

ANCESTRY AND POSTERITY OF
JOSEPH SMITH AND EMMA HALE

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OF
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EMMA HALE

*With Little Sketches of Their Immigrant Ancestors All of Whom Came
to America between the Years 1620 and 1685, and Settled
in the States of Massachusetts and Connecticut*



JOSEPH SMITH, 1832-1914

Compiled and Written by
MARY AUDENTIA SMITH ANDERSON

INDEPENDENCE, MISSOURI
1929

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*To the Memory of
Joseph Smith (1832-1914)
In Whom All These Ancestral Lines
Converged to Form a Character Worthy of All
Emulation—Noble, Kindly, Loyal, Affectionate, True,
Charitable, Sincere, and Saintly—This Book Is
Lovingly Dedicated by a Daughter
Whose Great Desire Is to Be
Worthy of Her Heritage*

Limited Edition

OUR HERITAGE

Like bands of gold the race to hold
Are the ties of family;
And to loved who breathe, the blest ones leave
Some treasured legacy;
No palace grand nor wide-stretched land
Is the heritage we claim;
No gleam of gold, nor silver old,
Nor a laurel wreath of fame.

Not the heritage of some great sage
Whose name men love to tell—
Ours to spread with grace 'mid the human race
What our fathers loved so well.
Where the weak shall need we have voice to plead,
And give hope when skies bend low;
Where is sad distress reach a hand to bless,
And a song as we forward go.

While the waters run 'neath earth's great sun,
Ours to tell the way to find
Sweet psalms, oh ear, that vibrate near,
And glorious sights, oh blind!
There's a balm of rest, oh troubled breast,
And a work, oh restless hand!
Our heritage gleams in facts and dreams
And reaches to every land.

—Vida E. Smith.

INTRODUCTION

INTRODUCTION

IN ALL HISTORY there are few noted patriots, soldiers, authors, or adventurers who in fourteen years began, achieved, and ended their public careers. Yet Joseph Smith began his public ministry in 1830 and was pitifully put to death in 1844.

His disciples in life were no more ardent than were his enemies. Adherents to his teachings were and have been but little more aggressive than have the adversaries of his doctrines.

Whether his life be viewed with respect or contempt, he is a factor in American social history. His name is carried in the International Encyclopedia of Biography and the Encyclopedia Britannica. As a subject for this volume he is fit for exhaustive genealogical treatment.

Joseph Smith and his work have been subjects of many treatises. Some whom he moved to active effort have already written of his life, his antecedents and environment. No one before this time has put out a book purporting so fully to account for the ancestry of either Joseph Smith or of his wife, born Emma Hale. This volume traces with apparent fidelity into the veins of Joseph Smith the blood of no less than thirty-four immigrant colonial ancestors, usually Puritans of faith, always New England citizens. Into the veins of Emma Hale there is traced the blood of thirty-nine such ancestors. Their marriage combined the blood streams of these seventy-three families that flow into the veins of their one hundred seventy descendants. Of that large number who shared this rich lineage inheritance there are living today forty-two parents of one hundred nine living children. Not many American families have published the records of as numerous a connection. Few reveal a more thorough American root system, or bid more fairly to survive in American society. This book reveals the family of Joseph and Emma (Hale) Smith, in the character of both prominence and permanence.

Pure genealogy has never had in America as many nor as ardent votaries as it enjoys today. The large body of these enthusiasts may profit by this book. Variations from pure genealogy result from individuality of writers. They add to popular interest by adding glimpses of history and biography not readily found elsewhere. And it is worthy of compliment to her that the writer of this volume has elaborated on persons here and episodes there, even if she was unable to bring into scale with like fullness all with whom she deals. Her introductory matter warrants her selections for elaboration. Therein she frankly discloses her beautiful filial comprehension of the nobility of her father, one of

the sons of Joseph and Emma (Hale) Smith. She has thus raised a monument to him without diminishing the importance of any of his kin.

By blood, marriage, or ecclesiastical tie, I am in no way related, in life or leaning, to Joseph Smith. I am the general administrative official of one of the great genealogical libraries in America. My family has resided since 1837 in the general region of Iowa adjacent to that part of Illinois where ended the life of Joseph Smith. I have had twenty years service as a collector and caretaker of historical materials for the State of Iowa.

From all these considerations I can not withhold gratitude and commendation of Mrs. Anderson for the addition of this book to materials of its type. I believe all who now, or in the future, shall benefit by such works will confirm my thanks to her and to the Reorganized Church of Jesus Christ of Latter Day Saints, which published the work.

EDGAR R. HARLAN, *Curator.*

Historical, Memorial, and Art Department of Iowa.

DES MOINES, IOWA, March 18, 1927.

PREFACE

PREFACE

FEW MEN of his period of activity left a greater impress upon American life and history than did Joseph Smith, the founder of the Latter Day Saints Church, and few, perhaps, have been less generally understood.

At the beginning of his life-work he was told his name would be known for good and ill in all the world—which has literally come true. Today thousands revere his memory as of one who, under the impelling power of inspiration, raised aloft a beacon light in the nineteenth century, an ensign to the nations, a pronouncement of Divine Will, which set up concepts of religion and their expression in human life, conduct, and relationships to which other creeds have gradually, though perhaps unconsciously, conformed. Today also, many others, because of the spoken, written, and printed "ill" of his name, regard him as ignorant, ignoble, of low origin and family, and responsible for the introduction into American life of doctrines and practices wholly at variance with, and repulsive to, our national thought and ideals.

A discussion of the truth or error of the claims made for and against Joseph Smith is not appropriate here; but to all of either group, his friends or his enemies, who would be interested in an examination of the background of heredity which culminated in his person and character, the writer would extend a cordial invitation to peruse this volume. As one of his descendants she has no apology to offer for what that background reveals, and is glad to let his ancestry speak for itself and him. Willingly, and as fully as is now possible for her to do, she throws open the doors of the past, in order that students of heredity, psychology, and eugenics may have free access to many factors which enter into the psychical and metaphysical problem this nineteenth century "prophet" presents.

Within the bosom of his wife and family, Joseph Smith inspired the highest quality of love and idealism. Despite the toil, anxiety, suffering, privation, persecution, and perplexities of the long and difficult years which stretched between the marriage altar of 1827 and the funeral bier of 1844, the heart of Emma Hale never swerved from its allegiance to the object of its youthful affection. Letters in possession of a descendant show that this faithful love was tenderly appreciated and most fully reciprocated by her husband, and his glowing tributes to his wife throb with earnestness and sincerity. The tongue of slander and intrigue never dimmed the passionate devotion which Emma Hale bestowed upon her husband, and when, on that tragic summer day, his murdered young body, not yet thirty-nine years of age, was brought to her desolate home, she flung herself beside it in an agony of sharpest grief, and laying her head upon the quiet and strangely unresponsive breast, she raised her anguished cry, "Oh, my Joseph, my husband, have they taken you from me at last?"

Somewhere from her forbears Emma Hale had received inheritances which produced a character of unusual strength, fidelity, and personality. In the "dark and cloudy day" which followed the death of her husband, the church which he had organized fell into confusion, and various men arose who claimed to be the leader. Many about her wavered, and followed off into strange and vacillating paths one or another of these claimants; but the widow of Joseph Smith, as well as his aged mother, recognized none of them. With rigid adherence to the straight path of duty and rectitude as she understood it, Emma Hale remained faithful to her principles and early convictions. Firmly and uncompromisingly she stood upon the position that the only being upon whom the mantle of her husband's priesthood authority could properly fall, was their oldest son, who, some years before, by the imposition of his father's hands, had been designated and set apart for that responsibility.

She lived to see that son take his place at the head of an organization declared by the courts of the land upon several occasions to be the legal successor to the one founded in 1830 by her husband, and identical with it in faith, doctrines, laws, ordinances, and usages. Ready with support and encouragement, at the side of the beloved son stood this noble woman, giving freely of the same fine sympathy and loyalty which had marked her devotion to his father. Because of this, thousands who received and believed the message of both father and son, hold her name in reverential and affectionate memory. Because of this, too, and in the belief that it, also, presents an interesting subject for analysis, the ancestry of Emma Hale is here accorded a place beside that of her husband, and equally honored and appreciated.

With but few exceptions, the immigrant ancestors of Joseph Smith and Emma Hale came from England, over half of them arriving between 1630 and 1640, the period of greatest emigration from that country. One or two families are traceable to the old Scotch Covenanters; one or two are of Huguenot extraction, another having a member burned at the stake for Protestant faith. The great majority were the non-conformists who sought, on these shores, a freedom from the oppression and intolerance of combined church and state, coming, "for conscience' sake," with such religious leaders as Huet, Lathrop, Winthrop, Hooker, Rogers, and others. These are significant facts when analyzing the character of the founder of a modern church, especially one whose brief life was marked by trials and bitter persecution for his faith's sake, which culminated with his murder, and that of his brother, at the hands of a masked mob—a cruel sacrifice indeed to a period and locality of peculiar religious and political intolerance.

Whatever may have been their successes or their failures, our pioneer ancestors have long since gone to their rewards. When the scrolls of time shall be unrolled and the record of human earth-life revealed, the whole and exact truth concerning them shall be known, and we may sense anew, in truer perspective and deeper gratitude, the debt of heritage but partially conceived today.

MARY AUDENTIA SMITH ANDERSON.

OMAHA, NEBRASKA, March 11, 1927.

SOCIAL HEREDITY

Man is no mushroom growth of yesterday;
His roots strike deep into the hallow'd mold
Of the dead centuries; ordinances old
Govern us, whether gladly we obey,
Or vainly struggle to resist their sway;
Our thoughts by ancient thinkers are controlled,
And many a word in which our thoughts are told
Was coined long since, in regions far away.

The strong-souled nations, destined to be great,
Honor their sires and reverence the Past;
They cherish and improve their heritage.
The weak, in blind self-trust or headlong rage,
The olden times' transmitted treasures cast
Behind them, and bemoan their loss too late.

—John Kells Ingram.

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THE CHURCH

Its History

THE HISTORY OF THE CHURCH

This brief history of the Church of Jesus Christ of Latter Day Saints, founded by Joseph Smith, was written by Heman C. Smith for *The Journal of American History*, and published in its issue of July-August-September, 1916. Its author was for a number of years a vice president of The National Historical Society. The publishers of *The Journal of American History* have kindly granted the courtesy of its reproduction in this book.

THIS ORGANIZATION had its origin April 6, 1830, at Fayette, Seneca County, New York. Its charter members were only six in number, viz: Joseph Smith, Oliver Cowdery, Hyrum Smith, David Whitmer, Samuel H. Smith, and Peter Whitmer, jr., each of them under thirty years of age at the time of the organization.

The Smiths and Cowdery were of old New England colonial families. The Smiths were descended from Robert Smith, who came from England and settled at Topsfield, Massachusetts, in 1638. These three brothers were of the sixth generation, inclusive, from Robert, and Cowdery was of the seventh generation from William Cowdery, of the family of Lord Cowdery of England, who settled near Lynn, Massachusetts, about the same time that Robert Smith came to America.

The Whitmers were from a German family, who settled in an early day near Harrisburg, Pennsylvania, and subsequently the father of these two brothers, Peter Whitmer, senior, removed to New York. All of these families were of high respectability as far back as records trace them, and their records indicate their prominence in civil and military service.

The organization established by these six young men was peculiar in this, that they claimed more direct communication from God than the reformers had done, and, as a result of this inspiration, they provided for an organization after the ancient order, with apostles, seventies, prophets, evangelists, bishops, pastors, teachers, deacons, and other officers, some to look after the general interests of the church and some to attend to the local demands, but all to teach the gospel principles taught by ancient apostles and saints, viz: faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, and all other principles growing out of or appertaining to these.

Among other divine revelations or manifestations which Joseph Smith claimed to receive were angelic visitations and manifestations commencing as early as 1820, when he was in his fifteenth year. Through these manifestations he was made acquainted with the fact that in a hill near

the home of his father, a few miles south of Palmyra, New York, were hidden some gold plates upon which were engraven the historical and doctrinal records of the prehistoric nations of America. Finally he was permitted to remove these plates from their resting place in what was called the Hill Cumorah, where they had lain since about 420 A. D. He was permitted to obtain possession of these plates, and by the power of God, as believed, he was enabled through the ancient instrument of the "Urim and Thummim," found with the plates, to translate the engravings into the English language, and publish them in 1829 in book form called the "Book of Mormon." After the translation and before the publication, three others bore testimony as follows:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"OLIVER COWDERY.

"DAVID WHITMER.

"MARTIN HARRIS."

In addition to this, Joseph Smith showed the plates to eight witnesses whose testimony with the testimony of the three was published with the first edition of the book and with every other edition since issued.

The Book of Mormon purports to give account of three distinct colonies, all coming to the Western Continent from the Orient, the first, in point of time, at the confounding of the languages at the building of the Tower of Babel, another six hundred years B. C., and the third at the time Zedekiah, king of Judah, was carried captive into Babylon. A very

fair idea of the claims of the Book of Mormon is obtained from the Introduction published in the book as follows:

*"An Account Written by the Hand of Mormon upon
Plates Taken from the Plates of Nephi.*

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgment taken from the book of Ether also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The infant church increased rapidly, until in two months after organization it had increased five hundred per cent, and at the first conference, in June, 1830, there were about thirty members. The increase continued with wonderful rapidity. In September following, a mission was undertaken to the far West, with the leading purpose of presenting the message to the American Indians, or, as called in the Book of Mormon, Lamanites, and of making them acquainted with the Book of Mormon, as the record of their fathers, but frequently presenting the message to others. The members of this commission were Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, junior.

In the Western Reserve, Ohio, near Mentor, they called upon a former friend of Pratt's, a very popular minister of the Disciples Church, Sidney Rigdon. At this meeting there was presented to Mr. Rigdon, for the first time, a copy of the Book of Mormon, as the evidence abundantly shows. This shows the absolute absurdity of the report which afterwards gained current, that Sidney Rigdon assisted in getting up the Book of Mormon, using as a basis the stolen manuscript of Solomon Spalding. The book had been in print over a year before he saw it, and before he ever met an adherent of this faith.

At Mentor, Kirtland Mills, and vicinity, were found several men who afterwards became prominent actors in the movement, among whom were

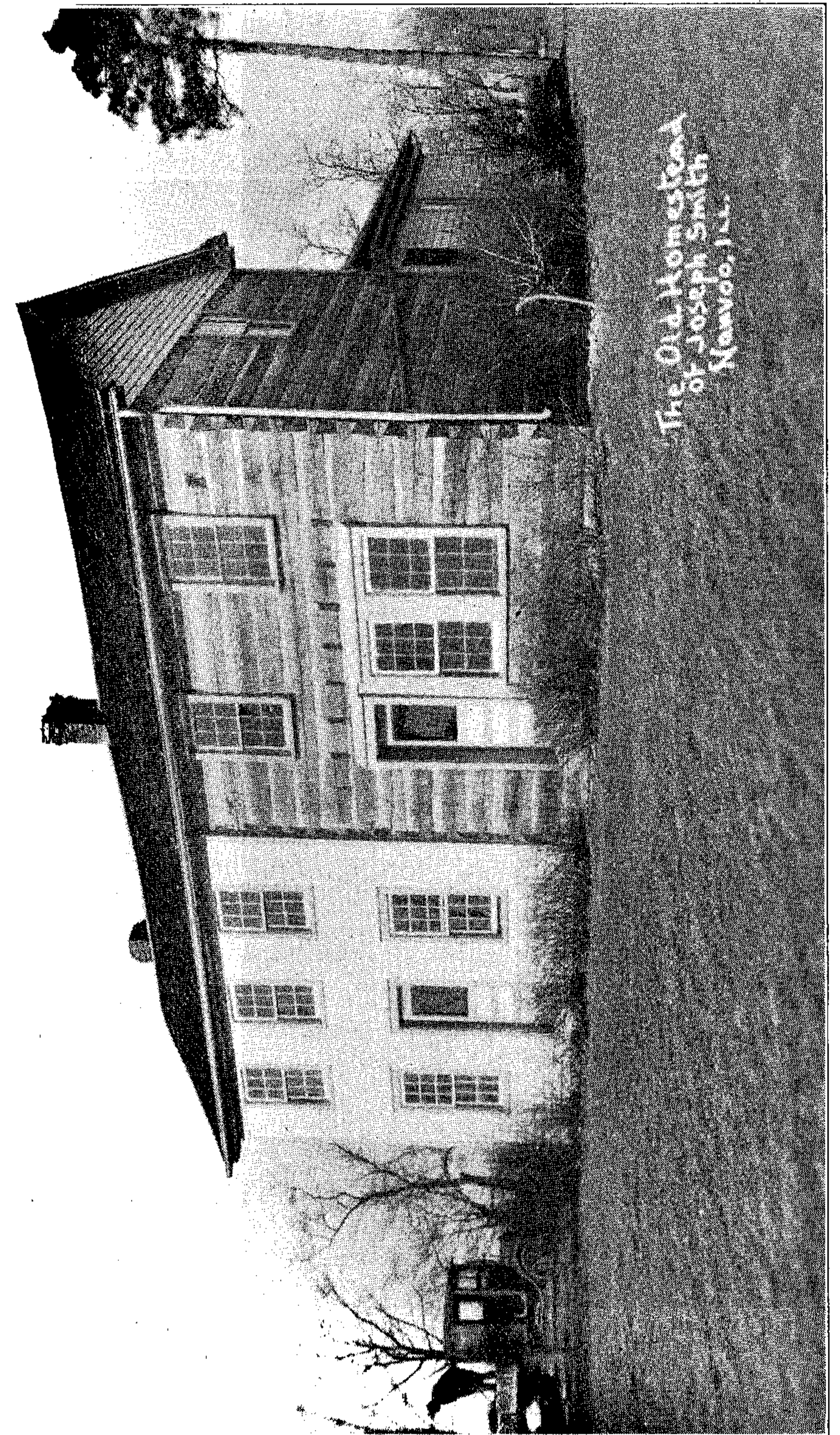
Sidney Rigdon and Doctor Frederick G. Williams, who subsequently became counselors to the president of the church, Joseph Smith; Orson Hyde, Luke S. Johnson, Lyman E. Johnson, John F. Boynton, and Lyman Wight, who subsequently became members of the Quorum of Twelve Apostles, and Edward Partridge who became the first presiding bishop of the church.

Joseph Smith and others soon followed these missionaries to Kirtland, Ohio, and it soon was recognized as the headquarters of the church. Here the organization took on a more perfect and permanent form. The First Presidency of three, the Quorum of Twelve Apostles, the First Quorum of Seventy, the High Council, the Presiding Bishopric, and several other quorums, were formed, and a fine building known as the Kirtland Temple, which still stands, was erected.

In the fall of 1830 the four young missionaries who formed this nucleus, accompanied by Doctor Frederick G. Williams, moved on westward, and early in 1831, after much hardship incident to traveling on foot through the snows of a severe winter, arrived at Independence, Missouri, and in the vicinity of where Kansas City now stands, entered into their mission among the Indians. They were well received by the Delaware and other tribes, but through the opposition of missionaries of other faiths their work was interfered with. They returned to Independence and from thence sent Mr. Pratt of their number back to the church in the East to report progress. The remaining four continued at Independence until they were joined by several of the leading authorities of the church, thus forming another nucleus for church building.

Here a spot was dedicated for the future building of the Temple of Zion. Members of the church from the East soon began to gather to this place in great numbers. These people coming mostly from the East, and being strongly in favor of free schools and opposed to human slavery, excited the enmity of the pioneer settlers who came mostly from the slave States, especially Kentucky, Tennessee, and Virginia. This, added to the divergence in religious opinions, caused friction, bitterness, and violence. It is too long a story, and attended with too many complications to relate within the limits of this article, but it resulted in the lawless elements arising, organizing, and violently driving the Saints from the County of Jackson, in the autumn of 1833 and the winter following. They took refuge in adjoining counties, principally in Clay.

This was too near their old enemies of Jackson, who lost no opportunity to agitate the minds of the people of Clay until trouble arose. In 1836, as a means of bringing about better conditions, Honorable Alexander W. Doniphan, then a member of the Missouri Legislature, introduced a bill providing for the organization of Caldwell County. This bill was passed with but little opposition, with the tacit understanding that the church should occupy the county, buying out all the settlers who did not care to live among them, and should not settle in adjoining counties without the expressed consent of two thirds of the residents of the township where they desired to settle.



The Saints faithfully carried out the stipulations of the agreement by buying out all who would sell in Caldwell County. They also established two settlements under the agreement of the two thirds expressed consent provision, one in Daviess County which they called Adam-ondi-Ahman, and one at Dewitt in Carroll County.

In Caldwell, the town site of Far West was located, August 8, 1836, and made the county seat. The town was almost exclusively owned by the members of the church and they were very prosperous; but religious and political prejudice continued, with persecution sometimes assuming the form of violence.

