

Vol. 1

No. 2



BULLETIN

OF

The Archaeological Society

OF

Delaware

January 1934

Ralph E. Beers, Editor



REPORT OF MEETINGS

On Friday, May 19th, 1933, a meeting of this Society was held in the Lecture Room of the Wilmington Institute Free Library. The minutes of the previous meeting were read and stood approved as read. President Omwake announced a joint meeting of the Archaeological Societies of New York, Pennsylvania, New Jersey and Delaware, to be held at Trenton on Saturday, May 27th. Attention was called to the distribution, at this meeting, of the first issue of the Bulletin of this Society, and of publications of the National Research Council. Announcement was also made of a field trip, the next day, in the vicinity of Farmington, in Sussex County, where excavations of an Indian burying ground would be under the direction of Dr. J. Alden Mason and Rev. Dr. John Cooper.

Upon the recommendation of the Nominating Committee the following members were elected to the Executive Board: Mr. W. W. Mack and Mr. Archibald Crozier for three years; Dr. H. V. Holloway and Mr. Allen Craig for two years; and Dr. M. Dalema Draper and Dr. Frank Morton Jones for one year.

Rev. Dr. John Cooper, of the Catholic University, Washington, D. C., Secretary of the American Anthropological Association was introduced by President Omwake and told us something of the work of that Society.

Mr. Archibald Crozier was then called upon for an address on the Indians of Delaware. Following Mr. Crozier's address, Mr. Joseph Wigglesworth invited the members to view his extensive collection of Indian artifacts, at his home at Hillcrest.

Submitted by,
Leon deValinger, Jr.
Secretary - Treasurer.

A regular meeting of the Archaeological Society of Delaware was held Saturday, October 21, 1933, at 3 P.M. in the Auditorium of the Dover High School. The meeting was opened by President Omwake and the Secretary read the minutes of the previous meeting, which were accepted as read. The President called attention to a communication, received from the Secretary of the New Jersey Archaeological Society, setting forth that as their meeting dates were the same as ours it prohibited their members from attending our meetings or our members, some of whom are also members of the New Jersey Society, from attending their

meetings. It was moved, seconded and voted unanimously in the affirmative that the Secretary notify the members of this Society of the proposed amendments to our Constitution, changing the date of meetings from the third Saturday to the second Saturday of January, March, May and October. President Omwake also pointed out that as some farmers and landowners had no means of distinguishing members of this Society from others who might damage their property, there should be an identification card presented to each member. This suggestion was formulated into a motion, seconded and passed in the affirmative. It instructed the Secretary to secure bids from printers and have identification cards printed for distribution among the members.

Dr. Frank G. Speck, of the Department of Archaeology of the University of Pennsylvania, and author of a number of works treating upon the anthropology of the Nanticoke, Conoy and Delaware Indians, was the principal speaker. He gave an interesting lecture on the life and habits of the Nanticoke and Delaware Indians and exhibited a number of specimens of their work as well as documents relating to them. Dr. Speck's secretary, Miss Gladys Tantaquidgen, a full-blooded Mohegan Indian, appeared in the native dress of her tribe and explained Indian wearing apparel, as well as exhibiting relics brought from Dr. Speck's collection, in the State Museum at Trenton, New Jersey.

Mr. Omwake then asked Dr. D. S. Davidson of the Department of Archaeology of the University of Pennsylvania, to explain his plans for an archaeological survey of this State and the Eastern Shore, which has been made possible by a fellowship granted to Dr. Davidson by the University of Pennsylvania.

Submitted by,
Leon deValinger, Jr.
Secretary - Treasurer.

ALGONKIN-IROQUOIS CONTACTS IN NEW YORK STATE

By William A. Ritchie,
Assistant Archaeologist, Rochester Museum
of Arts and Sciences; Secretary of the
New York State Archaeological Association.

