built impressive fleets. The two fleets met at Valcour Island in the fall of 1776.

*The British faced a special challenge in getting some of their ships to Lake Champlain. Some that were built on the St. Lawrence were disassembled and hauled over the rapids at Chambly and reassembled. One named the **Inflexible** was taken apart in 30, 6-ton sections, and hauled overland. It was reassembled at St. Johns in 38 days. On October 11, the two squadrons met at Valcour Island.*

The battle ended when Arnold's fleet fled south and retreated to Fort Ticonderoga. American forces frantically strengthened their defensive positions at Ticonderoga and Mount Independence. They called in the militia and waited for a British attack. Instead, the British, concerned about the coming winter and the fifteen thousand American troops prepared to meet them, decided

The Battle of Valcour Island

In late September, 1776, Benedict Arnold sailed north to meet the British. The plan was to find a secure place to wait for the British. He chose the channel behind Valcour Island and wrote to his commanding officer: *"[It] is a good harbor...where we shall have the advantage of attacking the enemy in the open Lake."* The large British gunboats could not turn quickly and Arnold hoped this would give him an advantage.

Arnold was worried about the lack of training of his soldiers and he wanted more cannon. Supplies were slow to arrive. The soldiers waiting on board could see the snow that had already fallen on the Adirondacks. Scouts sent to St. Johns sent back reports that underestimated the firepower of the warships. The American fleet waited almost three weeks at Valcour Island.

The scouts for the British Army had not located Arnold's fleet. When the British fleet finally sailed down the lake on October 11, it sailed right by Valcour Island. The British had to reposition their boats when they finally saw the American fleet.

The Battle of Valcour Island lasted over three days. On the first day, the Americans fought the larger British fleet for five hours and lost the schooner *Royal Savage*, the gunboat *Philadelphia* and over 60 men.

The *Royal Savage*, the only ship that matched the British ships in size and firepower, was lost early in the day. The British destroyed its mast and rigging and captured 20 Americans before they could escape. Aside from the massive firepower of the British gunboats, a group of British soldiers and Native Americans, presumably Iroquois, were firing on the Americans from the shore. The gunboat, the *Philadelphia*, was sunk later in the afternoon. By the end of the day, the Americans were clearly beaten.

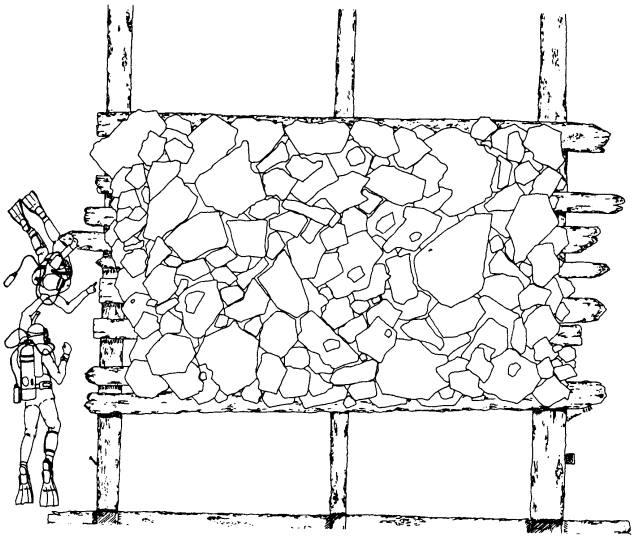
Arnold realized he was over-matched and would have to retreat. Then, he designed a bold plan. Under the cover of night, Arnold was able to row his remaining vessels, single file, past the British blockade set up at the south end of the island. Soldiers wrapped rags around their oars to quiet them as they sneaked by the British fleet.

The next morning, the British were mortified to find that the Americans had escaped. General Carlton, commander of the British fleet, was "in a rage." The British immediately gave chase. The fleeing American squadron was caught on October 13, below Split Rock. From there, they fought a 2 $^{1}/_{2}$-hour running battle down the lake.

Arnold, on board the galley *Congress*, realized his battered vessels could not keep fighting. He directed his five rear-most vessels into Ferris's Bay and destroyed them on purpose, so the British could not capture them. Arnold then escaped overland to the American lines at Ticonderoga with his men. The British now controlled Lake Champlain.

to return to Canada. Historians feel that this decision gave the Americans an advantage; they would not have to fight the British until the following spring. This is why the Battle of Valcour Island is called an American victory.

During the winter of 1776–77, the Americans reduced their troops stationed at forts on Lake Champlain. Chief Engineer Jeduthan Baldwin began work on a great floating bridge to connect Fort Ticonderoga, also called Fort Ti, and Mount Independence. The "Great Bridge" was an engineering marvel of its time. Footings for the bridge were built on the ice. They were basically huge boxes, like log cabins without roofs. They were filled with stones and lowered through the ice to act as anchors for a floating log road.



top view of wooden crib structure of Great Bridge

The next spring, in June of 1777, an army of 8,000 British and Hessian (German) soldiers advanced up the lake toward Ticonderoga. This army was under the command of General John Burgoyne. There were only 2,000 men defending Fort Ticonderoga and Mount Independence.

On July 5, 1777, threatened by this large British force, the Americans abandoned their lake fortifications and began an organized retreat.

Some of Burgoyne's forces chased them to Hubbardton, where the only battle fought on Vermont soil delayed the British. The colonists defeated the British at the Battle of Bennington. However, the British continued the chase into the Hudson Valley where American forces were massing to stop them. The ultimate showdown came near Saratoga. Horatio Gates commanded the American force and Benedict Arnold was one of his generals. In a major battle, the British were defeated and forced to surrender. This was the turning point of the Revolution: the French then joined the American cause and things began to go better for the Americans.

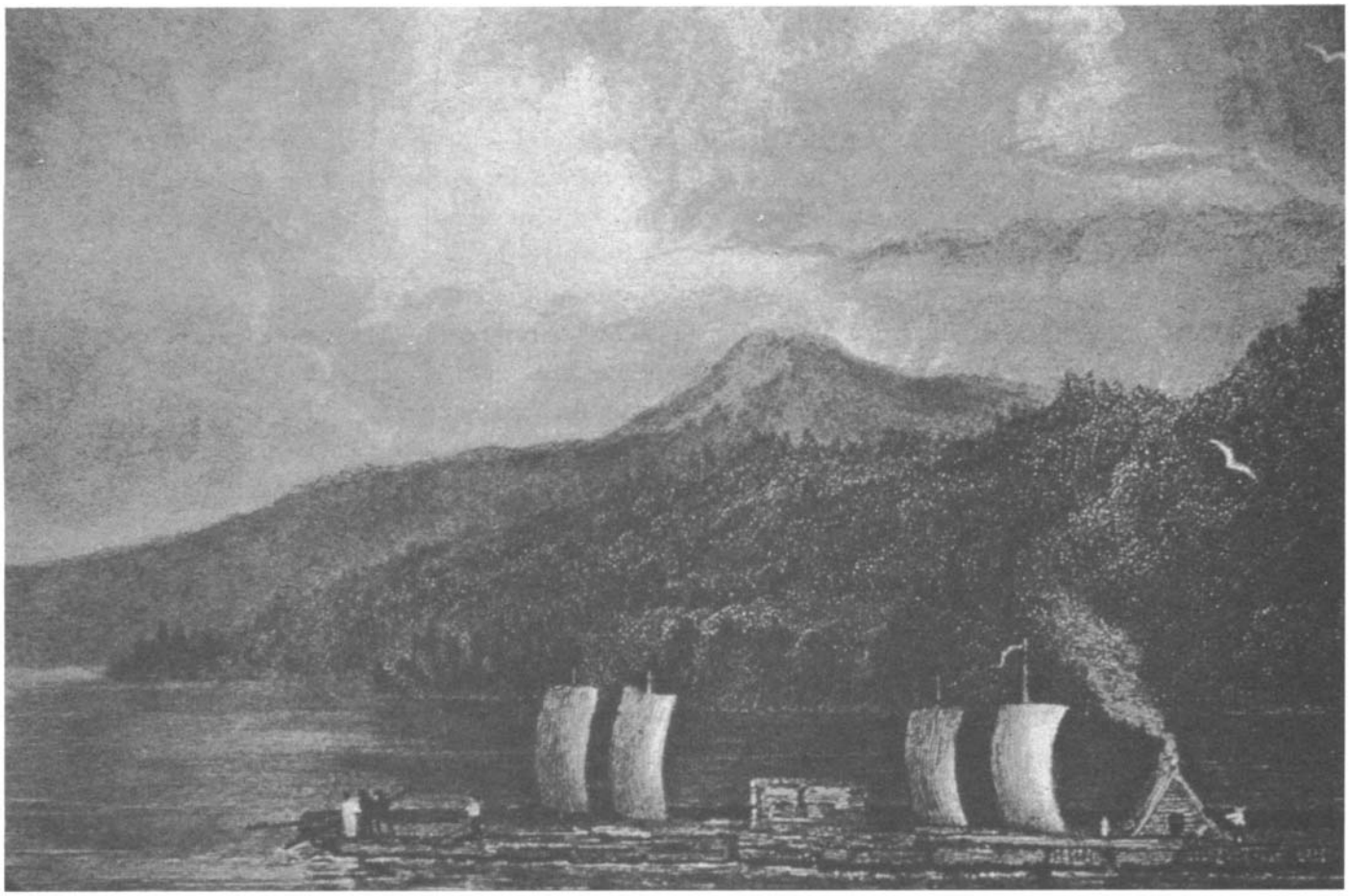
The next year saw the front of the war shift south. In the Champlain Valley, small British raiding parties, with Iroquois allies serving as soldiers and scouts, continued to harass residents. Some, like Peter Ferris and his son Squire, were captured and taken back to Canada as prisoners. Most valley residents were ultimately forced to abandon their homes and withdraw to safer territories. Only a few, like the Story family, stayed where they were and weathered the storm.

PEACE *and* SETTLEMENT

After the final American victory in 1783, people returned to their homes and new settlers moved in. With poor or nonexistent roads, the major thoroughfares were still the lake and the rivers. Soon ferries, log rafts, sloops and schooners joined the canoes and bateaux on the lake.

The Champlain Valley was beginning its commercial climb. As new settlements emerged, new means were developed to transport people around the lake. Burlington on the Vermont side and Whitehall and Essex in New York were centers for the new commerce. Workers in these towns built most of the trading sloops that appeared on the lake.

With all the new business and trading, the best and only trade route to outside markets was north to Canada. Livestock, grain, lumber, potash and iron were shipped north in return for salt, manufactured goods and other goods not available in the valley.



Logs that were shipped to Canada were lashed together to make huge rafts. Sails were crudely fastened to propel the rafts northward. Crews made tents and lean-tos and lived on the rafts.

The War of 1812

In the early 1800s, France and Britain were still enemies. England wanted to stop the U.S. trade with France, much of which was concentrated in the Champlain Valley. English ships on the Atlantic stopped and seized American ships and kidnapped American sailors. The new nation, led by Thomas Jefferson, was angry about being told what to do by the British and declared it illegal to trade with Britain. The conflict between the British and the Americans was bad news for the many people in this area who made their living selling and transporting goods to Canada. The U.S. Government sent custom officials and army troops on gunboats to patrol the lake, but smugglers still ignored the law. During the time that the embargo was in effect, trade to Canada actually increased.

After years of mounting tension, President James Madison, who succeeded Jefferson in the White House, declared war on Great Britain on June 18, 1812. The U.S. Navy saw that Lake Champlain, so near to Canadian waters, would once again be an important waterway to control. It sent Lt. Thomas MacDonough to build a navy to fight the British.

The first year, MacDonough kept control of the lake. But the British were building ships on the Richelieu River at Isle aux Noix. After a series of British raids into the lake in 1813, the naval race was on.

MacDonough had chosen Vergennes as the site for his naval shipyard. The Otter River had powerful waterfalls and was an excellent place to build ships. There was an abundance of timber and Vergennes had established businesses such as a blast furnace, iron foundry, forges, wire factory and grist and sawmills. Crews began work. The first ship was completed 40 days after the first tree was cut down. These were the largest sailing vessels ever to appear on Lake Champlain.

The shipbuilding race that followed was similar to the one that took place during the American Revolution. When the British learned of the American progress, they began construction of a 39-gun frigate. This would be the largest warship ever built on Lake Champlain. In a frantic response, MacDonough oversaw construction of the 20-gun brig, the *Eagle*, in 19 days.

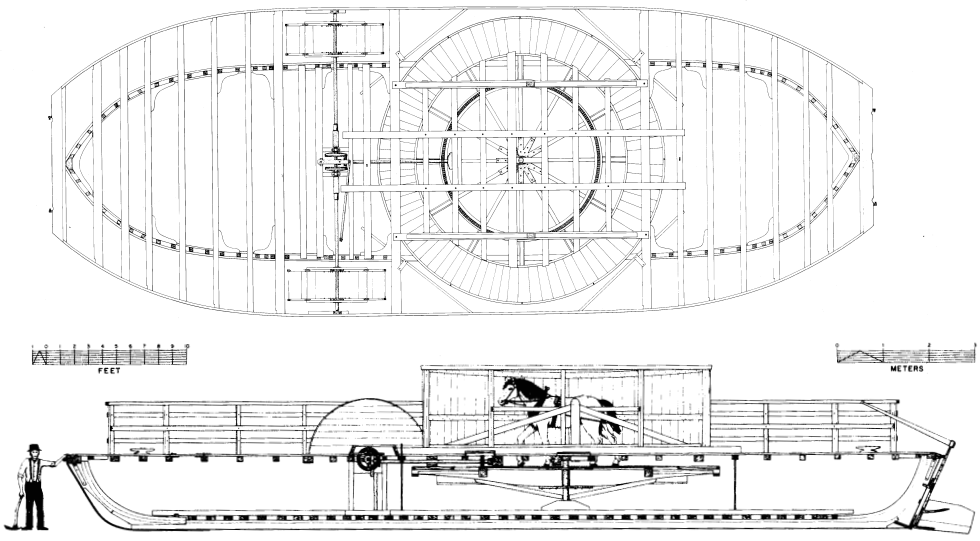
In September, 1814, MacDonough sailed north to meet the British. He stationed his fleet in Plattsburgh Bay. American land troops stationed themselves on the south side of the Saranac River. The British army advanced to the northern banks of the Saranac and waited for the British navy to appear and dispose of the American fleet before advancing further. The British warships arrived, anchored facing the Americans, and the two sides opened fire. There was an intense and bloody engagement, now known as the Battle of Plattsburgh. The Americans won. This brought an end to the naval contest for the lake and also helped bring the wider war to a successful conclusion a few months later. The lake was again at peace.

THE COMMERCIAL ERA

In 1873, Burlington was the third largest seaport in the world.

TRADE *and* COMMERCE

After the War of 1812, a new commercial era followed for Lake Champlain. The lake was busier than ever before, with many new ships that could go faster and carry more goods. The Champlain Valley was able to provide America with many things it needed to build a new nation. People made their living harvesting many of the natural resources of the area and transporting them to other parts of the country. Ships carried cargoes of lumber, pulpwood, iron ore, marble, granite and coal.



Mr. B. Langdon of Whitehall, New York, filed a patent for the horse ferry in Washington, D.C., in 1819.

One of the most interesting boats on the lake during this time was a ferry boat powered by horses! The two horses, facing opposite directions, walked on a wheel that was geared to paddle wheels that drove the boat. There was another design, a variation on this theme, where three horses on each side walked on treadmills that drove the gears.

In an effort to cut the cost of transportation, the federal government decided to build a canal that would link Lake Champlain and the Hudson River. The Champlain Canal was completed in 1823. Goods could now be carried all the way to New York City, a major seaport. They could also be shipped to the Midwest through the Erie Canal and the New York State canal system.

The Chambly Canal was completed in 1843 and linked the lake to the St. Lawrence Seaway. Lake Champlain, now linked to the ocean at both ends, was a major trade corridor, a main highway like today's interstate.

CANAL BOATS

There were two kinds of canal boats. The most common, called a standard canal boat, was pulled by mules or horses. When it reached the open lake, either it was towed or its cargo was transported by steamboat to its final destination. The sailing canal boat was equipped with a sail and a centerboard and worked the same as a standard canal boat in the canal. When it reached the lake, crew members lowered the centerboard to provide stability, raised the sail and set forth on the open lake to make their delivery.

In 1868, there were 600 recorded registrations of water vessels of all kinds: steamers, canal boats, schooners, sloops and tugs. The estimated total weight of these boats was 40,000 tons.

Some canal boats carried passengers and were outfitted with cabins for sleeping. They were very crowded. Charles Dickens, a famous author who traveled on Lake Champlain, said the rows of bunks were like bookshelves and the passengers were like volumes; once they were in place they couldn't move! Many of the passengers in the 1830s and 1840s were immigrants going west.

In 1848, over 4,000 immigrants, mostly Irish, traveled on Lake Champlain on their way west.

Working canal boats were mobile homes for whole families who lived on them year-round. Boats were often handed down to the next generation and children grew up learning only the life of a canaller.

As a child, Martha Robbins lived on a canal boat with her family. During the years 1897 to 1907 she traveled up and down Lake Champlain from New York City to Canada. She has written:

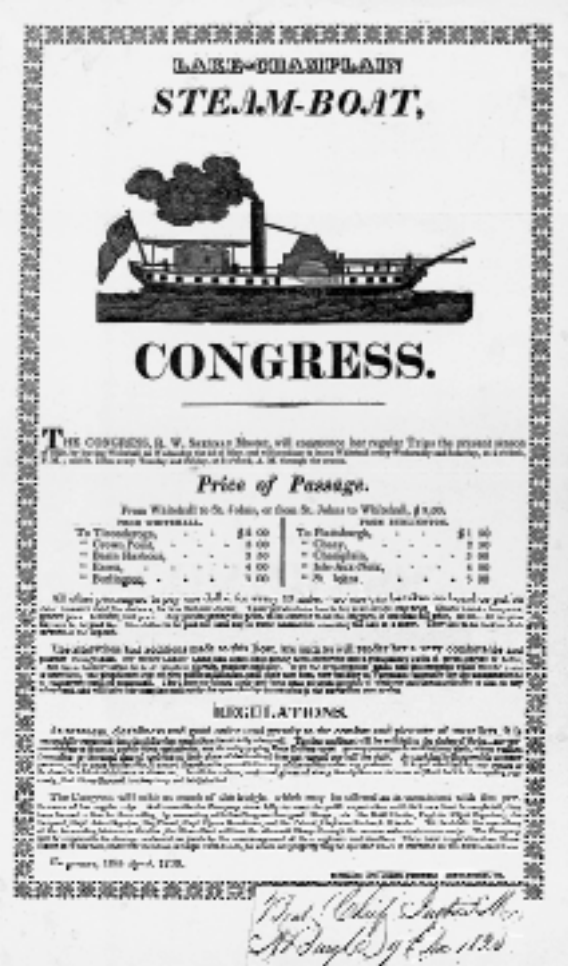
> *"The cargo from the North might be lumber, hay, or spruce pulpwood from Three Rivers [Canada] cut in two-foot lengths and you had real spruce gum to chew! If the cargo was pulpwood, you might drop off from the tow at Ticonderoga but usually Fort Edward."*

"...at that age my one big ambition was to ride one of the mules while towing."

Martha Robbins

Even though it may sound exciting, life on a canal boat had its problems. There were accidents and sickness. There was no room to run and play. A child couldn't go to school on a regular basis. That may seem like fun, but after a while, children probably missed seeing their friends each day! Young children were often tied to the towing post or deck to prevent them from falling overboard.

Canal boats didn't last that long and often leaked. Rather than spend hours pumping out water, canallers used their imagination to fix the leaks. One such device was called the "medicine spoon." They used a long handle to push a container to the place under the boat where they thought the leak was. The container, either a box, or open potato sack, was filled with dried horse manure or sawdust. As the water seeped in, the dry material plugged up the hole. It seems pollution wasn't one of their main concerns.


