Chapter 10

The Trip To The Genesee Country

In one of Hamilton's letters to Angelica after she completed her New York visit, he says:

> *". . . I shall by the first direct opportunity begin a correspondence with Philip* [Church]. *I have serious designs upon his heart and I flatter myself I am not a bad marksman."*

Philip Church entered the army as a captain of the 12th Infantry. In 1797 he was an aide to his Uncle Alexander Hamilton, who then had the title of Major General. The army had been reactivated because of fears of war with France. The only notable part of that duty seems to have been when he accompanied Hamilton to Washington's funeral in Philadelphia in December of 1799. One writer describes his job as *"copying and other drudgery."* Turner adds as a footnote to his account:

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> *"He was cautioned by General Hamilton to be punctual in his dealings with Washington* [who had just then left office. It was actually Adams whom Hamilton had asked to appoint him; Washington was to have served as head of the army, had war come] *if he wished to gain his esteem* [a matter which Hamilton had cause to remember, of course, since it led to his own youthful break with Washington]. *When application was made for a commission for him in the army, Washington first objected that he was too young; but observing that he remembered the promptness and punctuality of the young man,*

granted the commission."

In 1798 Washington had written a letter to Philip Schuyler, Church's grandfather, quoted in Godchild of Washington, in which he expresses regret that the Schuylers were unable to visit the Washingtons at Mount Vernon and says:

> *"Your grandson, Mr. Church has all the exterior of a fine young man, and from what I have heard of his intellect and principles will do justice to, and reward the precepts he has received from yourself, his parents and Uncle Hamilton. So far then, as my attention to him will go consistant with my other duties he may assuredly count on."*

Philip then acted for a while as Hamilton's private secretary through the year 1800. In that year he had acted as second to James Wadsworth in his duel with Oliver Kane. Later on his chief weapon with adversaries was the court. Young Church had started the study of law at Middle Temple in London and while there had listened to debates in Parlia-

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Philip Hamilton, with a friend at the theatre, insulted an enemy of his fathers, a man named George Eacker, and subsequently refused to apologize. He apparently consulted Philip Church and a friend of his, D. S. Jones, before the challenge was issued. Whether he took their advice or decided on his own in spite of other counsel, he went ahead with the duel. It has been said that John Church also tried in vain to dissuade him. According to one source, John Church also approached Eacker to try to get him to with-

draw the use of the word "rascal" which Eacker had used about Philip Hamilton. Eacker would have none of this. He said that he thought *"it was appropriate when he used it because of young Hamilton's conduct,"* and, he told Church *"I think so still."*

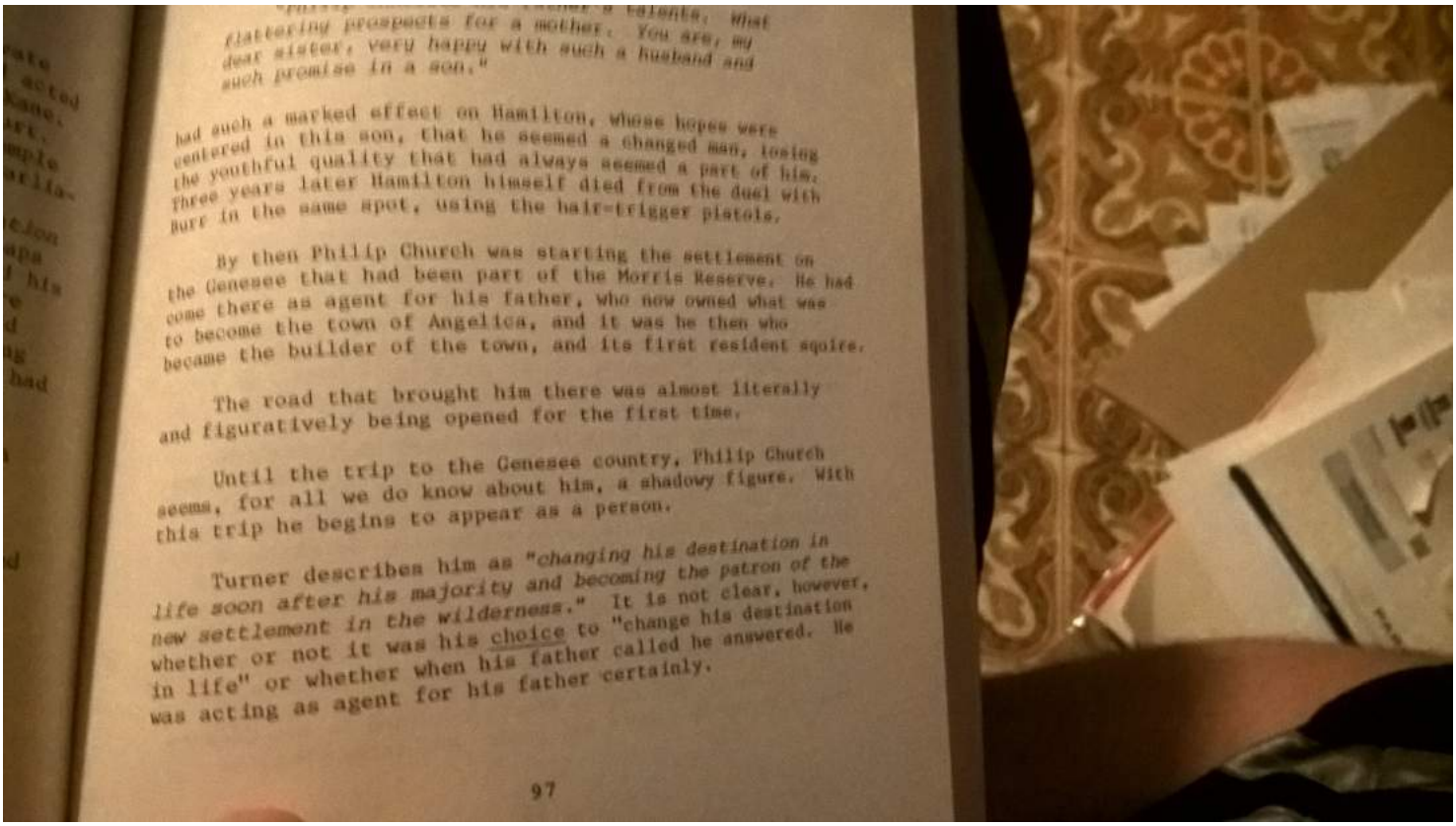
However, Church was not so opposed to duelling as to refuse to lend his pistols. The pistols were to be used once more in the Burr-Hamilton duel.

The death of young Philip Hamilton about whom Angelica had written:

> *"Philip inherits his father's talents. What flattering prospects for a mother. You are, my dear sister, very happy with such a husband and such promise in a son."*

had such a marked effect on Hamilton, whose hopes were centered in this son, that he seemed a changed man, losing the youthful quality that had always seemed a part of him. Three years later Hamilton himself died from the duel with Burr in the same spot, using the hair-trigger pistols.

By then Philip Church was starting the settlement on [illegible] part of the Morris Reserve. He had [illegible] now owned what was



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By then Philip Church was starting the settlement on the Genesee that had been part of the Morris Reserve. He had come there as agent for his father, who now owned what was to become the town of Angelica, and it was he then who became the builder of the town, and its first resident squire.

The road that brought him there was almost literally and figuratively being opened for the first time.

Until the trip to the Genesee country, Philip Church seems, for all we do know about him, a shadowy figure. With this trip he begins to appear as a person.

Turner describes him as *"changing his destination in life soon after his majority and becoming the patron of the new settlement in the wilderness."* It is not clear, however, whether or not it was his choice to "change his destination in life" or whether when his father called he answered. He was acting as agent for his father certainly.