When, about one thousand years ago, the Iroquois began their migration into what is now New York State, they found themselves confronted at many points by a people of Algonkin stock, a people whose ancestors had for a very long period occupied this region. The earliest Algonkin migration seems to have come from the west or northwest several thousand years ago and to have been

responsible for a culture which Parker¹ has designated the Archaic Algonkin. Clearly these people were nomadic savages, hunters and fishermen who practiced neither agriculture nor the ceramic art. Their camp sites were scattered along the principal waterways of the State, the St. Lawrence, Hudson, Mohawk, Susquehanna and its tributaries, Genesee, and, with greatest frequency, in the Finger Lakes country. The occupation has been traced by means of its most characteristic artifact, the beveled adze, into lower Ontario, the southern fringes of New England, and down the Susquehanna into Pennsylvania as far south at least as Lock Haven, as Dr. T. B. Stewart's fine collection shows.

On these ancient campsites only stone implements remain, the scanty refuse with its perishable bone and other implements has long since been dissipated. The stone types are few, but individual specimens are often beautifully made. Absolutely typical is the beveled adze, specimens of which, worked with extraordinary skill out of hard rock, vary in length from a few inches to nearly a foot. With it are associated on closed sites celts rectangular in side view and narrow notched projectile points. It was formerly believed that the bone industry of this early culture was very weak and, in fact, the context of the beveled adze, the type implement, was unknown until the great village site at Lamoka Lake in Schuyler County was explored by our museum.² Here in the deep refuse of many years accumulation the full congeries of the Archaic Period came to light. Side by side with beveled adzes and a uniform type of narrow-bladed notched arrowpoint were thousands of bone and antler artifacts comprising awls, fishhooks, gorges, bird-calls or flageolettes, knives, scrapers, pendants, and many other categories, at least two of which are unique. Some of the specimens still preserved spiral decorations in red haematite. No pottery, pipes, polished slate objects, gouges, grooved axes, harpoons, or charred agricultural products were recovered from the hundreds of pits and the deep layers of the general refuse mantle. Carbonized acorns and the shallow mortars on which there were ground with the muller, and the cylindrical pestle were common. There were also bones of a small species of dog.

Unfortunately no cemetery could be located but a few skeletons were found which revealed a moderately tall people of slight build who possessed long, narrow (dolichocephalic), high vaulted (hypsicephalic) skulls, and relatively narrow noses (leptorrhine).

1. A. C. Parker, The Archaeological History of New York, New York State Museum Bulletins, Numbers 237, 238, Albany, New York.

See also Parker's Aboriginal Cultures and Cultures and Chronology of the Genesee Country, Proc. of Roch. Acad. of Science, Vol. 6, No. 8, Roch., 1929.

2. W. A. Ritchie, The Lamoka Lake Site, etc., Researches and Transactions of the New York State Archaeological Association, Vol. VII, No. 4, Rochester 1932.

The upper level of the site presented a clear picture of a second people who were hostile to the original inhabitants as many mutilated bones, some with embedded arrowpoints, showed. The pits and graves of these invaders obviously interrupted the continuity of the older strata and contained such new forms as crude cord-impressed pottery, the gouge, grooved axe, bannerstone, gorget, broad-bladed notched projectile points, many of exotic material, such as argillite, quartzite, jasper and chalcedony, and beads made from various species of shells derived from the Middle and South Atlantic coasts. The skeletons, too, showed marked somatic differences. They revealed a group shorter in stature and stockier than the original Lamokians, with broad skulls (brachycephalic), high in the vault (hypsicephalic), and broad noses (platyrrhine).

Certainly there is a manifest relationship, both somatically and culturally, with the region to the southeast of New York. Stylistically similar pottery occurs south as far as the Yadkin River in North Carolina and up the Atlantic littoral to Nova Scotia. The argillite, jasper, and quartzite are at home in northeastern Pennsylvania, New Jersey, and farther south, while the ocean shells on expert opinion could have come from nowhere else.

These people of the superior level at Lamoka constitute the type of the Second Algonkin Period in New York, one of long duration, whose vestiges lie thickly scattered over most of the state, the greatest concentration being, however, along the coast, and northward to Nova Scotia.