LAKE-CHAMPLAIN
STEAM-BOAT,
CONGRESS.
Price of Passage.
REGULATIONS.

*The **Vermont** was the first steamboat to begin commercial service on any of the world's lakes. Soon the **Congress**, like many other steamboats of the time, had regular routes up and down Lake Champlain.*

STEAM TRAVEL

At the same time as more and more people became involved in canalling, a few people were busy developing a new form of technology. For years, inventors had been experimenting with ways to apply steam power to watercraft. In 1807, Robert Fulton finally produced a vessel that successfully navigated the Hudson River. Two years later, the steamboat *Vermont* was launched on Lake Champlain. The steamboat was built at the foot of King Street in Burlington by a crew working for James and John Winan. Nothing like the *Vermont* had ever appeared on Lake Champlain. It had a regular route from one end of the lake at Whitehall all the way north to St. Johns, Quebec.

People who had been making money shipping goods on sailboats were not very happy about this new technology. Other people thought steamboats were dangerous and would never think of riding on one. Still, there were others who were anxious to be part of the change, either as passengers, builders or owners. There was a big competition to be the biggest steamboat company on Lake Champlain. Companies tried to undercut each other's prices and build larger, faster and fancier boats. Shipbuilding companies sprang up along Champlain's shores. Boats carrying passengers or freight steamed up and down the lake making stops from Whitehall to Canada.

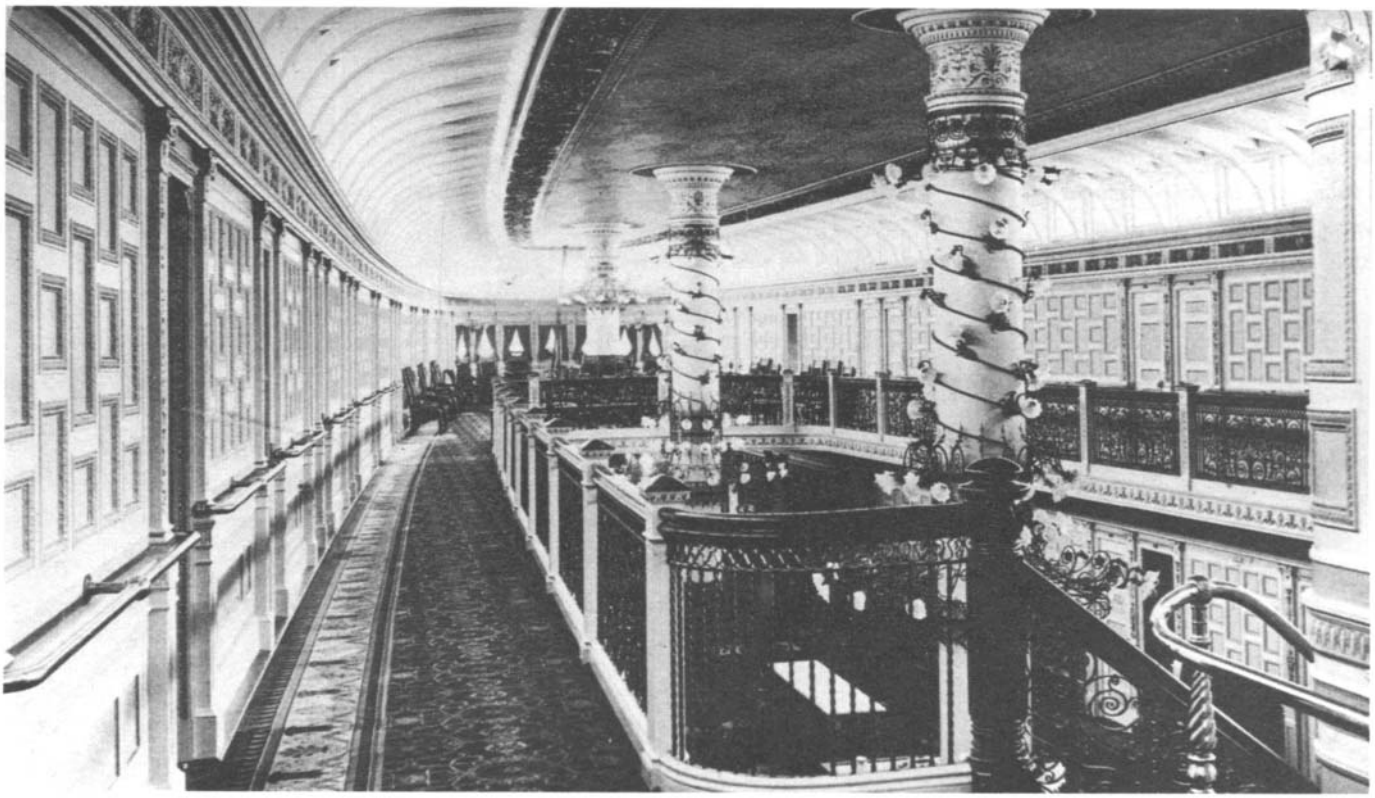
One traveler, Basil Hall, commented in 1827:

> *"The machinery was unusually noisy, the boat weak and tremulous, and we stopped, backed, and went again at no fewer than eleven different places, at each of which there was such a racket that it was impossible to get any rest. If a passenger did manage to doze off…he was sure to be awakened by the engineer's bell or the sharp voice of the pilot calling out, or he might be jerked out of his berth by a sound thump against the dock."*

Nine years later, in 1836, Charles Dickens had a much more pleasant trip:

> *"There is one American boat which I praise very highly, but no more than it deserves.…The steamboat, which is called the* ***Burlington****, is a perfectly exquisite achievement of neatness, elegance, and order. The rooms…are choicely furnished and adorned with prints, pictures and musical instruments; every nook and corner of the vessel is a perfect curiosity of graceful comfort and beautiful contrivance."*

In 1825, the one-way fare between Burlington and Port Kent on the steamer ***General Greene*** *was $2.00 for a "four wheel pleasure carriage on springs, drawn by two horses, including the driver." An ox, horse or person traveling alone cost only $.50.*

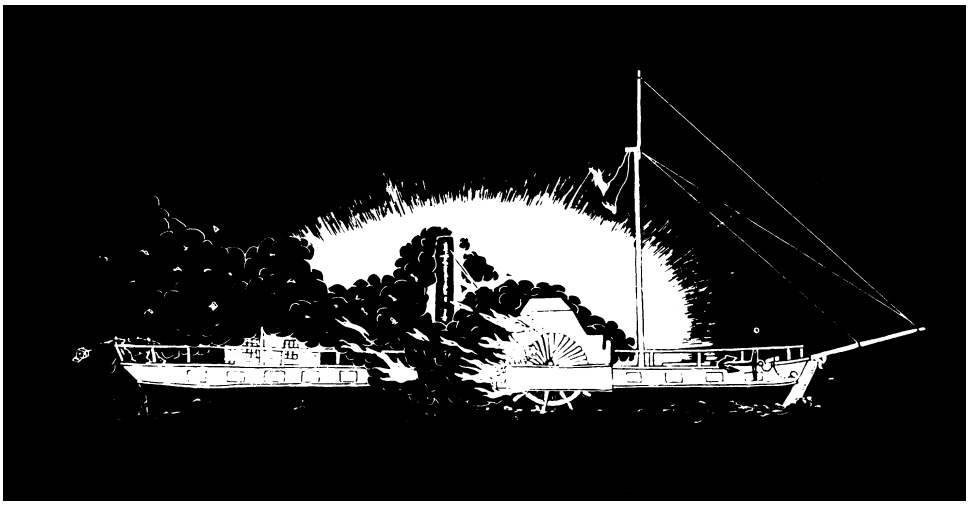


The interiors of these nineteenth century steamboats, such as the ***Vermont II*** *pictured here, were very elegant.*

A small company that ran a ferry service from Vergennes was owned by Louis and Philemon Daniels. Philemon, who ran the company after her husband died, was the first woman in the world to carry a pilot's and a master's license for a steamboat. She worked in taffeta skirts, wore lots of jewelry and had a strong "boiler room voice," that she used to shout out commands to her crew.

Steamboat travel was not without its share of accidents. In July of 1875, passengers on the steamer *Champlain* were suddenly awakened. Pilot Eldredge was at the ship's wheel when the steamer, traveling at a fast speed, ran right into high rocky land near Westport, New York. Second pilot Rockwell rushed on deck to see what had happened. Eldredge calmly asked him, "Can you account for my being on the mountain?" Rockwell answered, "Yes, Mr. Eldredge, you were asleep."

Another famous disaster was the burning of the *Phoenix*. On September 5, 1819, in the middle of the night, a fire broke out in the pantry of the steamer *Phoenix*. All but six people aboard escaped to safety. The burning ship sank off the Colchester Reef and has since been discovered by divers.



*The burning of the **Phoenix** was one of the most famous and mysterious accidents on the lake. Although a candle in the pantry was the probable cuplrit, there was speculation at the time whether owners of commercial sailing vessels were to blame.*

In 1906, the side-wheeler S.S. *Ticonderoga* was completed by the Champlain Transportation Company, the oldest steam company in the world. The Ti, as it was called, was the last steamship built for Lake Champlain travel. The 200-foot ship was very grand. It had a large dining room, elegantly carpeted halls filled with plush chairs, a barbershop, purser's office, promenade deck, and many cozy compartments.

In 1826, the first lighthouse was built on Juniper Island.

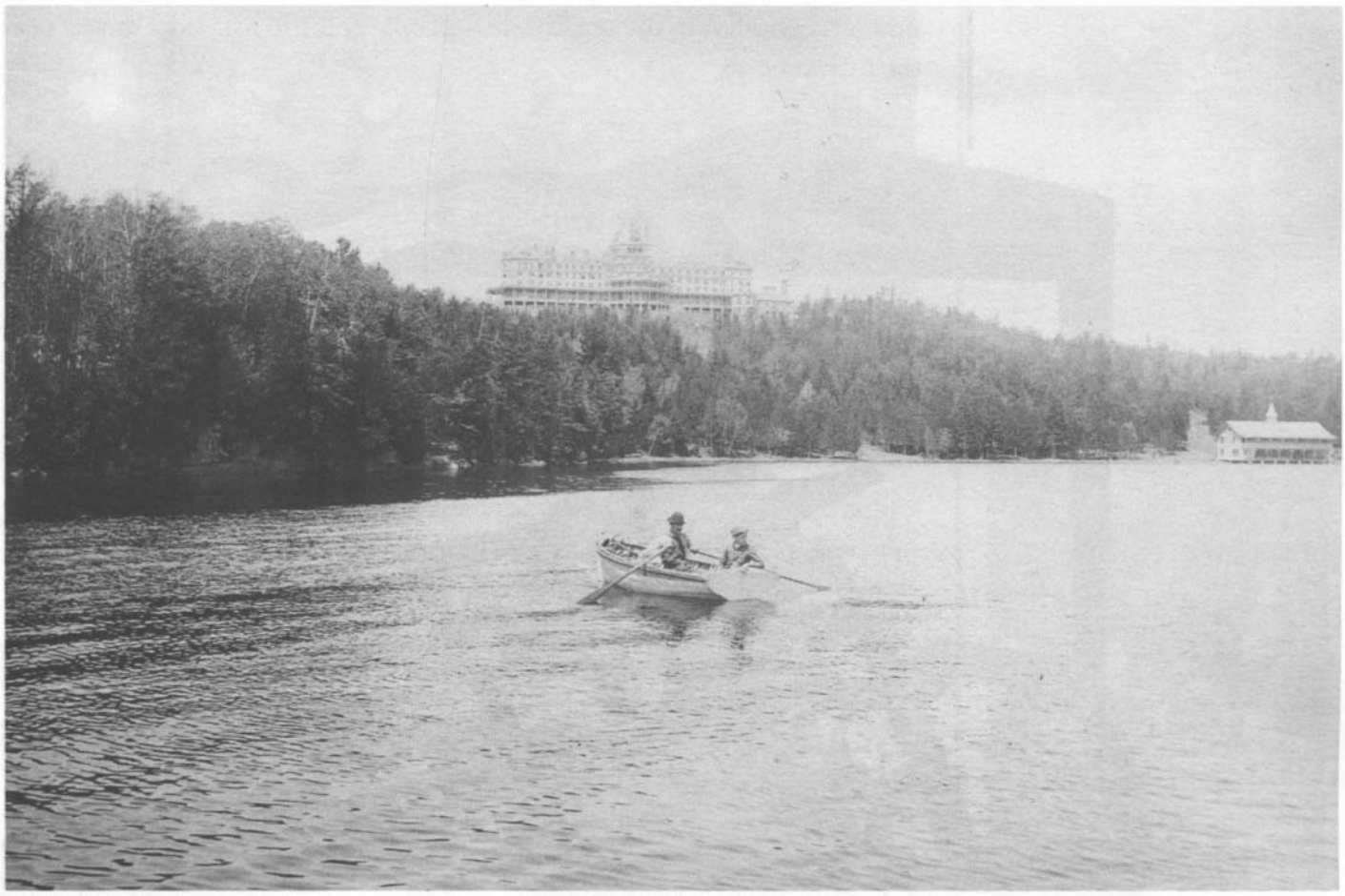
With the number of boats on the lake higher than ever before, improvements were made to improve travel and safety. The Burlington breakwater and the Colchester Reef Lighthouse are two familiar examples of this type of public improvement, paid for by the federal government. During these years, the lake was an extremely busy place. Many different kinds of boats did different jobs. Iron ore, marble and lumber were transported over the lake. People built large houses on prospering waterfront communities, notably in Burlington, Vermont, and Essex, New York.

The sailors and workers on the lake didn't know that another big change was on the horizon, the coming of the railroads. Reaching Burlington in 1849 and extending its lines throughout the area, the railroad first helped and then destroyed lake commerce. In the beginning, it was fashionable for travelers from New York City to first take a train and then a steamship to a fancy hotel on the lake, like the Hotel Champlain at Point Bluff, New York, south of Plattsburgh. But things changed.

Railroads could operate year-round and were more dependable than the winds on Lake Champlain. The commercial fleet steadily declined until, at the turn of the century, there were only a handful of sailing vessels and remnants of the canal-boat fleet being towed on long rafts by steam-tow boats. Early in the new century the steamboats started to feel the increasing pressure from the railroads and from yet a new source of competition—the automobile. Lake Champlain had entered the twentieth century.

In 1870, the Delaware and Hudson Railroad bought the Lake Champlain Steamboat Company and ran the schedule so tourists could use trains and steamboats to reach their destinations.

Hotel Champlain at Point Bluff, New York



MODERN TIMES

A common way to discard of a vessel was simply to let it sink; this was much cheaper than trying to remove it from the lake.

In 1995, one fuel barge still operated once a week on Lake Champlain, bringing fuel from New York City to Plattsburgh.

TOURISM BECOMES *the* MAIN INDUSTRY

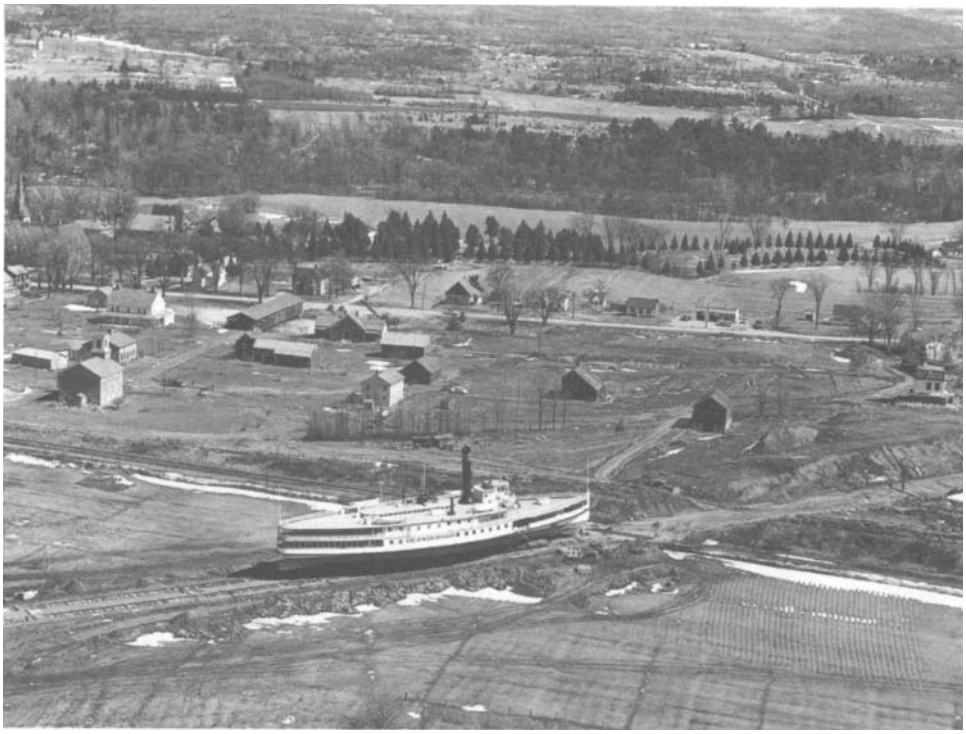
The lake scene was changing. In the late nineteenth century, recreational boating became popular. Hotels around the lake advertised the great fishing and the history of the Champlain Valley in order to attract visitors. People built permanent year-round camps on the lake shores, replacing tent-camps that had been used only in summer.

Commercial harbors were not the active centers that they had been. Boats that had been critical in the commercial development of this whole region were abandoned. Today, the fuel barges, the last holdovers from the days of commercial canal use, are almost totally gone.

Today, Lake Champlain is a place to have fun. Pleasure craft such as sailboats and motorboats are the main form of "transportation." Jet skis and windsurfers compete for space on the open water. Tourism is the main industry. It brings millions of dollars to the region when people come to fish, boat or stay near the lake's shores.

PEOPLE WORK *to* PRESERVE *the* PAST

At the beginning of the twentieth century, many important relics of the past lay in ruins around the Champlain Valley. In 1909, the Pell family began efforts to restore Fort Ticonderoga. It is now a fully restored fortification. Crown Point, neglected since the American Revolution, had been used as a cow pasture; residents took its stones and bricks to build barns and houses. In 1910, the state of New York took possession of the site and began preservation efforts. In 1955, the S.S. *Ticonderoga*, no longer in use on the lake, was hauled overland to the Shelburne Museum in a major engineering feat.



*the **Ticonderoga**'s overland journey to the Shelburne Museum*

In 1935, L.F. Hagglund found and raised the *Philadelphia*, Benedict Arnold's gunboat that had sunk at the Battle of Valcour Island. The original *Philadelphia* is at the Smithsonian Museum in Washington, D.C. In 1989, an ambitious crew at the Lake Champlain Maritime Museum built a life-size replica at the museum to educate the public about the past. *Philadelphia II* was launched in the summer of 1991.

More wrecks are still being found and the State of Vermont has established five wrecks as underwater preserves. Anyone who wants to continue to learn about the history of Lake Champlain may want to consider taking a scuba-diving course!

Homer St. Francis, elected leader of the Abenaki nation in 1979.

"The fish-in was done with pride. There was tremendous pride, cohesion and joy."

Nakki Goranin

NATIVE AMERICANS PROCLAIM *their* HERITAGE

Native Americans who hid their identities for many years now proclaim their heritage with pride. They now demand that their indigenous rights to fish and hunt along Lake Champlain be restored. They claim sovereign or independent status, and feel that therefore they should not be governed by state laws that restrict hunting and fishing to certain seasons and quotas.