At any rate, he went to the Genesee country in 1805 to bid on the land on the Morris Reserve in what is now Allegany County, for his father. Turner tells us that on his return from this trip he visited a club with John Church. It is otherwise unidentified, but the members present were all prominent New Yorkers: Brockholst Livingston, Richard Varick (at one time Mayor of New York City), Messers Bayard and Leroy, Richard Harrison and Gouverneur Morris. Apparently the wretched condition of the Albany-New York road was remarked on,

> *"whereupon Philip with the confidence of his youth said that the road from Albany to Canandaigua, then on the edge of the wilderness, would soon be a better turnpike than the one from New York."*

Turner reports

> *"he was pronounced beside himself by the club, and retiring he was chided by his father for offering so rash an opinion,"*

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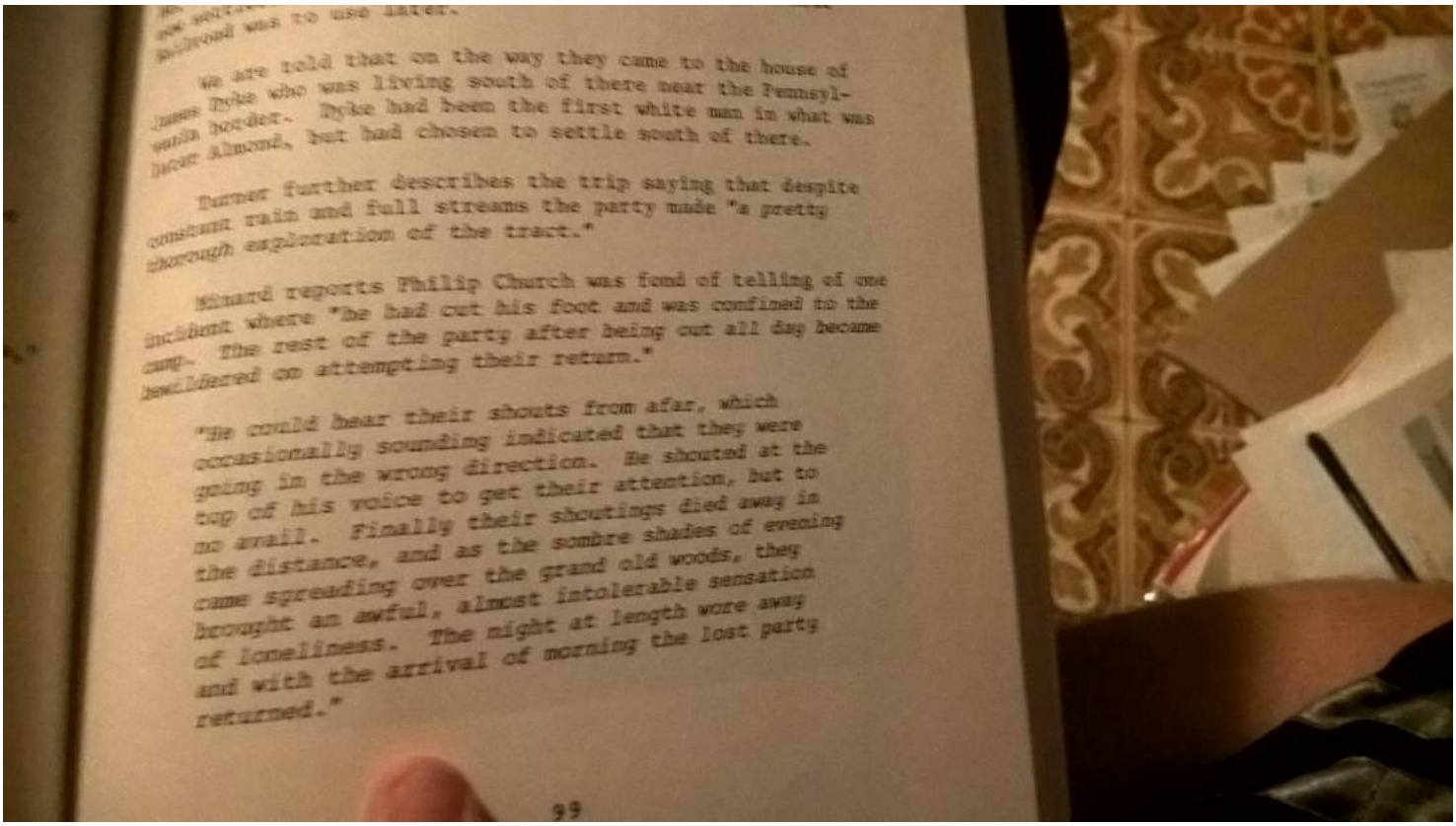
In July of 1801 Philip Church returned to the Genesee country by way of Geneva and Lyons, New York. Here he

employed a surveyor and local agent, Evert Van Wickle, who was to become the salesman for the new settlement. Van Wickle brought with him three other men, John Gibson, who was later to become Sheriff of the town of Angelica and to figure prominently in what may be the county's most notorious, certainly the earliest, murder trial; one John Lewis, and Stephen Price.

After getting supplies at Geneva and Bath, Turner tells us they met at Almond, the last settlement on their way to their destination, then a cluster of cabins which had been there for only a couple of years. Here they were joined by Moses Van Campen, one of the original settlers of Almond, and, as has been said, a veteran of Sullivan's Expedition. He, as an Indian captive, had followed the same trails these new settlers were to use. It was the same route the Erie Railroad was to use later.

We are told that on the way they came to the house of James Dyke who was living south of there near the Pennsylvania border. Dyke had been the first white man in what was later Almond, but had chosen to settle south of there.

Turner further describes the trip saying that despite constant rain and full streams the party made "a pretty



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Turner further describes the trip saying that despite constant rain and full streams the party made "a pretty thorough exploration of the tract."

Minard reports Philip Church was fond of telling of one incident where "he had cut his foot and was confined to the camp. The rest of the party after being out all day became bewildered on attempting their return."

"He could hear their shouts from afar, which occasionally sounding indicated that they were going in the wrong direction. He shouted at the top of his voice to get their attention, but to no avail. Finally their shoutings died away in the distance, and as the sombre shades of evening came spreading over the grand old woods, they brought an awful, almost intolerable sensation of loneliness. The night at length wore away and with the arrival of morning the lost party returned."

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Turner further observes that:

"With Judge Church it was a youthful advent--a first introduction to the woods--and a pretty rugged specimen he encountered, as all will acknowledge who have traversed the alternating hills and valleys of Allegany. Arriving at the North-West corner of the tract, the party mostly returned to their homes; Church and Van Campen making up their minds for a pleasure trip, taking an Indian trail that bore in the direction of Niagara Falls."

This trail, which Church and Van Campen followed for two days went over the summit that divides the waters of the Genesee from those of Lake Erie, went into the valley of the Cattaraugus, then into the valley of the west branch of Buffalo Creek and followed the course of that creek to the Seneca Indian village at its junction with the main stream, four miles from its mouth.

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They got to the settlement of New Amsterdam (later Buffalo, New York) says Turner, in "*a sorry plight; with torn clothes, beards unshaven, tanned and camp smoked,*" (this last an apt description).

They visited Niagara Falls and took the "*white man's trail back to Bath.*"

Since the whole trip was done on impulse, with no previous planning, or additional provisions, they found on the way home they had used up money and supplies, except for some chocolate which they bartered for meals at Ganson's (now Leroy, New York) Militia Training Site. Church was able to borrow money from an officer, Richard W. Stoddard.

Certainly Philip Church must have on this trip, heard Van Campen's stories about the Wyoming Massacre at Forty Fort, his tales of the famous gauntlet run at Caneadea and the methods of warfare used by both the Indians and Sullivan. This was a far cry from being an aide-de-camp to Washington, or studying at Eton, or the concerns of finance or social life in New York or Philadelphia.

On the way back we are told they went to Geneseo where they visited James Wadsworth, he whom the little Trumbull girl had described as in trouble from duelling. John Trumbull also later visited the Wadsworths and in 1806 invested in land there. Wadsworth had been sent by his Uncle Jeremiah to settle the land at Geneseo in much the same manner that Philip Church had been pressed into service by his father. Of James it is said in the History Of The Phelps And Gorham Purchase:

> *"His kinsman, Colonel Jeremiah Wadsworth proposed to him emigration to the Genesee country, the sale to him of a part of his tract at 'Big Tree' upon advantageous terms, and an agency that would embrace the care and sale of his remaining lands. After consulting with his brother William, making it a condition of the proposed emigration that he should accompany him, the two brothers agreed jointly to accept the proposition."*

Both Jeremiah Wadsworth and John Barker Church expected to make profits from their real estate. A biographer of the Wadsworths comments that *"the rich men of the cities bought*

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Both Jeremiah Wadsworth and John Barker Church expected to make profits from their real estate. A biographer of the Wadsworths comments that *"the rich men of the cities bought huge tracts of forest that they never saw, and sold them at a fat profit to eager homesteaders."* Certainly in this respect the Wadsworths were more successful than the Churches and yet by 1817 James Wadsworth was worrying about settlers for their lands . . . *"Twenty good families will, by their connections soon fill us a township and by still holding on to about one fourth of your lands, you will be able to sell for the price of cleared lands."*

One failure of the Wadsworth purchases was the case of Raphael West. According to R. C. Albert's book about Benjamin West, West had bought 25,000 acres of land from the Wadsworths, and Raphael and his bride were to go there in 1800 and settle permanently on the tract. According to Alberts, Dunlap, a friend of theirs, wrote:

"Of all creatures, my friend Raphael was the least fitted for the task of a pioneer in America."