Excavations at several other sites besides Lamoka, where the invaders remained for but a short period, have enabled a more complete culture inventory which includes, besides the various types already enumerated from the upper level at Lamoka, the bone harpoon (rare), pipes of stone and clay, (predominantly of stone, often with human and animal effigies), the plummet, native copper, steatite vessels, and probably the birdstone. Agriculture was practiced, charred corn, beans, and squash seeds having been found, and the cultivation of tobacco is inferred from the presence of pipes.

There is every reason to believe, from evidence thus far accumulated, that this Second Period had a broad horizontal as well as vertical range and there are too many connections and parallels with the dominant Algonkin culture of eastern and central Pennsylvania, New Jersey, and Delaware to preclude the assumption of a genetic relationship between New York and these areas: that is, of their having been at this time a single culture province, with, however, many regional and marginal variations.

This horizon was later intruded into in the western part of its range and for a relatively short period by mound building

people from Ohio, who are responsible for such objects found in New York mounds and other sites as native pearl beads, platform monitor pipes, annular ear plugs, and considerable copper in the form of axes and ornaments.

Some centuries later came the Iroquois, pushing into Seneca, Cattaraugus, and Allegheny counties from northwestern Pennsylvania and, as we have recently learned, into Tioga and Broome counties as well, from northern Pennsylvania. Their earliest settlements were stockaded villages on hilltops from which we may infer that they were cautiously wedging themselves into the new territory, on guard, as it were, for while we have found evidences of intermixture with the Algonkin land holders, there is none to indicate open hostilities. As time passed and their hold strengthened the Iroquois came down to the level lands and most late prehistoric and early contact villages are so situated.

The earliest Iroquois culture, although clearly recognizable, is much generalized and differs markedly from the later specialized trait complexes developed by each nation, yet the pipes, pottery, and bone work are all pregnant types and it is possible to trace the modifications which lead from unspecialized ware, like that found and restored by Mr. Ross P. Wright of Erie, at Westfield, New York, to the differentiated and highly stylized fabrics of the later Iroquois cantons.

The Iroquois, as Beauchamp, Parker, Harrington, and Skinner have showed, were not users of the polished slate "problematicals" or "ceremonials", the grooved axe, gouge, elbow-type pipe, and pointed-bottomed vessel, but earlier groups used, contrary to general belief, some notched arrowpoints in addition to the characteristic triangle. These have been found on early closed sites of Seneca and Neutral provenience.

Although numerically in the minority, the Iroquois of the initial thrust exerted powerful influence on the Algonkin whom they contacted. This new impetus we believe was sufficient to inaugurate changes in the culture pattern of the Algonkin leading to what we have distinguished as the Third Period.¹ It must not be supposed that actual Algonkin-Iroquois contacts were the rule throughout the state. Rather the attenuated influence of the new people was diffused gradually northward preceding by considerable time the actual Iroquois advance.

The ware of the third Algonkin Period is fully mature as

1. W. A. Ritchie, The Algonkin Sequence in New York, American Anthropologist, Vol. 34, No. 3, 1932.

the Gasco Lake,¹ Levanna (Cayuga County),² and other village sites demonstrate. Polished slates, the grooved axe, and gouge have gone out; the clay elbow-type pipe is common, as is the bone harpoon; and triangular arrowpoints (usually equilateral rather than isosceles, the general form of Iroquois points) are the rule. These changes are doubtless to be attributed to the Iroquois.

On such sites as Castle Creek, near Binghamton, close to the early Iroquois frontier, the most striking evidence of the cultural dominance of the Iroquois was revealed by our field work in 1931. The pottery showed, in addition to the typical impressed punctate decoration of the Algonkin, incipient rims, castellated lips, and incised chevron ornamentation on rims and shoulders, these innovations being executed with hesitant and unfamiliar touch and clearly attempts to copy the motifs of the new masters. Pipes, bones, and stone work, all show the new trend. Many coastal sites illustrate this deculturation of the Algonkin. The pottery, long a puzzle, was called "sub-Iroquois". It can now be attributed to the Algonkin of the transitional interval.