In 1979, Abenakis held an unlicensed "fish-in" along the banks of the Missisquoi River to dramatize what they felt was their right to free fishing and hunting. The right to hunt and fish means more than securing a source of food; it is symbolic of a much larger issue. If the Abenaki can practice these time-held traditions, then they can also preserve a pride in their heritage. No government should deny this important link to the past.

On May 5, 1995, at an Abenaki powwow, a huge crowd gathered. Dorous Churchill, coordinator of the youth dance troupe that led the grand entry said, *"When I see this happening and a youth group going out there and performing with honor and dignity, you can see there is a future for our people....I didn't think I'd see an event like this in this area in my lifetime."*

POLLUTION BECOMES *a* CONCERN

Pollution became a big concern in the twentieth century. People began to realize that we needed to change some practices. In 1905, a U.S. Geologic Survey team issued a "Report on the Pollution of Lake Champlain," which outlined some major industrial and municipal problems.

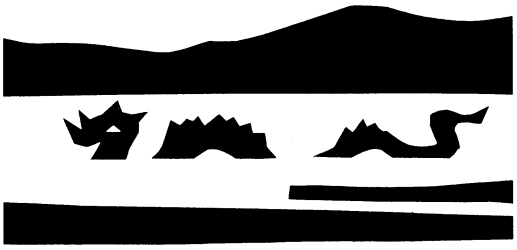
Because the lake's waters are shared by Vermont, New York and Quebec, organizing to clean up the lake has always been a difficult task. An early leader in helping to clean up Lake Champlain was the Lake Champlain Committee formed in 1963. Working on both sides of the lake, it is a citizen's action group dedicated to involving people in water monitoring and bringing political pressure on policy makers. They worked to create the New York-Vermont-Quebec Cooperative Agreement that led to the establishment of the Lake Champlain-Adirondack Biosphere Reserve in 1989.

In 1990, the federal Lake Champlain Designation Act called for the development of a pollution prevention, control and restoration plan for Lake Champlain. The Plan was developed under the auspices of the Lake Champlain Basin Program, a collaborative effort involving federal, state and local organizations from New York, Vermont and Quebec. OPPORTUNITIES FOR ACTION: AN EVOLVING PLAN FOR THE FUTURE OF THE LAKE CHAMPLAIN BASIN was released in October, 1996. Over $18 million dollars have been devoted to demonstration projects and research, monitoring, planning and outreach efforts related to the Plan.

It is the feeling of these action groups and many citizens that a comprehensive plan must involve all people living in the basin. Beach closings in 1987 were one of the many sirens to the public that something was wrong with the waters of Lake Champlain. At the present time there are many dollars being spent and much discussion about the future of Lake Champlain. One thing is certain, the future of Lake Champlain lies in the hands of young people who live, work and play in the basin.

THE LAKE CHAMPLAIN MONSTER

One of the more popular characters of the twentieth century is Champ, Lake Champlain's own monster. Although believers claim he has been around for centuries, he has received a lot of publicity in the twentieth century. In 1947, Professor Leon Dean described a sighting by three fishermen:



"The lake was calm, the water sparkling and clear, the trio unsuspecting, when a tremendous splash attracted their attention. Out of the depths, as they looked, reared a huge dark form which moved swiftly off to the northwest. Its body was composed of three segments separated by about five feet of water, and its overall length was estimated at about twenty-five feet. In the distance it surfaced again."

In 1982, the Vermont Legislature issued a law to protect Champ. There was some disappointment when new sonar technology failed to uncover Champ's hiding place. In the summer of 1993, a crew of scientists from Japan filmed a television show on the monster.

the Crown Point Bridge

Pretend a visitor from the past has paid you a visit and you are flying together over the lake in an airplane. Think of all the ways the view surprises your guest. The shoreline is dotted here and there with marinas and condominiums. Land that was pasture is filled with houses, and you see large highways crossing the landscape. As you think of all the ways that the lake scene has changed, consider all the ways that these changes affect our lake.

Look around you. Is everyone talking about how to clean up Lake Champlain? Do you feel that we are all working together to preserve this precious resource? Unless you are involved in something very unique, probably not. But there are many questions concerning the preservation of Lake Champlain that will fall in your hands.

There are many questions for you to think about as the lake enters the twentieth century. What is important to you about Lake Champlain? In order to solve the problems of the future, you will need to figure out what these problems are and how to solve them. Part of this process is knowing the history of Lake Champlain. Lessons from the past mark the paths we have taken and signal a course for the future. The rest is up to you!

The History of the Lake Champlain Basin

Activities

The activities in the following section are designed to correspond to the main historical periods in the preceding essay. Activities represent a balance of reading and interpretation, primary sources, hands-on activities and geography. I avoided lists of comprehensive questions and vocabulary exercises with the idea that teachers will design their own methods to process the information with their class. These decisions will be based on the amount of background knowledge your students have and their reading level. Obviously, a clear understanding of the information and vocabulary is critical.

Each section contains a list of useful words. I considered including a glossary of terms, but this seemed not as useful as giving you a more flexible "word bank" to use as you wish. See *Language Arts* for some possibilities.

Each section also contains "key resources," works that I consider indispensable if you are studying that historical period with students. There's a danger in doing this, of course, because there will always be a source that someone else feels is more important. But teachers' time is precious and I've been told this would be helpful. In addition to the sources cited in each section, the following two books are indispensable when studying the lake's history:

- Sails and Steam in the Mountains *by Russell Bellico*
- Lake Champlain: Key to Liberty *by Ralph Nading Hill.*

Native Americans

QUESTIONS

- How was the lake important to early people?
- What tools/practices did they use to survive near the lake?
- How did those tools/practices change over time?
- How was the lake part of their world view ?
- What animal and plant life sustained human life?
- What was the attitude people had toward the natural resources?
- What things did a child have to learn in order to survive?

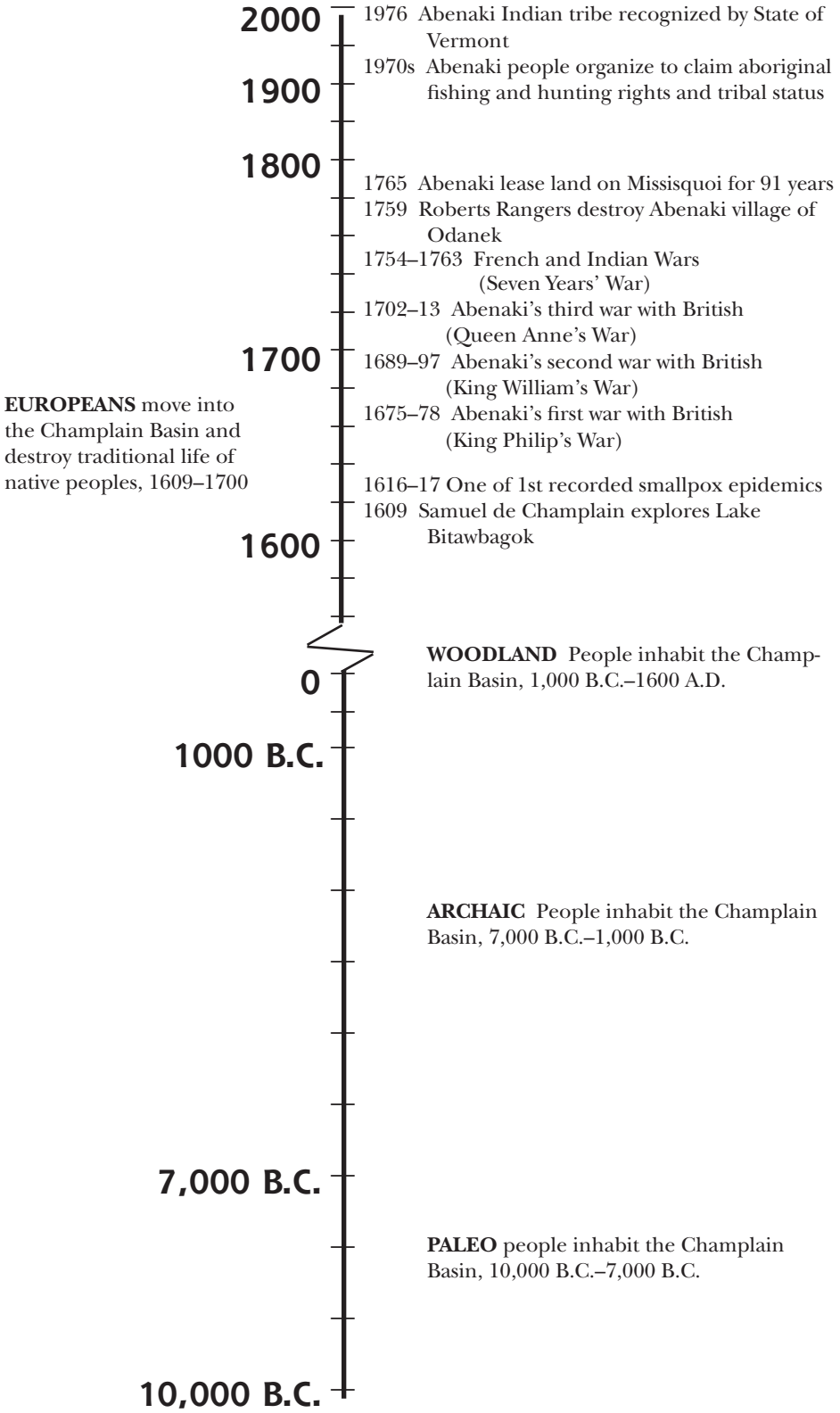
KEY RESOURCES

- The Original Vermonters: Native Inhabitants, Past and Present *by William Haviland and Marjory Power*
- Vermont: A Cultural Patchwork *by Elise Guyette*
- The Original People: Native Americans in the Champlain Valley *booklet from an exhibition at Clinton Community Historical Museum*
- The Abenaki *by Colin G. Calloway*
- The Iroquois *by Barbara Graymont*
- The Wind Eagle *edited by Joseph Bruchac*
- New York State Museum in Albany, New York—*field trip and educational resources*

Word Bank

Abenaki
Algonquin
Archaic
arrow
atlatl
bark canoe
Bitawbagok
bolla
bow
caribou
Champlain Sea
deer
dugout canoe
elk
firestone
fur
hammerstone
hides
Iroquois
legend
longhouse
mastodon
moose
Ndakinna
Ojihozo
Paleo
pemmican
scraper
spear
wampum
wigwam
Woodland

Native Americans



Activity: "The Hunt"

arrowhead

TEACHER NOTES *and* INFO
Read the story "The Hunt" by Elise Guyette. Design a handout with the questions shown below.

STUDENT ACTIVITY
After you have read the story, discuss and have students fill out the activity sheet.

STUDENT HANDOUT - "The Hunt"

Name: _____

The Hunt

1. What jobs do people have?

2. What tools do they use?

3. What weapons did they use?

4. Explain how the hunters trap and kill the mastodon.

Beginning of Hunt *Dead Mastodon*

5. Explain what they do after the kill.

The Hunt

by Elise Guyette

Imagine a young toolmaker thrilled by the prospect of a mastodon hunt. Caribou was the preferred animal of the Paleohunters, probably because it was so abundant and easier and safer to kill than some of the larger mammals, but a mastodon would provide an immense amount of hide, meat and fat to last through the winter. Preparations for a mastodon hunt would generate a great deal of excitement.

Pere searches near the family home for just the right flint to make a new spear. When he finds some suitable pieces, he returns home to begin carefully chipping out the basic shape with his hammerstone. With his bone hammer he splinters off smaller chips to make a sharp point. All the while he dreams of being the first to wound the mastodon—a great honor.

One of the young women who will accompany the hunters is excitedly packing her cutting and scraping tools into a moose-hide pouch. This is her first hunt. Lai has never seen a mastodon before and the thought of the huge creature thrills her. She gathers her empty baskets and pouches for carrying the butchered animal back home. She must also help the other women prepare their traveling food: dried meat mixed with fat and dried fruit.

Finally the day comes when the group leaves on the hunting trip. Traveling by foot to the mastodon migration route takes several days. When they are near the route, scouts are sent out to watch for the prey. When the scouts spot mastodon, they alert the hunters.

The men decide to dig a trap and cover it with saplings. Excitedly, they cut the small trees and prepare the hole. They also make torches out of wood and dry grass to be used in frightening the animal toward the trap. When preparations are complete, the men practice their spear throws and stretch their muscles like athletes getting ready for a competition. Their lives depend on their physical readiness for the job ahead.

Finally the hunters creep quietly toward the grazing mastodons. The men hide in the tall grass and wait. Soon a young female mastodon strays from the herd. It is what the leader, Shon, has been waiting for. He gives the signal. Pere and Shon use a hot coal to light their torches. Quickly they run behind the mastodon and put the flickering flame to the prairie grass.

Huge mastodons are not afraid of anything—except fire. The moment the herd senses danger they gather together for protection. Soon the smoke turns the peaceful animals into a mass of stampeding behemoths.

The female mastodon turns toward the herd, but it is too late. A wall of fire burns and crackles between them. With a frightened screech, she charges in the opposite direction. The men are waiting. They run toward her, shouting and waving their torches, to veer her toward the trap. The frightened mastodon could easily turn on them and crush them. The hunters run as fast as they can, frantically hoping she won't. She charges blindly in the direction of the trap.

Some men have stayed behind at the sapling-covered hole. They see the bellowing behemoth speeding in their direction. They light their torches and send a prayer that the beast will crash into the trap and not into them. They race toward the frightened animal waving their torches, turning her toward the pit. In her panic, she plows right into the trap, trumpeting in pain.

Pere and Shon race breathlessly toward the mastodon. Pere arrives first. While some men throw rocks at the beast to divert her attention, Pere thrusts his spear into her throat. Others are on her immediately with spears and knives. With a final cry of pain, the great beast slumps lifelessly against the walls of the trap.

The men dance ecstatically around the mastodon, celebrating their great victory. Pere jumps on the animal's back, ablaze with excitement that he was the first to wound the animal. He will be honored when they return home. The men offer thanks to the mastodon for giving its life so the people can eat. Soon the exhausted men retreat to rest. They call the women to do their job.

Lai and the others move toward the pit. She cannot believe that such a magnificent animal exists. She stares in amazement at the animal that the men have just killed. Holding the bear claw hanging from her neck, she sends a prayer of thanks that no one was hurt during the hunt. Now it is time to work.

First the women build fires around the area to keep scavengers away. They spend hours skinning the mastodon and then dividing the carcass into smaller portions. While some women cut the meat into smaller strips and hang them out to dry, Lai helps to scrape the hide on one side. When finished she rolls up the hide for easy transport back to camp. The downy undercoat and tough outer hair will be removed later at home.

The next task is to melt the enormous amount of fat taken from the beast. Later the women pour the fat into cleaned intestines and other pouches they brought from home. Finally when the meat is dry, which could take days, the women pack for the long trip home. It is also their job to carry everything back. The family will eat well this winter.

Activity:
The Lesson of the Legend

TEACHER NOTES *and* INFO

This is an activity that explores legends as a primary source. You might want to read some other legends and just enjoy them together and have discussions about the values that cultures hold and how a culture expresses these values. Read aloud the Iroquois legend "The Earth on Turtle's Back."

STUDENT ACTIVITY

After reading the legend, discuss with your students the following questions.

- What is a creation myth?
- What might you guess about the Iroquois people from reading this story?
- What are the things that they thought were important?
- What are the things that you think they cared about?
- What is being said about water and water creatures?

Make a response sheet to use with discussion/work groups. Students can complete it as they listen to this or another legend. This process helps students to identify the basic elements common to most legends.

ENTERTAINMENT What is entertaining about this legend?	**CREATION** What or who is being created?
VALUES/LESSONS What lesson is being taught? What values are evident in this legend?	**POWER** What or who is the source of power in this legend?

STUDENT HANDOUT - "The Earth on Turtle's Back"

The Earth on Turtle's Back

as told by Joseph Bruchac

Before this Earth existed, there was only water.

It stretched as far as one could see, and in that water there were birds and animals swimming around. Far above, in the clouds, there was a Skyland. In that Skyland there was a great and beautiful tree. It had four white roots, which stretched to each of the sacred directions, and from its branches all kinds of fruits and flowers grew.

There was an ancient chief in the Skyland. His young wife was expecting a child, and one night she dreamed that she saw the Great Tree uprooted. The next morning she told her husband the story. He nodded as she finished telling her dream. "My wife," he said, "I am sad that you had this dream. It is clearly a dream of great power and, as is our way, when one has such a powerful dream we must do all that we can to make it true. The Great Tree must be uprooted."

Then the ancient chief called the young men together and told them that they must pull up the tree. But the roots of the tree were so deep, so strong, that they could not budge it. At last the ancient chief himself came to the tree. He wrapped his arms around it, bent his knees and strained. With one great effort, he uprooted the tree and placed it on its side. Where the tree's roots had gone deep into the Skyland there was now a big hole. The wife of the chief came close and leaned over to look down, grasping the tip of one of the Great Tree's branches to steady her. It seemed as if she saw something down there, far below, glittering like water. She leaned out further to look and, as she leaned, she lost her balance and fell into the hole. Her hand slipped off the tip of the branch, leaving her with only a handful of seeds as she fell, down, down, down, down.

Far below, in the waters, some of the birds and animals looked up.

"Someone is falling toward us from the sky," said one of the birds.

"We must do something to help her," said another. Then two Swans flew up. They caught the Woman From The Sky between their wide wings. Slowly, they began to bring her down toward the water, where the birds and animals were watching.

"She is not like us," said one of the animals. "Look, she doesn't have webbed feet. I don't think she can live in the water."

"What shall we do, then?" said another of the water animals.

"I know," said one of the water birds. "I have heard that there is Earth far below the waters. If we dive down and bring up Earth, then she will have a place to stand."

So the birds and animals decided that someone would have to bring up Earth. One by one they tried.

The Duck dove down first, some say. He swam down and down, far beneath the surface, but could not reach the bottom and floated back up. Then the Beaver tried. He went even deeper, so deep that it was all dark, but he could not reach the bottom, either. The Loon tried, swimming with his strong wings. He was gone a long, long time, but he, too, failed to bring up Earth. Soon it seemed that all had tried and all had failed. Then a small voice spoke. "I will bring up Earth or die trying."

They looked to see who it was. It was the tiny Muskrat. She dove down and swam and swam. She was not as strong or as swift as the others, but she was determined.

She went so deep that it was all dark, and still she swam deeper. She went so deep that her lungs felt ready to burst, but she swam deeper still. At last, just as she was becoming unconscious, she reached out one small paw and grasped at the bottom, barely touching it before she floated up, almost dead.

When the other animals saw her break the surface they thought she had failed. Then they saw her right paw was held tightly shut.

"She has the Earth," they said. "Now where can we put it?"

"Place it on my back," said a deep voice. It was the Great Turtle, who had come up from the depths.

They brought the Muskrat over to the Great Turtle and placed her paw against his back. To this day there are marks on the back of the Turtle's shell, which were made by Muskrat's paw. The tiny bit of Earth fell on the back of the Turtle. Almost immediately, it began to grow larger and larger and larger until it became the whole world.

Then the two Swans brought the Sky Woman down. She stepped onto the new Earth and opened her hand, letting the seeds fall onto the bare soil. From those seeds the trees and the grass sprang up. Life on Earth had begun.

Used with permission.

Activity: Trust and Trade

TEACHER NOTES *and* INFO

This activity explores the traditional use of wampum in Iroquois culture.