And although young West did sketches during his stay at Big Tree, Dunlap noted that the venture was a fiasco. The Wests got out of real estate, continues Alberts. His [Raphael's]

anger was kindled against Wadsworth, who like a true American saw in the wilderness the paradise which was to grow up and bloom there, but which was invisible to the London painter, still more so to his London wife. "Would you believe it, Dunlap said, as I sat drawing by a lower window, up marched a bear, as if to take a lesson."

Philip Church's reward for his stewardship would be one half of the acreage if the property were prepared for sale and settlement. His rewards were not all anticipated, however. Henry Clune tells us that he was "a good cricketeer and excellent at other sports pursued by gentlemen," but he had led a sheltered, if worldly existence. Clune describes him as seen by the Van Campen family at one point discarding his satin knee breeches, his broadcloth coat, his varnished pumps, his expensive linen, and seen in the Van Campen cow lot, vigorously shaking wood lice from his rough frontiersman's garment and picking wood ticks from his flesh--and apparently loving it!

The "Little Phil" described by his father in 1784 in Paris as in pension--jabbering "more French than English" was learning a new language, that of the western New York frontier.

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A later tale of Major (Richard) Church's tells of a trial of skill with Van Campen and shows something of the relationship of the two men and also something of Philip Church's prowess.

> *"It was a 'general training' when a man, fastening a little piece of white paper on a tree with a pin, paced off a reasonable distance, and turning, took deliberate aim and fired, driving the pin into the tree, the paper still adhering. Handing the gun to the other, he requested him to beat it, which was, of course, impossible. The gun, however, was taken, loaded and fired, when upon examination no new ball hole could be discovered. It was claimed by some that Church did not hit the tree. The controversy was settled by chopping into the tree, when it was found that both balls had entered the same hole."*

Within the next year, Church had done a number of definite things about his land. He had designated the site of Angelica, hired Van Wickle to commence surveying and

improvements and act as land agent. A log land office and a framed house for Van Wickle were erected soon afterward.

A road was opened from Almond to Angelica, cut through by John Ayers and Silas Ferry of that community.

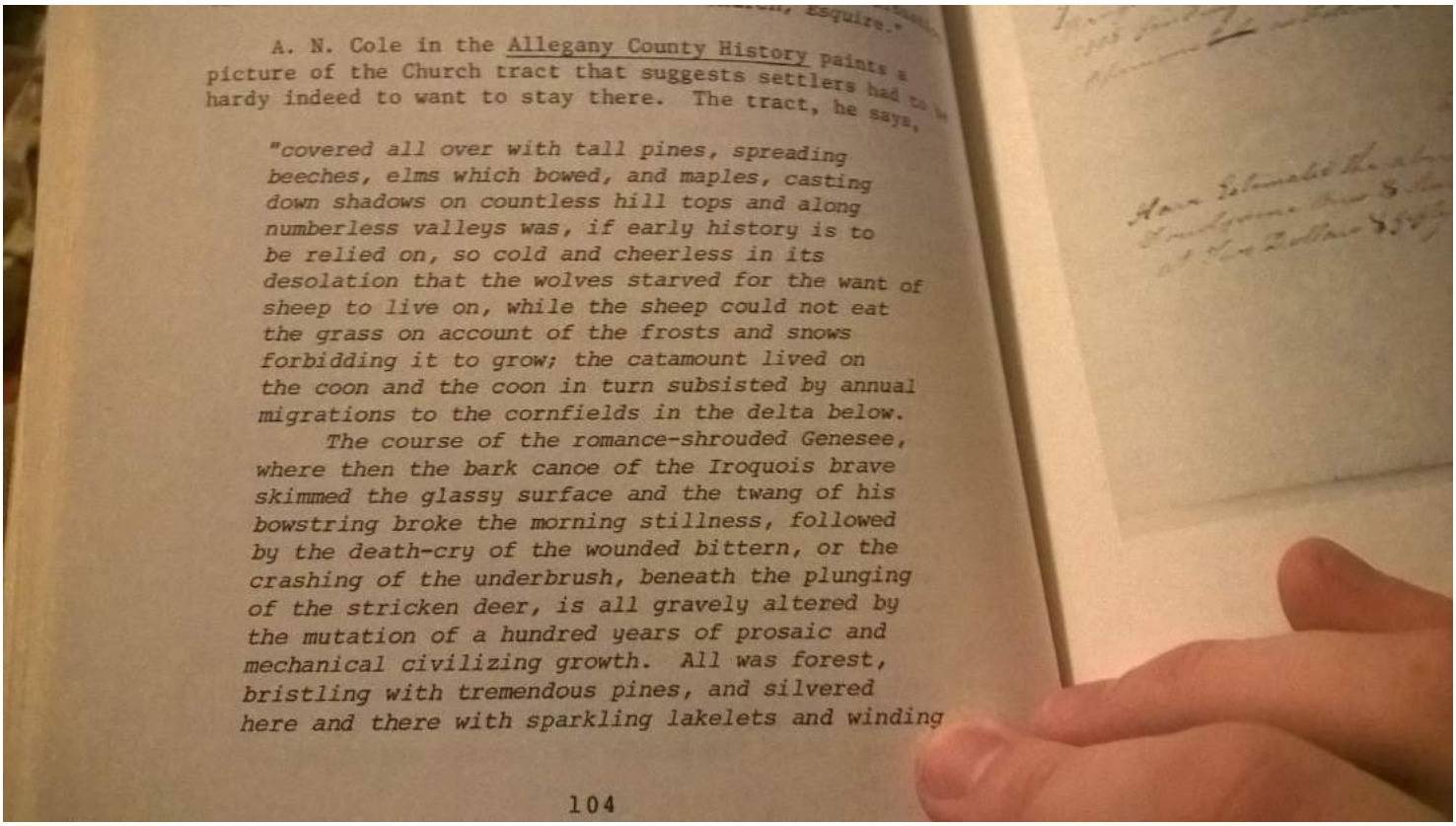
Both a saw mill and grist mill were built, the saw mill according to Turner, in operation in 1802 and the grist mill in 1803 (identified with the later Joncy grist mill).

The prospectus which was gotten out in 1804 was signed by Philip Church and Evert Van Wickle, Philip Church identified as *"proprietor of part of the tract and duly authorized to dispose of the remainder"* and Evert Van Wickle as his agent.

The map is identified as *"showing the relative situation of a tract of land belonging to J. B. Church, Esquire."*

A. N. Cole in the Allegany County History paints a picture of the Church tract that suggests settlers had to be hardy indeed to want to stay there. The tract, he says,

"covered all over with tall pines, spreading beeches, elms which bowed, and maples, casting down shadows on countless hill tops and along



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"covered all over with tall pines, spreading beeches, elms which bowed, and maples, casting down shadows on countless hill tops and along numberless valleys was, if early history is to be relied on, so cold and cheerless in its desolation that the wolves starved for the want of sheep to live on, while the sheep could not eat the grass on account of the frosts and snows forbidding it to grow; the catamount lived on the coon and the coon in turn subsisted by annual migrations to the cornfields in the delta below.

The course of the romance-shrouded Genesee, where then the bark canoe of the Iroquois brave skimmed the glassy surface and the twang of his bowstring broke the morning stillness, followed by the death-cry of the wounded bittern, or the crashing of the underbrush, beneath the plunging of the stricken deer, is all gravely altered by the mutation of a hundred years of prosaic and mechanical civilizing growth. All was forest, bristling with tremendous pines, and silvered here and there with sparkling lakelets and winding

streams, where fish leaped to the baited thorn-hooks of the Indian anglers, and the lumbering oxwains of the white invader had just begun to deposit scattered settlers here and there."

Orasmus Turner had a more jaundiced view. In 1850 he remarked rather sourly that

"We know of no reason for the tardy progress of settlement on Mr. Church's tract, as the proprietor located himself on the premises in 1804 and expended large sums of money to give it its primary impetus, unless it was that Mr. Church, who was educated in Europe and had associated with its Aristocracy, was better qualified to support the high character of his hospitable mansion, overflowing with the substantials, and well stored with all the delacacies and luxuries produced in or imported to this region; than to mete out the hills and dales of the earth by acre, to the huge framed axe-man, and long-limbed Bill Purdys of the exploring pioneers. Judge Church resides two and and half miles southwest of the village of Angelica, the county town of Allegany County, at his beautiful country seat Belvidere, on the banks of the Genesee River."