False and exaggerated reports were circulated which so influenced Governor L. W. Boggs that he issued an order to the militia to banish the Saints from the State or exterminate them. This so encouraged the lawless element that, on October 30, 1838, a mob made an assault on a settlement at Haun's Mill, a few miles east of Far West, and killed or mortally wounded seventeen persons, none of whom had ever borne arms against their assassins. On the same day the militia approached Far West and, under flag of truce, asked for an interview with Joseph Smith, Parley P. Pratt, Sidney Rigdon, George W. Robinson, and Lyman Wight. This request was granted, but when these gentlemen entered the camp of the militia they were made prisoners. Then Hyrum Smith and Amasa Lyman were brought into camp and placed under guard with the other five. Though only one of these men, viz: Colonel Wight, was in any way connected with the military, they were promptly court-martialed and sentenced to be shot, as the following order will show:

"*Brigadier-General Doniphan; Sir:* You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at nine o'clock tomorrow morning.

"SAMUEL D. LUCAS,
"Major-General Commanding."

To this General Doniphan with characteristic courage replied:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God.

"A. W. DONIPHAN, *Brigadier-General.*"

During the winter following, the orders of Governor Boggs were cruelly executed, and the members of the church with much suffering and destitution were driven from the State, finding shelter in Illinois. The leaders were held as prisoners in Independence, Richmond, and Liberty, receiving several *ex parte* trials, until the following April, when they were permitted to escape and join their families and friends in Illinois.

The action of Doniphan so disconcerted Lucas and his associates that the sentence of death was not carried out. Subsequently a sentence of

death was pronounced at Richmond, Missouri, but before executing sentence consultation was had with Lieutenant-Colonel Richard B. Mason, then in command at Fort Leavenworth, as to the legality of the procedure, who replied: "It would be nothing more nor nothing less than cold blooded murder." So further action was again abandoned. The detailed account of these perilous times would be very thrilling and interesting, but must not be undertaken within the space of this article.

They were hospitably received in Illinois, and a season of prosperity followed, resulting in building up the flourishing city of Nauvoo in Hancock County. The Missouri agitators, however, continued to harass them by kidnapping and harshly treating their victims, circulating slanderous reports, making requisitions for arrests, etc., until violent persecution was again prevalent, resulting in the assassination of Joseph and Hyrum Smith at Carthage, Illinois, June 27, 1844. While at Nauvoo the church erected a magnificent Temple which presented an imposing appearance, but the interior was never finished.

Opposition from without and division within now brought to the church the most critical period of its existence. Enemies drove them from the fair city of Nauvoo, so that in two years the city was a waste place and its inhabitants were scattered to the four winds. Aspirants for leadership were many. The most formidable and the one gaining by far the most adherents was Brigham Young, who, with his associates, left Nauvoo in February, 1846, and finally conducted his adherents to Utah and founded the City of Great Salt Lake. In many points they departed from the original faith of the church. The most striking departure perhaps was the introduction of polygamy as a tenet of the church. This was first presented August 29, 1852, at a special conference held at Salt Lake City, Utah. In order to put the responsibility of this doctrine back on Joseph Smith this document bore date of July 12, 1843, over nine years before its first public presentation.

The genuineness and authenticity of this document were questioned by many leading ministers of the church, and the practice of polygamy denounced as immoral and corrupt.

Proof that Joseph Smith taught and practiced polygamy as alleged by the people of Utah has been demanded, but only implicated witnesses have been found to testify. The entire absence of issue by any other woman than his one wife, Emma Hale Smith, is conclusive rebuttal of their false testimony.

In the same year that polygamy was introduced in Utah, a movement was made to form a reorganization of the elements opposed to this and other innovations. This organization took more definite form in 1853. It was composed principally of men who were active participants in the church during the days of its first president, Joseph Smith, and included several local church organizations which had maintained their organic identity through all the time of trouble and doubt. This organization at once advocated that the rights of Presidency should be vested in the son of Joseph Smith, according to accepted revelations received through

him. Elder Jason Briggs, who had been connected with the church during the administration of its first president, was chosen temporary president to represent the lawful heir. On April 6, 1860, Joseph Smith, son of the deceased president, presented himself to a conference of the church held at Amboy, Illinois, and was immediately chosen and ordained to occupy his father's place. The scattered elements and representatives of the several factions rallied to his support, until today only the organization with headquarters at Salt Lake City, Utah, remains to dispute the claims of the Reorganized Church.

Several times the claims of these two rival organizations have been tested in the courts, the principal one being the famous Temple Case, where the Reorganized Church, for the purpose of quieting title, brought action against all parties having color of title. The case came before the Court of Common Pleas, Lake County, Ohio, in February, 1880. Honorable L. S. Sherman was the judge. The decision, in part, was as follows:

"That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrine and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830 by Joseph Smith, and was organized pursuant to the constitution, laws, and usages of said original church, and has branches located in Illinois, Ohio, and other States.

"That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

"And the Court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

The people of Utah try to throw discredit upon the Reorganized Church by claiming that there was no disorganization and hence no demand for a reorganization, but the foregoing decree not only makes plain that the Utah contingency had departed from the original faith, but defines wherein. Though other tests have been made, no contrary opinion has been rendered.

Joseph Smith continued to preside until his death, December 10, 1844. In these fifty-four years he retained the universal love and confidence of the people, and though he was annually sustained by vote of conference, there was never a negative vote.

In 1842 Joseph Smith [1805-1844] wrote an epitome of faith, which was published in the *Chicago Democrat* as follows:

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called by God by 'prophecy, and by laying on of hands' by those who are in authority to preach the gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, 'we believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

The Reorganized Church has reaffirmed the above without alteration, and because of recent issues added:

"We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases of death or where the contract of marriage is broken by transgression.

"We believe that the doctrines of plurality and community of wives are heresies, and are opposed to the law of God. The BOOK OF MOR-

MON says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2: 36, 37.

Since the death of President Joseph Smith, his son, Frederick M. Smith, has been installed as president. The quorums are in splendid organic form, and face the future with the confidence and good will of the people, which has been increased with each succeeding year under the presidency of Joseph Smith since 1860.

The legal headquarters of the church are in Lamoni, Iowa, where it maintains a large publishing house, issuing several periodicals, books, and tracts. It is incorporated under the laws of Iowa. A still larger gathering numerically, exists at Independence, Missouri, and a branch publishing house is maintained there. A college, two homes for the aged, and a children's home are maintained at Lamoni, a sanitarium and two homes for the aged at Independence, and a home for the aged at Kirtland, Ohio.

THE CHURCH

Its Social Philosophy

The Saints' Home, Lamoni, Iowa.





Frederick M. Smith

THE SOCIAL PHILOSOPHY OF THE CHURCH

IT IS evident that the scriptural injunction, "Show your faith by your works," meant to Joseph Smith as a churchman and leader of a religious sect more than merely refraining from sin or infraction of moral law, for he left in his teachings the impress of a strong social consciousness which envisaged the gospel of Jesus Christ as not only the power of God unto the eternal salvation of individual souls, but also as destined and divinely designed to issue in better living conditions among human beings before they were called to "shuffle off this mortal coil." He taught not only an authoritative religion which involved the restoration of priesthood to man, but as well a religious dynamic which restored again to man the desire and the opportunity to build a society in which the will of God might and would be "done on earth as in heaven" by making the Spirit of God the saturating genius of human interrelations, and producing social conditions based on the fundamentally religious fact that men are brothers and God is the Father of all. Merely to assert that all are brothers is not enough; belief must issue in brotherly conduct, and relationships; just as merely saying Lord! Lord! does not establish rapport with God unless the acclaim is accompanied by actions which really express the will of God.

Among the early pronouncements and divine instructions reaching the followers of Joseph Smith was a fundamental principle of his social philosophy which asserted that love for God would manifest itself by the giving of property and means to help the poor, and that such impartation of wealth should be had in and through channels which made the care of the poor a social obligation and not a matter of individual caprice.

More than that, there was clearly presented the idea that under the blessing of Divinity the earth was designed to abundantly provide man with what he needed and justly wanted, and that, provided all were willing to work, it would only be through selfishness and greed on the part of some that poverty could exist.

The social philosophy referred to has as a foundational principle the doctrine of stewardship, according to which each person is a steward answerable to God and society for the manner in which earthly possessions and wealth are administered. Not only that, but talents or capacities are also part of that human stewardship for which accounting shall be made.

Each member of the group is expected to contribute to social welfare whatever he is capable of doing, and to the extent of his ability. Every man, irrespective of social position, shall be a worker, for idleness finds no place in such a society. From the returns of his labor each man is to

be permitted to care for himself and his dependents as their needs and just wants may demand, but the surplus shall be held as a social asset, its disposition to be determined by the needs of the group in relation to and in coordination with those of the steward himself. In a sentence, the doctrine of stewardship according to this philosophy is: "From every man according to his capacity, and to every man according to his needs."

This implies, as before stated, that every person of the group is a worker. It implies more, viz, that each is functioning as a worker along the line of endeavor for which he is best adapted, and according to the needs of the group. As the criterion of success is service, the dynamic of activities will be not *reward* for service, but *amount* of service. Persons will work because they are conscious of opportunity to serve the group rather than because of desire to aggrandize self-serving interests.

It is quite apparent that for such a philosophy to work out practically there must be a willingness on the part of each individual to make his own interests subservient to those of the group. This willingness is found in religion—a religion which creates and fosters a consciousness of fraternity.

The returns to labor being placed on a basis of needs and just wants, this social philosophy is lifted out of the ranks of those various social reforms and experiments which would reduce all members of the group to the level of equality in the sense of share and share alike; for the law of distribution, being based not upon numerical division but upon the principle of necessity and just wants, will necessarily differ according to varying conditions—the needs being gauged by actual conditions immediately surrounding the family, and the wants determined as to their justness by the general level of welfare reached by the group.

A fine equality is thus brought about, equality of opportunity for the fullest expression according to varying degrees of capacities and talents among individuals and, through the socialization of the individual surpluses, a guarantee that the needs of all will be supplied. It is apparent that in some cases, because of limited capacity, or talents, the returns to labor will be below the needs, but these will be offset by those others in which contribution shall exceed requirements.

In such a society it will be to the best interests of the group to establish the assurance that each person shall work at what he is best qualified to do and which the group needs, and that he shall be trained to the highest possible point of efficiency in that line. These ends will be best met by a process of education which will early determine the talents possessed by each one, and then provide the training best suited to bring those talents to their highest possible development.

Thus talents and labor are socialized, by communizing both.

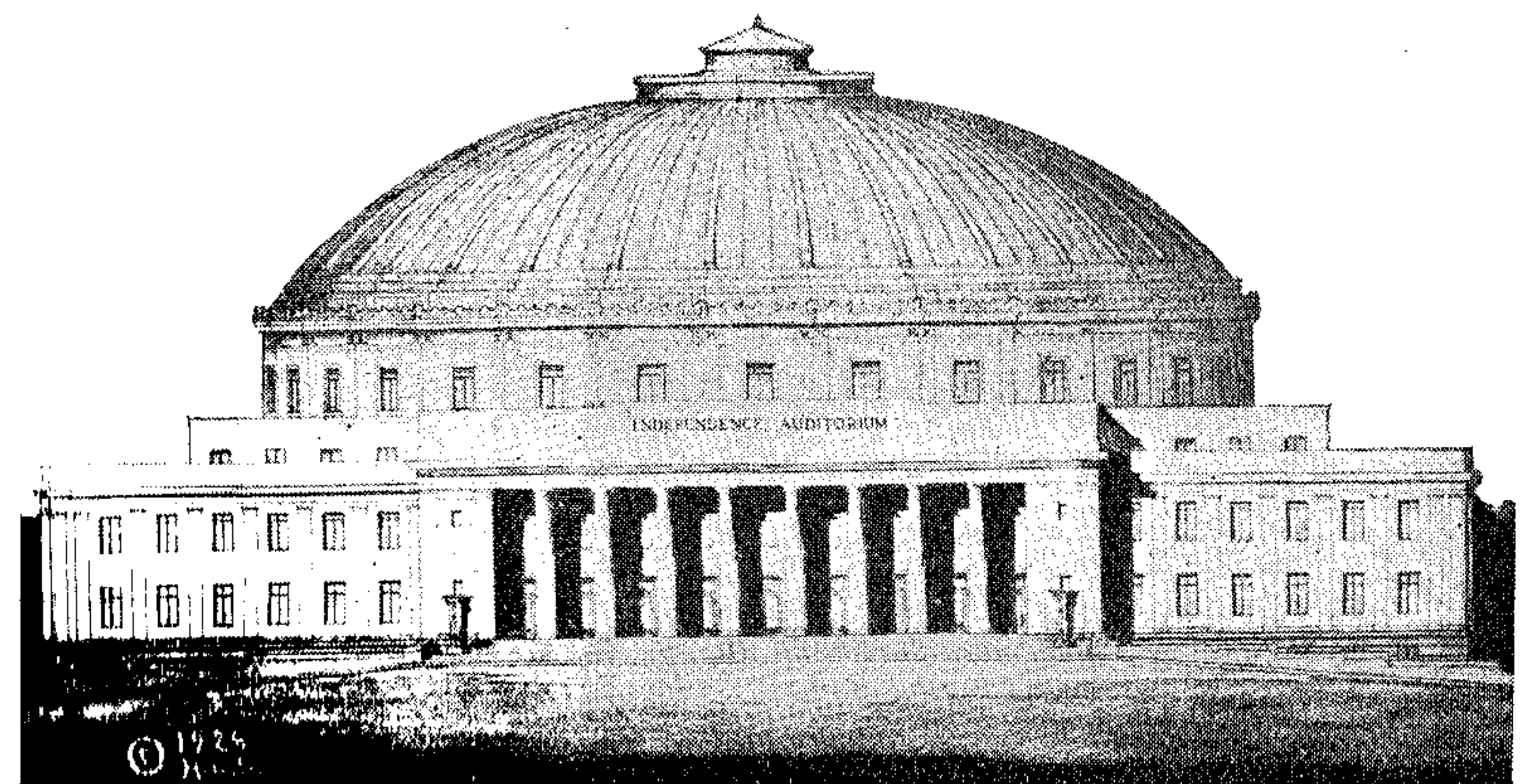
It must not be construed that the social philosophy of Joseph Smith is either socialism or communism, for it is neither. It looks rather to a religio-social community in which, while each individual may be permitted to own and control to the extent of his capacity to use them the tools and mechanisms of industry, and groups of stewards may be created

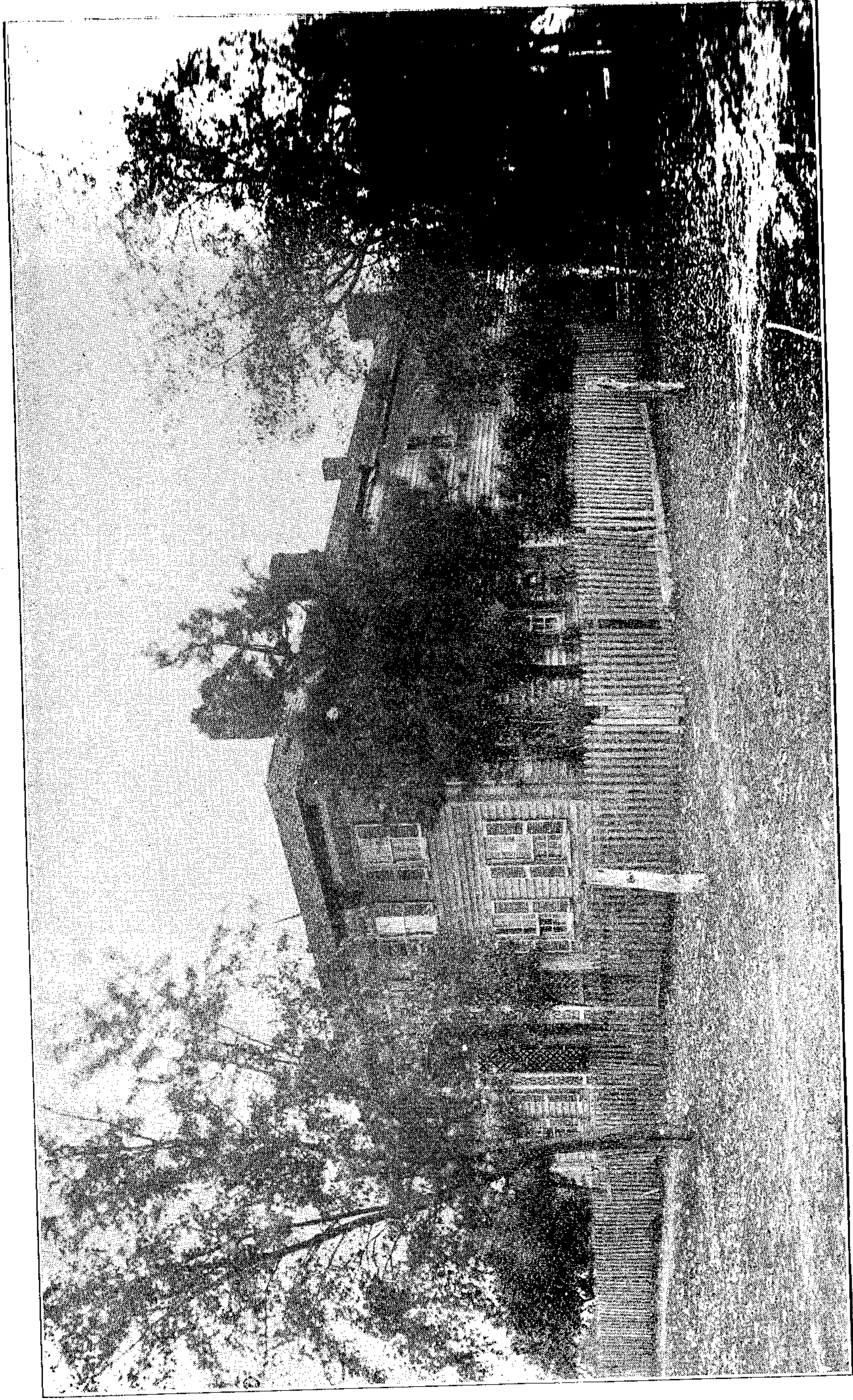
to handle and direct larger enterprises, the highest social weal is ever the criterion of values, and with that in view each individual strives to make his contribution to the group needs rather than his own.

Property is not communized except as individual surpluses communized shall build up a group and social surplus, to be used in creating what public property and institutions the common weal demands. As needs and wants vary according to changing local conditions, the amount of property and wealth used by the individual changes *pari passu*. Hence the law of "all things common" will come into existence when social consciousness and environment shall provide for and guarantee a fair balance between needs and supply, labor and reward.

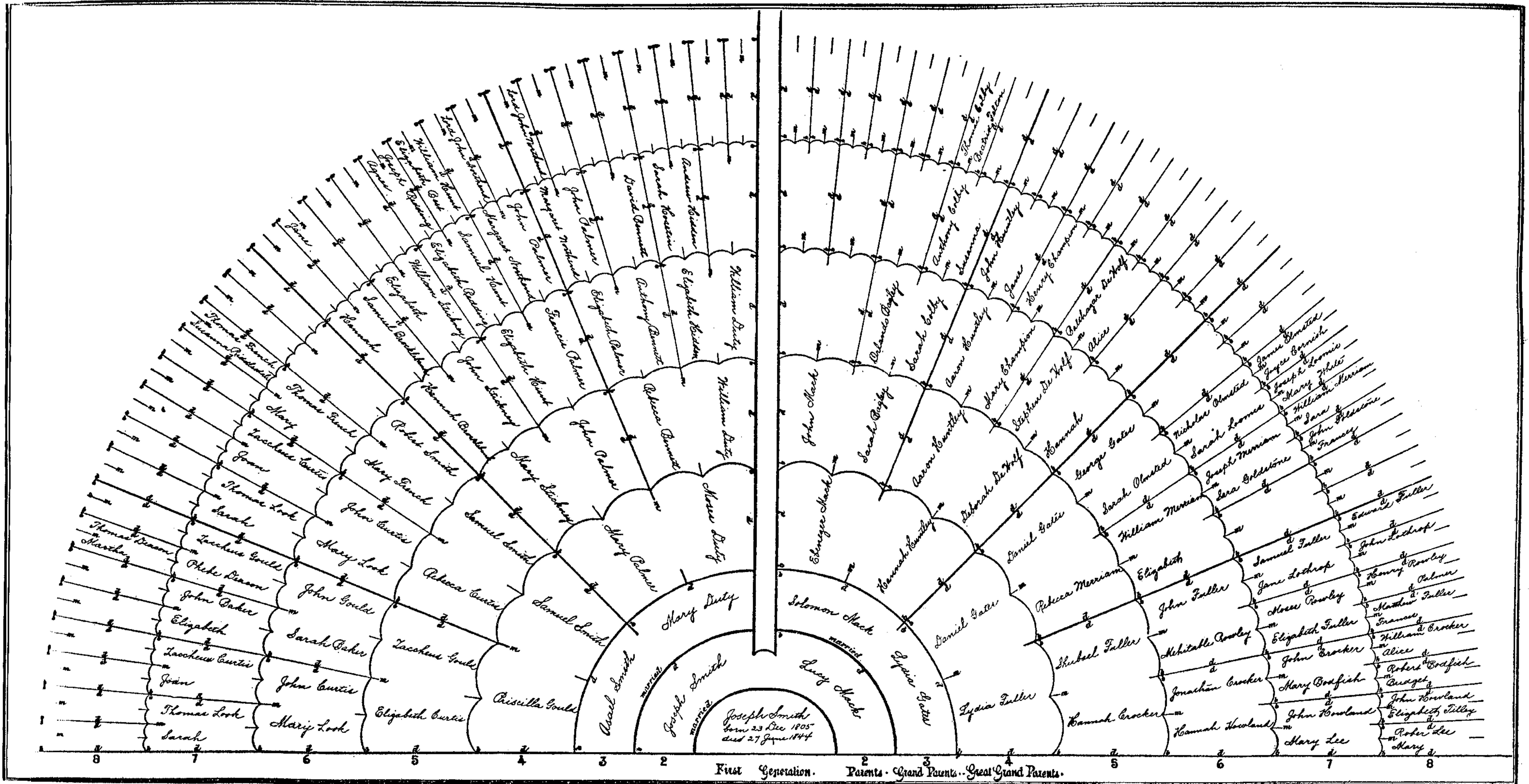
The philosophy which has here been briefly set out gives to religion and institutional activities tremendous social significance. The church organized and led by Joseph Smith has a distinct theology set out in definite teachings and fortified by ceremonials and rituals; but the great bearing of its religion lies in the social philosophy which makes it purposive. To bring about better social conditions because of religion and ceremony and ritual is a goal which if reached will bring heaven within human reach and foster the conditions under which God's will can indeed be done on earth.