As a reflex in the process of Algonkin acculturation by the Iroquois the somatic type of the latter was changed. The Algonkin of the Second and Third Periods were brachycephalic or mesocephalic (contrary to prevailing opinion); the prehistoric Iroquois were predominantly dolichocephalic with high or low vault, coupled with a broad nose (the first combination called by Dixon³ Proto-Negroid, the second Proto-Australoid). Iroquois skulls from late prehistoric and colonial sites are largely mesocephalic or brachycephalic, the result of hybridization, brachycephaly being dominant over dolichocephaly.

Thus the effects of the contact of the two groups were profound on both. The Algonkin progressively lost their cultural identity as they withdrew northward and took over many of the characteristic traits of the Iroquois, while the Iroquois, absorbing much Algonkin blood, underwent somatic variations which led to morphological resemblances to the subjugated Algonkin.

TAMMANY

by

Joseph Wigglesworth
Clerk of the Court of Common Pleas
Wilmington, Delaware

The above name is derived from Tammend, meaning affable.

Tammany was the common form of the name of a noted ancient Leni-Lenapean, of Delaware, Indian Chief, written also

1.A. C. Parker, Archaeological History of New York, Vol. 1, p. 340

2.W. A. Ritchie, An Algonkin Village Site Near Levanna, New York, Research Records, Rochester Municipal Museum, 1928.

3.Roland B. Dixon, The Racial History of Man, pp. 411-414, N.Y.1923

Tamanen, Tamend, Tamnig, and Tamane.

In the form of Tamanen, his name appears as one of the signers of a deed to William Penn in the year 1685 for lands in what is now Bucks County, Pennsylvania.

The well known missionary, Heckewelder, described him as the greatest and best chief known to Delaware tribal tradition; the name is held in the highest veneration among the Indians.

Of all the chiefs and great men which the Lenape tribe ever had, he stands foremost of them all.

Although many fabulous stories were circulated about him among the early settlers, but little of his real history is actually known; it is thought by many ethnologists that he was born in the northern part of the State of Delaware, not far from the mouth of Naaman's Creek.

We do know, however, that he was an ancient Delaware Chief, who never had an equal; he was in the highest degree endowed with wisdom, prudence, virtue, charity, meekness, affability, in fact, with every good and noble qualification that a human may possess.

The fame of this great chief extended among the colonists and in the Revolutionary War his enthusiastic admirers dubbed him a Saint, and he was established, under the name of Saint Tammany, the patron Saint of America.

His memory was celebrated by the early settlers with a festival on the first day of May in every year, the celebration being conducted on Indian lines, including the smoking of the Calumet and Indian dances in the open air.

The practice of organizing political and military societies along Indian lines dates back to the French and Indian Wars and was very much in favor among the soldiers of the Revolutionary Army, most of whom were more or less familiar with Indian life and customs.

Of several such societies organized about this time was the famous Tammany Society, originally established as a patriotic and charitable organization, but which has been for many years best known as the dominating factor in the Democratic politics of New York City.

It was founded in the year 1786, by William Mooney and most of its original members were Revolutionary soldiers.

It was organized for the purpose of guarding the Independence, the popular liberty and federal union of the new Republic, in opposition to the efforts of the aristocratic element, as represented by the Federalists, to make the new

Government practically a monarchy, with life tenure for the President and Senators and a restricted property suffrage.

As the Society of Cincinnati sprang from the officers of the Revolutionary Army, so the Tammany Society sprang from the people.

Its two main purposes were declared to be the perpetuating of republican institutions and the care of the Revolutionary soldiers, their widows and orphans.

The society took an Indian name and formulated for itself a ritual based on supposedly Indian custom.

Thus, the name chosen was that of the traditional Delaware Chief, described at the beginning of this article; the meeting place was called the wigwam; there were thirteen tribes or branches, corresponding to the thirteen original states, the New York organization being the Eagle Tribe, New Hampshire, the Otter Tribe, Massachusetts, the Panther Tribe, Rhode Island, the Beaver Tribe, Connecticut, the Bear Tribe, New Jersey, the Tortoise Tribe, Pennsylvania, the Rattlesnake Tribe, Delaware, the Tiger Tribe, Maryland, the Fox Tribe, Virginia, the Deer Tribe, North Carolina, the Buffalo Tribe, South Carolina, the Raccoon Tribe, and Georgia, the Wolf Tribe.