By 1803 the road from Angelica to Belvidere was opened. There was a tavern run by Joseph

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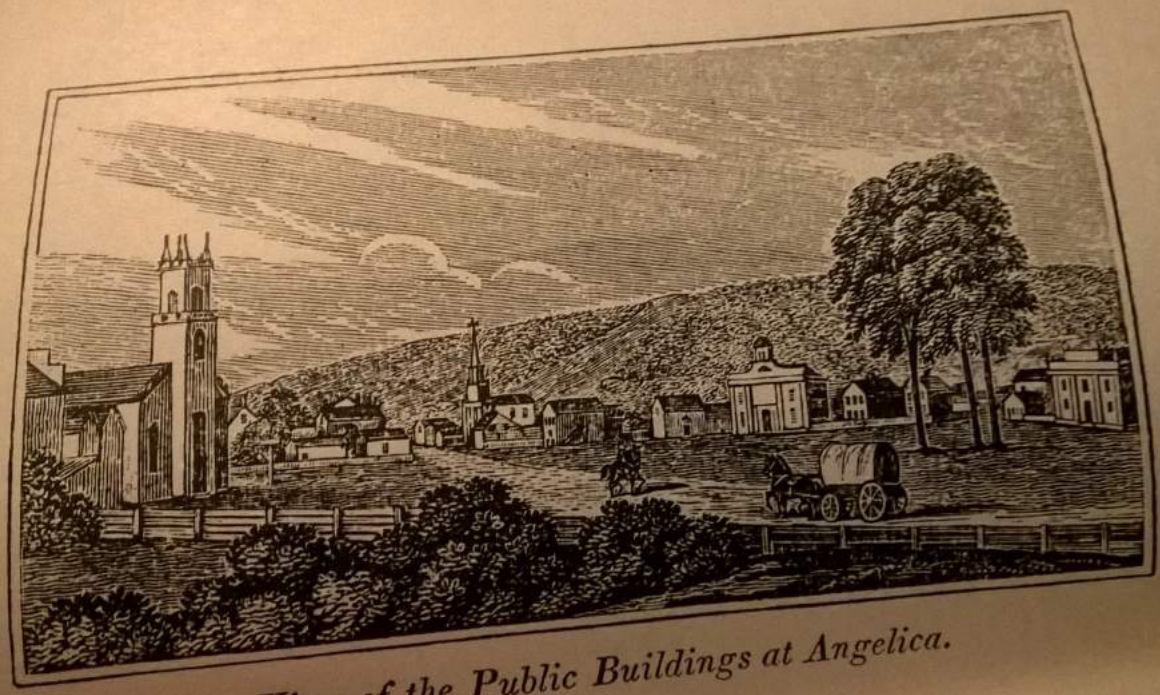
By 1803 the road from Angelica to Belvidere was opened. The grist mill was going. There was a tavern run by Joseph Taylor, Van Wickle's house, a land office and several shanties. A store was opened by John Gibson. That same year the White House, Philip Church's own frame house, later to be superseded by the brick and stone mansion of Belvidere, was started.

Interestingly enough, Moses Van Campen's survey for the Churches to establish property boundaries, did not start until 1810 when Van Campen noted:

"September 7, 1810--On this instant, commenced surveying the land belonging to John Barker Church, Esquire, situated in the county of Allegany, state of New York. Beginning at a pine stake standing on the transit, and marked on the south side with the letters of John B. Church."



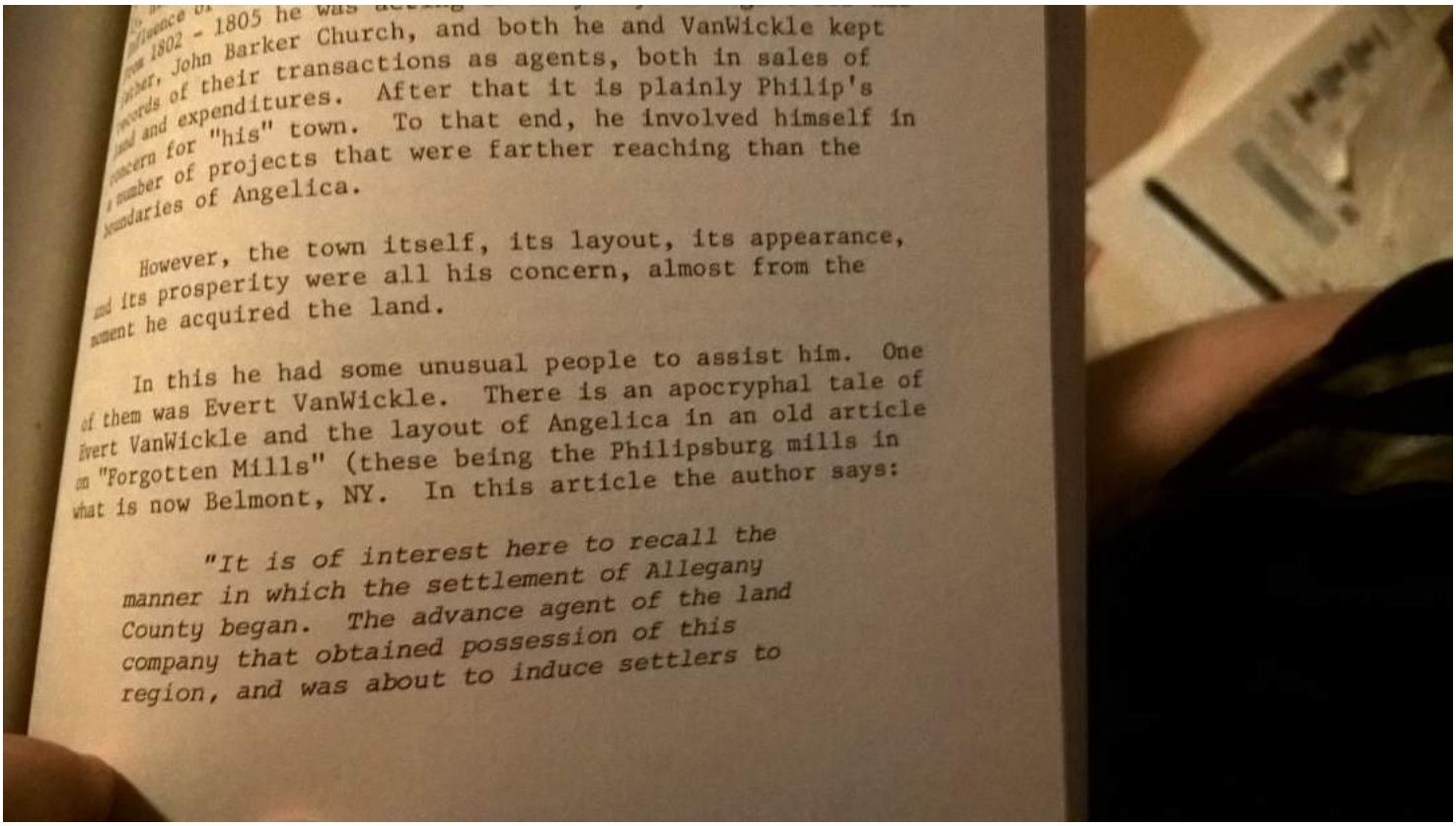
View of the Public Buildings at Angelica.

Chapter 17

The Squire and His Town

Where John Barker Church's rise to power in life seems to have usually been acquiring money and spending it lavishly, his son seems to have concentrated on being the guiding influence of the town he created--in other words the Squire. From 1802 - 1805 he was acting in many ways as agent for his father, John Barker Church, and both he and VanWickle kept records of their transactions as agents, both in sales of land and expenditures. After that it is plainly Philip's concern for "his" town. To that end, he involved himself in a number of projects that were farther reaching than the boundaries of Angelica.

However, the town itself, its layout, its appearance, and its prosperity were all his concern, almost from the moment he acquired the land.



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However, the town itself, its layout, its appearance, and its prosperity were all his concern, almost from the moment he acquired the land.