FREDERICK M. SMITH.





Joseph Smith's last home in Nauvoo, Illinois.



1st Generation. 2nd 3rd 4th 5th 6th 7th 8th
Parents Grand Parents Great Grand Parents

Joseph Smith
born 23 Dec 1805
died 27 June 1844

ANCESTRY OF JOSEPH SMITH

SMITH

ANCESTRY OF JOSEPH SMITH

SMITH

Robert Smith—Mary French
Samuel Smith—Rebecca Curtis
Samuel Smith—Priscilla Gould
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THE most common of all surnames, as it was applied to artificers in wood as well as metal—in fact, to all mechanical workers, hence its great frequency. Among the Highlanders of Scotland the smith ranked third in dignity to the chief, from his skill in fashioning military weapons, and his dexterity in teaching the use of them. In Wales there were three sciences which a tenant could not teach his son without the consent of his lord—Scholarship, Bardism and Smithcraft. The latter was one of the liberal sciences, and the term was more comprehensive; different branches of knowledge were involved in the profession which are now practiced separately, such as raising the ore, converting it into metal, etc.” (Directory of Ancestral Heads of New England Families, Holmes, ccxix.)

Gilbert Chesterton says of the Smith cognomen: “The name is unpoetical, although the fact is poetical, and it must be an heroic matter for a man to live up to it. It can claim half the glory of that *arma virum que* which all epics acclaimed. The sword and the steam-hammer, the arraying of armies, and the whole legend of arms,—all these things are written, briefly indeed, but quite legibly, on the visiting-card of Mr. Smith. It would be natural if a certain hauteur, a certain carriage of the head, and certain curl of the lip distinguished every one whose name was Smith. Whoever else are *parvenues*, the Smiths are not!” (*American Journal of History* 5: 475.)

1. The first American ancestor of Joseph Smith by the family name was Robert Smith, who was born, it is believed, about 1623 in Toppsfield, County Essex, England, and emigrated to this country in 1638. He was, for a time, in Boston, where it is said he built the third house having a cellar, in that city. (Massachusetts Genealogies, Cutter, 1: 111.)

His name appears on the town records of Ipswich, Essex County, Massachusetts, in 1648, (Ipswich in the Massachusetts Bay Colony, 493) but he early removed to Rowley, the same county, living in that part



JOSEPH SMITH, 1805-1844

which afterward became Boxford, where he purchased two hundred and eighty acres of land. Later he became a resident of Topsfield, near by.

In 1658 a daughter was born to him at Ipswich, (*Boston Transcript*, 19 February 1923; Ipswich Records) but since his wife was a daughter of Thomas French of that place, that fact is easily explained. His name is found on the records of Rowley, notably when, in 1673, he with five others signed a petition to the General Court praying that the efforts of certain persons who were endeavoring to "free us from Topsfield and lay us to Rowley" be frustrated.

He signed the oath of allegiance to Great Britain in 1676, and in 1680 is listed among the heads of families of Rowley. His wife's name appears on a list of Topsfield church members in 1684, "in full communion." (*New England Historical and Genealogical Register* 55: 267-271.)

Topsfield became the ancestral home of the Smith family for many generations, the father of Joseph Smith being born there in 1771, fourth in descent from the immigrant Robert. The house used by the family in the early period has been removed to make room for a more modern one, and long since passed from the family possession, but we are fortunate in having a picture of the old homestead.

Not much is known of Robert Smith except that he followed the occupation of tailor, as also did various members of the French family into which he married. He apparently lived quietly and at peace with his neighbors. It has not been ascertained who were his parents, but that he had come of noble family is evidenced by the fact that his son Samuel was, in court and town records, given the title of "Gentleman," the appellation accorded in England to younger sons of families of nobility. However this may be, it appears that Robert, either by accident or design, successfully destroyed all records, coats-of-arms, or other evidence of his English life and ancestry. Coats-of-arms have been used by various Smith families in America and afford an interesting study. Their mottoes varied: "Consider the End," "Always faithful," and "My hope is in God," being among some noted. (*Colonial Families of America*, Smith, 286.)

In the summer of 1921 a descendant of Robert Smith, Miss Edith A. Smith, Salt Lake City, Utah, visited the old English town of Toppesfield. Of this visit she wrote to the author:

We visited Toppesfield, Essex, where our ancestor Robert lived before he came to America. It is not put on any map. So we started early one morning from Cambridge, the University City, in an auto, to find the place.

The country was in its most beautiful green dress. The roads were good, winding past large estates of the rich, and small farms of the poor, with fences on either side—past churches and church-yards overgrown with ivy and moss, arched bridges over winding streams, canals with their boats drawn by horses led by men and women along a tow-path, plodding slowly along to their journey's end.

In the rural districts no one seems in a hurry. . . . We found Toppesfield to be very similar to other English villages. We visited the church and the rectory, and were shown the records kept there, which run all the way back to 1561,—all in very good condition. The rector seemed very proud of these records. We have had copied all the Smith names found in them.

The town pump stood where all the people could go and get water, hear the news, and perhaps at the same time exchange a bit of gossip. . . . As we glanced about and took in the whole scene, we felt very glad that our ancestor had had the courage to come to a new land filled with glorious possibilities.

Colchester is not far away. It is said the people who left this section sailed from that port to America. It was interesting to discover that there are several places in that locality which bear names similar to those which are near Topsfield, Mass., where our Smith ancestor located.

Robert Smith married, about 1656, Mary, daughter of Thomas and Mary French (Topsfield Historical Society Collections 13: 153), who



Ancestral Smith Home, Topsfield, Massachusetts, Built 1690

was born at Boston, 22 March 1634. To this union were born ten children, all but one of whom were reared to manhood and womanhood.

In 1687 we find Robert, taxed under Governor Andros, called "an old decrepit man," although he was then but about 64 years of age. (*New England Historical and Genealogical Register* 33: 163.) Pioneer hardships took their toll in many ways, physical strength and vigor often

giving way before did that of the spirit and will. Robert Smith died on 30 August 1693, his son Samuel becoming administrator of his estate, which was valued at £189. (Essex Wills 306: 74.) In those days an average estate was under fifty pounds, so it may be assumed that Robert Smith was a fairly successful man, as this world's goods may go.

Children—all but the first two born at Rowley:

1. Thomas, baptized about 1657. He was an inn-holder of Ipswich, where, in a plan of a section of the town in 1717, his house was on the "rim of the Meeting House Green," and the old block house on the corner of the Lane was owned by his son Ephraim, a saddler. In a deposition dated 23 September 1698, Thomas calls himself 40 years old, his wife Martha 40 years, and says that Robert Smith of Boxford is his father, and his brothers are Ephraim, Samuel, and Jacob, of Boxford. (Abraham Hammat Papers, No. 1, Appendix.)

On 16 February 1719 he quit-claimed his rights in the estate of his father and mother. He died at Ipswich, where he was living as early as 1680, on 25 February 1725. His wife, Martha Knowlton, died 4 February 1728. The estate was valued at £218.7.9. Eight children are mentioned in his will, four of whom were sons.

2. Mary, born at Ipswich, 28 October 1658; married 2 February 1680, John, son of Jacob and Catherine (Symonds) Towne, born 2 April 1658, in Topsfield. They had ten children. (Massachusetts Genealogies, Cutter, 4: 2503.)

3. Phebe, born 26 August 1661; died 14 January 1740; married 24 June 1684, Jacob, son of Jacob and Catherine (Symonds) Towne, born 13 February 1660, in Topsfield; died 4 October 1741. They also had ten children.

4. Ephraim, born 29 October 1663. While still a young man and unmarried, he responded to the call of Governor Andros and his Council, and with John Tyler and Jonathan French, of Boxford, joined in the expedition against the French, serving seventeen weeks. He married 6 September 1694, Mary, daughter of John and Elizabeth (Perkins) Ramsdell, born 27 January 1674/5, in Topsfield.

5. SAMUEL, born 26 January 1666; married REBECCA CURTIS.

6. Amye, born 16 August 1668; died 22 February 1756; married 10 August 1687, Joseph, son of Edmund and Mary (Browning) Towne, born 2 September 1661, in Topsfield; died 1717. Six sons and one daughter. (*New England Historical and Genealogical Register* 21: 19.)

7. Sarah, born 25 June 1670; died 28 August 1673 (Topsfield Historical Society Collections 27: 63).

8. Nathaniel, born 7 September 1672; "died probably before 1719."

9. Jacob, born 26 January 1674; was a carpenter; married Rebecca, daughter of Samuel and Elizabeth (Andrews) Symonds, of Boxford.

10. Mariah, born 18 December 1677; married 11 February 1700/1, Peter, son of Peter and Frances Shumway, born in Topsfield 6 June 1678. They settled in Oxford. She died 17 January 1739, and he married (2) 28 February 1740, Mary Dana. There were nine children—all by the first marriage. (Massachusetts Genealogies, Cutter, 1: 111.)

II. Samuel² Smith (Robert¹),* born in Topsfield, Massachusetts, 26 January 1666, was administrator of his father's estate in 1693. He con-

*The superior numerals attached to names indicate generations from the immigrant ancestor.

tinued to live in Topsfield, plying his carpenter's trade, and was a citizen of influence, holding offices of public trust. He is mentioned in the records as "Samuel Smith, Gentleman."

Some writers credit him with having married (1) Phebe Howe, and (2) Rebecca Curtis, and with having had a family of twenty children. (*New England Historical and Genealogical Register* 55: 268.) A critical study of Topsfield vital statistics as found in the Topsfield Historical Society Collections (vol. 9), however, forces the conclusion that these children were born to three different couples, viz, Samuel Smith and Phebe Dow (not Howe), the records uniformly spelling his name "Samuell" and giving also the name of the mother; Samuell Smith, "of Salem," and Sarah³ Curtious (John² Zaccheus¹); and Samuel Smith and Rebecca Curtis, also a daughter of John², and granddaughter of Zaccheus¹ Curtis. The two Curtis sisters married two Samuel Smiths, though one was "Samuell," and "of Salem."

Samuel Smith and Rebecca Curtis were married 25 January 1707/8, at Topsfield. They had a family of nine children. He died 12 July 1748, his will, dated 26 March 1747, being admitted to probate 22 August 1748, and executed by his wife Rebecca, and John Gould. (Essex Wills 312: 298; 328: 115.) Rebecca died 2 March 1753, also at Topsfield.

Children, all born in Topsfield: (Topsfield Historical Society's Collections, vol. 9.)

1. Phebah, born 8 January 1708/9; married Stephen Averill, probably son of William.

2. Mary, born 14 August 1711; married 30 May 1732, Amos, son of Joseph and Eame Towne, born in Topsfield, 2 July 1709.

3. SAMUEL, born 26 January 1714; married (1) PRISCILLA GOULD; married (2) Priscilla Gould.

4. Rebeckah, born 1 October 1715; died 1 March 1794; married 17 June 1740, John, son of David and Hannah (Perkins) Balch, born in Topsfield, 25 April 1715. They had seven sons and two daughters. He died 31 December 1774.

5. Elizabeth, born 8 July 1718; died 27 March 1753; married 17 April 1740, her cousin Eliezer, son of Zaccheus and Elizabeth (Curtis) Gould, born in Topsfield, 29 May 1720. They had three sons and four daughters. He married (2) 25 February 1755, Phebe, daughter of John Gould, of Boxford. She was born 22 September 1717 and has three sons recorded at Topsfield. They moved to Douglass, Massachusetts.

6. Hephzibah, born 12 May 1722; died 15 November 1774; married 11 July 1745, William Gallop, born 1721; died 29 September 1805. They had three sons and six daughters.

7. Robart, born 25 April 1724; married his cousin, Susannah, daughter of Zaccheus and Elizabeth (Curtis) Gould, born 11 February 1722/3. Three children are recorded at Topsfield.

8. Susanna, born 2 May 1726; died 5 May 1741.

9. Hannah, born 5 April 1729; died 17 August 1764; married 20 January 1757, John, son of Matthew and Mehitabel Peabody, born 10 September 1730; died 29 January 1802. They had four daughters and one son.

III. Samuel³ Smith (Samuel² Robert¹), born in Topsfield, Massachusetts, 26 January 1714, became a very prominent and distinguished man.

He was often mentioned as "Gentleman," in the records of the town and county, where his name frequently appears. He was active in public affairs during the troublous times of the Revolution, occupying a position on the committee of safety, and as chairman of the tea committee. He represented his community in the councils of the Provincial Congress of that period.

Among the many positions he held are the following: Grand juryman in 1760; road supervisor in 1770; on the committee of safety in 1779, 1780, 1783-1785; assessor and selectman from 1771 to 1777, and again in 1781 and 1782, declining the honor in 1783; moderator 1758-1760, 1762, 1764, 1766, 1768-1775, 1778-1780, 1783; recognizer of debts 1777-1780, 1782, 1783; representative to General Court 1764-1770, 1772, 1777, 1778, 1781; town clerk 1774, 1776, 1777; delegate to the Provincial Congress of Massachusetts which met at Concord 11 October 1774, and again to the Second Provincial Congress which convened 1 February 1775, at Cambridge, and was dissolved 29 May 1775, at Watertown. Under this record, extending into the period after the battle of Lexington, and his services on the committee of safety which continued to the time of his death in 1785, many of his descendants have been admitted to membership in the Society of the Daughters of the American Revolution. He was also, in 1773, chairman of the tea committee of his town. (Topsfield Historical Society Collections 8: 88.)

In the late winter of 1781/2, the Honorable Samuel Smith made a journey to Boston, apparently in the discharge of his duties in connection with the committee of safety, and commissioned with the disposal, or return for credit, of some soldiers' clothing and supplies. A letter written by him at this time and sent back to his home town, is of interest here:

BOSTON, Feb. 2, 1782.

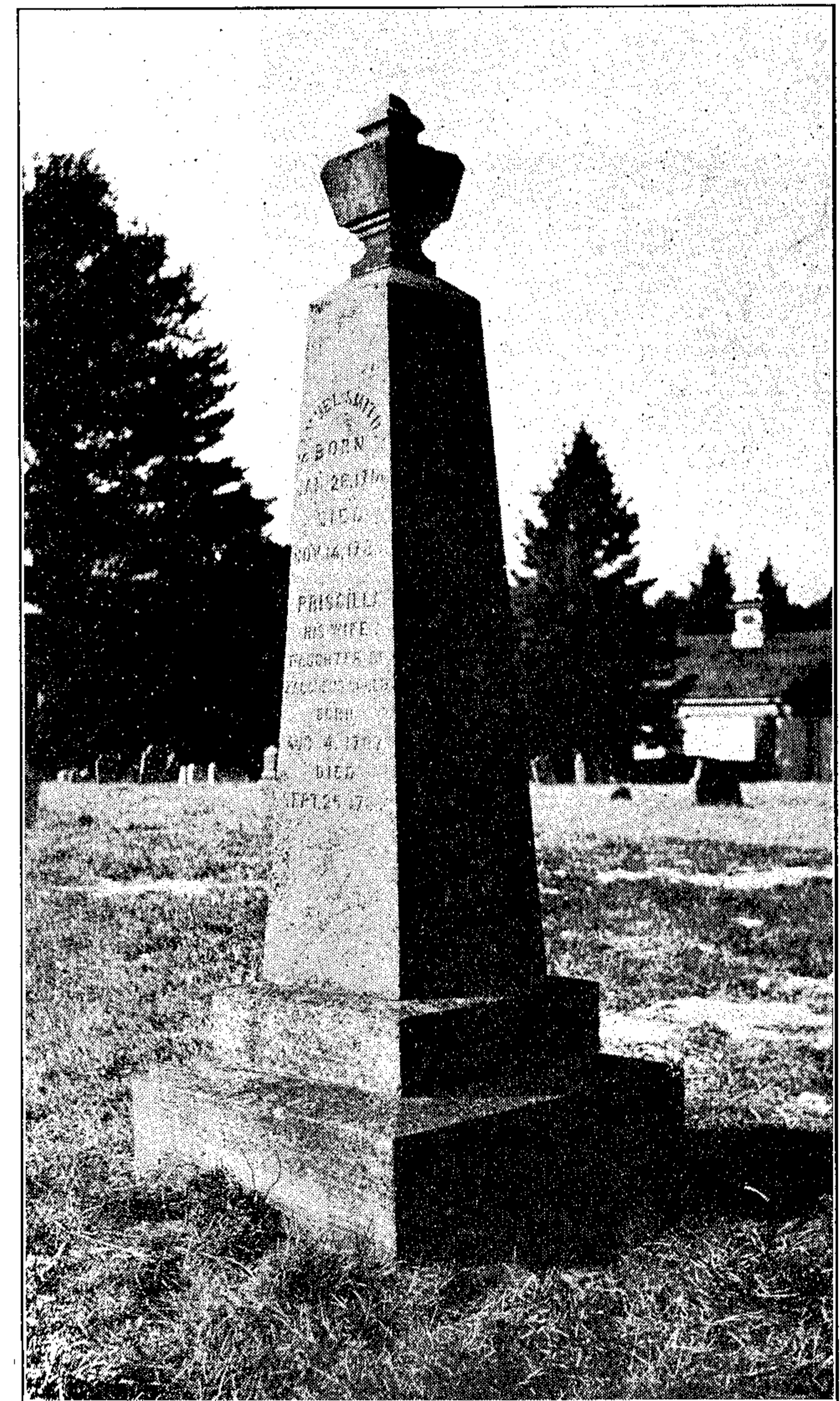
Sir.—I have taken this opportunity to write to you to let you know that it is trying times here. The prices of our clothing are much cut down,—linen shirts are put at 10s, cotton and linen are put at 12s, shoes are put at 10s. The rest of our things they have allowed as we set them, but they have allowed 2.6.3. for collecting and transporting said articles.

The muster roll we sent they liked very well, but the amount of supplying the soldiers' families we must lose, for aught anything I can see, for the Courts have repealed all the laws respecting that matter, though many towns have done as we did, yet must lose it.

I have taken the money for the clothing, in the new paper money, as it is to be taken for rates* in the treasury. I have sent ye money by Capt. Gould to you, and desire you to deal it out where it ought to go, if they want it before I come home. I don't know as I shall come home till near March.

The new paper money will answer in ye treasury as well as silver, and if you can get anybody to take ye paper money to pay their rates, I

*Taxes.



Monument to Honorable Samuel Smith, Topsfield, Massachusetts

should be glad if you would change it, and pay Madame Emerson silver.

I desire you to let my family know I am well. I am in a great hurry. Mr. Perkins is going to Topsfield. So no more at present.

I am your friend,

SAMUEL SMITH.

It being now ye 7 day.

—Topsfield Historical Society Collections 10: 74-7.

Samuel Smith was called "Captain" because of his work with and service to the militia, although he did not see actual military duty in the Revolution. He had been active in earlier conflicts, however, and had done considerable training of troops. His services were of such a nature, during his life, and he lived in such a period, that through him alone the compiler of this book has been admitted to membership in three national patriotic societies whose periods of eligibility do not overlap, viz, the Daughters of American Colonists (before 1775), the Daughters of the American Revolution (1775-1784), and the United States Daughters of 1812 (1784-1816)—a rather unusual fact.