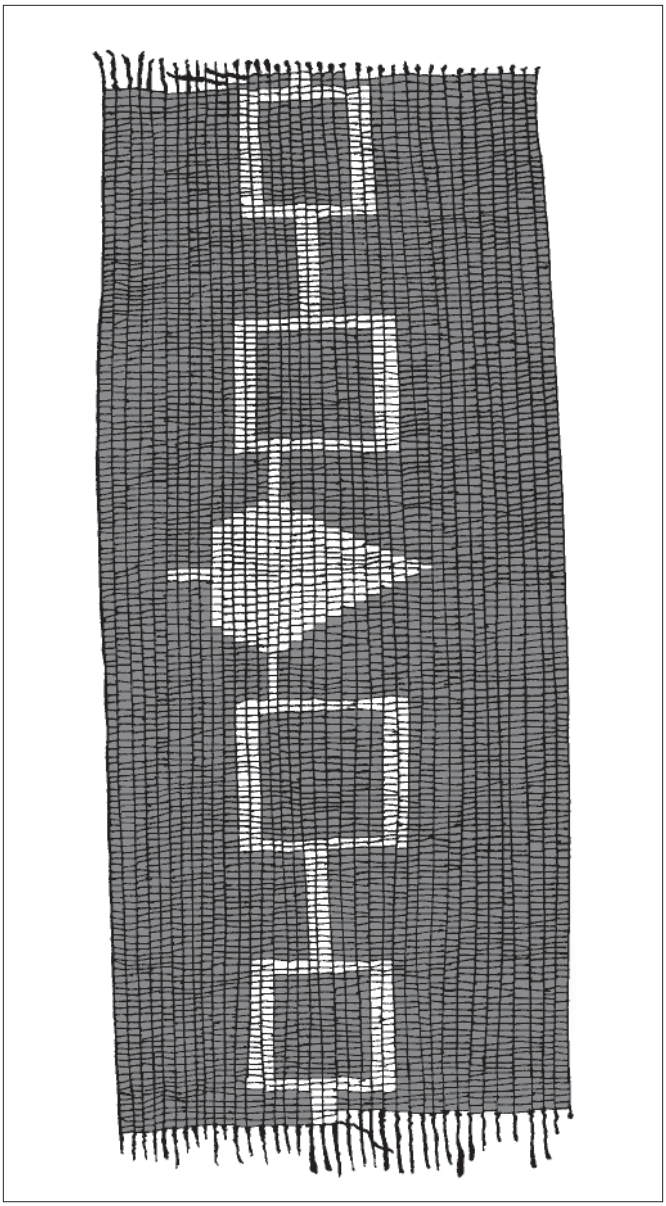
Wampum was used by the Iroquois to commemorate an important event or mark an occasion or understanding. It was used as the historical record of the Iroquois people.

Most often, it was a string or belt woven together with beads made from bones or shells. The pattern of shells would tell the story of the event or understanding.

When some group wanted to invite another group for an important meeting, they would send a string of wampum. It would give the word of both parties that they would live by the agreement. By giving wampum, the giver was making a promise that he was speaking the truth. One writer compares it to the way people swear on the Bible today.

Paul Wineman from the Albany State Museum said the person would "pick the belt up and the words came back out." In Iroquois culture, there was a person designated to be the "keeper of the wampum." The keeper would memorize the story of the belt. This person knew what the symbols meant and could "read" the story to the people.

The steel tools of the Europeans meant that wampum could be made more quickly, and it was used more often, sometimes to seal treaties between Europeans and Native Americans. Europeans, in their dealings with the Native people, used wampum as a kind of currency. But Europeans misunderstood the true meaning of wampum. It was never regarded as money by the Native Americans.



This is an artist's rendition of an Iroquois wampum, the Hiawatha Belt, which symbolizes the formation of the League. The center pine tree represents the League; the joined rectangles symbolize the several nations.

STUDENT ACTIVITY

Summarize the use of wampum and the traditions surrounding it and discuss the European misunderstanding of wampum.

Discuss the following questions:

- How are agreements developed between **nations** today?
- How are these agreements sealed?
- How are these agreements broken?

- How are agreements developed between **individuals** today?
- How are these agreements sealed?
- How are these agreements broken?

- In friendships, how do you know that you can trust someone?
- When is it important to keep your word?

As a class or individually, design a symbol or code that communicates that you will keep your word. Decorate as a shield or emblem or stamp.

Note: *Students are not being asked to imitate wampum, which is a sacred tradition to the Iroquois. The purpose of this activity is to understand the concept of trust and to design something that represents that trust to others.*

European Settlement
1609-1775

QUESTIONS

- What kind of folks made their way through the "wilds" to settle here?
- What was life like for them?
- Why did people come to live in this region?
- What kinds of tools and skills did they need for survival?
- What things did they learn from Native Americans to survive?
- How did whites change life on the lake?
- How did European settlement affect Native Americans?

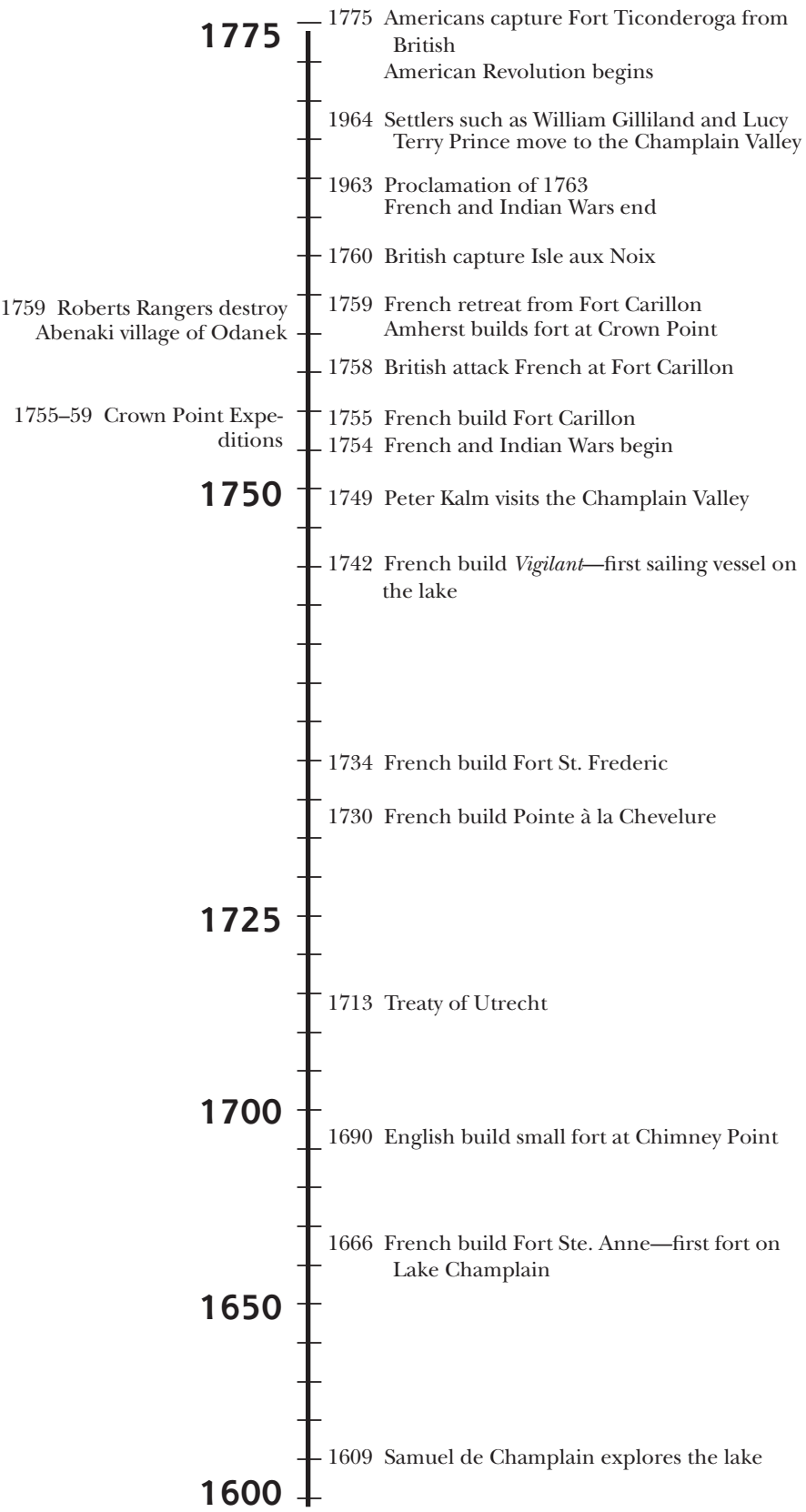
KEY RESOURCES

- Otter Creek: The Indian Road *by James E. Petersen*
- Dawnland Encounters: Indians and Europeans in Northern New England *by Colin G. Calloway*
- Crown Point Historic Site—*field trip and educational resources*
- The Fall of Quebec and the French and Indian War *by George Ochoa*
- The French Occupation of the Champlain Valley from 1609 to 1759 *by Guy O. Coolidge*
- Peter Kalm's Travels into North America *by Peter Kalm*
- Western Abenaki, 1600–1800 *by Colin G. Calloway*
- Voyages of Samuel de Champlain, 1604–1618 *journals edited by W.L. Grant*
- Life in Acadia *by Rosemary Neering and Stan Garrod*

Word Bank

Acadia
Ann Story
ax
bateaux
Benning Wentworth
birch bark canoe
breeches
Carillon (Fort Ticonderoga)
catamount
Chambly
colonists
Crown Point
dugout canoe
Ethan Allen
fort
Fort Ste. Anne
Fort St. Frederic
General James Abercrombie
General Jeffrey Amherst
General Marquis de Montcalm
Isle aux Noix
log cabin
Lucy T. Prince
moccasin
musket
Otter Creek
Pointe à la Chevelure (Chimney Point)
powder horn
Samuel de Champlain
schooner
ship wright
sloop
Sorel River
spider pan
Wood Creek
wooden fishing hook
Yorkers

European Settlement 1609-1775



Activity: Powder Horns

TEACHER NOTES *and* INFO

If you had a musket, you needed a powder horn to carry gunpowder. The horns of bulls, cows and oxen were readily available—tough, lightweight, and sparkproof. They were unaffected by heat or cold, waterproof and, because of their shape, would float if dropped in water.

To make a powder horn, the owner would:
- boil it in water to soften it,
- clean out the inside,
- cut off parts of both ends,
- bore a hole in the closed end,
- boil it again,
- scrape one or two raised rings to hold the strap,
- scrape all of horn until smooth,
- make a wood plug for the base of the horn,
- seal the plug with beeswax,
- make a small wooden stopper for the small end,
- use a knife and a needle to decorate the horn.

Powder horns were engraved in two basic ways: with a map or with the owner's name and a location. Map horns can show the owner's home area or someplace the owner traveled. Name/location horns have the owner's name and pictures about the place where it was made, e.g. an outline of a fort, a deer or a fishing scene. Powder horns were never mass produced, so each one was different. The powder horn thus tells clues about its owner. Encourage students to include drawings that mean something to them personally.

STUDENT ACTIVITY

Share the information about how powder horns were made. Discuss the different things they could draw on their powder horns. Students might want to jot down some ideas first. Give each student the handout, "Paper Powder Horn Outline," when they are ready to make a final draft.

STUDENT HANDOUT - "Paper Powder Horn Outline"

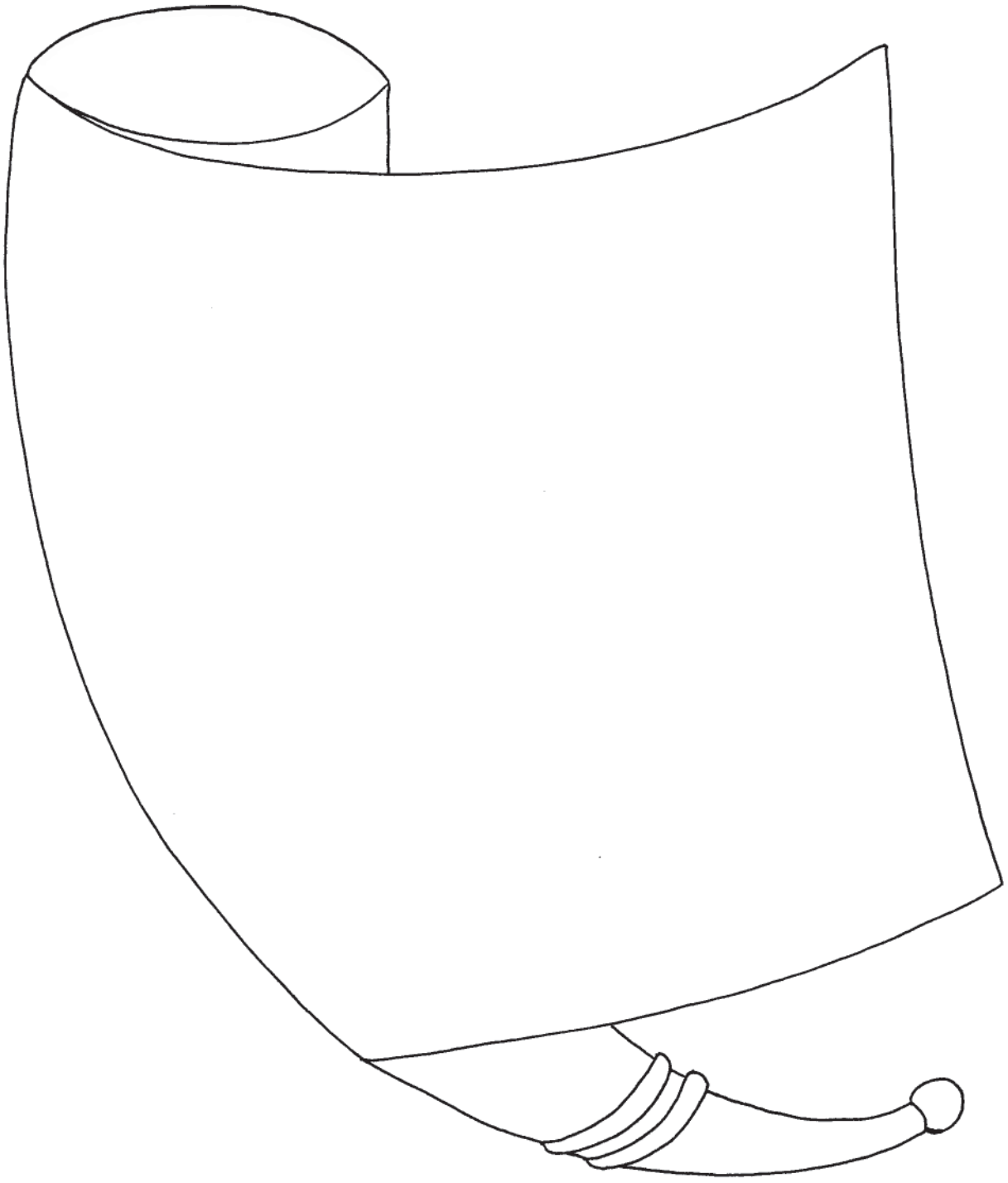
Powder horns were collected by the army and filled with gunpowder, then returned to their owners. Soldiers had to mark their horns to identify them as theirs. It became stylish to make designs on powder horns.

Note: *Tim Titus notes that the engraving of powder horns is not scrimshaw. Scrimshaw appeared after the Revolution and was confined to nautical topics.*

Using a real horn is not advisable!

Credit: *Activity adapted with permission from "Crown Point and Its Powder Horns in the 1700s" by Tim Titus.*

Paper Powder Horn Outline



Activity: Expressing Your Point of View

arrowhead

TEACHER NOTES *and* INFO

"Since the Beginning of Time" is the speech that an Abenaki delivered to the Governor of Quebec at the north end of Lake Champlain, September 8, 1766. There was a meeting to settle boundaries between Quebec and New York and Native Americans were there to settle their disputes. The speech and the book it comes from, DAWNLAND ENCOUNTERS, are a fascinating and poignant telling of the efforts of the Abenaki people to hold claim to their land in the face of European intrusion.

STUDENT ACTIVITY

Share with the class the speech, "Since the Beginning of Time." Discuss with the class the point of view expressed in the speech. What concessions had the Native Americans already granted? How had things changed? What did the speaker want? It is important that students note that 150 years after contact with the Europeans, Native Americans spoke in a voice that demanded respect and an explanation for the unauthorized use of their land.

Contrast this to the point of view of the Europeans. Discuss all the things that Europeans had done on the assumption that the land was theirs to claim. It might be helpful to make separate listings on newsprint of events and attitudes of both sides. Note that all Native Americans didn't feel one way and all Europeans another way. History is never that simple. Although the two world views were different and this meeting illustrates a significant conflict in American history, the issue should not be oversimplified.

Divide the class into two groups (Native Americans and Europeans) and give each side one of the lists of events and attitudes.

First, ask the students to decide who each is in the group.
Possibilities if Native American: chief, chief's family, chief's council of advisors.
Possibilities if European: French Governor, Council of Advisors, mill builders, members of navy.

Ask students to imagine a parcel of land that they are familar with. The enactment could start with a portrayal of how Native Americans had used this land for hundreds of years. Then ask them to enact the scene when the first agreement was made.

Suggest that the scene begin with the French scouting out the land, deciding it is well-suited to their needs and approaching Native Americans with a proposal. The scene would conclude with an agreement drawn between French and Native Americans. After the improvisation, ask students what parts could be more historically accurate. Then replay with suggestions. Next, tell them that 18 years have passed and the Europeans have come to rebuild and expand the mill. The Native Americans catch wind of their plans and call a meeting. Impassioned speeches from both sides follow.

If a conclusion is reached, end with that and hold a class discussion on what students think about the solution. If the group cannot reach a conclusion, bring the scene to a close and discuss why both sides were unable to find a solution.

STUDENT HANDOUT - "Since the Beginning of Time"

Since the Beginning of Time

Brother

We the Misiskoui Indians of the St. Francis or Abenaki Tribe have inhabited that part of Lake Champlain known by the name of Misiskoui [since a] time unknown to any of us here present, without being molested or any one's claiming right to it, to our knowledge, except about eighteen years ago, the French Governor Mr. Vaudreuil and Intendant came there, and viewed a spot convenient for a saw-mill to facilitate the building of vessels and bateaux at St. Johns, as well as for the use of the navy at Quebec; and on the occasion convened our people to ask this approbation, when they consented and marked out a spot large enough for that purpose, as well as for the cutting of the saw timbers, about half a league square, with the condition to have what boards they wanted for their use gratis. But at the commencement of last war, said mill was deserted, and the iron work buried; after which we expected every thing of the kind would subside. But soon after peace was made, some English people came there to rebuild the mill, and now claim three leagues in breadth and six in depth, which takes in our village and plantations by far. We therefore request of you, brother, to enquire into this affair, that we obtain justice as it is of great concern to us.

Activity: Sequencing a Story

TEACHER NOTES *and* INFO

Read the story of Hocquart with your class. It is helpful for students to have a copy of the story as you read.

STUDENT ACTIVITY

After you read the story, talk about what it was like for children to settle in New France in the 1700s. What jobs did they have to do? What tools did they use? What skills did they use? What did they know that children today would not know?

Hand out the sequencing sheet. In pairs, have students rearrange the events in the story according to the order in which they actually happened. When they get the order checked against the answer sheet, they can fasten the events on construction paper with glue.

STUDENT HANDOUTS - "Hocquart" and "Cut and Arrange"

Artwork by Chris Sweeney, Grade 5, School Street School, Milton, Vermont

Other Ideas

• Use the events as captions and, individually or as a group, draw the scenes of the story.

Note: *Monsieur LaFleur built the homes at Hocquart* ***before*** *Marcel took the journey down Lake Champlain and Marcel traveled on the Richelieu River* ***before*** *he got to the main lake.*

Cut and Arrange in Correct Sequence

Check with teacher before you glue!