In this he had some unusual people to assist him. One of them was Evert VanWickle. There is an apocryphal tale of Evert VanWickle and the layout of Angelica in an old article on "Forgotten Mills" (these being the Philipsburg mills in what is now Belmont, NY. In this article the author says:

> *"It is of interest here to recall the manner in which the settlement of Allegany County began. The advance agent of the land company that obtained possession of this region, and was about to induce settlers to*

take up their abode here, was Evert VanWickle. He had entered the tract with a heavy wain drawn by six oxen, and when crossing the site occupied by the present village of Angelica, his wagon broke down. Looking about him to ascertain his whereabouts, he found himself nearly in the center of the land he had come to sell, and concluded that it was a good place to stop. So he took up his abode at that point, and that was the beginning of Angelica, and likewise Allegany County."

Alan Stone, the historian of the town of Angelica, has pointed out that the physical layout of the town follows the precepts of Plato and in proof he quotes from Book V of Plato's Laws as translated by Benjamin Jowell. Stone credits this foresight to the agent, VanWickle.

"How can we rightfully order the distribution of the land? The number of citizens has to be determined, also the number and size of the divisions into which they will be formed. The land and the houses will have to be apportioned fairly. The territory must be sufficient to maintain a certain number of inhabitants in a moderate way of life; more than this is not required. After having taken a survey of this

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be easily imagined and described. divide the city into twelve port founding temples to Hestia, to Z in a spot we will call the acro with a circular wall. We will of the entire city and country point. The twelve portions sh the provision that those of th smaller and those of poorer l Every allotment shall be comp one of land near the city, th distant."

There is one ironical note Greeks that the earth is a goddes possessors of the land are both subjects of the goddess, he coul away country centuries later the by its first inhabitants as bei the Gods whose land it was, and made plans for his new town, th realized the extent of their l have that vision about the lar

At any rate, about the town, by the 1860's were tem and Athene in a spot we shal another deity.

precepts of Plato and in proof he quotes from Book V of Plato's Laws as translated by Benjamin Jowell. Stone credits this foresight to the agent, VanWickle.

> *"How can we rightfully order the distribution of the land? The number of citizens has to be determined, also the number and size of the divisions into which they will be formed. The land and the houses will have to be apportioned fairly. The territory must be sufficient to maintain a certain number of inhabitants in a moderate way of life; more than this is not required. After having taken a survey of this and the surrounding territory we will determine limits in fact as well as in theory. Let the citizens at once distribute their land and houses and not till the land in common, since a community of goods goes beyond their origin, nurture and education. But in making the distribution, let the several possessors feel that their particular lots also belong to the whole city and let them, seeing that the earth is their parent, tend their mother, for the earth is a goddess and a queen and they are her mortal subjects.*
>
> *The next thing to be noted is that the city should be placed as nearly as possible in the center of the country; we should choose a place which is suitable for a city and this may*

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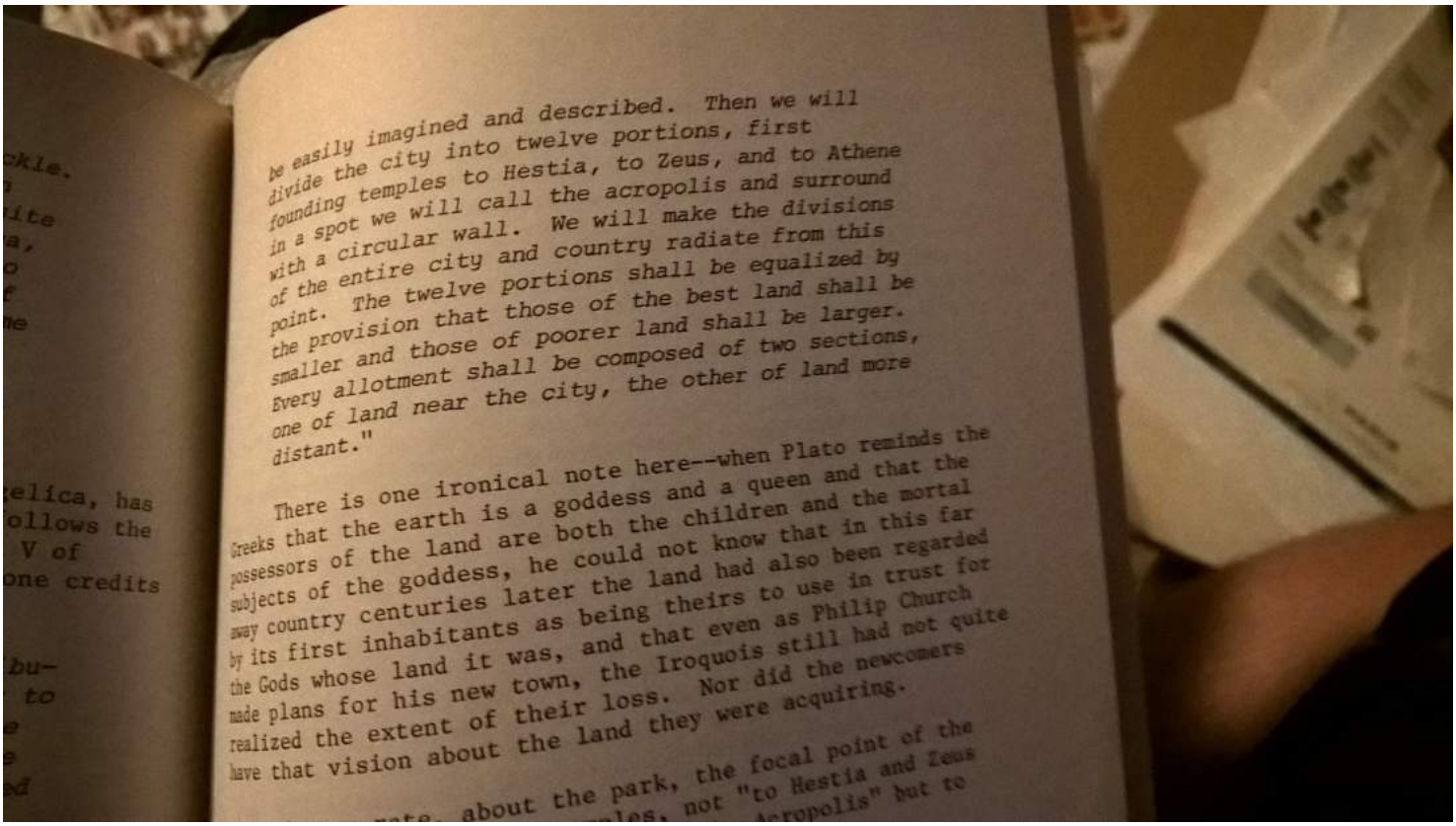

be easily imagined and described. Then we will divide the city into twelve portions, first founding temples to Hestia, to Zeus, and to Athene in a spot we will call the acropolis and surround with a circular wall. We will make the divisions of the entire city and country radiate from this point. The twelve portions shall be equalized by the provision that those of the best land shall be smaller and those of poorer land shall be larger. Every allotment shall be composed of two sections, one of land near the city, the other of land more distant."

There is one ironical note here--when Plato reminds the Greeks that the earth is a goddess and a queen and that the possessors of the land are both the children and the mortal subjects of the goddess, he could not know that in this far away country centuries later the land had also been regarded by its first inhabitants as being theirs to use in trust for the Gods whose land it was, and that even as Philip Church made plans for his new town, the Iroquois still had not quite realized the extent of their loss. Nor did the newcomers have that vision about the land they were acquiring.