He was twice married, and, strangely enough, to women of the same name. His first marriage, 27 May 1734, was to Priscilla, daughter of Zaccheus and Elizabeth (Curtis) Gould, born 4 August 1707, in Topsfield. She became the mother of five children, and died on 25 September 1744, a short time after the birth of her youngest child. On 8 October 1745 Samuel married (2) Priscilla, daughter of Joseph and Priscillah (Perkins) Gould, born 6 April 1714, died 27 May 1799, a cousin of his first wife. She had no children of her own, but reared the five left motherless the year before. (Topsfield Historical Society Collections 8: 88; Descendants of Zaccheus Gould of Topsfield, B. A. Gould, 15, 16.)

Honorable Samuel Smith died 14 November 1785, leaving an estate valued at £544.12.8. The *Salem Gazette* of 22 November of that year, pays him the following tribute:

Died.—At Topsfield, on Monday the 14th instant, Samuel Smith, Esq., aged 72. So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the General Court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrines of Christianity. The memory of the Just is blessed.

His will, signed many years before, in 1767, was probated 6 December 1786. (Essex Wills 358: 127.) He left to his wife, Priscilla, part of the house, and the use of the well and half the garden. His son Samuel was to receive his silver watch, and his son Asael his silver shoe buckles. They were to provide a horse to carry their mother to meeting. His daughters, Priscilla, Vashti, and Susanna, were given four pounds apiece, and the household furniture after their mother's death.

His widow, Priscilla, died 28 June 1797, aged 83, her obituary notice appearing in the *Salem Gazette* for the 7th of July of that year.

Children, by first wife: (Five Colonial Families, Treman and Poole, 1: 649.)

1. Priscilla, born 26 September 1735; died 7 December 1792; married 15 July 1756, Jacob Kimball, who died 8 November 1810, aged 78. Their son Jacob graduated from Harvard in 1780, and was the celebrated teacher and composer of vocal music well known throughout New England in that early day. They had one other son, and five daughters.

2. Samuel, born 28 October 1737; married 2 January 1760, Rebecca, daughter of Jabez and Tryphena (Dwinnell) Towne, born 9 June 1737. They were the parents of three sons and six daughters. (*New England Historical and Genealogical Register* 21: 219.)

3. Vashti, born 5 October 1739; married (1) 15 September 1763, Solomon⁴ Curtis (Joseph³ Zaccheus² Zaccheus¹), baptized 10 August 1740. He died just before the birth of their second child in April 1766. She married (2) 13 July 1767, Jacob Hobbs, to whom she bore one son recorded at Topsfield.

4. Susanna, born 24 January 1742; married 13 May 1766, Isaac, son of Abraham and Sarah Hobbs, born 20 April 1743. They became the parents of five sons and four daughters.

5. ASAEL, born 7 March 1743/4; married MARY DUTY.

IV. Asael⁴ Smith (Samuel³ Samuel² Robert¹), born in Topsfield, Massachusetts, 7 March 1744 (New Style), passed his boyhood under care of his stepmother. At age twenty-three he married Mary Duty, "of Wenham (Windham) N. H." says the old Topsfield record, the marriage occurring on 12 February 1767. The department of vital statistics of the State of New Hampshire carries a record of this marriage as well as the Topsfield, Massachusetts, entries, which makes it seem likely that the ceremony was performed in Windham, her home. She was the daughter of Moses and Mary (Palmer) Duty, and was born in Rowley, Massachusetts, 16 October 1743.

They lived in Topsfield until after the birth of their third child, when, in 1772, they moved to Windham, New Hampshire. While living in this or a neighboring town, Asael gave his service in the Revolutionary War, enlisting in July 1776 under Captain John Nesmith, in Colonel Joshua Wingate's Regiment of New Hampshire troops. They were mustered for Canada service, and marched to join the northern armies under Thornton and Bartlett. (*New Hampshire Revolutionary Rolls* 1: 342, 349.)

In 1779 Asael's name appears in the tax lists of Derryfield, New Hampshire. (Early Records of Derryfield 1: 291, 293, 295; 2: 100, 116.) This locality was first called Nutfield, in 1719. In 1742 the southern portion of the grant was set off and called Windham. Nine years later, another part was severed from the original body, and, joined with a tract from Chester and some ungranted lands about Amoskeag Falls, was incorporated under the name of Derryfield. (Manchester Historical Society's Collections 5: 15.) The name is not now in use, merging into the larger town of Manchester. A portion of Londonderry was annexed in 1778 to Nottingham West, now Hudson. Asael Smith and the various

members of the Duty family into which he married, lived in those early years in several towns of this immediate locality.

In September 1779 Asael was elected town clerk of Derryfield, a position he occupied for over six years, leaving it in April 1786 to return to Topsfield, Massachusetts, to help adjust the family affairs following the death of his father, the November previous. He lived again on the paternal estate, in the old home about one mile north of the town, where a number of his children first saw the light of day.

He was a man of very liberal views, with thoughts in advance of his time. He was noted for having opinions of his own, which he would not yield to bigotry nor opposition. Some of his children were baptized in the Congregational church at Topsfield, but in his own religious views he was somewhat of a Universalist, holding to the truth that in America all men should have free and equal religious liberty. . . .

He was open and explicit, and always expressed his honest opinions, whether they were in accord with prevailing views or not. . . . Fortunately some of his writings in which he expressed his views have been handed down to us, and although his religious opinions were not always in accord with public opinion or belief, yet he was honest in his convictions, and held aloof from all denominations simply because he could not reconcile their teachings with the Scriptures and his reason.—Topsfield Historical Society Collections 8: 89.

In the spring of 1791 he left Topsfield, taking up his residence temporarily in New Hampshire, and then moving to Tunbridge, Vermont. From this latter place he wrote a letter to an old friend in Topsfield, which has been preserved, and which expresses some of the old gentleman's political and religious views, and is therefore of interest here. It was addressed to J. Perkins Towne, for many years town clerk of Topsfield, and is printed in Topsfield Historical Society Collections 10: 74-77.

TUNBRIDGE, Jan. 14, 1796.

Respected Sir:—Having a favorable opportunity, although on very short notice, I with joy and gratitude embrace it, returning herewith my most hearty thanks for your respect shown in your favor of the 30th of November, by Mr. Wiles, which I view as a singular specimen of friendship, which has very little been practiced by any of my friends in Topsfield, although often requested.

My family are all, through the goodness of the Divine Benediction, in a tolerably good state of health, and desire to be remembered to you and to all inquiring friends.

I have set me up a new house since Mr. Wiles was here, and expect to remove into it next spring, and to begin again on an entire new farm (if this, that has been but four years occupied can be called old), and carry it on, at the halves, which half, I hope, will nearly furnish my family with food, whilst I, with my four youngest sons, shall endeavor to bring to another farm a state of productivity. . . .

As to news, I have nothing as I know of, worth noticing, except that grain has taken a sudden rise amongst us, about one-third. . . .

As to the Jacobin party, they are not very numerous here, or if they are they are pretty still. There are some in this State, viz, at Bennington, who, like other children crying for a rattle, have blared out against their rulers, in hopes to wrest from them if possible, what they esteem the

“plaything” of power and trust. But they have been pretty well whipt, and have become tolerably quiet again, and I am in hopes, if they live to arrive at the years of discretion when the empire of reason shall take place, that they will then become good members of society, notwithstanding their noisy, nicious behaviour in their childhood, for which they were neither capable of hearing or giving any reason.

For my part, I am so willing to trust the government of the world in the hand of the Supreme Ruler of Universal Nature, that I do not, at present, wish to try to wrest it out of His hands; and I have so much confidence in His ability to teach our Senators wisdom, that I do not think it worth while for me to interpose with the little stock of knowledge that He has favored me with, in the affair, either one way or the other.

He has conducted us through a glorious Revolution, and has brought us into the promised land of peace and liberty; and I believe that He is about to bring all the world in the same beatitude in His own time and way, which, although His way may appear never so consistent to our blind reason, yet may be perfectly consistent with His designs.

And I believe that the stone is now cut out of the mountain, without hands, spoken of by Daniel, and has smitten the image upon his feet, by which the iron, the clay, the brass, the silver and the gold, (viz, all the monarchial and the ecclesiastical tyranny) will be broken to pieces and become as the chaff of the summer threshing floor; and the wind shall carry them away, and there shall be no place found for them.

Give my best regards to your parents, and tell them that I have taken up with the eleventh commandment, that the Negro taught to the minister, which was thus:—The minister asked the Negro how many commandments there were, and his answer was, “Eleben, Sir.” “Aye,” replied the other, “What is the eleventh? That is one I have never heard of!” “Why, sir, the Elebenth Commandment, sir, is MIND YO’ OWN BUSINESS.”

And so I choose to do, and give myself but little concern about what passes in the political world.

Give my best regards to Dr. Merriam, Mr. Wildes, Joseph Dorman, and Mr. Cree, and tell Mr. Cree I thank him for his respects, and hope he will accept of mine. Write to me as often and as large as you can, and oblige your sincere friend and well-wisher,

ASAEL SMITH.

To Mr. Jacob Town, Jr.

On the back of the first page of the letter, evidently in the nature of a postscript, is found the following:

Give my hearty thanks to Mr. Charles Rogers for his respect, shown in writing me a few lines, and tell him that I should write to him now had I had time, but waive it for the present, as I have written a considerable part of what I intended to write, to you. If I should live and do well, I expect to come to Topsfield myself next winter, which, if I do, I shall come and pay you a visit. Farewell. Tell Mr. Joseph Cree that if he will come here and set up his trade, I will warrant him as much work as he can do, and good pay.

On the outside of the letter, besides the superscription: “To Mr. Jacob Town, Topsfield, Commonwealth of Massachusetts,” is the notation, evidently by Mr. Towne: “Received Feb. 14, 1796, from Asael Smith.” From this it would appear that the letter was one month on the journey

from Tunbridge, Vermont, to Topsfield, Massachusetts, a distance of one hundred fifty miles. It was probably carried by a friend. On the second page of the letter, written along the margin, appear a few lines which are of special interest to the descendants of Asael through the son mentioned:

I expect my son Joseph will be married in a few days.

This letter is extremely interesting from several angles, amounting in some respects almost to prophecy, and manifesting as it does the writer's strong confidence in the then very new Government of the United States, and its ultimate triumph under the guiding hand of the Almighty.

In the Collections of the Topsfield Historical Society (8: 91-6) there is also a remarkable document written by Asael Smith in 1799, intended for his "dearly beloved wife and children" to view after his decease, but which was read, well understood, and appreciated by his family many years before that event occurred. Since this book is intended as a foundation for study and analysis of the character of a man, (internationally known as the founder of a new and in some ways singular religion), from the viewpoint of family influence and heredity, this interesting document written by that man's grandfather, is here presented:

A few words of advice which I leave to you, my dear wife and children, whom I expect ere long to leave:

My Dear Self—I know not what leisure I shall have at the hour of my death to speak to you, and as you all know that I am not free in speech, especially when sick or sad; and therefore do now speak my heart to you, and would wish you to hear me speaking to you as long as you live (when my tongue shall be mouldered to dust in the silent tomb) in this, my writing, which I divide among you all.

And first to you, my dear Wife, I do, with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you, and not to leave you nor forsake you, or ever suffer you to leave or forsake Him or His ways. Put your whole trust solely in Him; He never did, nor never will, forsake any that trust in Him. . . . I do resign you into the everlasting arms of the great Husband of husbands, the Lord Jesus Christ.

And now, my dear Children, let me pour out my heart to you and speak first to you of immortality in your souls. Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point be serious. Do all to God in a serious manner; when you think of Him, speak of Him, pray to Him, or in any way make your addresses to His great Majesty, be in good earnest. Trifle not with His name, nor with His attributes, nor call Him to witness anything but is absolute truth; nor then, but when sound reason on serious consideration requires it.

And as to Religion, I would not wish to point out any particular form to you; but first I would wish you to search the Scriptures and consult sound reason, and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward formalities, or in the

hidden man of the heart; whether you can, by outward forms, rites and ordinances save yourselves, or whether there is a necessity of your having help from any other hand than your own. If you find that you stand in need of a Savior, Christ saith: "Look unto me and be ye saved, all ye ends of the earth"; . . . but mind that you admit no others as evidences in your search, but the two that God hath appointed, viz, Scriptures and sound reason. And if these two witness that you are one whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you, and hath furnished you with a better nature than others, and that, consequently, He is not just to all mankind. . . .

But if these two witnesses testify to you that God is just to all, and His tender mercies are over all His works, then believe them. . . . There is no respect of persons with God, who will have all mankind to be saved and come to the knowledge of the truth, viz, "that there is one God, and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time" . . . And having gotten this evidence that God is true, be still adding to your evidence, and enjoy your present assurance. Do all to your God as to your father, for His love is ten thousand times greater towards you than ever any earthly father's could be to his offspring.

In the next place, strive for those graces most which concern your places and conditions, and strive most against those failings which most threaten you. Above everything avoid a melancholy disposition; that is a humor that admits of any temptation, and is capable of any impression and distemper; shun as death this humor which will work you to all unthankfulness against God, unlovingness to men, and unnaturalness to yourselves and one another.

Do not talk and make a noise to get the name of forward men, but DO THE THING, and do it in a way that is fair and honest, which you can live by and die by, and rise and reign by; therefore, my children, do MORE than you talk of, in point of religion; satisfy your own consciences in what you do; all men you shall never satisfy, nay, some will not be satisfied though they may be convinced.

As for Your Calling—Any honest calling will honor you if you honor that. It is better to be a rich cobbler than a poor merchant; a rich farmer than a poor preacher; and never be discouraged though sometimes your schemes should not succeed to your wishes.

Persevere in the way of well-doing, and you may hope for success. For myself (who had never your parts nor helps) I never found anything too hard for me in my calling but discouragement and unbelief. If I was discouraged and did not believe I could do a thing, I never could; therefore, when you think anything is too hard for you, do not undertake it.

As to Your Company—Abandon all infectious, self-serving companions; when once you have found them false, trust them no more. Sort with such as are able to do or receive good. Solomon gives you the best counsel for this, in many places. Read the Proverbs and remember him in this. Forsake not an old friend; be friendly and faithful to your friends. Never trouble nor trust friends unless there be a necessity, and, lastly, be long in closing with friends, and loth to lose them upon experience of them.

As to Your Marriages—I do not think it worth while to say much about them, for I believe God hath created the persons for each other, and that Nature will find its own.

But for Your Children—Make it your chiefest work to bring them up in the ways of virtue, that they may be useful in their generation. Give them, if possible, a good education; if Nature hath made no difference,

do you make none in your affections, countenances nor portions; partiality this way begets strife and contention.

As for Yourselves within Yourselves—My desire hath been to carry an even hand towards you all, and I have labored to reduce you, as near as I could, all circumstances considered, to an equality; and therefore, my last request and charge is, that you will live together in an undivided bond of love. You are many of you, and if you join together as one man, you need not want anything. What counsel, what comfort, what money, what friends may you not help yourselves unto if you will all, as one, contribute your aids.

Wherefore, my dear children, I pray, beseech and adjure you, by all the relations and dearness that hath ever been betwixt us, and by the heart-rending pangs of a dying father whose soul hath been ever bound in the bundle of life with yours, that you know one another. Visit as you may, each other. Comfort, counsel, relieve, succor, help and admonish one another; and while your mother lives, meet her if possible once every year. When she is dead, pitch on some other place, if it may be your elder brother's house; or, if you cannot meet, send to and hear from each other yearly and oftener if you can; and when you have neither father nor mother left, be so many fathers and mothers to each other, so you shall understand the blessings mentioned in the 133d Psalm.

As to Your Estates—Be not troubled that you are below your kindred; get more wisdom, humility and virtue, and you are above them only do this. Deal with your hearts to make them less; begin low; join together and help one another; rest upon the promises which are many and precious this way. Love mercy, and have mercy, on yourselves and one another, and I know, I KNOW, I say, and I am confident in it, that if you will trust God, in His own way He will make comfortable provisions for you. Make no more objections, but trust Him.

For the Public—Bless God that you live in a land of liberty, and bear yourselves dutifully and conscionably towards the authority under which you live. See God's providence in the appointment of the Federal Constitution, and hold union and order precious jewels.

And for the Church of Christ—neither set her above her Husband, nor below her children; give her that honor, obedience and respect that is her due. And if you will be my children and heirs of my comfort in my dying age, be neither another's, nor factions of any party or faction or novelty. It is true that this is not a *rising* way, but it is a free, fair and comfortable way for a man to follow his own judgment without wavering to either hand. I make no doubt but you will hear divers opinions concerning me, both before and after I shall sleep in silence; but do not be troubled at that. I did what in my circumstances seemed best for me for the present; however, the event hath not, in some points, answered my expectations; yet I have learned to measure things by another rule than events, and satisfy myself in this,—that I did all for the best as I thought, and if I had not so much foresight as some others, I cannot help it.

Sure I am that my Savior, Christ, is perfect, and never will fail in one circumstance. To Him I commit your souls, bodies, estates, names, characters, lives, deaths and all, and myself,—waiting when He shall change my vile body and make it like His own most glorious body.

And I wish to leave to you everything I have in this world but my faults, and them I take with me to the grave, there to be buried in everlasting oblivion; but leaving my virtues, if ever I had any, to revive and live in you. Amen. So come, Lord Jesus; come quickly. Amen.

The above was written April 10, 1799, and left for my dearly beloved wife and children to view after my decease.

Some unfriendly critic has made the statement that Asael Smith was as crooked in his views as he was in his neck. In his childhood he received a severe burn, which left the cords of his neck stiff, and he was compelled to carry his head a little to one side, which explains the peculiar habit. And we leave it to the reader to judge whether or not his views of life were distorted or ignoble. It is a trait of human nature to dislike that which is not understood, and no doubt some of Asael Smith's views were far above the comprehension of some of his neighbors, hence his occasional unpopularity. He had some gifts of nature quite above the ordinary, as may be discovered in his writings. An early habit of his was to try his hand at poetry, and historians are fond of quoting the little doggerel verse in which he once returned his tax-assessment lists:

I have two poles though one is poor;
I have three cows,—and want five more;
I have no horse, But fifteen sheep
No more than these this year I keep.
Steers that's two years old, one pair;
Two calves I have, all over hair;
Three heffers two years old I own,
One heffer calf that's poorly grone;
My land is acres Eighty two,
Which sarch the record youle find true;
And this is all I have in store;
I thank you if youle tax no more.

—Colonial Families of America, Frances M. Smith, 288.

Asael Smith was devotedly attached to his wife, who was at his side through over sixty-three years of wedded life. He fell asleep on 30 October 1830, at the home of his son Silas, in Stockholm, St. Lawrence County, New York, where he had spent his declining years. He had been a strong, sturdy, independent character, and blessed with a body especially well-proportioned and powerful. It is said he was capable of handling with ease two ordinary men.

His widow survived him nearly six years. In the spring of 1836 she traveled the long distance from Stockholm to Kirtland, Ohio, to visit her descendants there. A few days after her happy arrival in the home of her grandson, Joseph Smith, she was taken ill, and on the 27 May 1836, in her ninety-third year, passed quietly to her long rest, surrounded by stalwart and affectionate sons, grandchildren, and even great-grandchildren. (Church History Latter Day Saints, published at Lamoni, Iowa, 1897, p. 49.) She was buried in the churchyard of the little old village, where a stone (surrounded by others bearing Smith names) with an all but indecipherable "M. S.," doubtless marks her resting place.

Children: (Data gleaned from Topsfield Historical Society Collections 8: 97-101; 9: many pages; Five Colonial Families, Treman and Poole, 1: 6-19, 653-8; Joseph Smith and His Progenitors, Lucy Mack Smith.)

1. Jesse, born 20 April 1768, in Topsfield; married 20 January 1792, Hannah Peabody, of Middletown. Lived in Vermont and Stockholm, New York, where he died aged 80. Had five sons and five daughters.

2. Priscilla, born 21 October 1769, Topsfield; married 24 August 1796, John C. Waller. They had seven sons and two daughters.
3. JOSEPH, born 12 July 1771, Topsfield; married LUCY MACK.
4. Asael, born 21 May 1773, in Windham, Rockingham County, New Hampshire; married Elizabeth Shellenger, 21 March 1802. Died 21 July 1848, in Wapello County, Iowa. There were three sons and five daughters.
5. Mary, born 4 June 1775, Windham; married Isaac (or Israel) Pierce, and had two sons and six daughters.
6. Samuel, born 15 September 1777; married February 1816, Frances Wilcox. Two sons, three daughters. Died 1834 in Potsdam, New York.
7. Silas, born 1 October 1779, in Derryfield, now Manchester, New Hampshire; married (1) 29 January 1805, Ruth Stevens; married (2) 4 March 1828, Mary Atkins. He had five sons and two daughters by first wife, and three sons by the second. He served during the war of 1812-1815 as a captain of militia. He died in Pittsfield, Illinois, 13 September 1839, whither he had removed the year previous.
8. John, born 16 July 1781, Derryfield; married 11 September 1815, Clarissa Lyman, who bore him two sons and one daughter. He crossed the plains by ox team in 1847, and died in Salt Lake City, Utah, 23 May 1854.
9. Susanna, born 18 May 1783.
10. Stephen, born 23 April 1785; died 23 April 1802.
11. Sarah, born 16 May 1789; married 15 October 1809, Joseph Sanford, and bore three sons and one daughter. She died 27 May 1824.