There appears to be no significance in many of these names and it is rather singular that our state is the only one whose tribe is named for an animal not native to this Country.

It is noteworthy that the members of the New York Tribe, the parent organization and the only one now in existence, are now known as Tigers.

The calendar of the society began with the year of discovery, 1492; their year, also, began with the month of October, which was denominated the month of Travelling, and the successive months in order were named Beavers, Games, Colds, Snows, Worms, Plants, Flowers, Heats, Horns, Fishes and Corn.

The officers of the society consisted of a Grand Sachem, who acted as President, and as many Sachems as there were States in the Union, a Secretary and a Treasurer.

There were also appointed to serve for three months, two introducing and one initiating Sagamores and a Wiskinski, who acted as doorkeeper.

The word Sachem in the Indian language signified ruler, and in the Indian form of government a territory inhabited by a number of tribes or clans was governed by a Sachem, whose rule was supreme.

Each of the tribes was governed by an official or lesser

known as a Sagamore.

The dignity of Sachem was hereditary, while the office of Sagamore was elective.

The word "Wiskinski" was taken from an old Algonquin vocabulary, where it appeared as "Wiskinhie" meaning "his eye".

The mode of initiation into the society was very simple; at the meeting selected for that purpose, the Grand Sachem, presiding over the Wigwam, directed the Introducing Sagamores to bring the candidate in; they, therefore, went to an ante-room and having conducted the candidate to the Wigwam, one of them put to him this question:—"Will you give us your solemn promise to support the constitution, reputation and harmony of this society and to preserve inviolably all of its secrets?"

If this question was answered in the affirmative, the other Sagamore then gave three loud raps upon the door, which was repeated on the inside by the Wiskinski and the door was opened.

The first Sagamore then gave the sign and password and all three entered.

The Wiskinski, thereupon, announced to the society:—"A Stranger":all the members with the exception of the Grand Sachem then arose to their feet and remained standing until the initiation ceremonies were finished.

The two Sagamores then advanced with the candidate between them until they were met by the Initiating Sagamore, who approached from a desk at the side of the Grand Sachem, holding an uplifted tomahawk.

"Initiating Sagamore:—"Does this man love freedom?"

"Introducing Sagamore:—"Et hoh (meaning yes)"

"Initiating Sagamore:—"Can he bear fortune and adversity like a true born American?"

"Introducing Sagamore:—"Et hoh."

"Initiating Sagamore:—"Will he unbury the tomahawk, hid under this, our great wigwam, before his country's good requires it."

"Introducing Sagamore:—"Raugh-taw (meaning no)."

"Initiating Sagamore:—"Then Advance."

The candidate was then conducted by the two Sagamores to within a short distance of the table, when the Initiating Sagamore

informed the Grand Sachem:- "This stranger has given us full assurance of his sincere intention to support the constitution, harmony and reputation of this Society."

The Grand Sachem then commanded that the candidate be initiated.

The Introducing Sagamore now placed on the head of the candidate a cap of Liberty, made of red material, and the Introducing Sagamore addressed him as follows:- "Friend, the favorable report given us of your character and intentions has recommended you to the acceptance of this Society; therefore, bearing the cap of Liberty, you will diligently attend while I repeat to you the solemn obligation which cements our grand chain of Union."

"What is your name?" The candidate gives his name.

Initiating Sagamore:-"Repeat after me:-"

"I, (giving name) do most solemnly declare that I am not a member of any other Tammany Society, also, that I will support the constitution and laws, reputation and harmony of this Society and preserve inviolably all its secrets. For my sincerity in this I call to witness the guardian genius of freedom, my country's truth and justice, and those, my countrymen, friends and brothers; and finally for my true performance of this, I pledge my most sacred honor."