A. Pierre laughs at the bear.

B. Marcel and Pierre carry buckets of water to their pumpkin patch.

C. Maman screams “Mon Dieu.”

D. Monsieur LaFleur and others build homes and name settlement Hocquart.

E. A bear sticks its head in the LaFleur cabin.

F. Marcel rides in Lake Champlain with his family to a new home.

G. Marcel and Pierre clean up damage caused by the bear.

H. Maman, Marcel and Pierre scramble up into the loft.

I. The bear burns itself on the hot samp.

J. Marcel and Pierre smell the maple syrup cooking.

K. The bear and cubs leave the cabin.

L. The LaFleur family paddles the canoe down the Richelieu River.

M. Marcel wonders whether the animals have the same feelings as people. END

N. Marcel unpacks supplies: horn cups, wooden plates and blankets.

O. The LaFleur family arrives by canoe at Hocquart.

P. The bear enters the cabin with two cubs.

Q. The bear shows its angry, pained expression to the boys in the loft.

Answers: D, L, F, O, N, B, J, E, P, C, H, I, A, Q, K, G, M

Hocquart

by Elise Guyette

Marcel was so excited he couldn't even talk. He sat in the middle of the dugout canoe that was gliding along Lake Champlain and stared at the thick forests on either side. His brother, Pierre, sat near him, while Maman and Papa paddled the canoe. After days of paddling first down the Richelieu River and then the lake, nights of camping in the woods and eating meals filled with wood ashes, they were finally near their new home.

Marcel's papa (Monsieur LaFleur) and some other men had come to this part of New France from Montreal a year ago to build their homes. They had picked a place near the stockade in case they needed help against the English or their Indian allies. The seigneur who owned the land had given them cornmeal and tools to help them get started. They built several cabins and a small church and called their settlement Hocquart.

"I can't wait to see everything," Marcel said. It was hard for him to contain his excitement after being forced to sit still for so long. After what seemed like forever, the LaFleurs' canoe angled toward the shore.

"This must be it!" Pierre cried. The thrill in his voice matched Marcel's mood. As soon as the canoe beached on the crescent-shaped shore, he and Pierre ran up the steep bank. In a small clearing stood a small cabin. Behind the cabin was a forest of huge trees. It was so dark that Marcel could not see beyond the first few trees.

As he helped unload the canoe, Marcel wondered where the Indians lived. They had taught Papa how to grow beans, corn and pumpkins. Papa had said that many Indians had visited him during the winter he lived here alone. Papa said they were friendly and he enjoyed their company.

Finally, Marcel got a glimpse of the inside of the cabin. There was no door—just an old blanket covering the opening. Inside was one room with a loft up above. The big fireplace would easily keep the cabin warm in the winter. A large table stood in the middle of the room with wooden benches on both sides. A rope bed stood at the right. Underneath was a trundle bed, which would be pulled out at night for the boys. Marcel helped unpack horn cups, wooden plates and blankets. Once settled, his family would begin planting crops, gathering berries and roots, and drying meat for winter.

One evening, Marcel and Pierre were carrying buckets of water to their pumpkin patch when they smelled a kettle of samp (porridge) cooking. Marcel was tired of eating samp and fish all the time. He longed for a cup of milk, but no farm animals could survive in the grass-less forest. He hoped Papa would come back from hunting with a rabbit. Rabbit stew would be delicious. As they started back to the cabin, they smelled a new aroma.

"Smell that," Marcel said, inhaling.

"Mmmm, smells like maple sugar. Maman must be sick of the plain old mush, too," Pierre answered.

They went inside and saw their maman setting the boiling samp aside to cool. At that moment, they heard a strange noise outside. Their senses had already become attuned to the everyday sounds and smells of the forest in which they lived. But this sound and smell were different. Their bodies automatically went on alert.

In the next instant, the blanket covering the doorway moved aside and a bear stuck her head in.

"Mon Dieu!" Maman cried. The boys opened their mouths in silent cries of alarm, not knowing what to do. "Quickly, up in the loft," said Maman, pushing the boys toward the ladder. All three scrambled up, and maman pulled up the ladder after her. From above, they watched the bear enter with two cubs and go straight for the samp.

"She smelled the sugar too," whispered Marcel. The bear picked up the kettle and drank some of the scalding samp. She immediately let out a roar and threw down the kettle. Her paws went into her mouth as if she were trying to get the samp out.

Pierre started laughing. When the bear heard him, she angrily tried to reach them in the loft. Pierre instantly quieted and they all shrank back as far as they could. Marcel felt the blood drain from his head as he looked into the pained and angry eyes of the bear. He prayed to God to send the bear back into the forest.

After a few minutes of watching the bear flail at the loft and toss the tables and benches around, Marcel's muscles were so tense they were almost paralyzed. Finally, the bear gave one last roar and left the cabin, her cubs trailing behind.

Silence filled the cabin. Marcel's muscles began to relax, and he became aware of his heart pumping furiously and blood surging to his head. Never had he been so scared. After a few minutes, they were all breathing easier, and Maman hugged the boys to her. "Thank God we're safe," she whispered.

"You're so dumb to laugh at the bear," Marcel said to Pierre when he found his voice again.

"How was I supposed to know the bear would get mad?" protested Pierre.

"This is no time to argue," said Maman, setting down the ladder, "We've got to clean this place up." They climbed down to start the chore, still shaky from the encounter. Marcel couldn't get the look in the bear's eyes out of his mind. He thought that animals must have the same feelings that people do.

American Revolution
1775-1783

QUESTIONS

- How important was the Champlain Valley in the American Revolution? Why?
- What was it like for soldiers who fought?
- What was it like for the people living in the basin who were not fighting in the war?

KEY RESOURCES

- Rabble in Arms *by Kenneth Roberts (abridged version available from the Lake Champlain Maritime Museum)*
- The Gunboat Philadelphia and the Defense of Lake Champlain in 1776 *by Philip K. Lundeberg*
- Lake Champlain Maritime Museum—*field trip and educational resources*

Word Bank

Ann Story
Benedict Arnold
brig
caisson
cannon
Chambly
Crown Point
Ethan Allen
Ferris Bay (Arnold's Bay)
fort
Fort Ticonderoga
frigate
galley
garrison
Gen. Horatio Gates
Gen. Guy Carleton
Gen. Philip Schuyler
Gen. Richard Montgomery
"The Green Mountain Boys"
gunboat
hard tack
hotshot
Ira Allen
militia
Mt. Defiance
Mount Independence
Onion River
Peter Ferris
Philadelphia
Philip Skene
radeau
rigging
rowboat
scow
scurvy
Skenesborough (Whitehall)
smallpox
St. Johns, Quebec
Valcour Island
William Gilliland

American Revolution in the Champlain Valley

1784
Nov. Washington gives "Farewell Address to the Army"
Sept. Peace Treaty is signed

1783
April Peace talks begin in Paris

1782
Sept./Oct. Seige of Yorktown

1781

1780

1779

1778
Oct. Battle of Saratoga

June Burgoyne advances on Fort Ticonderoga

1777
Jan./Feb. Great Bridge is constructed between Fort Ticonderoga and Mount Independence

Oct. Battle of Valcour Island

July 4 Declaration of Independence
July American troops fortify Fort Ticonderoga and Mount Independence

1776
Dec. Arnold and Montgomery attack city of Quebec

May Capture of St. Johns
Capture of Crown Point
Capture of Fort Ticonderoga

1775
April Lexington and Concord—first military action of American Revolution
Midnight ride of Paul Revere

Activity: Mount Independence

TEACHER NOTES *and* INFO

Mount Independence was a very important encampment during the American Revolution. Over the years, there has been much interest in the site, spurred by citizens' groups, archeological research and most recently, Don Wickman's master's thesis: "Built with Spirit, Deserted in Darkness. The American Occupation of Mount Independence, 1776–1777." In the summer of 1996, the state of Vermont opened a new visitor's center and the site is much more accessible to the public. It is a wonderful place to visit with students and is relatively untouched—with barely a trace of the frenzied activity during the winter of 1776. The students are forced to imagine what took place and as my teammate Mary Dupont said, "the site is a living memorial to the spirits of the soldiers who lived there. The air was almost heavy with their presence." Before we visited the site, we did this activity. It is a helpful way to learn about soldiers' lives with or without a visit to Mount Independence.

Don Wickman

STUDENT ACTIVITY

Read the article with the students. Most of Wickman's research was based on journals written by people who were there. He provided this summary article and the quotes for THIS LAKE ALIVE! Discuss how historians find out information about the past. Although primary sources give specific information that can be verified, often journals provide material that the historian has to use to make an educated guess as to what the human experience was.

Note: *Spelling in "Quotes from Mount Independence" is from journals as read by Don Wickman.*

Assign small groups. Give each group three or four quotes to interpret from the collection of quotes in this activity. Students should work together to interpret the quotes and then determine what they can feel certain took place and what they can infer. After the interpretation is complete, ask each group to present their understanding of one quote that they liked best. Although we just asked the groups to tell us about the quotes, there are many possibilities for creative interpretation.

STUDENT HANDOUTS - "The Story of Mount Independence," "Quotes from Mount Independence" and "Mount Independence Research"

The Story of Mount Independence

by Donald Wickman

In July 1776, the demoralized and disease-ravaged American Northern Army straggled into Ticonderoga. It was their final stop on the retreat from the failed invasion of Canada. The American generals chose Ticonderoga because of its strategic location. The fort guarded the portage from Lake George and commanded the narrow channel of Lake Champlain. However, the old, crumbling fort had a weakness: the strongest walls faced in the wrong direction; they were not designed to face a threat from the north.

The Americans looked for a new site. Across the lake was a high plateau surrounded on three sides by water. It was called East Point. It jutted northwards into the lake and provided a lookout over Ticonderoga. Three brigades moved from Ticonderoga to begin carving encampments out of the "howling wilderness."

At this time, six thousand men were at the forts. Most of the men were infantry with several companies of artillery. After the first three months of work, the appearance of East Point had changed drastically. At the northern point an extensive water battery guarded the channel. Protecting the rear of that battery, men constructed a horseshoe-shaped fortification which stood higher than Ticonderoga. A log-and-stone breastwork protected the one-and-a-half mile land perimeter. On the point's highest elevation, work had begun on a wooden picket fort set in the configuration of an eight-pointed star. It would shelter eight barrack buildings. All this construction was accomplished by a disease-ridden garrison in a summer when it rained one third of the time. The feet of thousands of men churned up the heavy clay soil.

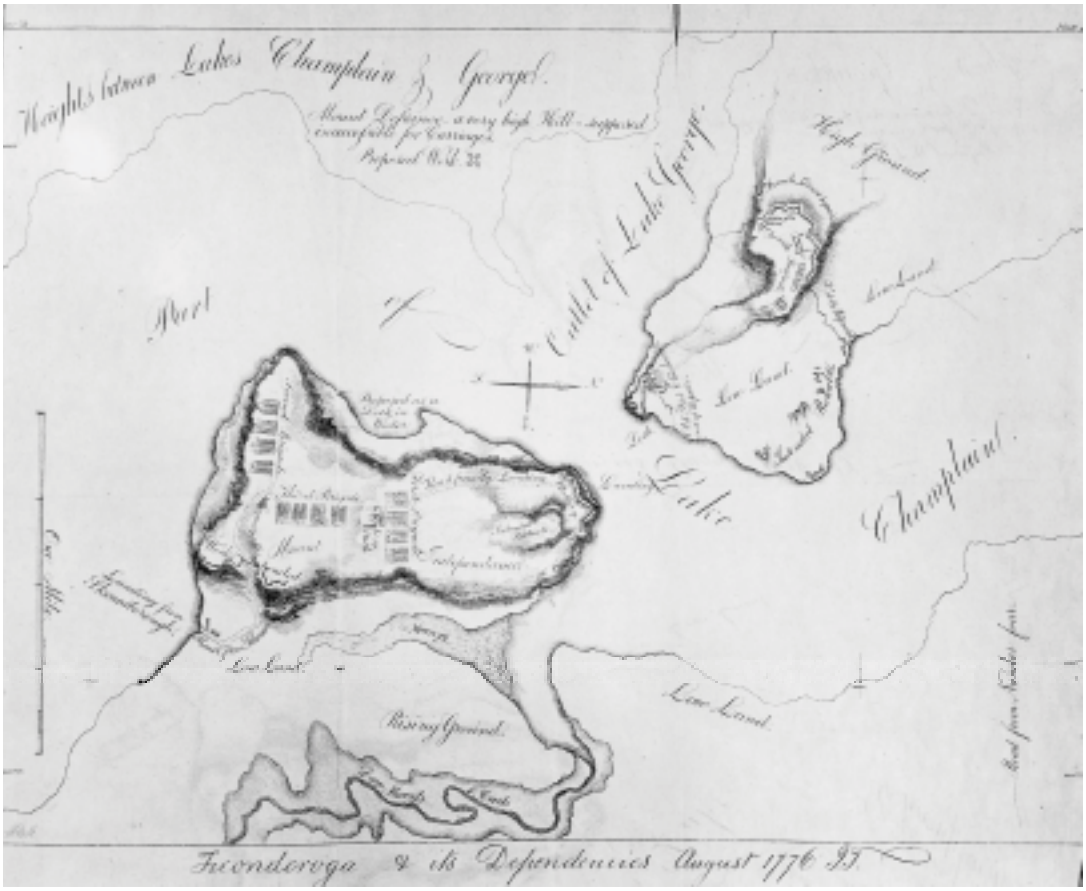
East Point was named Mount Independence when Congress adopted the Declaration of Independence on July 4, 1776. Other places in the area were also named after the patriotic values of the times: Mt. Defiance, Liberty Hill, and Mt. Hope.

The encampments on Mount Independence were like orderly small cities. Camps were laid out in formal arrangements, with the housing consisting of tents and wooden and brush huts. Some of the senior officers had framed houses. Men were assigned daily tasks about camp involving guard duty, participating in work or fatigue parties, plus regimental drill. Each day men were issued standard rations for their meals: fresh or salted meats and an allowance of flour. There was a serious shortage of vegetables in the diet. Added treats could be purchased through the sutlers, the men who gave out provisions from the army.

Between the bland diet, poor food handling practices, fetid living conditions, the rains and subsequent stagnating puddles of water, Mount Independence served as an incubator of disease. Though the first outbreaks of illness began in August, they came to a deadly head in September. Smallpox had been

purged, but replacement germs surged through the ranks, striking enlisted man and officer alike. Malaria, typhoid, typhus and dysentery incapacitated many. So intense grew the wave of disease that the total of sick men at Mount Independence and Ticonderoga ballooned from 1,878 on the twenty-fourth of August to over 4,000 thirty days later.

The number of healthy soldiers was barely enough to man the extensive lines. Only American control of Lake Champlain prevented a British advance from Canada. By mid-October the scourge of disease had subsided. Frosts had eliminated the malaria-bearing mosquitoes, the most debilitated soldiers were discharged and the supply and quality of food improved. By the time the British were able to advance on Mount Independence and Ticonderoga in late October, they discovered a numerically superior American army lodged behind intimidating earthworks fortified with artillery. Being both outnumbered and threatened with the onset of colder weather, British General Guy Carleton made the fateful decision to withdraw. The attack against the Champlain Valley forts would have to be postponed until the following spring. The 1776 campaign in the north closed with the British navy masters of the lake, but with the path towards Albany still barricaded by the American fortifications at Mount Independence and Ticonderoga.



Used with permission.

Quotes from Mount Independence

Anthony Wayne: 23 August 1776 - "[Ticonderoga region] appears to be the last part of the world that God made & I have some ground to believe it was finished in the dark—that it was never Intended that man shou'd live in it is clear—for the people who attempted to make any stay—have for the most part perished by pestilence or the sword.

"I believe it to be the Ancient Golgatha or place of Skulls—they are so plenty here that our people for want of Other Vessels drink out of them whilst the soldiers make tent pins of the shin and thigh bones of Ambercrumbies men—"

Benjamin Beal: 18 July 1776 - "Lt. Thayer is gone a fishing this afternoon & I hope he will get many fish We have nothing but Pork & beans"

Benjamin Beal: 24 July 1776 - "We have had no fresh meat this 40 days"

Timothy Tuttle: 30 July 1776 - "we had a Potpy & a Large wheat suit Pudding, I Believe Nigh a Pecke, it had to be Almost all Day & when it was Done I could not Eat But Little it was so Homespun"

Samuel Kennedy: 10 August 1776 - "The army, both officers and men, continue sickly of Putrid, Nervous, Bilious intermitting & remitting fevers with fluxes &c. &c."

Timothy Tuttle: 11 August 1776 - "a man Dy'd in Camp was sick But Little time he has gone the way of that all Living Must go"

Lewis Beebe: 1 September 1776 - "Visited the sick in camp, found near one half the Regt. unfit for duty, and many whose situation was truly dangerous. the dysentery, Jaundice, Putrid, intermitting & Bilious fevers, were the prinicipal diseases that attended the troops, which proved fatal in a variety of instances."

Lewis Beebe: 5 September 1776 - "Our army, especially the Continental Troops, are half unfit for Duty: the small pox, the fatiegue has worn them out, and brot many to the grave, and will many more unless immediately discharged."

Lewis Beebe: 19 September 1776 - "Our Brigade paraded at ten in the morning, was entertained with a lifeless, tasteless, Senseless and inanimating discourse by the revd. Mr. Porter. However as he had the badge of a chaplain, I shall say no more about the matter."

Lewis Beebe: 2 October 1776 - "In the afternoon was visited by Mr. Brick, Capt. Stanton, and Lieut. Claghorn: had a Sociable dish of Conversation, after we had drank together and took leave of each other. I spent the evening in writing to my friends."

Benjamin Beal: 3 August 1776 - "pleasant....We had a piece of rost Beef a good pudding for dinner"

Benjamin Beal: 4 September 1776 - "our regiment sick with fever and ague"

Benjamin Beal: 29 September1776 - "sunday stormy...We spent our day in reading and talking of our folks that were dresssed up and going to meeting"

Ammi Robbins: 8 September 1776 - "Our regiment in a most miserable condition, I could wish they were all dismissed. Visited this day tent by tent and could not pass one single tent among the soldiers wherein there were not one or more sick...."

Ammi Robbins: 10 September 1776 - "The groans of the distressed in the camp are real affecting... Not fifty men really fit for duty"

Ammi Robbins: 29 September 1776 - "Was rosed last night by a violent shower—the roof leaked and it poured in upon our bed."

Persifor Frazer: 21 September 1776 - "I have a very severe spell of the flux and bilious fever. It had reduced me very low and weak. I thank God I am in as good spirits as ever tho very much reduced in flesh.

"2 or 3 of the Yankee colonels have died lately—more of them are sick; indeed the most of them look like specters."

Samuel Wigglesworth: 27 September 1776 - "Nearly half this regiment is entirely incapable of any service, some dying almost every day.

"...It would make a heart of stone melt to hear the moans and see the distress of the sick and dying."

Jonathan Burton: 2 October 1776 - "I took my walk out of camp for my health as at other times when off duty."

Ammi Robbins: 22 September 1776 - "Attended divine service on the parade ground—a convenient place built up for me, the whole brigade under arms attended, and great number of other officers and spectators. I preached from Daniel v, 23, with great freedom and plainnness. A very attentive audience; was hoarse and some exhausted after I got through. The officers and soldiers observed the Sabbath in such a manner that it seemed more like a Sabbath-day than any I have seen in the army. Met at evening, at which I proposed to amend and reform the singing which had a good effect. Prayed, sang, and dismissed."

Mount Independence Research

Group Members: _____

_____

_____

_____

FACT	GUESS
Interpret the quote and write what you **know**, or are quite certain to be true.	Interpret the quote and write what you **think** might be true about what the soldiers thought, believed or had to deal with.

Activity:
Hero: Benedict Arnold

Benedict Arnold

TEACHER NOTES *and* INFO

Benedict Arnold is a controversial figure in American history. Most textbooks only refer to him as a traitor and disregard his illustrious career on Lake Champlain.