V. Joseph⁵ Smith (Asael⁴ Samuel³ Samuel² Robert¹) was born in Topsfield, Massachusetts, 12 July 1771, and was taken in his first year to Windham, New Hampshire, where his parents continued to reside for four or five years, removing prior to 1779 to Derryfield, (now Manchester) same State, and, in 1786, back to the old ancestral home. After five years spent in the latter place, the family moved to the farming region about Tunbridge, Vermont.

Joseph was at that time twenty years old, and he took his place with his father and brothers in developing the pioneer farms upon which they dwelt, felling the virgin timber, tilling and clearing from rocks the waiting soil. Through thrift and industry, and cooperative effort, they succeeded in establishing themselves in homes of comfort and crude, primitive beauty.

After five years of this hopeful labor, Joseph took to himself a wife, in the person of Lucy Mack, a young woman of twenty, whose acquaintance he had made upon the occasions of her visits to her brother, Stephen Mack, of Tunbridge. Her home was in Gilsun, Cheshire County, Vermont, and she was the youngest of eight children born to Solomon and Lydia (Gates) Mack. She had arrived in their pioneer home in Gilsun just four days after the bell in Independence Hall had proclaimed throughout all New England that the united colonies had thrown off the oppressive British yoke, and declared themselves to be an independent nation. Her father, a soldier of Colonial wars, at his marriage in 1759 had laid aside the weapons of war and had taken up the implements of peace and industry, but the moment his country plunged into its Revo-

lutionary struggle, he had again enlisted and served throughout the war.

So, upon the occasion of Lucy's second visit to her brother, she and Joseph Smith were united in marriage, the ceremony being performed on 24 January 1796. They began housekeeping on a farm belonging to his father, but six years later, rented to another the Tunbridge farm, and removed to the town of Randolph where they opened a mercantile establishment. Later they returned to the farm, sold it, and moved first to Royalton, and then to Sharon, Windsor County, where they rented a farm from



Where Mary Duty Smith was laid to rest.

solomon Mack, Lucy's father. Here they continued to live for several years, their circumstances much improved, Joseph cultivating the soil in summer, and teaching school through the winter months.

While living in Sharon, their fourth child, a son, was born, whom they named Joseph, after his father. This child was destined to write his name indelibly upon the pages of his country's history, and the date of his birth, 23 December 1805, is today held in respectful memory by many thousands of people in all the world, who received and believed the message delivered in his manhood years.

On 23 December 1905, on the one hundredth anniversary of his birth, there was unveiled at Sharon, with impressive ceremonies, a magnificent monument erected to his memory, its granite shaft, said to be the largest all polished monolith of its kind in the world, rising above its base to the height of thirty-eight and one half feet—one foot for each year of life of the man it honors. Near by is a modern cottage, erected on the site

where once he toddled as a child, the ancient hearthstone and straggling walls of field rock of the original pioneer home having been utilized in the transformation. From this cottage radiates a warm and generous hospitality to the many tourists who, guided by sign-posts scattered for miles along neighboring trails, make the long, hard climb to its hillside location. It is situated on the line dividing the towns of Royalton and Sharon, two miles east of the trunk highway over which flows in summer a steady stream of tourist traffic from Boston to Montreal or the White Mountains.

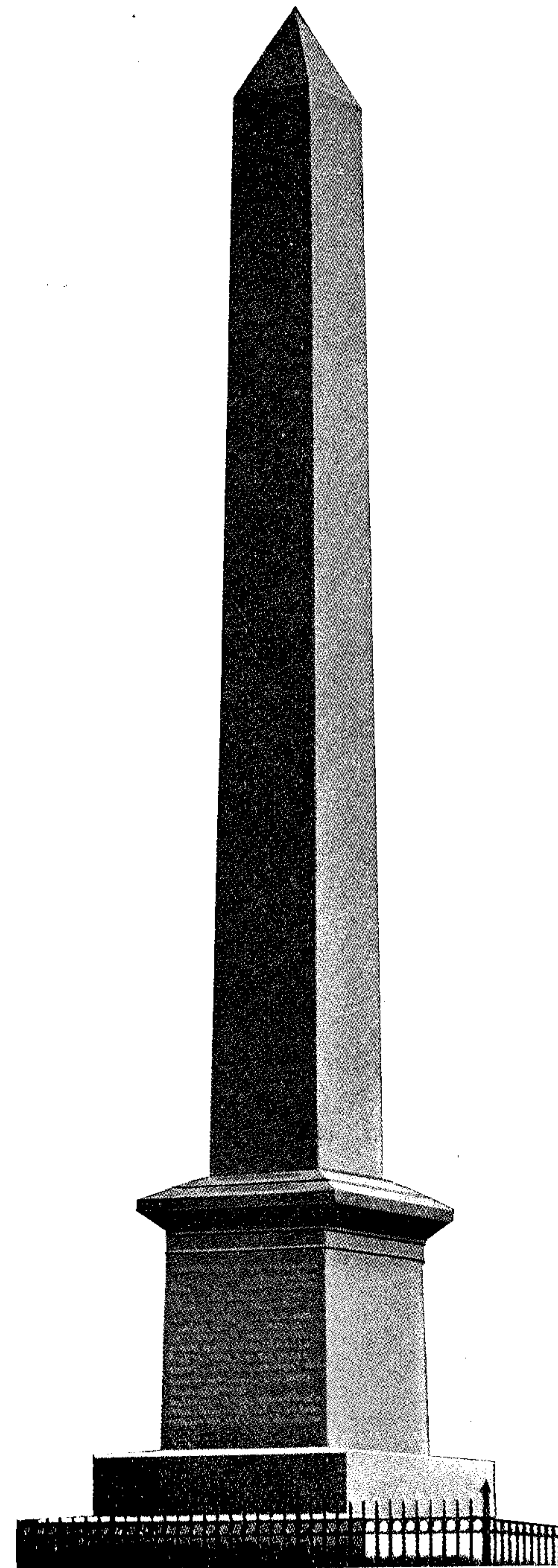
A long, hard climb, but the reward is worth the effort. Beauty of mountain and stream, of forest and field, meets the eye on all sides, and, "rising in solitary grandeur to a height of nearly fifty-one feet, the monument . . . viewed against the skyline on a clear day, can not fail to impress the most indifferent." And vividly, in clear, concise, well-chosen words, "the story of the faith by which a million people live is told in the inscriptions on the monument. Around the capstone in three-inch letters is a quotation from James 1: 5, which is said to have prompted Joseph to seek directly from God an answer to the religious questions which perplexed him.

"Upon the southerly side of the inscription die, in sunken, three-inch letters, are carved the words:

SACRED
TO THE MEMORY OF
JOSEPH SMITH
BORN HERE
23D DECEMBER 1805
MARTYRED
CARTHAGE ILLINOIS
27TH JUNE 1844

"The northerly face of the same die is given over entirely to the testimony of Smith, wherein are related the outstanding events of his career: his call, in 1820, to be the bearer of Divine testimony; the translation of the Book of Mormon; the organization of the church in 1830; and finally his martyrdom at the well curb of Carthage jail in 1844." (Quotations from *Rock of Ages Magazine*, published at Montpelier, Vermont, October, 1923.)

After leaving Sharon the family lived in one or two other Vermont towns, and then, discouraged by four successive crop failures, they removed, in 1815, to Palmyra, Wayne County, New York, where they were living when young Joseph claimed to have received spiritual manifestations in 1820, 1823, and later.



To the Founder of a Faith
Rock of Ages Magazine, Montpelier, Vermont.

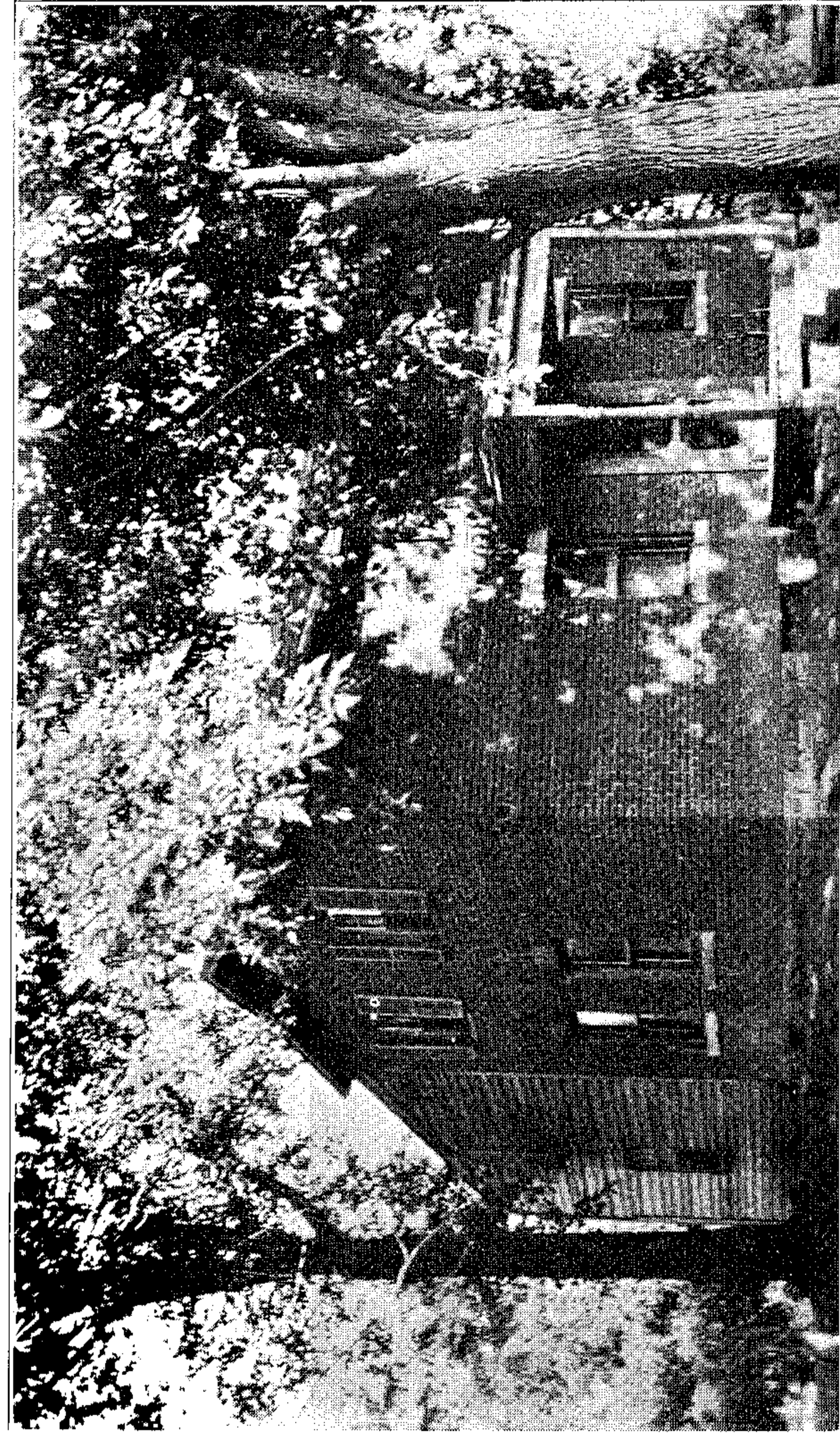
Of Joseph, the father, be it added, that he was the first person to whom the son confided his singular experience—the visit of the angelic messenger, and the story of the hidden plates. Instead of scoffing, as some parents might have done, the father encouraged him to be obedient to the spiritual direction, and accepted the story in ready faith, many of his own former experiences and convictions coming to his mind in support of the testimony.

Joseph's mother, too, had had her own ideas of religion, which were not altogether in harmony with those set forth by the churches of that day, as she had found them, and some time before the time of Joseph's experiences she had been baptized by a minister who was willing to perform the rite without dictating to which church she should belong. This she had done because impressed with the necessity for baptism in obedience to the commands of Christ, and yet at the same time being disinclined to join any of the organizations of the day.

Both of his parents united their fortunes with those of their son in the religious enterprise into which, with his elder brother Hyrum and others, he entered, and the father became one of the earliest missionaries of the church they organized at Fayette, Seneca County, New York, on 6 April 1830. In the summer and fall of that year, the father took a copy of the Book of Mormon, published in March preceding, to his aged parents then living in East Stockholm, New York, at the home of one of their sons. His father, Asael Smith, received him and his message very kindly, and read the ancient record about half through before he died, in October of that year. His mother, Mary Duty Smith, was also convinced of the truth of the "latter-day message," but owing to the deep-seated prejudices of some of her children among whom she lived, she did not formally join the church.

Joseph Smith, sr., spent ten active years in the missionary field. He was ordained patriarch in 1836, the first one in the church to occupy in that office. He was with the church in all the trying times it experienced in Kirtland, Ohio, and Jackson and Clay Counties, Missouri. When the exterminating order issued by Governor Lilburn W. Boggs in 1838 caused the church members to be driven from their Missouri homes at the points of bayonets in the hands of cruel mobs, and many unoffending, unarmed men, women, and children were killed in cold-blooded murder, Joseph Smith and family escaped to Quincy, Illinois, where the shelter they found became a haven of refuge for scores of unfortunate victims of like persecution.

They reached Commerce (now Nauvoo), Hancock County, Illinois, in the spring of 1839, but the elderly man was ill from the effects of the exposures and privations he had endured in the persecutions through which they had passed. His son wrote of him that he had contracted consumption, from which malady he did not recover, and he gradually declined until his death, 14 September 1840. Just prior to his passing he called his wife and children to his bedside and gave each one a blessing.



Home of Lucy Mack Smith, at Nauvoo, Illinois.

These have been preserved, and much that he said at that time was of a prophetic nature, which has since been fulfilled.

Like his father Asael, Joseph Smith, sr., was a man of powerful build, standing six feet, two inches, in his bare feet. In his younger days he was famed as a wrestler, and it is said of him that he met but one man whom he could not throw. With all his physical and moral strength, he was of an extremely gentle disposition, with a great kindly heart that prompted him to be ever ready with instant assistance to the poor, or those in need. His house was always filled with homeless and friendless people to whom he proffered succor, and he was generally and sincerely mourned when removed by death.

(Church History of Latter Day Saints, Lamoni, 1897, 2:461-7; Joseph Smith and His Progenitors, Lucy Mack Smith.)



Joseph Smith's home near Palmyra, New York.

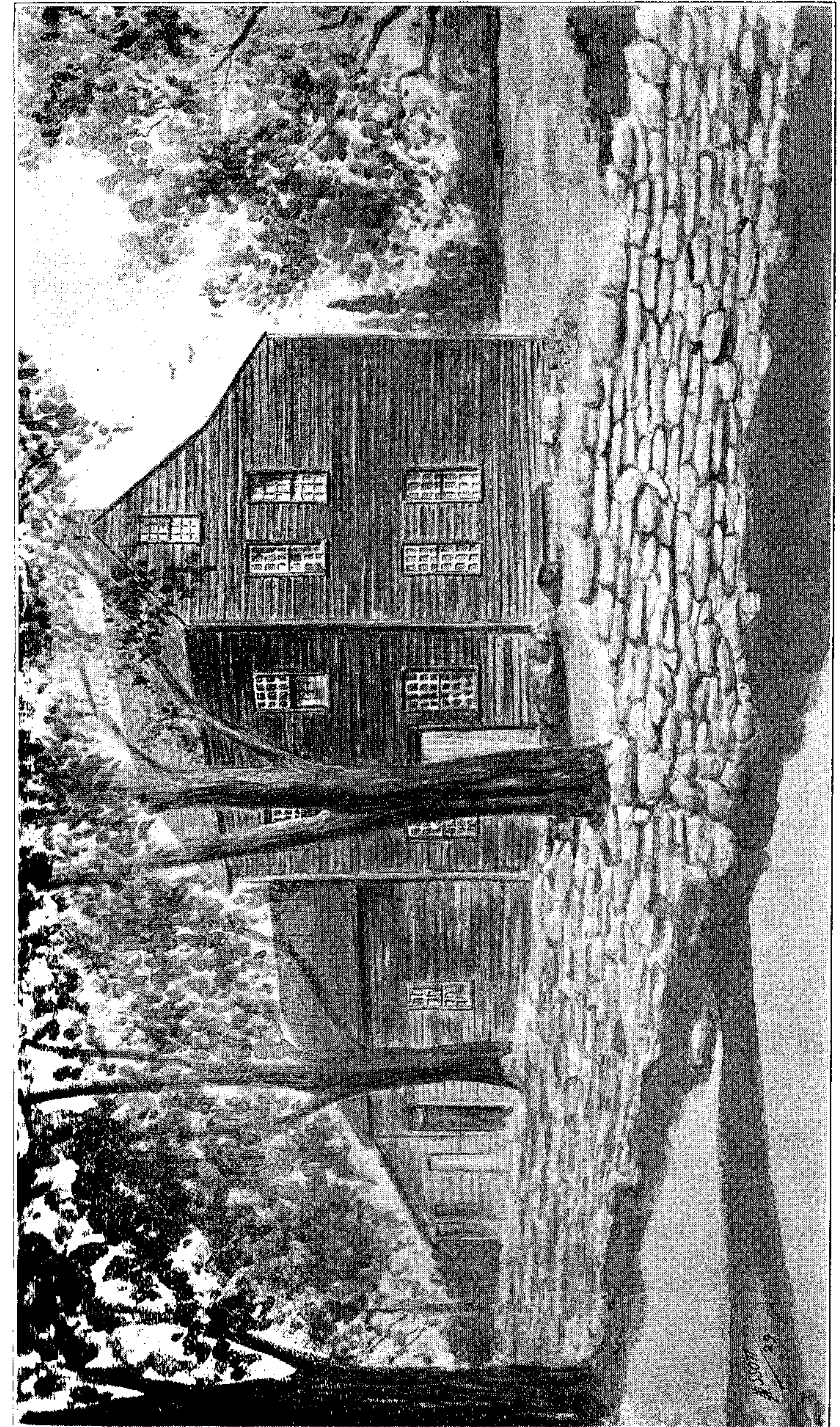
Lucy Mack Smith thought her cup of sorrow was filled when on that September day she followed her beloved companion to his last shelter, and sadly returned to her desolated home. But it was hers to drink to the dregs the portion of grief which life had in its keeping for her. The next summer, at the age of twenty-five, in the prime of eager young manhood,

her youngest son, Don Carlos, was laid away, leaving wife and small daughters to her care. Three years later, three other stalwart and affectionate sons were stricken down by the hand of cruelty and hate, and laid to rest in the little God's acre by the flowing Mississippi!

Following the tragedies of the summer of 1844, her bruised mother-heart, living in its memories and love, prompted her to begin the writing of a little book, in which an account of her life and its varied experiences is given, together with her personal knowledge of the events which led up to the founding of the Church, its afflictions and prosperities, and finally, the death of its leaders. This is a quaintly written little book of 312 pages, called *Joseph Smith and His Progenitors*, and contains considerable history of the families of herself and her husband. That it was finished, and copyright secured early in 1846, speaks very well for the intelligence and perseverance of this woman, then in her seventieth year.

She lived nine years longer, dying 8 May 1855, at the home of her daughter-in-law, Emma Hale Smith, then the wife of Major Lewis C. Bidamon, and was buried beside her husband in the old family cemetery at Nauvoo. Of her it has been written:

She possessed a high sense of duty, and her standard of morals was unsurpassed. Perhaps there was a touch of the iron of old New England at times in her rebukes. Sometimes the rigidity of her discipline of self



Home of Joseph Smith near Harmony, Susquebanna County, Pennsylvania.

and others appeared severe, but it was not without its affectionate sequence,—love of man and love of right.

Hers was a mission of service wherever she went,—a nurse, a comforter, a counselor. Wise, discreet and sympathetic, a woman of action, sensitive to the necessity for immediate proceedings, she sometimes took weighty matters into her own hands and carried them through to successful completion. . . .

Hospitable, charitable, her magnificent spirit was afflicted by the afflictions of others, as she passed with her family and her church through their weary wanderings from New York to Nauvoo. . . .

She has left the record of one who loved much, suffered much, and was ever true—a woman who had adhered to her own affectionately rigid rules in rearing her family, but who held the undying love of husband, children and grandchildren,—a woman who inspired reverence and confidence, though speaking directly and plainly.