The oath taken, the Sagamore continued:-

"It now remains for me to disclose to you the sign and grip, without the knowledge of which you cannot gain admittance into this or any other Wigwam. First, when you come to the door of a Wigwam, which is kept by an officer whom we term Wiskinski, you will give three loud and distinct raps, which will be answered from within; the door will then be opened, when, laying your left hand on your left breast, you will say:-"Liberty is our life." The Wiskinski responds:-"May you ever enjoy it"; and you will then be allowed to enter. You will know a brother by your shaking each other with the left hand.

Turning to the members of the Society, the Sagamore asked: "Are you willing to lose this brother?" To this they all responded: "Raugh-taw." Then the Sagamore again addressed the new member thus:- I now pronounce you a Son of Tammany; and may you in peace and harmony ever enjoy so honorable a station. You are our brother and the Grand Sachem will congratulate you on behalf of the Society."

He was then conducted to the Grand Sachem, who rose from his seat and took him by the hand, saying: "I congratulate you, brother, as a member of the Tammany Society."

The cap of liberty was now removed from his head, the

society formed a chain by standing in a circle around the room and on a signal from the Initiating Sagamore, each member stamped three times with his left foot.

The ceremony was concluded by the members resuming their places and the new member affixing his name to the Constitution, which was enrolled on parchments and paying the required fee, usually two dollars, to the Secretary.

HISTORIC FIND AT DAGSBORO, DELAWARE

by

W. Vernon Steen

State Senator from Dagsboro, Delaware

The Historical Society of Delaware will soon be the richer by the addition to their collection of articles of historic value of an old Indian canoe recently unearthed during dredging operations carried on by Mr. W. Vernon Steen, State Senator from Dagsboro, in deepening and widening Pepper's Creek, a tributary of Indian River. This operation, we may say in passing, is being directed by the Delaware Fish and Game Commission for the purpose of providing the residents of this vicinity, and other parts of the state, with a place where they may indulge their penchant for playing the game bass, one of the fish that delight the palate of the epicure.

The historical value of the find lies partly in the fact that it was made at what is known as the old Dagworthy Landing close to the home of General Dagworthy, of Revolutionary War fame. General Dagworthy was the owner of what was known as "Dagworthy's Conquest", a tract of 20,000 acres lying just east of the present site of Dagsboro and bordering on the stream in which the canoe was found. This stream, during this period of American History, was navigable to ships engaged in coastwide trade between this region and the cities of New York and Philadelphia. The vessels plying up and down this stream carried out, for the most part, shingles sawed from the giant cypress trees, which once were abundant in this section of the State. During the dredging operations workmen found remains on the floor of an old sawmill in which these shingles were made, and also found a number of bundles of these shingles perfectly preserved in the sand of the stream. Near the spot, on which were found parts of the floor of the mill, there was also found a quantity of sawdust seemingly in the same condition as when it was first placed there during the sawing of the timber.

A further historical value of the find lies in the fact that the canoe was in all probability one of those made and used by the Delaware Indians, many of whom roamed thru this section and claimed it as their own. There is, however, a possibility that it may have been the work of the Nanticoke Indians who also had their hunting grounds in this locality;

but it is rather the consensus of opinion that the Delawares controlled this section as far as it may be said to have been controlled by any Indians. The Nanticokes were, for the most part, to be found slightly farther to the west.

The canoe was unearthed from a bed of sand about six feet in depth which, doubtless, helped to preserve it from the deteriorating effects of the elements throughout the long period of its burial until some of the recent severe storms blew away the protecting sand and clay in the immediate vicinity sufficiently to permit the rushing water to tear away the sides of the canoe. There is ample evidence to the fact that until very recently the canoe was practically intact. The dredge brought to the surface the entire bow intact, with the bottom complete as a part of the craft. On the bottom can be seen marks where the Indians placed their crude tools, which they used in fashioning the vessel out of the pine tree cut down in the vicinity. The length over all is twelve feet, the width is eighteen inches, and the depth is twelve inches. The bow at the top is about five inches thick, though at the bottom, that is, from the very end thru the stem to the hollowed out part of the vessel, it is eight or ten inches thick. The stern appears to have been slightly thicker and tapered in such a way as to make it more shallow than the bow, yet raised, or curved in such fashion as to lift the stern partly out of the water. The bottom is three inches thick and the sides measure one and one-half inches through.