STUDENT ACTIVITY

Read the short biography with your students. After you have finished, have a discussion with your class.

- What events helped Benedict Arnold be a hero?
- Do you think he was a hero?
- What events led to his "fall from grace?"
- Explain why you think this happened.
- What parts were Arnold's doings and what parts were events or government?
- Discuss Arnold's place in history. What do you think it should be?
- Who are our heroes today?
- Do we have any fallen heroes?

Write a thinkbook entry about:

- Benedict Arnold's place in history.
- What makes a hero.
- Nominate someone you know/respect as "Hero of the Year."

STUDENT HANDOUT - "Benedict Arnold"

Note: *If you want to read more about this interesting character, try THE MAN IN THE MIRROR by Clare Brandt or BENEDICT ARNOLD: PATRIOT OR TRAITOR by Willard Sterne Randall.*

Benedict Arnold

Benedict Arnold was born in the colony of Connecticut in 1741. At age 14, he ran away from home to join the British troops fighting in the French and Indian War. He served in the Lake Champlain area. When the glory of a soldier's life faded, he deserted the army and returned home. He became a merchant and joined the Connecticut militia.

At the beginning of the Revolutionary War, Arnold was sent to Vermont to lead the attack on Ft. Ticonderoga with Ethan Allen. The two men argued about who was in charge. More credit went to Allen although Arnold had an official command. After the capture of the fort, Arnold set up headquarters at Crown Point and planned to attack Canada. On a schooner he renamed the *Liberty*, Arnold sailed to St. Johns and captured a second vessel, which he renamed the *Enterprise*.

Throughout Arnold's military career, he had a great deal of problems getting along with people. He always wanted to be in charge and he made enemies easily. Some military men doubted his reliability.

Because of these conflicts, Arnold was relieved of his command at Crown Point soon after his return from St. Johns. He still wanted to serve in the Army and went to see General Washington who put him in charge of an expedition through the Maine wilderness. The plan was for Montgomery to come up Lake Champlain to meet Arnold and capture the city of Quebec. Arnold's expedition was wrought with difficulties. Bateaux had been hastily built of green wood and didn't withstand the journey, men had to portage through ice-cold waters. Many of the supplies were damaged and one of Arnold's junior officers turned back with some of the provisions. Still, Arnold proved himself as a leader. His men, bedraggled and sick, were still willing to follow him into battle against the British in Quebec.

Arnold and his troops had to wait almost a month for Montgomery and were weakened by the cold; their morale was low. By the time the attack took place in a blinding snowstorm, it was doomed to fail. Montgomery was killed and Arnold badly wounded. Arnold led a lengthy retreat to Crown Point.

Once healed he oversaw the construction of a fleet of boats to meet a British invasion. In October, the little navy engaged a British fleet at the battle of Valcour Island. Arnold outwitted the British in a nighttime retreat and escaped down the lake. He was the hero of the day.

In 1777, Arnold was overlooked by the Continental Congress for a promotion. Arnold resigned from the Army. On the personal request of Washington, he returned and fought with great distinction against the British at Saratoga. There he was wounded, but not recognized for his brave deeds.

In 1780, after receiving the command of the American post at West Point, he made arrangements to surrender it to the British in exchange for a high rank in their army and a large sum of money. The plan was discovered before it went into action and Arnold fled to the safety of the British army. The following year he went to London and lived the rest of his life in England.

The War of 1812

QUESTIONS

• What events caused the War of 1812?
• What was the importance of the commerce established on Lake Champlain?
• Who was involved in smuggling and why?
• How were the issues and events similar to those of the American Revolution?

KEY RESOURCES

• The Eagle: An American Brig on Lake Champlain during the War of 1812 *by Kevin Crisman*
• The War of 1812 in the Champlain Valley *by Allan S. Everest*

Word Bank

battery
Battle of Plattsburgh
Black Snake
brig
Burlington
Canada
Crab Island
Cyrus Dean
Eagle
embargo
England
Fort Cassin
France
impressment
magazine
navy
outfitting
Plattsburgh
redoubt
Saratoga
Smuggler's Notch
shipbuilding
steamboat
Thomas Jefferson
Thomas MacDonough
Ticonderoga
trade
Vergennes
War Hawks
Whitehall

War of 1812

1819

1819–1829 Construction of Fort Lennox (British fort)

1818

1817

1816–1818 Construction of Fort Montgomery (later known as Fort Blunder—American fort on Canadian soil)

1816

February Senate ratifies Treaty of Ghent
January Americans defeat British at Battle of New Orleans

1815

December Treaty of Ghent is signed
September Battle of Plattsburgh Bay
June Napolean defeated at Waterloo
May British open fire on Fort Cassin
Spring Macdonough oversees shipbuilding in Vergennes

August British capture Washington, D.C. and burn public buildings
January Peace Negotiations begin

1814

June Americans lose *Eagle* and *Growler* in first naval engagement on Lake Champlain

1813

September Lt. Thomas Macdonough appointed commander of naval forces
June United States declares war on Great Britain

1812

1811

1810

1810 Lt. Sidney Smith is commander of naval operations on Lake Champlain. A small fleet, including the *Eagle,* is stationed at Basin Harbor.
March (1809) Congress repeals Embargo Act
December (1807) Congress passes Embargo Act

Spring (1809) Construction of gunboats begins at Whitehall

1800

1790

1791 Vermont becomes 14th state

1780

1783 American Revolution ends

Activity: Comparing Wars

TEACHER NOTES *and* INFO

Historians often say that the War of 1812 was just a continuation of unresolved issues from the American Revolution.

STUDENT ACTIVITY

Discuss the above idea with your students.

• What were some general issues that were the same? (*Issues of independence, "not wanting to be pushed around," tariff and taxation.*)

• How old was the United States of America in 1812? (*It was an adolescent! There's food for a good discussion here about adolescence and independence. The United States, only 34 years old, hadn't "proved itself" to its "parent," Great Britain. The issues of seizure of ships and impressment must have been strongly felt by those who had recently fought in the Revolution.*)

• What do we know about the two presidents at the time? (*Both were signers of the Declaration of Independence, intellectual leaders of the American Revolution, ardent patriots and committed to the economic autonomy of U.S. business interests.*)

• What are some similarities between what happened on Lake Champlain in 1812 and in 1776? What issues can we recognize as similar? What events are similar? (*A furious shipbuilding race took place between both sides. America was once again fighting against a powerful British army. MacDonough, like Arnold, picked his site in a bay in order to face the British. The American victory on the lake led to the final victory of the war elsewhere.*)

Close your discussion with a writing activity in the thinkbook. Two possible assignments could be:

• compare 1776 and 1812

• compose a letter from Thomas Jefferson about why we should fight Britain. Title the letter, "It's Time We Grew Up."

Activity: The Black Snake

TEACHER NOTES *and* INFO

This is a story about an event known as "The Black Snake Affair." It shows that Vermonters were of different minds about their loyalty to the United States. Read "The Black Snake Affair" with your students.

STUDENT ACTIVITY

Discuss some of the questions raised by the essay.

- Vermont was 17 years old in 1808. How might this have affected people's loyalty?
- What is meant by a "faraway government?" Are there any issues today involving state's rights?
- How did people express loyalty and patriotism in the 1800s? How do people express these today?
- What do you think about the judicial system as portrayed in the essay and what do you think about capital punishment in this setting?

Other Ideas

• Simulate a courtroom where students have to argue for or against the innocence of Cyrus Dean.

STUDENT HANDOUT - "The Black Snake Affair"

The Black Snake Affair

Around noon on August 4, 1808, a party of soldiers rowed from Lake Champlain into the mouth of the Winooski River. Their eyes scanned the shoreline. These 12 men were members of the state militia. They were led by Daniel Farrington of Brandon. The soldiers were looking for the *Black Snake*, a 40-foot, single-masted boat, known up and down the lake for smuggling potash to Canada. It was called the *Black Snake* because its hull was painted with black tar. (Some say this kept it from being spotted at night.) Its captain, Truman Mudgett of Highgate, was equally famous.

A year before, President Thomas Jefferson had passed the Embargo Act. It made trade with England and Canada against the law. People were angry. Their business was cut off and the potash trade forbidden. They saw no reason to let the faraway United States Government tell them what to do. "If we can't trade lawfully," they said, "we'll turn to smuggling." So, by boat and by pack horse, they carried potash to Canada and exchanged it for cash or store goods. From Canada the potash went to England.

Many Vermonters thought that smugglers were heroes. They turned a blind eye to the smugglers' lawbreaking. Others felt that the United States Government and the president should be obeyed. They said that the smugglers were traitors for selling to England.

The United States Government sent customs agents and militia to patrol the border. This is why Lieutenant Farrington and his men were on patrol that day. Just ahead of them by the shore, they spotted the *Black Snake*. She was unguarded. They took her in tow. Suddenly, Truman Mudgett and his crew appeared and demanded the *Black Snake* back. When Lieutenant Farrington refused, they opened fire and killed a soldier. Farrington and his men landed and charged the smugglers. In the fight, another soldier and a Burlington farmer who was working nearby were killed. Most of the smugglers were captured there or as they fled to Canada.

The trial of these men stirred up anger between those who supported the United States president and the embargo, and those who did not. So many Vermonters agreed with smuggling that it was hard to pick a fair jury for the trial. Ethan Allen, Jr., son of the famous hero, was dismissed from jury duty after saying the prisoners were not guilty of any crime and should be set free.

Finally, at the trial run by Chief Justice Royall Tyler, most of the smugglers were convicted. One of them, Cyrus Dean, was charged with the murder of the soldiers and sentenced to hang. His execution in Burlington in 1809 was attended by 10,000 spectators. Truman Mudgett was released, but others in his band were imprisoned, given 50 lashes, or pilloried.

Credit: *Adapted with permission from article in "Green Mountaineer," publication of the Vermont Historical Society.*

Activity: Political Cartoons

TEACHER NOTES *and* INFO

Discuss political cartoons with your students. You might want to bring in some current cartoons to share with the class, such as the one to the left from the *Burlington Free Press*.

STUDENT ACTIVITY

Copy and distribute the cartoon below. It is a rendition of a political cartoon about the Embargo of 1807. In this cartoon, a snapping turtle that represents the Embargo is biting the pants of a man loading a barrel on a ship. The cartoonist shows that the embargo, a law that forbids trade with another country, hurts business. Discuss the cartoon and ask students to design their own cartoon, either individually or in groups.

Commercial Period

1814-1890

QUESTIONS

- How did transportation change on the lake during the Commercial Period?
- How did jobs and commerce change?
- How did different people feel about the changes on the lake?

KEY RESOURCES

- Life in the Colchester Reef Lighthouse *by Gordon P. Manning*
- Two Centuries of Ferry Boating *by Ralph Nading Hill*
- Shelburne Museum—*field trip and educational resources*
- Skenesborough Museum—*field trip and educational resources*

Word Bank

B. Langdon
beacon
Burlington
canal boat
canal sloop
canaller
Chambly Canal
Champlain Canal
Colchester Reef
commerce
Delaware and Hudson Railroad
donkey
draft
Essex
ferry
General Greene
horse ferry
Hudson River
James and John Winan
Lake Champlain Steamboat Company
lighthouse
log raft
lumber
paddlewheel
Philemon Daniels
Phoenix
Robert Fulton
sailing canal boat
seaport
shipwright
smuggling
St. Albans
standard canal boat
steamship
Whitehall

Commercial Period 1814-1890

1890

1880

1873 Burlington is the third largest seaport in the world

1870

1870 Delaware and Hudson Railroad buys the Lake Champlain Steamboat Company

1869 Colchester Reef Lighthouse is built

1860

1850

1843 Chambly Canal is completed

1840

1836 Charles Dickens travels on Lake Champlain

1830

1826 First lighthouse built on Juniper Island

1820

1823 Champlain Canal is completed

1819 *Phoenix* burns

Mr. B. Langdon files patent for horse-powered ferry

1810

1809 *Vermont* is launched—first steamboat on lake (2nd in world)

1807 Robert Fulton launches the first steamboat

1800

Activity: The Burning of the Phoenix

TEACHER NOTES *and* INFO

The burning of the *Phoenix* is a great story and easily lends itself to dramatization. The process could be extensive or limited. Decide how long you will spend on the dramatization. Sometimes a group of students comes along that is just right for an extensive drama activity. The number of skills that are employed during a drama producation—language arts, problem solving, group cooperation and organization—are endless.

STUDENT ACTIVITY

This is a complicated story to dramatize. Joan suggests two possibilities that can be done as a prelude to a full play production or as separate activities.

1. Interviews

In a TV newscast format, ask for volunteers to be interviewed. Tell the students that you're looking for these characters to talk with: Jahaziel Sherman, Richard W. Sherman, Colonel Thomas, John Howard, D.D. Howard, Mr. Hall, McVein, Sion Howard, the thief, passengers, onlookers during the confrontation with the thief, and crew members. If no one volunteers, take one of the roles and encourage the children to ask you questions. Once you've set an example, others will no doubt volunteer. It is important to focus on the questions that don't require memory of the facts, but rather interpretation of the facts. For example, ask passengers: *What were your first thoughts when you learned there was a fire? What did you lose in the fire? How cold was the water? What kinds of travel plans do you have in the future?*

2. Scenes

Divide the students into pairs and have them decide who is A and who is B. Tell them that A will be John Howard and B will be a sleeping passenger. Ask each pair to decide where the bar is and where the cabin is and to locate themselves in those settings. Then begin narrating the pantomime for them to act out:

> *"Passenger, you are sleeping soundly in your cabin. John, you're going to the bar to check on your money. You go around the bar. You open the cash box*

Other Ideas

• Make the emphasis of your production the writing of a radio script and oral performance.

• Have students become different characters in 1819 and write journals about the events after September 4. They can include in their journals secret information that wasn't known at the time. Stage a discovery of these journals in 1880 and try to solve the mystery using the new evidence.

• Write newspaper articles about the event. Discuss the different points of view about the incident and secretly help your students choose different points of view. Ask students to write their newstory from their point of view. Read the articles aloud and see whether the class can guess what the writer feels.

• Discuss safety issues in 1800 and today. You might want to get material from the U.S. Coast Guard or invite them to your class to do a presentation.

• Design an ad for riding a steamboat. Include the schedule and rates and the marvel of the "new" technology.

and start counting your bills. Suddenly, you smell something burning. You open a door to the hall and see a fire. Immediately, you grab the bills and stuff them in your coat pocket. You rush to the cabin to knock on the door loudly. Passenger, you sit up, startled. You go to the door and open it. John explains the problem. Passenger, you go to change from your night cloths and then realize there's no time. You grab a couple of personal items and run with John to the deck. Both of you pull down the life boat and gently, carefully, put it in the water. As John holds the rope to the boat, the passenger jumps in. John jumps in afterwards. Both of you row together quickly away from the burning ship, coughing as the smoke catches you. You get far enough away to feel safe. You look back at the burning ship." FREEZE.

Other scenes can be narrated in this way; e.g. captain and passenger looking for things that can float and jumping with them overboard; thief and Sion Howard. If time and interest allows, you can build a full enactment from these scenes, adding dialogue and a larger cast.

Here are some ideas if you decide to make a play of the burning of the *Phoenix*:

• List the characters in the plot. Remember, angry sailboat captains and members of the public who thought steamships were dangerous can also be characters.

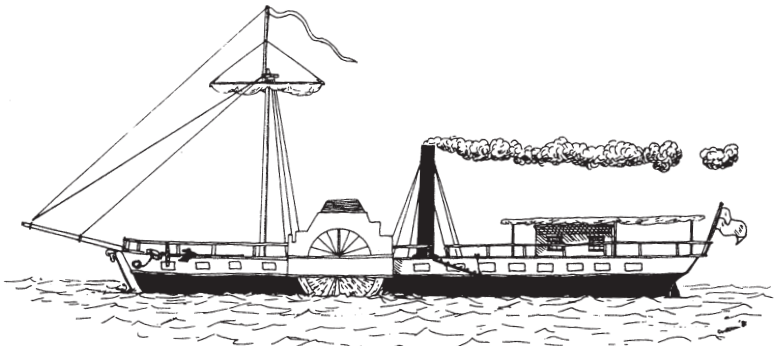
• Discuss the different scenes. You might decide to only include the main scenes in the story or to design sub-plots about some of the passengers, or about people who were not on the boat.

• Decide how roles will be assigned and what other jobs are necessary for your production. Will you be writing scripts? Designing sets?

The burning of the *Phoenix* is an unsolved mystery. What clues are there in the story that point to arson? What clues could be added to the story? Do you want to solve the mystery or leave it unsolved?

STUDENT HANDOUT - "The Phoenix: Part One"

The Phoenix: Part One



The *Phoenix* operated for four seasons on regularly scheduled runs between Whitehall, New York, and St. Johns, Quebec. The fare for the entire length of the lake was $10. A minimum fee of $1 was required no matter how short the passage. Servants traveled for half fare. Animals not exceeding the size of a sheep were permitted, but they had to be tied forward of the capstan.

Passengers were expected to be on their best behavior, as shown by the company's rules and regulations:
"As the steamboat has been fitted in elegant style, order is necessary to keep it so; gentlemen will, therefore, please to observe cleanliness, and a reasonable attention not to injure the furniture; for this purpose, no one must sit on a table, underneath penalty of a half dollar for each time, and every breakage of tables, chairs, sofas or windows, tearing curtains or injury of any kind will be visited with the severest penalty of the law."

While the company thrived, it was not without its share of troubles. Engines were constantly breaking down, sometimes sinking a boat, and fires were always a threat.

On the night of September 4, 1819, the *Phoenix* left Burlington harbor with a total passenger list and crew of 46 people. The boat's regular captain, Jahaziel Sherman was ill with a fever and confined to his home in Vergennes. His 21-year-old son, Richard W. Sherman, was in command.

"We left Burlington at 11 p.m. with everything in apparent good order about the vessel, a regular watch being kept at night," recalled Captain Sherman. *"I remained on deck until we passed the reef of Colchester...passengers, I think had all retired. Having been up all the night previous, I told my pilot to call me at Crab Island...and then went below to my stateroom, lay down and fell asleep, the wind blowing fresh from the northeast."*

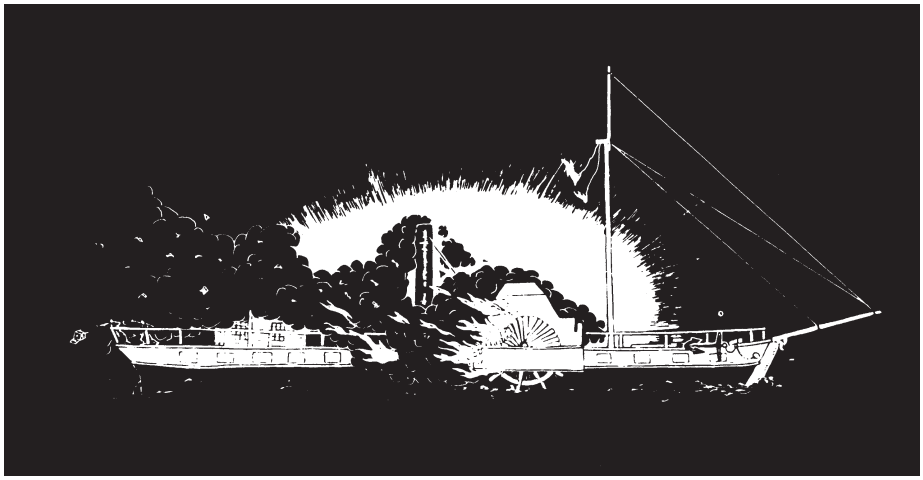
During the night, as the boat steamed into a northerly wind in the broadest part of the lake, John Howard, a special messenger from the Bank of Burlington, went to check $8,500 in Montreal bills that he was taking to Canada to exchange. The money had been put behind the bar for safekeeping with his son, D.D. Howard, who was a steward and barkeeper on the *Phoenix*. While checking the money, John Howard discovered the boat was on fire.