The memory of her is of a character strong, fearless, clear-minded, and God-fearing.—*Journal of History* 12: 108.

Children: (Joseph Smith and His Progenitors; various church and family records.)

1. Alvin, born 11 February 1799; Tunbridge, Vermont; died unmarried, 19 November 1824, near Palmyra, New York.

2. Hyrum, born 9 February 1800, Tunbridge; married (1) 2 November 1826, at Manchester, New York, Jerusha Barden, who died 13 October 1837, at Kirtland, Ohio; he married (2) 24 December 1837, Mary, daughter of Joseph and Rachel (Ibbetson) Fielding, born in Honidon, Bedfordshire, England, 21 July 1801. His first wife bore him four daughters and two sons; his second wife, one son and one daughter, the son being the Joseph Fielding Smith, president for many years of the Utah Church, who died in 1918.

Hyrum Smith was closely associated with his brother Joseph in the organization and work of the Church founded in 1830, being missionary, patriarch, and counselor. He received his death at the hands of the same masked mob that killed his brother, 27 June 1844, at Carthage, Hancock County, Illinois. His widow followed Brigham Young to Utah, taking Hyrum's small children with her, and remarrying out there, where she died 21 September 1852.

3. Sophronia, born 18 May 1803, Tunbridge; married (1) 2 December 1827, at Palmyra, New York, Calvin W., son of Silas and Bathsheba Stoddard, born 7 September 1801; died 19 November 1836. He was a descendant of Ralph Stoddard, the immigrant from England who died in Groton, Connecticut, 1753, through Ralph, born 1695; Wait, born 1729, and Silas, born 1759. After his death, Sophronia married (2) McCleary. She had two daughters by her first marriage, only one of whom grew to womanhood—Maria, who married Nathaniel Barnett Wooley in 1852.

4. JOSEPH, born 23 December 1805; married EMMA HALE.

5. Samuel Harrison, born 13 March 1808, Tunbridge; married (1) 13 August 1834, Mary, daughter of and Hannah (Boutwell) Bailey, born 1811, in Boston. She died 25 January 1841, in Nauvoo, Illinois, and he married (2) 29 April 1841, Levira, daughter of Gardner and Delecta Clark, born 30 July 1815, in Levonía, Livingstone County, New York. He died 30 July 1844, from the effects of a fever contracted through exposure in getting away from the mob that killed his brothers, 27 June before. His widow followed Brigham Young to Utah, taking with her the three daughters and son borne by the first wife, as well as her own three daughters, the last of whom was born in August after the father's death.

6. Ephraim, born 13 March 1810, at Royalton, Vermont; died 24 March 1810.

7. William, born 13 March 1811, Royalton; married (1) 14 February 1833, Caroline, daughter of Joshua and Thalia Grant. She died 22 May 1845, and he married (2) Eliza Sanborn, born in 1827, died in 1889. He married (3) Ida, who was living in 1921, aged about 90 years. He was Representative from Hancock County to the Illinois Legislature, 1842-43. He died 13 November 1893, at Osterdock, Iowa, where most of his descendants live. He was the father of two daughters by his first marriage, and two sons and a daughter by the second.

8. Catherine, born 8 July 1812, at Lebanon, New Hampshire. She married 8 January 1831, at Kirtland, Ohio, Wilkins Jenkins, son of Gideon and Elizabeth (Shields) Salisbury, born 6 January 1809, in Rushville, New York; died 27 November 1853, at Plymouth, Illinois. Gideon Salisbury was a Revolutionary soldier, serving with New York troops.

Catherine (Smith) Salisbury died 1 February 1900 at Fountain Green, Illinois, having been the mother of four sons and four daughters. One of these, Frederick, is living in Independence, Missouri, the last of his generation, his brother Solomon having died in Burnside, Illinois, 12 January 1927, in his ninety-second year.

9. Don Carlos, born 25 March 1816; married 30 July 1835, at Kirtland, Ohio, Agnes Coolbrith, born at Scarboro, Maine, 11 July 1811. He died at Commerce (now Nauvoo), Illinois, 7 August 1841, leaving wife and three daughters, one of whom, under the pseudonym *Ina D. Coolbrith* won distinction as a poetess, being elected poet laureate of California, where she resided until her death on 29 February 1928.

10. Lucy, born 18 July 1821, at Palmyra, New York; married 4 June 1840, at Nauvoo, Illinois, Arthur Millikin, born at Saco, Maine, 9 May 1817. He died at Colchester, Illinois, 23 April 1882, she following him in death on 9 December of the same year. They had a family of four sons and five daughters, all but one of whom were reared to maturity.

VI. Joseph⁶ Smith (Joseph⁵ Asael⁴ Samuel³ Samuel² Robert¹) was born 23 December 1805, in the wooded hills of Sharon, Windsor County, Vermont. When in his tenth year, he came with his parents to Palmyra, Wayne County, New York, and later to Manchester, Ontario County, same State, where he, with his father and brothers followed the occupation of farmer.

Since the object of this book is to present the genealogical background of this noted man rather than a discussion of his work or message, a lengthy sketch here is not attempted. Elsewhere is presented a brief history of the church he founded in 1830, which was reorganized in 1852, and which has been presided over since 1860 by his descendants. None of these are, or ever have been, identified with the church in the West which bears a similar name and to some of whose doctrines and practices, introduced after the death of the founder in 1844, they are unalterably and uncompromisingly opposed.

In 1826 Joseph Smith made the acquaintance of Emma, the charming and capable daughter of Isaac and Elizabeth (Lewis) Hale, well-to-do farmers living near Harmony (now Oakland), Susquehanna County, Pennsylvania. Through both her parents, this young woman was descended from a long line of interesting ancestors, among them being John Howland, *Mayflower* passenger and Assistant Governor of Plymouth Col-

ony, William Tuttle, ancestor of Jonathan Edwards and many college professors, lawyers and judges, and Andrew Ward, one of the magistrates appointed to the Commission governing Connecticut Colony.

They were married at South Bainbridge (now Afton), Chenango County, New York, in the home of Esquire Tarbell, who performed the ceremony, the date being 18 January 1827. They lived successively near Palmyra and Manchester, New York, and Harmony, Pennsylvania, where in 1830 he was deeded twenty-eight acres of land by his father-in-law, copy of the transfer being still in the land offices of that county.

Soon after this they moved to Kirtland, Lake County, Ohio, and in 1837 to Missouri, and were among those who were forcibly driven from Caldwell County in 1838. Emma Smith, fleeing from her home to escape the destruction of life and property which abounded, crossed the frozen Mississippi in the bitterness of winter, with her infant son Alexander and his two-year-old brother Frederick in her arms, with six-year-old Joseph and seven-year-old Julia clinging to her dress in terror.

In the spring of 1839 they established their home in Commerce, now Nauvoo, Hancock County, Illinois, where they passed the rest of their lives. Joseph was killed on the afternoon of 27 June 1844, at Carthage, Illinois, at the hands of a masked mob, while under the avowed protection of Governor Thomas Ford, of Illinois, to whose protection he had voluntarily delivered himself. His older brother, Hyrum, his close companion through many varied experiences, shared his fate. Their bodies were left where they fell, as the mob fled after accomplishing the shameful deed, and when the next morning dawned, were tenderly carried by sorrowing friends, back to the grief-stricken loved ones. They were buried in an "unknown grave," presumably where the great lilacs wave their blooms each spring, in the little family burying plot, in Nauvoo.*

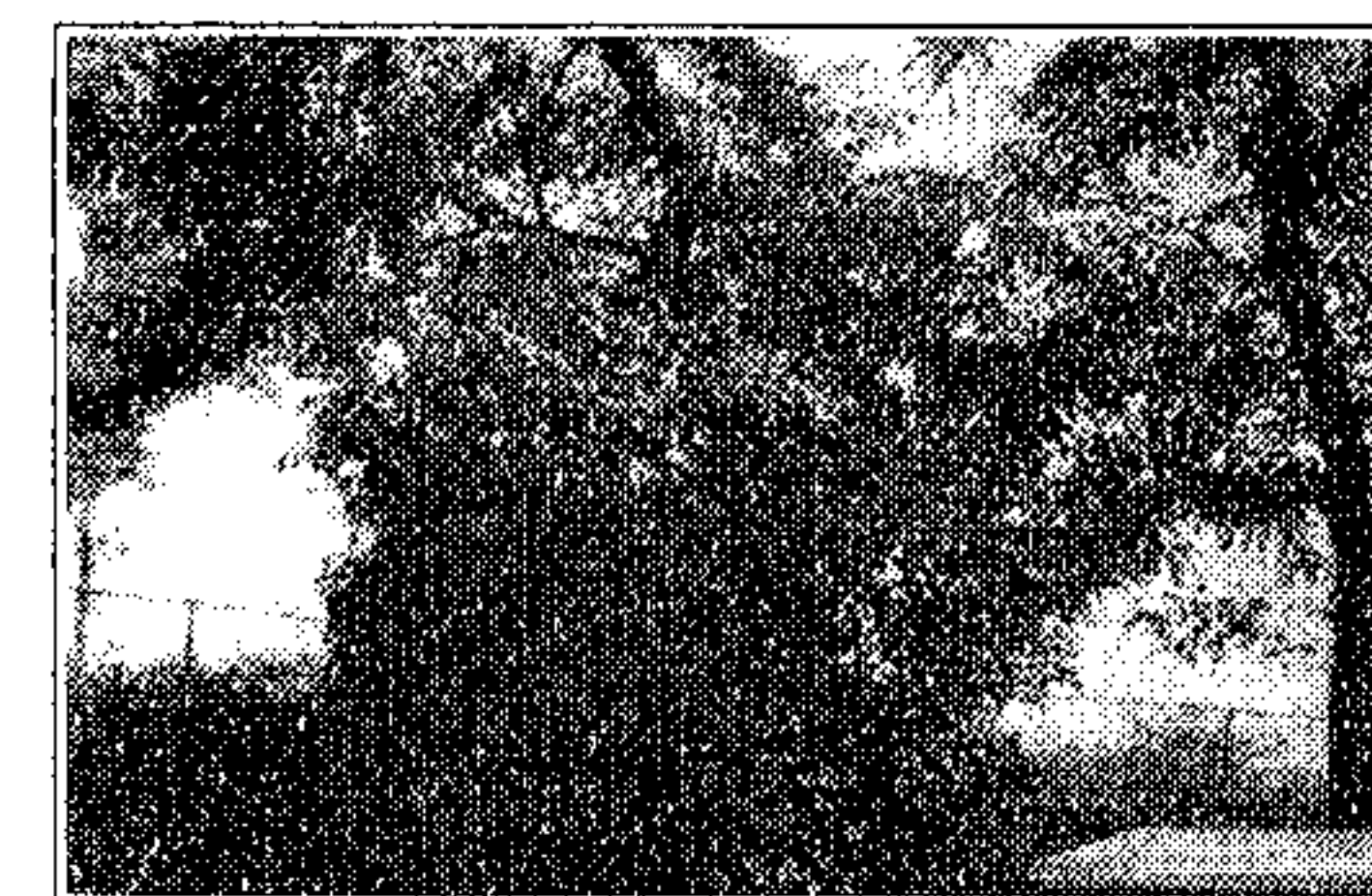
On 2 December 1847 Emma Hale Smith married, as his second wife, Major Lewis Crum Bidamon, under whose kindly protection and care the storm-tossed billows of her life came to quiet and peace. With his help she reared her four sons to manhood, giving them what opportunities for education and culture her limited circumstances allowed. She lived to see them happily married, busy with worth-while work in the world, to bury one, and to know, before she passed out, that she was a great-grandmother. She died 30 April 1879, in an upper chamber of the "Riverside Mansion," by the windows of which she had loved to sit and watch the sweeping tides of the great "Father of Waters." She and her loved Joseph rest where murmuring waves whisper peace to their well-earned repose.

As for Emma, what words can do justice to her noble character? From the moment she accepted the hand of the young "Palmyra Seer" to

*Under direction of President Frederick M. Smith, the bodies of Joseph and Hyrum Smith were located in the family burial plat in Nauvoo, and, together with that of Emma Hale Smith, were re-interred, with appropriate ceremonies, on 20 January 1928.



Carthage Jail, then and now.



Where lilacs wave above the sleeping.

that in which she stood in an agony of grief beside his cruelly murdered body in the great dining hall of the old Mansion Hotel, his youngest child e'en then lying beneath her faithful heart, and from that sacred and despairing moment to that farther one which marked her last, faint, expiring breath, not once did she swerve from the path of duty, however hard and thorny to her feet, nor once falter in her love and devotion to her noble and oft-misunderstood companion. Not once did she fail in support her hand could give, or words of encouragement her lips could utter or her mind conceive. Flattery, praise, promise, allurements, offered in the hope that she would cast in her lot with those who, after her husband's death, went to the valleys of the West, had no weight with her, nor had those of abuse, threat, hate, and revenge which followed her steadfast refusal.

She hated polygamy with all the depths of her womanly soul, doubly and trebly so because of the posthumous stain cast upon her husband's cherished name by those who falsely claimed that he was responsible for its introduction. Upon her dying couch, in reply to earnest questions and facing the great Unknown, without fear, hesitation, or equivocation, she again declared, as she had done all through the third of a century since his death, that her husband had not been responsible for the introduction of that false doctrine, neither had he approved, sanctioned, or condoned in any way, lapses from the accepted moral code. When asked if she thought it possible that he might have been guilty of polygamy and she

not know it, her answer came quick, clear, and positive: "Impossible! We lived too closely together for that!"

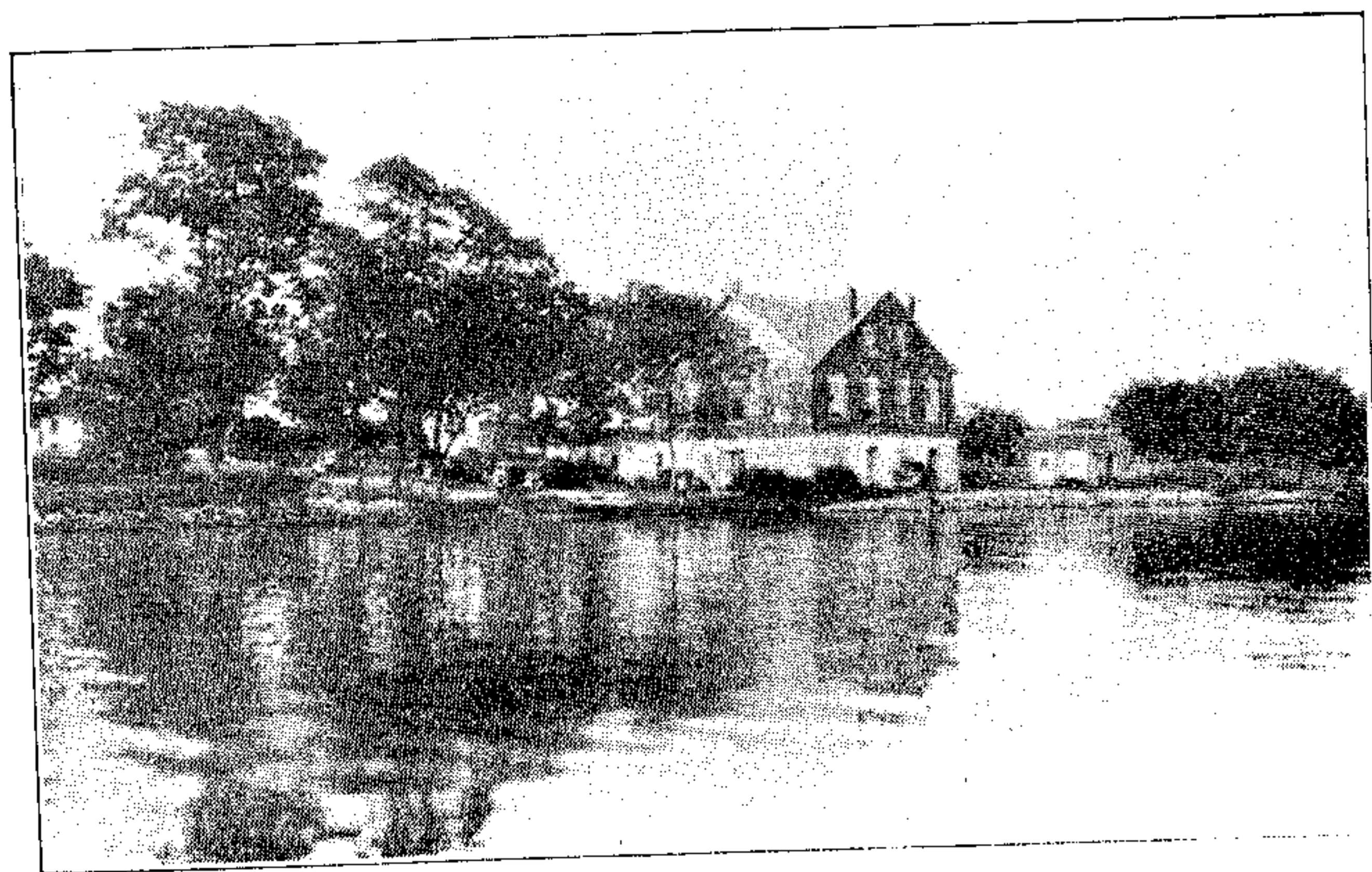
Thus she lived, moved graciously, courageously, and consistently in her sphere of action, beloved by all who knew her best, writing her earth-record with a firm, unfaltering hand upon the tablet of the years, and when the sands had run their long course out, and the glass turned by a wise Creator towards a newer, fuller hour, quietly she gathered her robe about her in the calm repose of death, and went fearlessly forth to meet her Maker, upon her lips a last faithful tribute and testimony to the character and virtue of the man she had loved so well!

TO THE MEMORY OF EMMA HALE SMITH

"Give me thy love,"—the eyes of blue
 Looked deep in eyes of tender brown!
 'Tis given, and the soft, dark hair
 Grows gray beneath the pressing crown
 Of wifehood, and the cares it gave,
 From the bridal altar to the grave
 Of the boyish, blue-eyed lover.

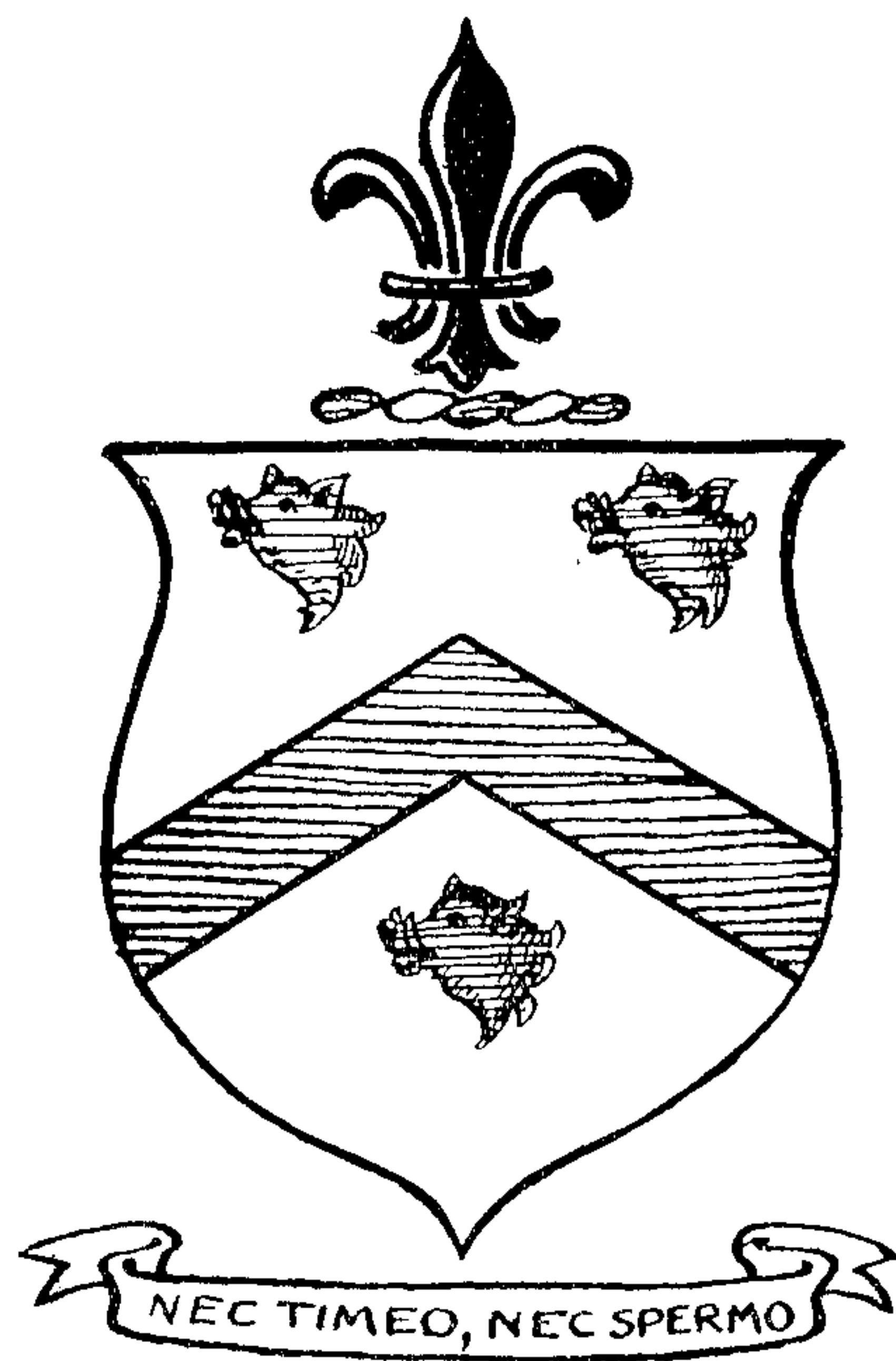
Nor ceased the ache, nor less the care,
 When, ended that long day of gloom,
 She turned from that quiet, covered form
 And led their children from the room!
 'Twas hers to live when death were sweet;
 His heart was still, her own must beat,
 And to live is hardest, ever!