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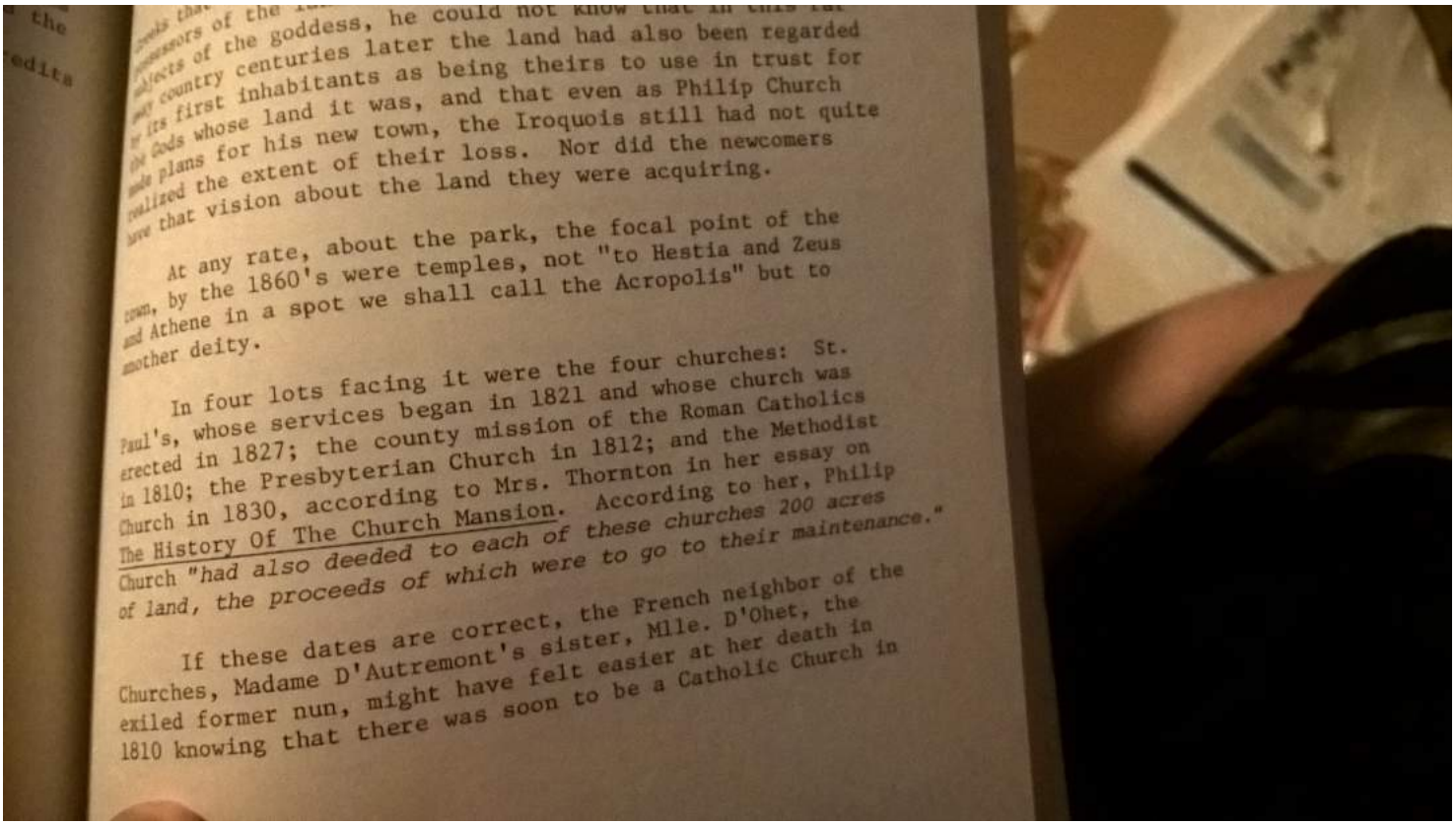

creeks that ... possessors of the land ... subjects of the goddess, he could not know that in this far away country centuries later the land had also been regarded by its first inhabitants as being theirs to use in trust for the Gods whose land it was, and that even as Philip Church made plans for his new town, the Iroquois still had not quite realized the extent of their loss. Nor did the newcomers have that vision about the land they were acquiring.

At any rate, about the park, the focal point of the town, by the 1860's were temples, not "to Hestia and Zeus and Athene in a spot we shall call the Acropolis" but to another deity.

In four lots facing it were the four churches: St. Paul's, whose services began in 1821 and whose church was erected in 1827; the county mission of the Roman Catholics in 1810; the Presbyterian Church in 1812; and the Methodist Church in 1830, according to Mrs. Thornton in her essay on The History Of The Church Mansion. According to her, Philip Church *"had also deeded to each of these churches 200 acres of land, the proceeds of which were to go to their maintenance."*

If these dates are correct, the French neighbor of the Churches, Madame D'Autremont's sister, Mlle. D'Ohet, the exiled former nun, might have felt easier at her death in 1810 knowing that there was soon to be a Catholic Church in

Angelica. That there was no church there when she came was the final blow in her hopes for tranquility in a new world of uncompleted homesteads, primitive living conditions and strangers whom she did not understand.

In 1805 Philip Church had also given land for the cemetery to the town, Mlle. D'Ohet and her sister rest in the early section of the cemetery, sharing a marker for the graves.

Park Circle itself was given by Philip and Anna Mathilda Church to the town *"to be used for no other purpose whatsoever than as a public place for the inhabitants of the town and village of Angelica."*

On summer evenings in the twentieth century, the green, tree-shaded circle is the site of an activity singular to Angelica--a form of croquet called Rogue, taken seriously by its competitors.

It is interesting to note that not Plato, but the Northwest Ordinance of 1785 passed by the Continental Congress and adopted by Robert Morris for land holdings, called for the saving of a lot for the school house in the center of town (marked by numbers 15-16-21-22) of which lot #16 was to be reserved for the school. The Angelica Central School stands on Lot #16.

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The village whose site Evert VanWickle was to establish in 1802 from the survey stakes found in 1801 by Philip Church and whose settlement he was to start, was named Angelica, for Philip Church's mother. Within the town surveying was started for purposes of purchase. Stipulations were set up for purchasers resembling modern zoning requirements, a rather amazing exception to most small villages of this time.

Unlike Wadsworth's fertile territory to the north, Church was founding a town in a much less productive region where, despite the rivers, there was not particularly easy access to markets. Those people who were looking for a place to settle had modest ideas of what they needed. Those people who were buying on speculation found all too soon, that the

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market was gutted; however the town seemed to progress in an orderly manner, if not quite as rapidly as it had been hoped by its proprietors. But by 1807 there were questions about the title of the property and John Barker Church was to find himself in an embarrasing position financially to the point where according to one writer, the validity of the law titles twelve years later was a matter for panic, and many settlers moved away.

However, the first years seemed to be going according to the plans of its founder. The size of lots was to be controlled; necessary things like a sawmill, a grist mill, and a store were to be established. The market for products would be back down the Susquehanna to places like Baltimore. The sawmill was established in 1806, the grist mill in 1808.

In 1803 there were thirty-four land transactions, but in 1804 some of them seem to have been bought back according to VanWickle's books. The agent had built a land office, and the store established. VanWickle built for himself the first frame house west of Bath. This is still standing and is still occupied.

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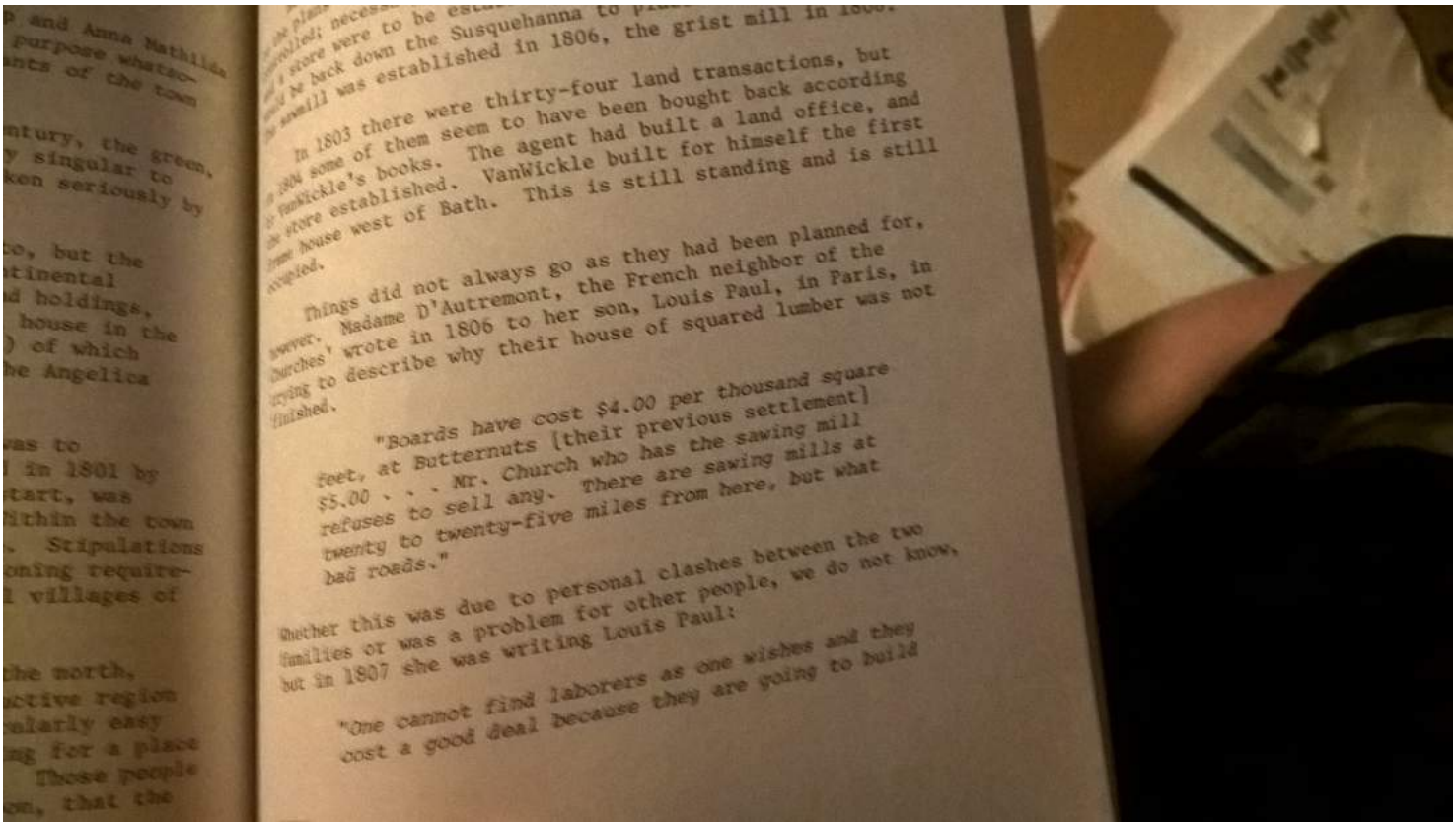