From the viewpoint of design the craft is exceedingly interesting to any person who may be or may intend to be engaged in designing. Streamlining which plays so large a part today in designing boats, cars, and even trains, is very prominent in this canoe. Though the Indians did not know they were streamlining their craft, they knew the basic principles involved and knew that the craft would be much easier to handle if built or designed according to certain lines, and these lines are so well displayed in this craft that we cannot help but marvel at the ingenuity shown by these primitive people in such a way that modern designers could profitably study the vessel.

-It is difficult to determine the age of the canoe, but at the spot where it was brought to the surface there were growing pine trees at least seventy-five years old. It naturally took quite some time for the sand and clay to be deposited there by the action of the stream in quantities large enough to furnish a soil of sufficient depth and quantity to support such trees. It is also known that the stream was very little used by any one, Indians or whites, after the death of General Dagworthy which occurred in 1784. The stream had been filling in with sand and no effort had been made to keep it open. Judging by these things it is probable that it dates back one hundred and fifty years or more.

This find is just another link in the large number of things which show this region to be rich in Indian lore and in other matters of historic importance. Almost within a stone's

town of Dagsboro lived the Revolutionary War hero, General
 Dagsworthy, and in Dagsboro was born one of America's statesmen,
 a man who served his country as Secretary of State and then as
 United States Senator from his state; John M. Clayton; and it
 is in his honor that there has been erected, and opened on
 September 5, 1933, one of the finest, best equipped and most
 modern in every way, school buildings in the land; and it is
 hoped that this community should be placed on the list of
 historic places worthy of visit by persons interested in
 those matters which have helped build up the traditions which
 brought Delaware into the place it rightly holds as the "First
 State Of The Nation."

LIST OF MEMBERS
 of the
 ARCHAEOLOGICAL SOCIETY OF DELAWARE

Mr. Ralph E. Beers	Mr. Joseph P. Hoskins
Miss Naomi Bishop	Dr. Walter Hullihen
Mr. Ira S. Brinser	Dr. Frank Morton Jones
Miss L. Beatrice Corkran	Miss Ruth S. Jones
Mr. E. J. Cormack	Mr. Lester Judy
Mr. Allen Craig	Ernest V. Keith, Esq.
Mr. Archibald Crozier	Miss Anna T. Lincoln
Mr. William O. Cabbage	Mr. W. W. Mack
Mrs. Dare C. Danby	Mrs. W. W. Mack
Mr. George C. Danby	Franklin B. Mack
Mr. Leon deValinger, Jr.	Henry R. Mack
Miss Mary R. deVou	Dr. J. Alden Mason
Dr. M. Dalema Draper	Mr. James H. McNeil
Mr. Lammot duPont	Mr. W. Lyle Mowlds
Mr. I. B. Finkelstein	Mr. H. Geiger Omwake
Mr. William P. Frank	Mrs. H. Geiger Omwake
Mr. John W. French	Dr. Howard R. Omwake
Miss Amy Gardener	Mrs. Walter W. Ross
Mr. Harley Hastings	Dr. George H. Ryden
Mr. Frank Martine Heal	Mr. M. A. Spear
Mr. George H. Henry	Mr. William Taber
Dr. H. V. Holloway	Mr. Joseph Wigglesworth
	Mr. Virgil B. Wiley

OFFICERS

Mr. H. Geiger Omwake, President
 Miss Anna T. Lincoln, 1st. Vice President
 Mr. Leon deValinger, Jr., Secretary-Treasurer
 Mr. Ralph E. Beers, Editor

EXECUTIVE BOARD

Mr. W. W. Mack Dr. H. V. Holloway
 Mr. Archibald Crozier Mr. Allen Craig

Dr. M. Dalema Draper
 Dr. Frank Morton Jones