—Vida E. Smith.



Riverside Mansion, where Emma Hale Smith died.

FRENCH



ACKNOWLEDGMENT

FOR the sketches of coats-of-arms, autograph signatures and other drawings which appear in this volume, the author gratefully acknowledges her indebtedness to her friend, Mr. Norman Issott, of Omaha, Nebraska.

When coats-of-arms are not reproduced in colors, the tinctures are indicated thus:

EXPLANATION

The metals:

- Argent (silver), plain white.
- Or (gold), small dots on white.

The colors:

- Azure (blue), horizontal lines.
- Gules (red), perpendicular lines.
- Vert (green), lines from upper left to lower right.
- Purpure (purple), lines from upper right to lower left.
- Sable (black), horizontal and perpendicular lines crossed.

The furs are variously represented. The Stickney coat-of-arms, for instance, illustrates the use of ermines.

FRENCH

Thomas French—Susanna Riddlesdale
Thomas French—Mary
Mary French—Robert Smith
Samuel Smith—Rebecca Curtis
Samuel Smith—Priscilla Gould
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THIS NAME is of French origin. Tradition says that three brothers called French were armourers in the train of William the Conqueror. "The surname *French* is one of the oldest and most honorable in England. It is derived from the personal name *Franc(o)is* in England, *Franc* in France, and *Frank* in Germany, and has been used as a surname in England since 1100. It was anglicized to *Frensb*, *Frensche*, *Frenesbe*, etc., as early as 1300. Various branches of English families of French bear coats-of-arms, and a book has been published on the English families in various countries, and the armorials they bear." (New England Genealogies, Cutter, 2: 641.)

A coat-of-arms in the possession of descendants of John French, second son of our immigrant, confirms a Scotch descent of the family, (Ancestral Records and Portraits, Colonial Dames of America 2: 494), and is that given here. Its description is given in Crozier's General Armory (59).

1. Thomas French, it is believed, came from the north countries of Scotland, residing for a while in County Suffolk, England, where on 5 September 1608, in Assington, he married Susanna Riddlesdale.

"Assington, County Suffolk, is a parish in the hundred of Babergh, in the arch deaconry of Sudbury, and diocese of Norwich. The church is dedicated to Saint Edmund, and there are records of baptisms, burials, and marriages fairly complete from 1598 to 1683." (*Boston Transcript*, 20 February 1924; *Boston Transcript*, 18 February 1924.) There are county records which show that a French family had been early established in the Babergh Hundred, as far back as 1274. Whether our immigrant was of that stock is still a matter for conjecture.

About 1630, some, if not all, of the children of this couple (married in 1608 in Assington) came to America—in the *Lion* with John Winthrop, jr., it is believed. They remained a while in Boston, and then settled at Ipswich, Massachusetts, whither they were followed shortly by the parents.

It is known that John Winthrop held land in Assington, and the following extract from a letter written to John Winthrop, jr., of New England, by John Blurette, former steward of Groton Manor of which Governor Winthrop was lord, is significant in locating the English locality from which the immigrants French came. The letter is dated Groton, 4 March 1632/3, and contains this passage: "My lovinge commends to John Samford, Goodman Pease and his company, and to Anse Chambers, John Biggs, my Scholars Thomas French and John Clark." It is believed this "scholar" referred to was one of the sons of Thomas French, sr. (*New England Historical and Genealogical Register* 47: 362.)

On the records of the First Church of Boston, the name of Thomas French is found appearing between the name of John Winthrop and that of his wife, Martha. This name, it is believed, was that of the son, as also was that of the Thomas French who was received as freeman there 6 November 1632.

On the First Church records it is shown that a daughter Mary was born to Thomas French in 1632, but died soon. This undoubtedly is the child of the younger man.

Thomas French, sr., was dismissed to the church in Ipswich 27 January 1639, "whither he had gone in 1634," says one historian. (*Genealogical Dictionary of New England* by Savage, 2: 207-8.) He died there before 5 November 1639, when "the administrators of the goods of Thomas French, deceased, commit them to his wife, and the land which he left is to be disposed for sale or otherwise, by the advice of the Magistrates of Ipswich, for the maintenance of his wife, and education of his children who are not yet able to provide for themselves nor were disposed of in their Father's life." (*New England Historical and Genealogical Register* 47: 362.) This record indicates that some of his children had already been provided for.

A list of the "Commoners in 1641," in Ipswich, contains the names of Thomas French and Widow French. (*New England Historical and Genealogical Register* 2: 175.) This latter was undoubtedly Susanna (Riddlesdale) French, widow of Thomas French, sr., whose estate was disposed of in 1639 in the manner just mentioned. On 28 September 1658 administration of the estate of "Susan" French was granted to her son John, who later brought in an inventory. (*Essex Probate Records* 2: 118; *Essex County Court Records* 2: 150.)

Children; perhaps but a partial list, and order of birth uncertain:

1. THOMAS; married Mary
2. Alice, born 9 April 1610; married 1639 Thomas Howlett, born 1605; died 1667. Alice was "dismissed to Ipswich" from Boston Church 16 June 1644. She is mentioned in the will of John Robinson, of Ipswich, in 1657. (*New England Historical and Genealogical Register* 47: 362.)
3. John, born 1612; emigrated 1635; freeman 1639. Lived at Dorchester and Braintree, Massachusetts, at the latter place as early as 1640. He died 6 August 1692, aged about eighty years. He married (1) Grace

....., and had six sons and two daughters. She died 28 February 1681, and he married (2) Elinor, daughter of Reverend William Thompson, widow of William Veazey. She died 23 April 1711, aged 85. (*New Hampshire Genealogy*, Stearns, 1805.)

4. Samuel.

5. Edward, probably. His name appears on Ipswich records 1637. (Ipswich in the Massachusetts Bay Colony, 491.) The coat-of-arms ascribed to him by Crozier, differs only in tinctures from that of John, of Braintree. (Crozier's *General Armory*, 59.) He married Ann Goodale, sister of Richard. (*Boston Transcript*, 13 June 1928.)

II. Thomas² French (Thomas¹), born in England, came with his family to New England in 1631, marrying probably about that time. According to one authority, his wife appears to have been Mary, the daughter of William Scudamore, of Hertfordshire, whose pedigree, found in the Visitation of Gloucester, shows a daughter Mary, wife of ----- French, of Boston in New England. The will of William Scudamore, son of the above-mentioned William, dated in London, proved in 1636, makes a bequest of five pounds each "to all the now children of Mary French, his sister," though no mention is made of New England. (*New England Historical and Genealogical Register* 47: 362.)

Thomas French took the oath of freeman at Boston, where he was a member of the church. Later he settled in Ipswich, recorded there in 1638 as "Junior," his father still living. In 1647 he deeds land simply as "I, Thomas French, tailor." (Ipswich Town Records for 1638 and 1647.) He was a member of the Artillery Company in 1638; was sergeant of militia in 1664, in which year he also received a share in Plum Island. On later town and probate records he is recorded as Ensign. (Topsfield Historical Society Collections 13: 153.) His house was on Bridge Street, between Robert Muzzey and Thomas Scott, his lot covering the site of what was later the pumping station, and land adjacent. It was inherited by his son, Thomas, the constable. (Ipswich in The Massachusetts Bay Colony, 321.)

He died 8 August 1680, his will, dated 3 August 1680, being probated on the 25th of that month. His estate was inventoried at 217 pounds. He left real estate to sons Thomas and Samuel, naming also "Mary, my beloved wife," sons John and Ephraim, and daughter Mary Smith.

To his son John he left "one cow which is to make up the full summ of 30 pounds which I formerly promised him for his Portion." He provides that his son Thomas is to "give full and free libertie to Mary my wife his mother . . . and that after her decease my son Thomas shall deliver to my three children, John Samuel and Mary, three of the biggest pewter dishes which shall be left and remain, that is to say, to each of them one." He also left a cow to his daughter Mary Smith, and ordered that the balance of Ephraim's part be paid in money, which fits in with the conclusion that John and Mary lived near by, and Ephraim much farther away. (*Essex Probate Docket* 10: 191; *Probate Records of Essex County, Massachusetts*, 3: 380.)

His widow, Mary French, died 8 May 1681, at Ipswich. (Topsfield Historical Society Collections 13: 153.)

Children:

1. Mary, baptized in Boston 23 September 1632; died soon.
2. Ephraim, aged 25 in 1658.
3. MARY, born 22 March 1634; married ROBERT SMITH.
4. Thomas, aged 32 in 1667; was constable of Ipswich. Married 28 February 1659/60, Mary, daughter of William Adams of Cambridge. He was a soldier in King Philip's War, 1675. He was one of the "six principal resitants at Ipswich" to the paying of Andros' Tax, and for his rebellion was arrested (Ipswich in the Massachusetts Bay Colony, 239), and "excluded from bearing office, fined, and gave bonds for good behavior for one year." He had three sons and four daughters.
5. Samuel.
6. John, born about 1642; was of Topsfield, Massachusetts, and a tailor, like his father. He married Phebe, and had eight children recorded at Topsfield, between 1664 and 1681.

III. Mary³ French (Thomas² Thomas¹), born in Boston, Massachusetts, 22 March 1634, was married about 1656 to Robert Smith, of Boxford and Topsfield.

(See Smith sketch.)

IPSWICH WATERS

Beside the quiet river
 Where Ipswich's water gleams,
 Within a fruitful valley
 I'm waiting in my dreams
 To watch the soft clouds drifting
 Within a sea of blue,
 To touch the verdant hill crest
 As though in friendship true.

But now the scroll unfolding
 Reveals the early time,
 When red men of the forest
 Dwelt in this favored clime;
 When "Shenewemedy's" maiden
 Was won by warrior brave,
 And made their humble dwelling
 Near Ipswich's rippling wave.

Again the scene is changing;
 "New Meadows" come to view,
 When pioneers, our fathers,
 With hearts both firm and true
 In the cause of righteousness
 Struck down the tyrant's rod,
 Contending for their innate right,
 In peace to worship God.

—Anonymous.

CURTIS

CURTIS

Zaccheus Curtis—Joan
John Curtis—Mary Look
Elizabeth Curtis—Zaccheus Gould Rebecca Curtis—Samuel Smith
Priscilla Gould—Samuel Smith Samuel Smith—Priscilla Gould
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THIS is an ancient English surname, also spelled Curtiss, Curtesse, Curteis, Curtoys. In early New England records it is also variably spelled Curtice, Curteis, Courtes, Cortes, Corteis, and Curtious.

"It may be from *Curthose*, a name given for wearing short hose; or from *Courtors*, a district in France; maybe for polite address of those on whom the name was bestowed—a form of *courteous*." (Directory of Ancestral Heads of New England Families, Holmes, lxi.)

A Stephen Curtis and sons are mentioned in the records of Appledore, Kent, England, as early as 1450, "and some of his descendants were mayors of Tenterden, a town where many settlers in Scituate, Massachusetts, had lived. The family has also lived from an ancient date in the County of Sussex." (New England Genealogies, Cutter, 4: 1669.) Various branches of these English families have coats-of-arms, with similarities enough to show a common and ancient origin. Among earliest immigrants of the name were William, of Roxbury, Massachusetts; Thomas, of Wethersfield, Connecticut, and John, of Stratford, Connecticut.

Some writers claim that members of the Curtis family removed from England to Ireland, locating in the County of Cork, "where they spent active and useful lives, and where their deaths occurred, among them being the grandfather of John Curtis," early immigrant to New England, who purchased a large tract of land in Berkshire County, Massachusetts. (New England Genealogies, Cutter, 1: 450.)

1. On the shipping records of London, England, appears the name of "Zacheus Courtis, of Downton, laborer." This place was in Wiltshire. He embarked at the town of Hampton, England, in the ship *James*, of London, 5 April 1635. (*New England Historical and Genealogical Register* 14: 333.)

His age is given in 1672 as fifty-three, which would make him but sixteen years old at the time of his coming to this country. (*New England Historical and Genealogical Register* 6: 250.)

In 1646 he had a grant of land in Salem, but moved to Reading and Gloucester, where his daughter Mary was born in 1659. (Ibid. 4: 361.) Later he lived in Boxford, where his son Zaccheus and perhaps others of his children located, and near Topsfield, where his daughter Mary and son John dwelt.

The name of Zaccheus Curtis, sr., appears in the court records of Topsfield as late as 3 June 1678. (Topsfield Historical Society Collections 27: 89), and from these records and others the ages of some of his sons are ascertained.

In 1663 he purchased a part of the original farm grant of Zaccheus Gould, one of the largest landowners of Topsfield. He built a house there soon after, which was taken down after the building of a new house on the site, for Benjamin Pike, in 1803. "In the present house, now one hundred years old, a child has never been born." (Ibid. 8: 57.)

About half way between this site on Rowley Bridge Street and Hill Street, near an excellent spring of water, may be seen the cellar of the house built, probably about 1714, for John² Curtis, at the time he purchased twelve acres there from his father, Zaccheus. This house was last taxed in 1767.

Zaccheus Curtis married, probably about 1645, Joan

Children:

1. Zaccheus, aged 28 in 1674; married 4 December 1673, at Topsfield, Mary Bleake, who died there, a widow, 23 August 1745, in her ninety-eighth year. They lived in Boxford and Topsfield. He was a soldier in King Philip's War, 1675-1676, serving under Captain Joseph Gardiner. (*New England Historical and Genealogical Register* 39: 178.) He was taxed under Andros, 1687, for house and eight acres, at Boxford. (Ibid. 33: 162.) They had four sons and six daughters whose births are recorded in Topsfield.

2. JOHN, aged 24 in 1673; married MARY LOOK.

3. Zechariah, aged 22 in 1673.

4. Abigail.

5. Sarah, baptized 15 April 1654; married at Rowley, 7 November 1677, James² Scales (William¹), who was born at Rowley, and died 1685-6. According to a writer in *New England Historical and Genealogical Register* (66: 43), their son James (born 30 March 1679; died 1746) married (1) 10 March 1702, Sarah Curtis, born at Boxford 27 December 1675; died before 1736, daughter of Zaccheus and Abigail Curtis, of Boxford. If the names are correct, it would indicate that Zaccheus² Curtis (Zaccheus¹) had married a second wife, for his first one was Mary Bleake. The writer mentioned says that in his will of 17 June 1710, codicil 18 April 1712, and proved 7 July 1712, Zaccheus Curtis mentions his daughter Sarah Scales and son James Scales, referring for the record to Essex County Probate Records 10: 244-5.

6. Ephraim; four sons and one daughter, born between 1696 and 1707, are of record at Topsfield.

7. Mary, born 12 May 1659, at Gloucester; married 19 November 1678, Jonathan² Look (Thomas¹). They lived at Rowley and Topsfield, at which latter place the births of two sons and two daughters are recorded, between 1679 and 1690. Gage, in his *History of Rowley*, puts 1695 as the year in which their first child born at Rowley is recorded. There may have been others.

(See Look sketch.)

II. John² Curtis (Zaccheus¹), born about 1649, was married (recorded at Topsfield) 4 December 1672, to Mary (Topsfield Historical Society Collections 9: 164), daughter of Thomas and Sarah Look, born at Lynn, Massachusetts, July 1654. (*New England Historical and Genealogical Register* 5: 254.)

He took the oath of allegiance at Topsfield, January 1677 (Topsfield Historical Society Collections 3: 46, 47), having served prior to that in King Philip's War. On Topsfield records he is referred to as corporal (Topsfield Historical Society Collections 9: 31), indicative of his rank in the militia.

Their home was in Topsfield, where the death of a John Curtis recorded on 23 February 1732/3 may refer to him.

Children, born in Topsfield: (Topsfield Historical Society Collections. 9: 31.)

1. John, born 11 October 1673; married 25 April 1695, Priscilla³ Gould (John² Zaccheus¹), born 2 November 1674; died 16 June 1715. They were the parents of six daughters and two sons, three of whom died in infancy.

2. Sarah, born 17 March 1675. Either she or her cousin Sarah, daughter of Zaccheus² Curtis, who was born 27 December 1675, became the wife on 12 May 1696, of Samuell Smith, of Salem, and bore eight daughters and two sons.

3. Mary, born 27 December 1677.

4. ELIZABETH, born 15 December 1679; married ZACCHEUS GOULD.

5. Thomas, born 2 December 1681; married 16 October 1706, Phebe Gould (probably daughter of John³ (John² Zaccheus¹) and Phebe (French) Gould, who was born 7 July 1685). They had five sons and two daughters recorded at Topsfield. They removed to Andover.

6. Hannah, born 12 January 1685; died 25 April 1712; married 2 February 1708, John Gould probably son of John³ Gould mentioned above, who was born 25 August 1687. They had four children, the last two, twins, being born sixteen days before Hannah's death. (Did he marry (2) 23 June 1715, Phebe Towne?)

7. REBECCA, born 20 January 1687; married SAMUEL SMITH.

8. Phebe, born 2 March 1689; married 31 December 1713, Nathan Towne. Five sons and three daughters are recorded at Topsfield.

9. Ephraim, born 28 August 1692.

10. Hephzibah, born 28 November 1694.

11. Samuel, born 31 May 1698; married 15 June 1720, Hannah Dodge, of Beverly. Four sons and six daughters are on Topsfield records, one dying in infancy.

III. Elizabeth³ Curtis (John² Zaccheus¹), born 15 December 1679, married, at Topsfield, Massachusetts, 21 January 1701/2, Zaccheus³ Gould (John² Zaccheus¹), born 26 March 1672. (Descendants of Zaccheus Gould of Topsfield, Gould, 15.)

(See Gould sketch.)

III. Rebecca³ Curtis (John² Zaccheus¹), born 20 January 1687, married at Topsfield, Massachusetts, 25 January 1707/8, Samuel² Smith (Robert¹), born 26 January 1666/7. (Essex Wills 312: 298.)

(See Smith sketch.)

LOOK

LOOK

Thomas Look—Sarah
Mary Look—John Curtis
Elizabeth Curtis—Zaccheus Gould Rebecca Curtis—Samuel Smith
Priscilla Gould—Samuel Smith Samuel Smith—Priscilla Gould
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THE FAMILY NAME of Look is sometimes found in colonial records as Looke and Locke.

1. The first of the name of whom we have record in New England was Thomas Look, who was in Lynn, Massachusetts, before 1646. This town is about fifteen miles from Topsfield, at which place at least two of his children located. There is reason to connect the Looks with the iron works of "Rowley Village," at one time identical with Boxford, near Topsfield.

Thomas Look died before his wife, Sarah, who, at her death 30 June 1666, was called "widow." (*New England Historical and Genealogical Register* 5: 254.)

Children, born in Lynn. (Genealogical Dictionary of New England, Savage, 3: 111.)

1. Thomas, born June 1646; took oath of fidelity at Topsfield, January 1677. (Topsfield Historical Society Collections 3: 46.) He married Elizabeth (Massachusetts Genealogies, Cutter and Adams, 3: 1653), daughter of George and Margaret (Howe) Bunker, of Charlestown. They removed to Nantucket, and later, to Martha's Vineyard. George Bunker owned the summit of that "Hill of Glory" which bears his name. In later years he was also a resident of Nantucket, and died in 1664. (*Boston Transcript*, 29 July 1925.)

2. Sarah, born 12 May 1648.

3. Jonathan, born July 1651; married 19 November 1678, Mary, daughter of Zaccheus¹ and Joan Curtis. She was a sister of his sister Mary's husband. They lived in Topsfield, where two sons and two daughters are on record. In 1695 they were living in Rowley, where the birth of another child is that year recorded. (*History of Rowley*, Gage, 145.)