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> "Boards have cost $4.00 per thousand square
> feet, at Butternuts [their previous settlement]
> $5.00 . . . Mr. Church who has the sawing mill
> refuses to sell any. There are sawing mills at
> twenty to twenty-five miles from here, but what
> bad roads."

Whether this was due to personal clashes between the two
families or was a problem for other people, we do not know,
but in 1807 she was writing Louis Paul:

> "One cannot find laborers as one wishes and they
> cost a good deal because they are going to build

a turnpike [the Lake Erie turnpike] and Mr. *Church engaged all those he can lay his hands on. He pays them $16 per month and feeds them.*"

Apparently plans for a bridge crossing the Geneses River, with the east abutment of the bridge on Church's Belvidere farm land had to be abandoned. The bridge was to have been a toll bridge. This would require an act of the Legislature and none was forthcoming.

On the basis of the fact that the area reserved for the bridge was next to a lot which the D'Autremonts were considering, they bought it. This also may have been a sensitive subject for a number of years.

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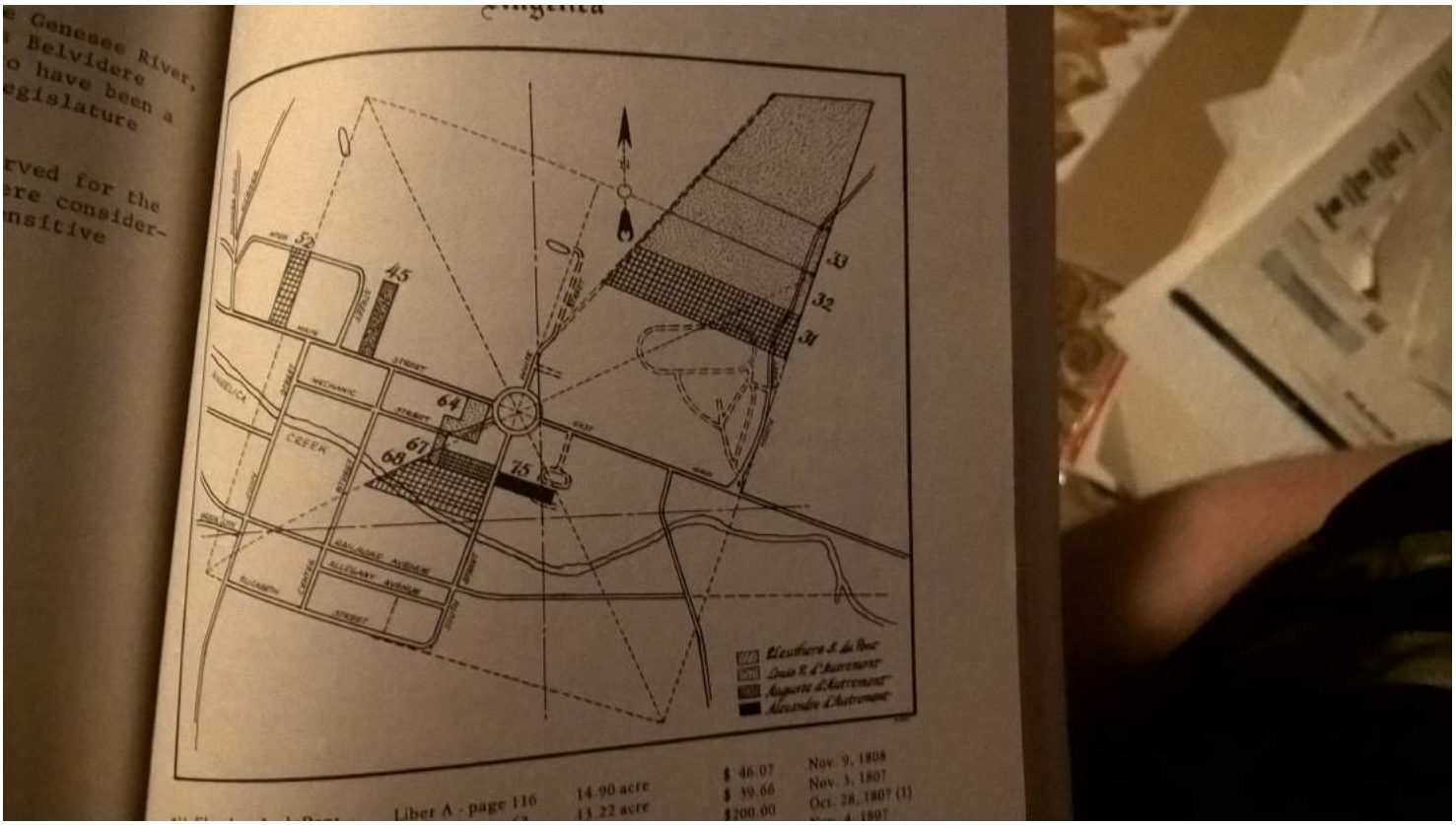

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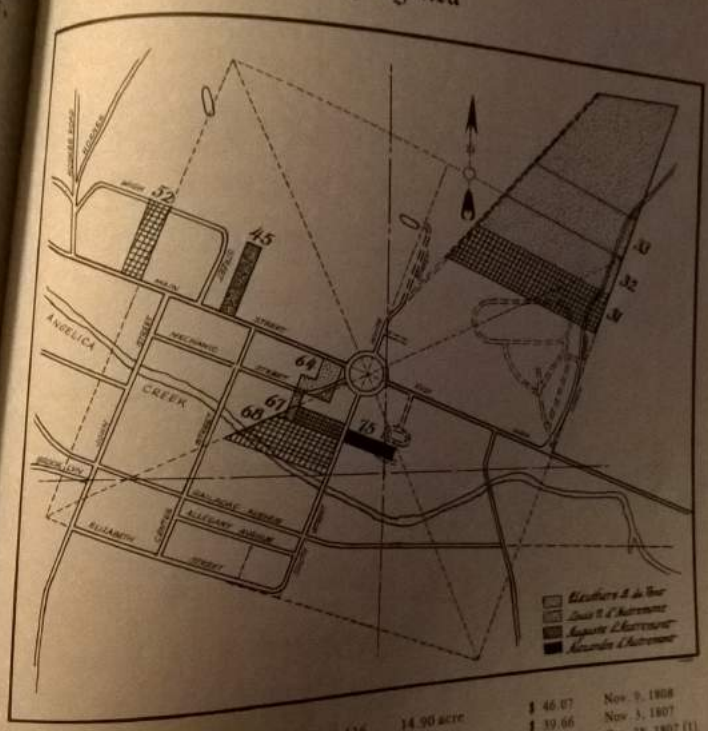
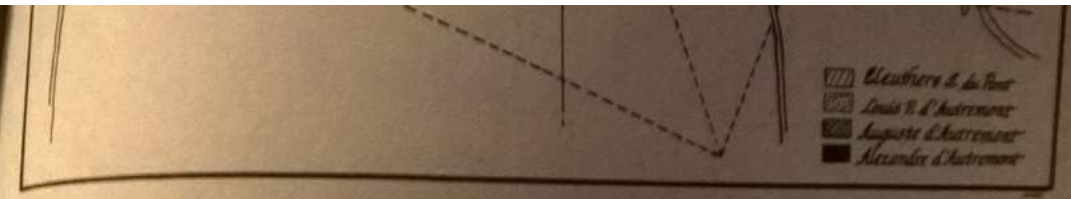
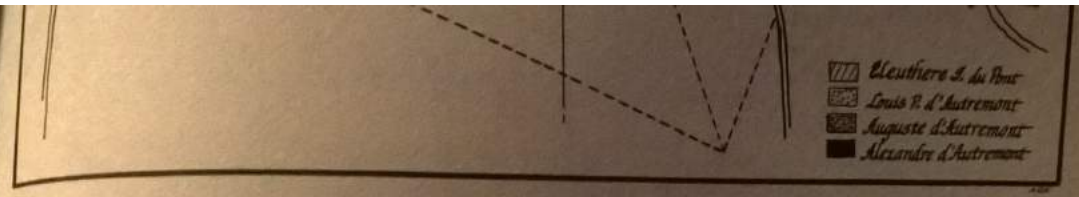