He *"at once aroused all the passengers in the gentlemen's cabin, and from thence rushing to the ladies' cabin awakened all there, all got on deck as fast as possible—most of them in their night clothes."*

As people frantically made their way to the deck, one passenger remembered, *"A vivid light illuminated every object beyond the splendor of a noonday sun. I fancied it was the torch of death to point me and my fellow travelers to the tomb."*

About 20 people boarded the first lifeboat, including D.D. Howard with his father's money, a Colonel Thomas, who took charge of the boat, and all the women passengers. The second lifeboat could have carried all the rest on board, but was cut loose before it was filled to capacity. As it pulled away from the burning vessel, one passenger remembered, *"The cries for assistance from those who could not swim were pitiable."* At least one of the passengers, a Mr. Hall from Middlebury, proposed they go back for the people left behind. But the plea was silenced by the engineer of the steamer, a man named McVein, who threatened *"to knock the first man overboard with an oar who should rise to make the first attempt"* at turning back.

Still on board the *Phoenix*, the young captain and John Howard assisted the remaining 11 people into the water on anything they could find that would float. Planks, tables and chairs were all thrown overboard.



Upon landing on Providence Island, Colonel Thomas and D.D. Howard each took charge of a lifeboat and returned to the burning *Phoenix* in the hope of finding survivors. Five of the eleven people who had been left behind were rescued. The captain, the last to leave the boat, clung to a table leaf for two hours before he was picked up. *"I at once ordered my men to put about and go back to the wreck,"* he later recalled, *"in the hopes of saving others."* They rowed around the wreck several times, but saw no signs of life.

Before returning to the burning *Phoenix*, D.D. Howard had left the money his father gave him with some of the passengers for safekeeping. When he returned to Providence Island, he discovered someone had stolen the money.

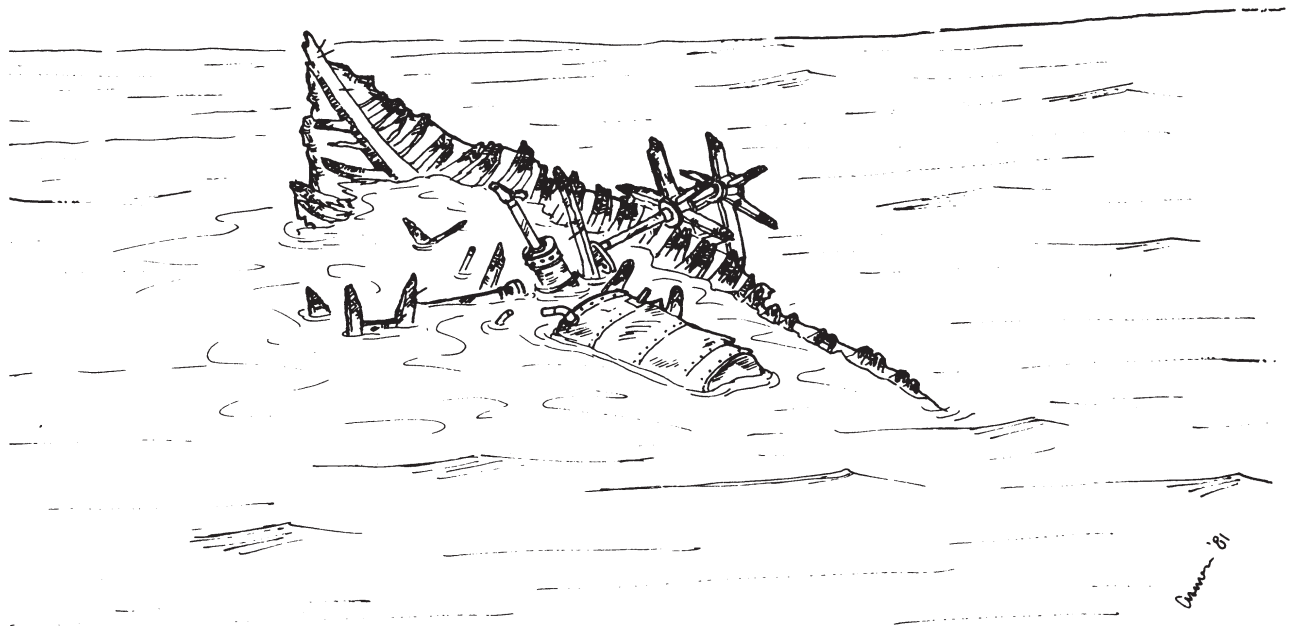
Another son of John Howard's, Sion, was sent to pursue the thief. He caught up with the man at Bell's Ferry. When confronted, the thief refused to hand over the money and threatened to kill anyone who attempted to take it. After receiving no assistance from the onlookers, Sion *"armed himself with a club and advanced resolutely and demanded the money."* The thief relented and was immediately arrested.

The most common theory about the cause of the fire is that a candle was accidentally left burning in the galley by a crew member. However, some people wonder whether the company was hiding something. A mechanical malfunction would have made the company look much worse. The candle theory was much more calming to those who had doubts about the safety of steamboats.

There was no way of proving, however, that a candle caused the fire. In fact, some circumstantial evidence points to arson. Many sailing merchants were angry about having lost business to the new steamship companies: could someone intentionally have set fire to the *Phoenix*?

The charred remains of the *Phoenix* drifted several miles to come to rest off Colchester Point. No one knows for sure how long she stayed grounded.

In all likelihood, the wreck was trapped by ice and was dragged clear of the reef when the ice melted in the spring of 1820. Off the reef, the *Phoenix* quietly slipped beneath the surface to rest on the sloping bottom some 15 fathoms below. She remained there, undetected and preserved for more than 150 years.



Credit: *Adapted with permission from the "Phoenix Project," a publication of the Champlain Maritime Society and the Vermont Division for Historic Preservation. The Champlain Maritime Society is no longer in existence.*

Activity: The Ticonderoga

Other Ideas

*• See **Field Trips** for more ideas about things to do if you visit the Shelburne Museum.*

TEACHER NOTES *and* INFO

The S.S. *Ticonderoga* is currently undergoing a restoration that began in 1993 and is expected to be completed in 1997. Although the ship was actually built in the twentieth century, it is the "sole survivor of an era" when steamboats were the main form of transportation on the lake and it is significant because it is the last ship of its kind left in the world.

STUDENT ACTIVITY

Read aloud the following article: "The Ticonderoga."
Have students complete the worksheet: "Facts about the Ticonderoga."

STUDENT HANDOUTS - "The Ticonderoga" and "Facts about the Ticonderoga"

The Ticonderoga

Hi, I'm the *Ticonderoga*, but people call me the Ti for short. I was built in Shelburne Bay, Vermont, in 1906 by the Champlain Transportation Company. I'm a pretty big and heavy steamship. I'm about 220 feet long and I weigh over 892 tons. That's a lot considering I only draw eight to nine feet when under way, and six feet when standing still.

When I was built in 1906 I cost $170,000, but if you tried to make a replica of me now, it would cost over $2.7 million. During the time I served I was the pride of the lake. My speed was 23 miles per hour.

At full throttle I burn two tons of coal an hour. I was capable of carrying over 24 tons of coal in storage. I have a small crew of 28, compared to my passenger capacity of 1,200 people. My crew consists of a captain, a chief engineer, a first assistant engineer, four firemen, a purser, a stewardess, a freight clerk, a bartender, two hall and recess boys, a cook, three waiters, a scullion and a mess boy.

I was the last of the vertical-beam, side-wheeler steamships that provided passenger and cargo service on rivers and lakes in the United States. When I was in service I took a lot of people for rides. For instance, in the summer of 1953, I carried over fifty thousand passengers around the lake. Now that I'm at the Shelburne Museum, I usually come close to doubling that amount when people come to see me. When visitors come they always have memories of traveling on me.

Along with carrying passengers, I was, at one time, a ferry for cars. I could carry 20 to 30 cars just like the diesel ferries. I didn't really like having to carry cars because they were heavy. I carried a variety of animals as cargo—horses, cows, sheep and goats. Each fall I would go up to Isle La Motte to pick up apples. In one season I was able to take seventeen thousand barrels of apples back to Burlington.

On September 23, 1913, I was called upon to do an unusual task—transport an elephant named Minnie from Burlington to Plattsburgh. She was the star of a show touring the region. Transporting an elephant on a steamboat was exciting enough, but there was a problem. When standing up straight, Minnie was taller than the deck where she was staying! However, Minnie was an intelligent animal and obeyed her keeper's instructions. For the whole voyage she never even tried to stand up. When we got to Plattsburgh, she was overjoyed to be able to stand up straight. The cost of transporting her was the same as that for two horses. We didn't have a rate for elephants!

In my whole history, I was only seriously damaged once. It was on August 17, 1919. I had left Burlington for Plattsburgh filled with passengers. I was rounding the north side of Isle La Motte when suddenly I was grounded on Point au Fer Reef. The water poured through the large gash in my hull. The crew tried to back me off but they were unsuccessful. Then the engineers, fearing that my boilers would explode, quickly doused my fires. All three hundred passengers were taken off to safety in lifeboats. They patched my side and a tugboat towed me to the shipyard. The *Chateaugay* replaced me for the rest of the season.

The greatest honor I had was when I carried President Taft from Plattsburgh to Burlington. As I left the port, twelve hundred Plattsburgh infantrymen and thirty-five horses marched for the president up and down on the barge I was pulling.

After 47 years of service, I started to cost more than I was making, so people decided to bring me to the Shelburne Museum, where I am now. It took 65 days, 20 hours and 28 minutes of hard work to get me here. They had to build a railroad from the lake to the Shelburne Museum, a distance of about two miles. They hauled my 892 tons over the railroad.

Credit: *Adapted with permission from an anonymous manuscript from the Shelburne Museum.*

Name: _____

Facts about the Ticonderoga

Hi! I'm the Ticonderoga. Call me _____ (1) for short. I was built in _____ (2) Bay, Vermont, in _____ (3). I am about _____ (4) feet long and I weigh over _____ (5) tons. I draw _____ (6) to _____ (7) feet under way, _____ (8) feet standing still.

When I was built in 1906, I cost $_____ (9). Today, I would cost $_____ (10) to build. My speed was _____ (11) miles per hour. At full throttle, I burn _____ (12) tons of coal an hour. I could carry _____ (13) tons of coal in storage. My crew is _____ (14) people, but I can carry _____ (15) passengers. I was the last vertical-beam _____ (16) steamship to provide passenger and cargo service on any river or lake in the United States. In the summer of 1953, I carried _____ (17) people around the lake. At the Shelburne Museum, where I am now, _____ (18) people [*figure the number*] visit me. I also was a car ferry and could carry _____ (19) to _____ (20) cars. I also carried animals—_____ (21), _____ (22), _____ (23) and _____ (24).

At Isle La Motte, I picked up _____ (25) and once carried _____ (26) barrels. In 1913, I carried an elephant named _____ (27). I had an accident on _____ (28) 17, 1919, near Isle La Motte. My most honored guest was President _____ (29). _____ (30) infantry men and _____ (31) horses came with him. My move to the museum took _____ (32) days, _____ (33) hours and _____ (34) minutes. I traveled on a _____ (35) -mile railroad.

Answers: **1**. Ti, **2**. Shelburne, **3**. 1906, **4**. 220, **5**. 892, **6**. 8, **7**. 9, **8**. 6, **9**. 170,000, **10**. 2.7 million, **11**. 23, **12**. 2, **13**. 24, **14**. 28, **15**. 1,200, **16**. side-wheeler, **17**. 50,000, **18**. 100,000, **19**. 20, **20**. 30, **21**. horses, **22**. cows, **23**. sheep, **24**. goats, **25**. apples, **26**. 17,000, **27**. Minnie, **28**. August, **29**. Taft, **30**. 1,200, **31**. 35, **32**. 65, **33**. 20, **34**. 28, **35**. 2.

Activity: Animals We Love

TEACHER NOTES *and* INFO

Most of the educational material related to canals is related to the Erie Canal and the larger New York canal system. The Champlain Canal, and later the Chambly Canal, were linked to this network and one can assume that much of the culture that thrived on the canals was the same in our area. There is some material available, but I feel that Lake Champlain's canal culture is an untapped educational opportunity for those of you that want to go looking. The study of canals can include the technology of the locks as well as the culture of the people who worked and traveled on the canals.

STUDENT ACTIVITY

Discuss the importance of animals on the canal.

• What are the things that this canaller admires most about his horses? Why were these qualities important? What was the relationship between the canaller and the animals that pulled the boat?

Discuss the use of animals for work.

• How are animals used for work in New England? (*logging, sugaring, assisting people who are physically-impaired, herding*)

• In other parts of the United States? (*pulling sleds or plows, Seeing Eye, assisting people who are physically-impaired*)

• In the world? (*lots of possibilities*)

• Why else are animals important? (*love, companionship, entertainment)*

• What about animal research?

Invite students to:

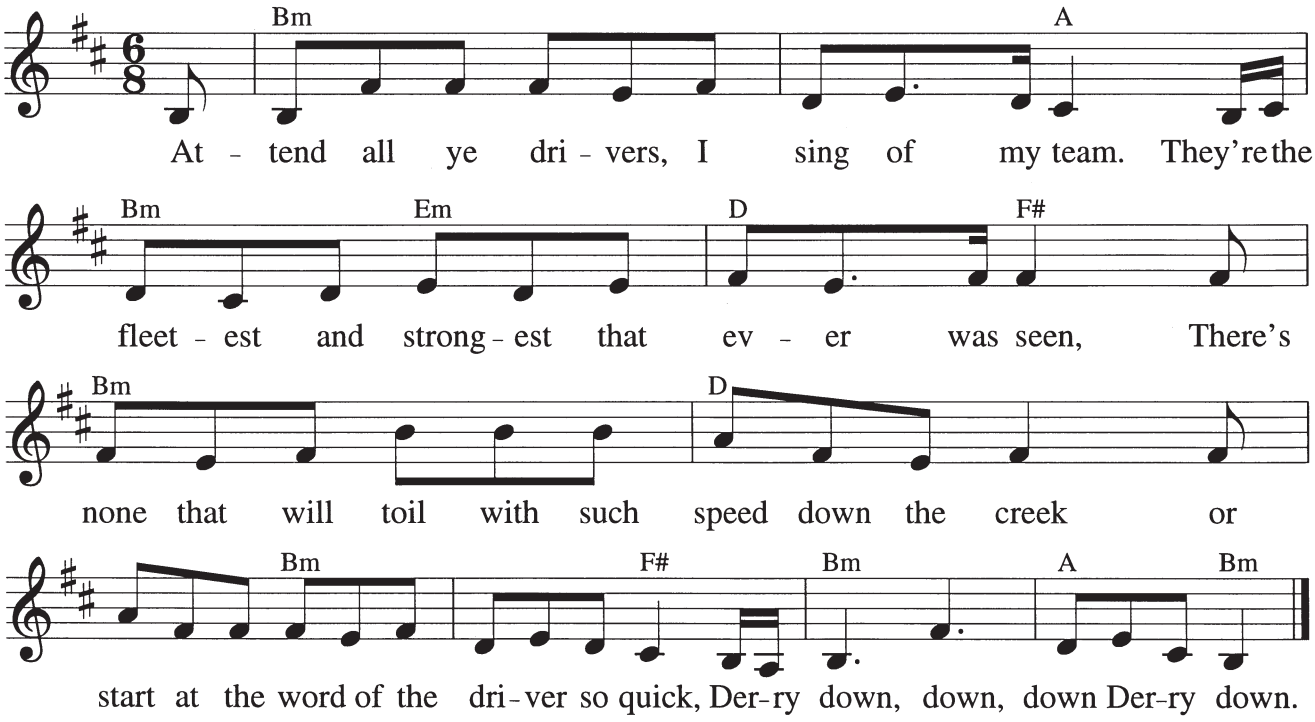
• stand and make an impromptu tribute to an animal that they respect and or love,

• write a formal tribute to an animal they respect or love in the form of an essay, poem or song and then illustrate and exhibit it.

STUDENT HANDOUT - "Attend, All Ye Drivers"

Attend, All Ye Drivers

"Attend, All Ye Drivers," is a "bragging song" collected by Harold Thompson in the 1930s from Mrs. W.W. Hay of South Glens Falls, New York. Mrs. Hay learned it in the 1890s from her uncle, Walter Rozelle of Fort Edward, New York.



Attend all ye drivers, I sing of my team.
They're the fleetest and strongest that ever was seen.
There's none that will toil with such speed down the creek
Or start at the word of the driver so quick,
Derry down, down, down, Derry down.

There's Dandy, my leader, looks boldly ahead,
With his tail raised aloft, and majestic his tread.
He has a bright, shining coat of a beautiful bay,
His eyes sparkle bright as the sun at noon-day.

(verses continue on next page)

He's a roarer, no doubt, there's few can match him,
Once let him loose, and the devil may catch him.
At the call he is ready like a reindeer to jump,
Obedient, when ordered he stands like a stump.

The next in procession is Charlie, a buster,
General Pluck might feel proud on his back at a muster.
So graceful he moves in the midst of his team,
So strong, you would think he traveled by steam.

And lastly my Jimmie, my saddle-horse true,
It's hard to tell how much this horse cannot do.
He has the pride of an emperor, the wisdom of kings,
He moves o'er the ground like a bird on its wings.

The three altogether in motion outdo,
Any team of their age, the whole canal through.
Should any company try to go by us,
We'll show them our steam whenever they try us.

While Baker and Walbridge their packets run daily,
Proud Dandy and Jimmie and Charlie so gaily,
Will waft all the passengers through the canal,
In spite of all others, and in style, so they shall.

Credit: *THE CANALLER'S SONGBOOK by William Hullfish. Reprinted with permission.*

Activity:
Beacons of the Future

TEACHER NOTES *and* INFO

If you have a copy of LIFE IN THE COLCHESTER REEF LIGHTHOUSE by Gordon P. Manning, read aloud selections from the book to enhance students' understanding of daily life in a lighthouse.

Read together the essay "Life in the Lighthouse."

STUDENT ACTIVITY

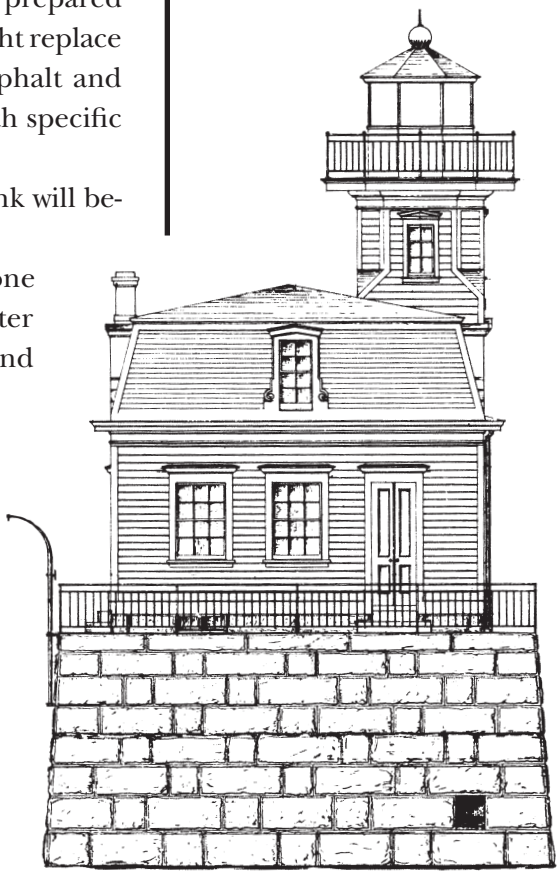
• Ask students to list all the responsibilities of the keeper and his family. How did the lightkeeper's job become outdated? Discuss jobs that are outdated today. What kinds of changes occur that make jobs become outdated or unnecessary?