#31 Eleuthre I. duPont	Liber A page 116	14.90 acre	$ 46.07	Nov. 9, 1808
	Liber A page 62	13.22 acre	$ 39.66	Nov. 3, 1807
		14.48 acre	$200.00	Oct. 28, 1807 (1)
			$ 54.00	Nov. 4, 1807



#31 Eleuthre I. duPont	Liber A - page 116	14.90 acre	$ 46.07	Nov. 9, 1808
#32 Louis P. d'Autremont	Liber A - page 62	13.22 acre	$ 39.66	Nov. 3, 1807
#33 Louis P. d'Autremont	Liber A - page 57	14.48 acre	$200.00	Oct. 28, 1807 (1)
Louis P. d'Autremont	Liber A - page 60	27.00 acre	$ 54.00	Nov. 4, 1807
#45 Auguste d'Autremont	Liber A - page 137	1.85 acre	$ 74.00	Mar. 28, 1809 (2)
#52 Eleuthre I. duPont	Liber A - page 111	3.00 acre	$ 9.00	Aug. 18, 1808
#64 Louis P. d'Autremont	Liber A - page 54	1.97 acre	$700.00	Oct. 28, 1807 (3)
#67 Eleuthre I. duPont	Liber A - page 113	1.00 acre	$ 22.76	Nov. 17, 1808
#68 Eleuthre I. duPont	Liber A - page 175	7.00 acre	$756.67	June 7, 1809 (4)
#75 Alexandre d'Autremont	Liber B - page 279	1.00 acre	$157.83	May 15, 1817 (5)



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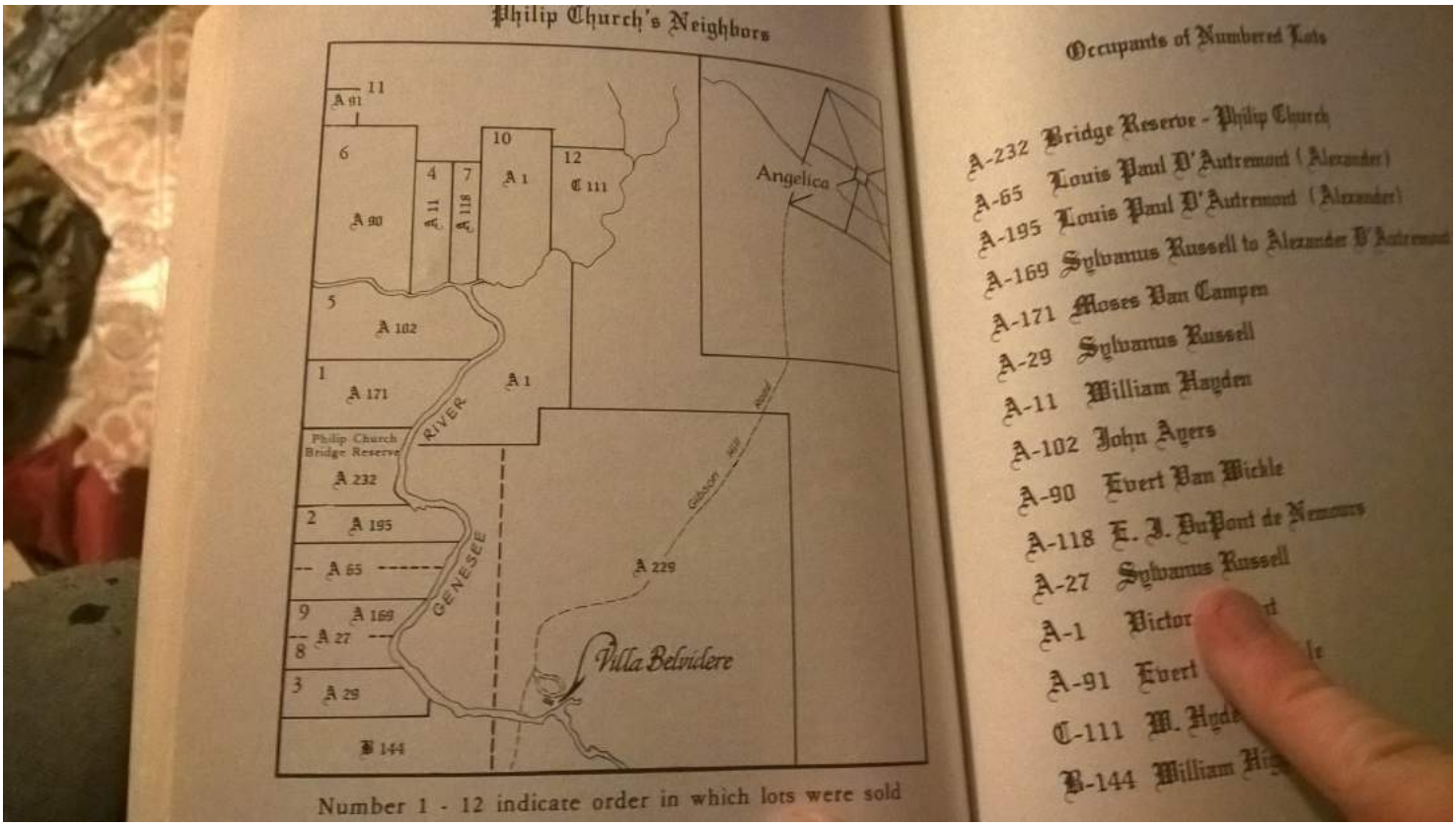
Philip Church's Neighbors
11
A 91
6
A 90
4
A 11
7
A 118
10
A 1
12
C 111
Angelica
5
A 102
1
A 171
A 1
RIVER
Philip Church Bridge Reserve
A 232
2
A 195
A 65
9
A 169
A 27
8
3
A 29
B 144
GENESEE
A 229
Villa Belvidere
Number 1 - 12 indicate order in which lots were sold
Occupants of Numbered Lots
A-232 Bridge Reserve - Philip Church
A-65 Louis Paul D'Autremont (Alexander)
A-195 Louis Paul D'Autremont (Alexander)
A-169 Sylvanus Russell to Alexander D'Autremont
A-171 Moses Van Campen
A-29 Sylvanus Russell
A-11 William Hayden
A-102 John Ayers
A-90 Evert Van Wickle
A-118 E. I. DuPont de Nemours
A-27 Sylvanus Russell
A-1 Victor
A-91 Evert
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C-111 W. Hyde de Neuville
B-144 William Higgins

Chapter 18

The Neighbors

As was true with other settlements of the time, there were a certain number of settlers drawn to Philip Church's new town for romantic reasons, and as there is often a vast difference between the romantic vision and reality, so indeed was it here.

One particular group whom John Barker Church had known through his connections with the Commissary Department, later in his stay in Paris, and still later in London, were the French aristocrats and upper middle class who were forced to flee France at the time of the Revolution. These often had Rosseau's romantic vision of the wilderness. Church persuaded some of them to settle in Angelica. Among them was Victor DuPont whom the Churches had also known in New York. (His stay was a relatively brief and unhappy one.) There are in the DuPont papers several references to Victor DuPont's dealings with John Barker Church before the trip to the Genesee. One relates to the ship Clarissa which apparently made a voyage to Santiago, Chile, with a cargo of 102 items in 1804. The note referring to this says that John Barker Church and Victor DuPont de Nemours and Company are listed as joint owners of the cargo.

DuPont brought with him to Angelica his wife, the daughter of a Marquis, who was outraged by the whole experience. She had lived in comfort in France and in the first days in this country when Victor was with the French Consular