• Ask them to speculate what jobs will be outdated in 50 years. (Be prepared for them to include teachers!) What mechanisms and practices might replace these tasks? A good example might be the process of laying asphalt and repairing roads. Think of concrete tasks that will be replaced with specific new technology.

• Ask students in cooperative groups to choose a job that they think will become outdated. Describe how that job is done now, discuss why it will become outdated and determine how the same task will be done in the future. Have students present their work orally or on a poster board with two drawings side-by-side, under the headings "Now" and "Then."

STUDENT HANDOUT - "Life in the Lighthouse"

the Colchester Lighthouse



Life in the Lighthouse

Sailors on Lake Champlain had to be careful to avoid the reefs and shoals off Colchester Point. During the day it was easy enough to see the water breaking over the rocks and shallows of the reef. But at night and in the fog an error in navigation could send a vessel to the reef—a sure disaster for the boat and its crew. In response to growing commercial traffic on the lake in the 1850s, the U.S. Lighthouse Service built a lighthouse in 1869 on Colchester Reef. A Burlington engineer, Albert Dow, won the competition for its design.

The next year the first lighthouse keeper, Herman Malaney, started his duty. Malaney saw a complete range of lake traffic from his post at the lighthouse: steamboats streaming by daily with hundreds of passengers, tugs pulling barges laden with lumber, farmers bringing their produce to market from the Champlain Islands on small boats, fishermen out the year long, and even a few people sailing just for the pleasure of it.

The keeper's job was a trying one. His duty lasted 24 hours a day until the winter cold turned the waters to ice. Constant vigilance was required to watch for any changing weather that reduced visibility on the lake. Each night the beacon shined from dusk until dawn. Its kerosene lamp demanded constant attention, as an improperly trimmed wick reduced the lamp's visibility to zero in a few minutes. When the keeper saw that fog had cut the visibility to less than three miles, he triggered a mechanism that rang the bell three times a minute. The keeper's family had little sleep on foggy nights!

Government ships supplied coal, kerosene and other essentials. To supplement the food supply, the keeper grew vegetables on a nearby island. For keepers with families, tending the garden was the children's responsibility. They rowed the half mile to the island daily.

Life in the lighthouse kept the whole family busy. Some children worked with their fathers performing maintenance duties. Others helped their mothers put food by to last the long winter. When ships struck the rocks, the entire family sprang into action. The wife and the eldest child kept the beacon going, while others stood by to help distressed sailors.

In 1933, the last keeper left the lighthouse when a modern automatic beacon replaced the light. The lighthouse stood empty for 19 years before it was moved to the Shelburne Museum in 1952.

Credit: *Adapted with permission from "Lake Champlain: A Shelburne Museum Self-Guided Tour."*

Modern Times
1900-Present

QUESTIONS
- How has life changed on the lake since the early 1900s?
- What technology has caused those changes?
- How are citizens managing the natural and cultural resources of the Lake Champlain Basin?

KEY RESOURCES
- Lake Champlain Committee—*newsletter and educational resources*
- Lake Champlain Basin Program—*publications and educational resources*
- Lake Champlain Maritime Museum—*newsletter and educational resources*
- Lake Champlain Basin Science Center—*field trip and educational resources*
- Shelburne Farms—*field trip and educational resources*
- U.S. Fish and Wildlife Service–Lake Champlain Fish and Wildlife Resources Office—*publications and educational resources*
- Opportunities for Action—*Lake Champlain Basin Program*

Word Bank

Adirondack Biosphere Reserve
Art Cohn
biosphere
Crown Point Historic Site
Crown Point Bridge
fish-in
Fort Ticonderoga
historic preservation
Giovanna Peebles
Homer W. Dixon
Joseph Zarzynski
Kevin Crisman
Lake Champlain Basin Program
Lake Champlain Committee
Lake Champlain Maritime Museum
Lake Champlain Maritime Society
Lake Champlain Transportation Company
Lori Fisher
Montgomery Fischer
nautical archeology
Patrick Leahy
Philadelphia I and *II*
Phoenix
phosphate
pollution
Ralph Nading Hill
replica
Special Designation Act
Spirit of Ethan Allen
S.S. *Ticonderoga*
stewardship
Underwater Historic Preserve
Vermont Division for Historic Preservation
zebra mussel

Modern Times

2000

1996 OPPORTUNITIES FOR ACTION: AN EVOLVING PLAN FOR THE FUTURE OF THE LAKE CHAMPLAIN BASIN is adopted by the Lake Champlain Management Committee

1993 New York/Vermont/Quebec adoption of Water Quality Agreement

1991 Lake Champlain Maritime Museum launches *Philadelphia II*

1990

1990 Lake Champlain Special Designation Act

1989 New York/Vermont/Quebec Cooperative Agreement

1989 Lake Champlain Adirondack Biosphere Reserve

1988 Memorandum of Understanding

1987 First beach closings in Burlington LCMM launches replica of a bateau

1985 First Underwater Historic Preserve is open

1982 Vermont passes a law to protect Champ

1980 New York Historic Preservation Act

1980

1978 Basin-wide phosphate detergant ban

1976 Vermont recognizes "Abenaki Indian Tribe" (not federal recognition)

1976 Abenakis formally request aboriginal hunting rights

1975 Vermont Historic Preservation Act

1970

1963 Lake Champlain Committee forms

1960

1961 *Philadelphia* is housed at Smithsonian

1955 S.S. *Ticonderoga* is hauled to Shelburne Museum

1950

1952 Colchester Reef Lighthouse moved to Shelburne Museum

1940

1930

1935 Lorenzo Hagglund raises the *Philadelphia*

1929 Crown Point Bridge is open for traffic

1920

1910

1910 Preservation efforts begin at Crown Point

1909 Pell family begins restoring Fort Ticonderoga

1909 Vermont and New York celebrate Tercentary of Samuel de Champlain's exploration

1906 S.S. *Ticonderoga* is built

1905 U.S. Geologic Survey publishes "Report on the Pollution of Lake Champlain"

1900

Activity: Who Owns History?

TEACHER NOTES *and* INFO

People in the basin may be unique in the ways that they have worked at and had success with preserving the cultural resources of the Champlain Valley. This success is based on problem-solving, cooperation, allocation of funds and the hard work of many individuals. Many of these decisions are still being made and it is important to let students join the discussion.

STUDENT ACTIVITY

There are numerous ways to explore these issues with students. Here are a few suggestions.

• Discuss and interpret the quote from Ralph Nading Hill. Ask students to suggest ways that knowledge of the past can drive the quality of our future.

• Discuss with students the question of historic preservation. Immersing a boat in freshwater is the best way to preserve a boat's structure, but everyone can't dive to see wrecks and artifacts. Where should these historical relics be kept? Who should see them? Who should pay for the preservation of these wrecks, underwater and on land?

• Discuss with students questions regarding historic artifacts. Who owns the artifacts at the bottom of the lake? The Vermont Historic Preservation Act of 1975 and the New York Historic Preservation Act of 1980 (and related state laws) establish that artifacts/wrecks found underneath the lake belong to the states of Vermont and New York. A historical site is defined as a place where more than one object is related to another as opposed to isolated objects or artifacts. Divers can retain isolated objects if they report the finding; you cannot disturb a site. What should be done with artifacts that are found? Ask students what they would do if they found an important relic.

• Read the following article. Discuss with students the problems that need to be solved in finding and documenting a historic wreck.

STUDENT HANDOUT - "The Phoenix: Part Two"

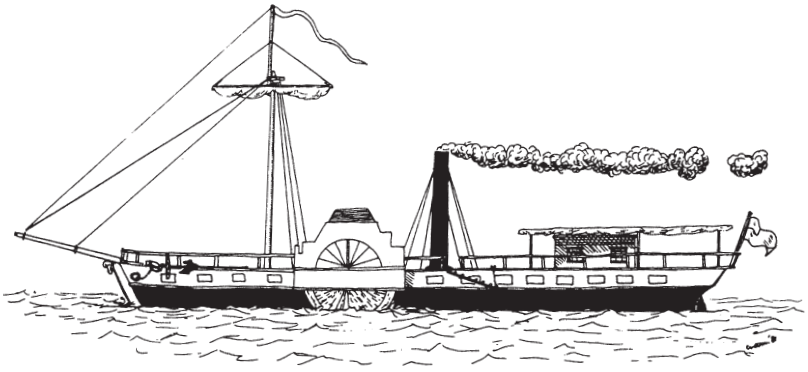
"They [artifacts of lake's history] are the tangible survivors of an area whose stock-in-trade is history. Places without history, like moonscapes, can be beautiful, but without footprints to follow, are all but meaningless. A present without a past is unthinkable. If we had not fathomed where we were we could not reckon where we are. Nor have the least inkling where we are bound."

Ralph Nading Hill
LAKE CHAMPLAIN: KEY TO LIBERTY

*Ralph Nading Hill spent much of his life studying the history of the lake and was the driving force behind moving the **Ticonderoga** to the Shelburne Museum.*

The Phoenix: Part Two

"I've seen a wreck"



In August of 1978, on the outer reef of Colchester Point, three divers plunged into a three hundred foot ravine. The divers, Don Mayland, a scuba instructor, and two students, Dick Hubbard and Don Mudgett, swam down the smooth slope. At 90 feet they stopped. The water was cold, about 48°F, and the visibility was no more than 20 feet through the dim olive-green light.

The sensation of diving in deep water is often disorienting. The pressure, the darkness and the danger of "the bends" make many beginners nervous. As the divers swam across the shoals, Mudgett suddenly signaled that he was having trouble. Mayland swam over and tried to calm him down. Just over Mudgett's shoulder a black silhouette of a ship's bow loomed out against the vast darkness.

Mayland was mesmerized for a moment. But he quickly realized that he didn't have time to see whether the image before him was real or some figment of his imagination. Shaking himself loose from the vision, he signaled to start ascending.

When the divers reached the surface, Mayland burst out of the water shouting, "I've seen a wreck! There's a boat down there!" Hubbard yelled that he too had seen it. After Mudgett felt better, the three divers went down again.

They followed the slope of the ravine, but when they reached their depth, there was no sign of a ship. They searched the surrounding area. No ship. They could not stay at that depth any longer without risking decompression sickness.

Although they did not dive again that day, Mayland and Hubbard were intrigued enough to go back to the site. During the course of the summer, two other divers, Bill Oswald and Dick Sell, joined them. They dived twice without finding anything. Then on September 4, 1978, they spotted the boat.

Before the cold weather turned them away from the lake, they made two more visits to the wreck, trying to find something that might help them identify it. Sketches by Dick Sell suggested that it was a sailing vessel of some sort, but there were no artifacts of any significance that might give a clue to its identity.

Over the winter Mayland researched histories of the lake in an effort to identify the boat. As the 1979 diving season approached, he grew more restless to have the answer to the question that lay on the shoals off Colchester Point.

During the summer the four divers continued to dive on the boat. Meanwhile, Mayland learned that Vermont had a state archaeologist employed by the Division for Historic Preservation who might know about the ship.

"I entered the office, told her what we had found, and handed her a pottery chip from the boat," Mayland recalls. "She immediately told me I was in violation of state law."

State archaeologist Giovanna Neudorfer (now Peebles), was only half joking. She explained that under Vermont law anything of historic value found in the Vermont portion of the lake must be reported to the Division. It is the responsibility of the state to protect historic sites. She told Mayland that the year before, Art Cohn, another diving instructor on Lake Champlain, had applied for and received a permit to search for a steamboat called the *Phoenix* that had burned and sunk off Colchester Point in 1819.

Cohn had first learned of the *Phoenix* from Captain Merritt Carpenter, a local historian and captain for the Lake Champlain ferries. The *Phoenix* had been the second steamboat on the lake and part of the thriving Lake Champlain Steamboat Company's fleet before it burned. Cohn surmised that the remains of the boat must still be somewhere off Colchester Point.

It was early September by the time Cohn, Mayland, and the other divers met to discuss the wreck. In comparing notes they felt certain that the boat Mayland had found was the *Phoenix*. In August of 1979, Cohn, Mayland, Sell, and Hubbard dived again to make a positive identification of the wreck.

Both Mayland and Cohn agreed now that they had enough evidence to apply for a joint permit from the state to explore the boat. They also felt that they needed more than just a permit if the boat was to be properly documented. They wanted to organize an expedition. The question, however, was where in the world were they going to find the financial resources and personnel for such a venture?

A lot of discussion took place among interested individuals. The Lake Champlain Committee was involved and Monty Fischer, then chairman, along with Art Cohn, Merritt Carpenter and others orchestrated many lake awareness activities. They formed the Lake Champlain Maritime Society, which became the organization that spearheaded diving explorations until the formation of the Lake Champlain Maritime Museum in 1986. The Maritime Society's first project, funded by the Vermont Division for Historic Preservation, was the *Phoenix* Project.

Credit: *Adapted with permission from the "Phoenix Project," a publication of the Champlain Maritime Society and the Vermont Division for Historic Preservation.*

Activity:
Design a Tourist Brochure

Other Ideas

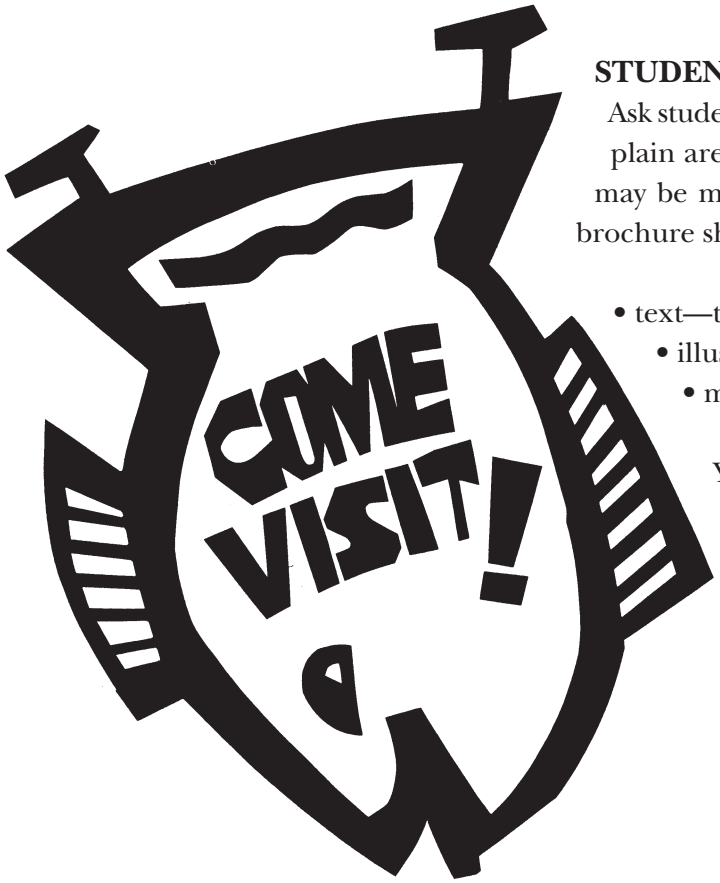
• A less time-consuming but fun option is to design a tourist poster. This can include one illustration and a snappy caption!

TEACHER NOTES *and* INFO

Gather some brochures for students to review. Discuss the format. Most brochures are two-sided and folded in thirds. Discuss the different information that is packed into a brochure. Brochures often include maps, facts, chronologies, descriptions and illustrations.

Subjects can be favorite places, historical sites, wetlands, pollution sources (an informational tourist brochure!), or fishing spots. Topics can be general, e.g. "Fun Places to Go on Lake Champlain," or specific e.g. "The S.S. *Ticonderoga*."

This activity is easier if students have received a packet of maps and brochures that they can refer to. (See "Treasure Hunt" in *Getting Wet*, p. 14.)



STUDENT ACTIVITY

Ask students to design a tourist brochure about the Lake Champlain area. Decide what format you will use. Some students may be more comfortable with two sides and one fold. The brochure should include:

- text—that describes your topic in prose
- illustration—at least one!
- map—that shows where your topic is.

You can also include:

- all the possibilities that you discussed!

Activity:
To Ski or Not to Ski; That is the Question!

TEACHER NOTES *and* INFO

There are a number of timely issues concerning the use of Lake Champlain to explore with your students. Jet skis are very popular and students may already be involved in conflicts over their use. You could invite adults involved in this debate to visit your class before or after your class explores the issue with this activity.

STUDENT ACTIVITY

1. Divide the class into halves.

2. Tell one half that they are members of the Lake Champlain Sailing Club. They each own sailboats (of varying sizes) and have spent much of their free time sailing to different areas of the lake. They love the quiet sound of the wind blowing the sail. The other half are owners of jet skis. They are thrilled by the speed of the ride and the freedom to skim over the waves.

3. Begin a dialogue between them by saying:

   "I've brought your two groups together because I understand that you'd like to set some rules for the use of Lake Champlain and you are having problems coming to consensus. What are your concerns?"

4. Encourage them to debate their different points of views. Then ask them to switch roles so they can see both sides. Through your leadership, try to work towards consensus in the second round of debates.

Sources

Based on an essay: "The History of Lake Champlain" *by Art Cohn* and "A Short History of the Abenaki" *by Elise Guyette*

Additional sources for essay and activities:

From Steamships to Sidewheelers *by Kevin Crisman*
Sails and Steam in the Mountains *by Russell P. Bellico*
Lake Champlain: Key to Liberty *by Ralph Nading Hill*
The Original Vermonters *by William Haviland and Marjory Power*
Otter Creek *by James Peterson*
Vermont: A Cultural Patchwork *by Elise Guyette*
"The Original People: Native Americans in the Champlain Valley" booklet from an Exhibition at Clinton Community Historical Museum
"The Earth on Turtle's Back" from Native American Stories *told by Joseph Bruchac*
The Western Abenakis of Vermont: 1600-1800 *by Colin Calloway*
The Iroquois Trail *by M.R. Harrington*
People of the Longhouse *by Jillian and Robin Ridington*
The Wind Eagle *edited by Joseph Bruchac*
Dawnland Encounters: Indians and Europeans in Northern New England *by Colin Calloway*
Centuries of Ferry Boats *by Ralph Nading Hill*
Life in the Colchester Reef Lighthouse *by Gordon P. Manning*
The Eagle: An American Brig on Lake Champlain during the War of 1812 *by Kevin Crisman*
Resource material from Crown Point *by Tim Titus*
Resource material from Maritime Museum *by Laurie Eddy*
Resource material from Shelburne Museum *by Garet Livermore*
Samuel de Champlain biography *by Joe C.W. Armstrong*
Peter Kalm's Travels into North America *by Peter Kalm*
Journal of Dr. Lewis Beebe *by Lewis Beebe*
Interviews with Paul Wineman at Albany Museum, Jeanne Brink, Tim Titus and Elise Guyette
"The Phoenix Project" printed by The Champlain Maritime Society and Vermont Division for Historic Preservation
"The Black Snake Affair," *The Green Mountaineer*, Winter 1990/1991
"Attend, All Ye Drivers" from The Canaller's Songbook *by William Hullfish*
"I am the Ti," author unknown, from the Shelburne Museum archives
"Built with Spirit, Deserted in Darkness. The American Occupation of Mount Independence, 1776-1777." Master's Thesis *by Don Wickman*
"The Champlain Monster," *Vermont Life*, Summer 1970
"The Rise and Fall of William Gilliland," *Press-Republican* (Plattsburgh, New York) *by Lorraine Lilja*