4. Experience; died 2 March 1738, aged 85. On 16 October 1678, she married, as his second wife, Samuel, son of John and Rebeckah Tarbox, born 1647; died 16 August 1715. He was an ensign; and lived at Lynn. His first marriage occurred 14 November 1665, when Rebeckah, daughter of Joseph Armitage of Lynn, became his wife. (*Essex Antiquarian* 5: 7, 8, 9: 140.) There were six children by first marriage, and twelve by the second. (Mack Genealogy, Martin, 2: 1740.)

5. MARY, born July 1654; married JOHN CURTIS.

6. Elizabeth, born May 1656. Left without parents in her childhood, this girl seems to have lived with her "brother John Curtis," at Topsfield, according to town records. (Topsfield Historical Society Collections 27: 65.)

II. Mary² Look (Thomas¹), born July 1654, married 4 December 1672, John² Curtis (Zaccheus¹). (Ibid. 9: 164.)

(See Curtis sketch.)

HEREDITY

Mental Traits. The inheritance of mental traits has been studied for a long time. Psychologists, recognizing the interdependence of mind and body, have shown beyond doubt that parents transmit health or disease, strength or weakness, both physical and mental, to their children to a far greater extent than many of them realize.

The statistics of criminologists show that the great majority of criminals are born defective, weak in mind or body, or both, so that their powers of resistance are weak. Marriage of defectives results almost inevitably in defective children. If those criminally inclined marry, their children are likely to have the same tendencies. The inhabitants of small, isolated communities, like those on small islands, are likely to be degenerate because of the continuous intermarrying in families closely related. There are many illustrations of this fact.

The child who is well born is fortunate, and if in addition both mother and child have the advantages of an ideal environment, the new being starts life with many obstacles removed from his pathway to success.

Oliver Wendell Holmes was once asked when the training of a child should begin. He replied, "With his grandparents."—W. F. R., in Encyclopedia.

GOULD



GOULD

Zaccheus Gould—Phebe Deacon
John Gould—Sarah Baker
Zaccheus Gould—Elizabeth Curtis
Priscilla Gould—Samuel Smith
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THE NAME GOULD, Goolde, Gold, Golde, and Gould can be traced in England to an early period, the family being of that ancient Normandy stock which was transplanted to English soil with the coming of William the Conqueror.

John Gole or Gold was a crusader of the 13th century. Collinson in his History of Somersetshire (2: 172) gives the following account of him:

In the time of Henry III, Ralph de Vallibus, being obliged to send men in the service of the King when he undertook a crusade to the Holy Land, amongst others despatched one John Gole out of his manor of Scarborough, who went, accordingly, to Jerusalem, and was present at the siege of Damietta (1217) where he fought valiantly; and after his return, as a reward for his merits, this Ralph de Vallibus gave him an estate in Scarborough (by deed still extant) about 1229.

The Goulds are descended from this John Gole, granted an estate in the County of Somersetshire for his valor. Various branches of the family figure extensively in the annals of that county, as well as Hertford, Devon, Buckingham, and London. Some held important offices in the army and navy, others were prominent as merchants, bankers, and members of the learned professions.

There is an interesting story about one James Gould who was a wealthy merchant of Exon, and held successively the offices of head steward of that city (1630), receiver (1645), high sheriff of County Exeter (1646), and Mayor of Exon (1648). It was while holding the latter office that Charles I was executed, and the Cromwellian leaders issued a proclamation concerning the assumption by Cromwell of the throne.

Mayor Gould refused to receive the proclamation for his city, and turned the messengers who brought it out of doors. For this act of contempt he was fined 200 pounds, but he "fought the judgment in the courts and secured its reversal. The only other mayor of England whose loyalty to the King led him to follow a similar course was hanged at his own door for his temerity." An extended account of Honorable James

Gould may be found in John Prince's *Worthies of Devon* (London, 1810, 436-7).

Whittemore in his *Heroes of the Revolution and Their Descendants* (176-182) says further: "The Gould and allied families of America have from the beginning of the settlement of New England been among the most earnest and faithful promoters of civil and religious liberty. 'Let all the ends thou aimst at be thy God's, thy country's, and truth's' has been the great underlying principle which has actuated them through each succeeding generation, and their influence has been everywhere felt for good. Their personal achievements form an interesting chapter in American history."

In 1235 a branch of the Gould family was seated at Bovington, Hertfordshire, and from the middle of the 15th century the line can be traced without interruption from Thomas Gould of that place, born about 1455, through Richard, whose memorial tablet of brass in the Bovington church contains the following: "Of your charitie pray for the soul of Rychard Gold and Joan his wife, which Ric. deceased ye xxiv day of August in 1531, whose soul Jehu pardon," Thomas, who died in 1547, Richard who died in 1558, and Richard, born about 1553 who removed to the parish of Chesham, County Bucks, to the immigrant sons, Zaccheus and Jeremy who came to New England.

I. Zaccheus Gould, progenitor of the Topsfield, Massachusetts, branch of the family, was born in Bovington in 1589, in the parish of Hemel Hempsted, County of Hertford, England, and resided there, and at Great Messenden, Bucks, where he was assessed in 1629, until he emigrated to New England in 1638, bringing with him his wife and five children. The coat-of-arms which appears here is accredited to him by Matthews in *American Armory and Blue Book* (319).

He located first at Weymouth, Massachusetts, and a little later at Lynn, where he owned a mill. As early as 1644 he became one of the proprietors of Topsfield, where he acquired extensive property, being the largest landowner in that locality, and one of the first. In that year, by his petition, Topsfield was set off from Ipswich, becoming a separate town. The first building erected on his property there was a block-house which the inhabitants used as a protection against the frequent raids of the Indians.

The iron works erected on the lands of Zaccheus Gould in Topsfield were among the first built in New England, and it was there the first iron castings were made. His son John was a partner with him in these enterprises, and at the father's death inherited as only son an estate of three thousand acres. (*Heroes of the Revolution, Whittemore, 176-182.*)

In 1660 Zaccheus Gould was fined for entertaining Quakers, but "on account of his loss by fire," the fine was remitted.

It is written of him that he was a man of strong personality, decided convictions, zealous in maintaining his rights, with a strong sense of justice, and liberal in his religious views, the latter a trait of character the

Puritans could never tolerate. "He had an altercation with Governor Winthrop in regard to the naming of Topsfield, and a suit-at-law with Governor Endicott respecting the boundaries of their adjoining estates. He maintained friendly relations with the Quakers and Baptists, though both were proscribed, and more than once was severely fined for entertaining Quakers. Incensed by such persecutions, he thereafter refused to attend church services, and was subjected to additional fines for this misdemeanor." (*Heroes of the Revolution, Whittemore, 176-182.*)

Zaccheus Gould married in England, Phebe Deacon, who died in Topsfield, 20 September 1663. (*Essex County Historical and Genealogical Register, vol. 1, no. 4.*) The exact date of the death of Zaccheus Gould seems uncertain, Whittemore placing it at 1668, Benjamin Apthorp Gould stating it occurred about 1670. (*Descendants of Zaccheus Gould of Topsfield, 9.*) Stones which were partially visible in 1872, in the Topsfield Cemetery, were supposed to mark the resting place of these early pioneers, though when some of his descendants in that year exhumed them with the hope of finding some inscriptions thereon, they were disappointed.

A descendant of Zaccheus Gould, the immigrant, in the ninth generation, was Charles A. Gould, prominent iron manufacturer of New York and Indiana, inventor of the Gould automatic coupler and platform and vestibule for trains, quite universally in use in England as well as America. (*Heroes of the Revolution, Whittemore.*)

Children:

1. Phebe, baptized in Hemel Hempsted, England, 20 September 1620. She married Deacon Thomas Perkins, of Topsfield, born 1616; died 7 May 1686, aged 70. He was the son of John and Judith (Gates) Perkins, of Ipswich. Phebe was living in 1681. A daughter Judith and son Timothy seem to be the only children recorded at Topsfield. (*Topsfield Historical Society Collections 9: 81.*)
2. Mary, baptized at Hemel Hempsted, 19 December 1621; married John Redington, of Topsfield, who died 15 November 1690. Four daughters and two sons are on record, one of the latter dying young.
3. Martha, baptized at Hemel Hempsted, 15 June 1623; married John Newmarch (or Newmarsh), of Ipswich. She died in 1699.
4. Priscilla, born at Great Messenden about 1625, the exact date uncertain, as the records there were destroyed by fire. She married John Wildes, born 1620. She died 16 April 1663, shortly after the birth of her second child, Nathan, who died 17 March 1663. The first child was Priscilla, who married Henry Lake. After the death of his first wife, John Wildes married (2) 23 November 1663, Sarah Averill, who bore a family (*ibid. 9: 197*). He died 14 May 1705.
5. JOHN, born 10 June 1633; married SARAH BAKER.

II. John² Gould (Zaccheus¹), born 10 June 1635, at Great Messenden, England, came to New England at the age of three, with his father. He lived at Topsfield, Massachusetts, where he was made freeman in 1665. Due to his large inheritances from his father, and his own busi-

ness acumen, he was the greatest landowner in the neighborhood (Genealogical Dictionary of New England, Savage, 2: 285), and a man of much influence.

Topsfield records bear his name frequently. He was ensign 22 March 1672, and elected constable 14 September same year. He was selectman (an officer now termed councilman) for fifteen years, beginning in 1663. In 1675 he was a member of the "Three County Troop," which served during King Philip's War. (General Register Society Colonial Wars, 1899-1902, 647.) For many years he was licensed to keep a "house of entertainment," i. e., hotel, and to sell beer and wine. (Topsfield Historical Society Collections 27: 76, 82.) He was frequently on juries, acting also as attorney; was deputy marshal, and in 1688 commanded the Topsfield Militia, being made captain in 1693.

A petition drawn up at Topsfield 1 March 1678/9, and signed by "Yours in all fidelity, Loyall servants under his Majesty," bore the names of many prominent men of that locality, who, addressing the "Honorable and Worshipful, the Council of the Colony of Massachusetts," asked that body to "restore Ensign John Gould to freedom again, and to his former commission or a higher one." (Ibid. 15: 40.) On 26 March the request was granted and Lieutenant Gould's commission and standing restored to him.

He did not manage to stay out of trouble, however, for the court records of 9 April 1678 show him having been brought up for "reproachful speeches and behavior in court toward Captain Saltonstall, as saying 'you are no judge of ye Court,' in a violent manner." (Ibid. 27: 89.) He was fined for this irreverence.

He was perhaps the most outspoken of all the patriots in opposing the arbitrary government which James II sought to impose upon New England when under Dudley and Sir Edmund Andros. Upon a warrant 5 August 1686, issued under "information . . . of several treasonable and seditious words spoken by John Gould of Topsfield against our Sovereign Lord the King," he was arrested and lodged in Boston jail. In a presentment found against him by the Court Special Session, 19 August 1686, he is described as "John Gould, sen., otherwise called Lieutenant Gould of Topsfield," and it is asserted that "at a Riotus Muster of armed men gathered together by him, the aforesaid John Gould, as their pretended officer at Topsfield . . . did against the duty of his Allegiance, and in terror of his Majesty's liege people, maliciously, wickedly, treasonably and advisedly speak and utter the malicious, treasonable and seditious speeches," etc., saying that he "was under another Government, and did not know this government, and this in manifest contempt of His Majesty's Laws," etc., etc.

Captain Gould was released 25 August 1686, with imposition of heavy fine. Three years later, in 1689, with the advent of William, the Prince of Orange, Governor Andros himself was apprehended, and banished from the Colony, while in 1690, under the ensuing liberal government, Captain Gould was thrice elected Deputy from Topsfield to the General Court, and subsequently twice re-elected.—Heroes of the Revolution, Whittemore, 176-182.

Less than a hundred years after these occurrences, all the Colonies were in revolt against the same unjust tyranny which called forth John Gould's indignant protests, which he proclaimed, doubtless, in words and manner more vigorous than discreet.

It is said of him that his literary qualities were good; he wrote a very good hand in the fashion of the day in which he lived. He died in his 75th year, leaving the reputation of an honorable, public-spirited and religious man, morally as well as physically brave, and of sterling integrity.—Ibid.

John Gould married 12 October 1660, Sarah, daughter of John Baker, of Ipswich. She was born 9 March 1641, and died 20 January 1708/9—just one year before the death of her husband, which occurred 26 January 1709/10. They are buried at Topsfield Cemetery where his parents also lie.

Children, born in Topsfield:

1. John, born 1 December 1662; married 10 November 1684, to Phebe⁴ French (John³ Thomas² Thomas¹), born 1667. He was a corporal. They were the parents of five sons and five daughters.

2. Sarah, born 18 December 1664; married 29 March 1682, Joseph Bixby. Two sons and two daughters were born to this union.

3. Thomas, born 14 February 1666/7; died 4 July 1752. He married (1) about 1699, Marsy, whom the compiler of Massachusetts Genealogies (Cutter and Adams 3: 1591) says was Mary Yates. Topsfield Vital Records carry the marriage of a Thomas Gould and a Mary Yates in 1770, which obviously could not be the same, though the coincidence might have occurred. There were eight children recorded at Topsfield. He married (2) 13 January 1728/9, the Widow Mary Stanley, of Boxford.

4. Samuel, born 9 March 1669/70; married 20 April 1697, Margrit Stone. They had two sons and two daughters recorded at Topsfield.

5. ZACCHEUS, born 26 March 1672; married ELIZABETH CURTIS.

6. Priscilla, born 2 November 1674; married 15 April 1695, to John³ Curtis (John² Zaccheus¹), brother of Elizabeth just mentioned. He was born 11 October 1673. They were the parents of two sons and five daughters. She died 16 June 1715.

7. Joseph, born 24 August 1677; died 4 April 1753. He was a captain. He married 14 January 1712, Priscillah, daughter of Tobijah and Sarah Perkins, born 21 April 1689. They were the parents of three sons and six daughters, among the latter being Priscilla, born 6 April 1714, who married, as his second wife, 8 October 1745, SAMUEL³ SMITH (Samuel² Robert¹), of Topsfield, whose first wife had been her cousin Priscilla, daughter of her uncle Zaccheus mentioned above. Priscillah (Perkins) Gould died a week after her husband, her death occurring on 11 April 1753.

8. Mary, born 16 June 1681; married 25 June 1711, Thomas Stanley.

III. Zaccheus³ Gould (John² Zaccheus¹), born 26 March 1672, at Topsfield, married 21 January 1701/2, Elizabeth, daughter of John and Mary (Look) Curtis. She was born 15 December 1679, and died 21 June 1740.

Zaccheus was for many years a selectman of Topsfield (Heroes of the Revolution, Whittemore, 183), and a lieutenant of militia (Topsfield Vital Records 9: 225). He died 29 April 1739, and in his will, dated 16 April that year, names nine children.

Children:

1. Elizabeth, born 13 February 1702/3. (Did she marry in 1733 Edmund Towne, of Oxford?)
2. Mary, born 1 March 1704/5. (Was she the Mary Gould who on 30 June 1731, married Thomas Gould, jr.?)
3. PRISCILLA, born 4 August 1707; married SAMUEL SMITH.
4. John, born 29 January 1709/10; died 21 June 1778. He was a deacon, and representative to General Court. He married 5 January 1748/9, Widow Esther (Giles) Bixby. Two sons and a daughter are recorded at Topsfield.*
From John and Esther (Giles) (Bixby) Gould was descended Benjamin Apthorp Gould, honored college professor of Boston, and other men of science and letters.
5. Sarah, born 28 January 1711/2.
6. Abigail, born 12 August 1715; married 2 August 1737, Jonathan³ Stanley (Samuel² Samuel¹). Five sons and three daughters are recorded.
7. Zaccheus, born 7 November 1717; married (intention published 29 September 1745) Rebecca Symonds, of Middleton, who died 1792, aged 70 years. He died 2 January 1793.
8. Eliezer, born 29 May 1720; married (1) 17 April 1740, his cousin, Elizabeth³ Smith, daughter of his aunt, Rebecca Curtis, and her husband Samuel² Smith, and a sister of Samuel³ Smith who had married Eliezer's sister Priscilla, as above stated. Elizabeth was born 8 July 1718, and died 27 March 1753, after having borne seven children. He married (2) 25 February 1755, Phebe, daughter of John Gould of Boxford. She was born 22 September 1716, and became the mother of three children.

*John and Esther (Giles) (Bixby) Gould were the parents of Benjamin Gould (1751-1841) concerning whom we find the following interesting account:

Captain Benjamin Gould was Ensign in Little's regiment, and wounded on April 19, 1775. It is recorded of him that on the morning of that day, he had been ploughing in the meadow on the opposite side of the road from his father's house (which is still standing), and came home for breakfast. His feet being wet, he sat down in the chimney corner to change his stockings and shoes, and was thus occupied when he heard the signal given for the minute-men.

He sprang up at once, took down his musket from where it hung over the fireplace, seized a loaf of bread from the table, and stopping only to kiss his mother, started for the rallying-place at the church, with one foot dry-shod and the other wet.

The company started immediately on the march, and took part in the fight on the Concord road, at Menotomy, near East Lexington. At nightfall he was lying wounded, in a house on that road.

A touching allusion to the wounds that day received from a bullet which struck him on the right cheek, fracturing the bone, is contained in the poem by his daughter, Hannah F. Gould, entitled, "The Scar of Lexington."

He subsequently took part in the battles at Bennington, Stillwater and Saratoga, and was Captain of the Guard at West Point at the time of Arnold's treason, which he was one of the earliest to discover independently.—Sons of the Cincinnati of Massachusetts, 218.

Eliezer Gould lived in Douglass, Massachusetts, and was the father of at least two Revolutionary patriots, Lieutenant Bezaleel Gould, of Woodstock, Connecticut, and Aholiab Gould, who was killed by a cannon ball 8 October 1777, at the taking of Burgoyne's Army, when he was but eighteen years of age. (Topsfield Historical Society Collections (Vital Records) 9: 222.)

9. Susanna, born 11 February 1722/3; married her cousin, Robert³ Smith, a brother of the Elizabeth Smith who married Eliezer Gould above mentioned. Three children are recorded at Topsfield.

IV. Priscilla⁴ Gould (Zaccheus³ John² Zaccheus¹), born 4 August 1707, married 27 May 1734, her cousin Samuel³ Smith (Samuel² and Rebecca Curtis, Robert¹ and Mary French), who was born 26 January 1714. She was the mother of all his children. (Descendants of Zaccheus Gould, B. A. Gould, 25.)

(See Smith sketch.)

OLD STYLE TIME RECKONING

By an act of Parliament passed on January 22, 1752, the old style of time reckoning by which the year commenced on March 25, was abolished, and the new style which begins the year on January 1 was introduced. Eleven days were struck from the calendar, thus making September 3 the 14th, etc.

On the public records for a long time previous to this act, events occurring between January 1 and March 25 were recorded as happening in a double year, as February 22, 1692/3.

BAKER

BAKER

John Baker—Elizabeth
Sarah Baker—John Gould
Zaccheus Gould—Elizabeth Curtis
Priscilla Gould—Samuel Smith
Asael Smith—Mary Duty
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

I. JOHN BAKER was born 1598 in Norwich, County Norfolk, England, where the name is quite common. It is thought he was a grandson of Richard Baker, alderman, who died in 1589, leaving four sons. (Ancestry of Priscilla Baker, W. S. Appleton, 3.)

On 9 April 1616, John Baker was apprenticed to a grocer in Norwich for a term of twelve years, to learn that business. At the expiration of this time, viz, in 1628, he was listed as a citizen of Norwich, engaged as grocer. (*Essex Antiquarian* 5: 10-12: 158.)

In April, 1637, he with his family took passage in the *Rose of Yarmouth* from the port of London. The entry, found in one of the early volumes containing the names of many of the early emigrants to this country, with its quaint spelling runs:

"Aprill 8, 1637. The examination of John Baker, borne in Norwich in Norffolkke, Grocar, aged 39 yrs, and Elizabeth his wife aged 31 yrs, with three children,—Elizabeth John and Thomas,—and four servants, Marcy Alxarson aged 24 yrs, Anne Alxarson aged 20 yrs, and Bridgett Boulle aged 32 yrs, and Samuell Arres aged 14 yrs, as all desiroues to goe for Charles Towne in New England ther to inhabitt and remaine." (*New England Historical and Genealogical Register* 14: 324.)

John Baker did not settle permanently in Charlestown, however, for in 1638 he is found on record at Ipswich, Massachusetts, where he possessed a house-lot on High Street. (Hammatt's Papers 1: 22.)

According to Pope (*Pioneers of Massachusetts*, Pope, 28), he was a proprietor at Watertown, and at Newberry in 1638, prior to his removal to Ipswich, and later bought land in Reading, adjoining Andover.

On 2 June 1641 he was made freeman at Ipswich, and was there licensed in 1644 and 1647 to sell wine, and, in 1652 to sell beer, being recorded as inn-holder in 1664, 1665, and 1666. (*Essex Antiquarian* 5: 10-12: 158.)

"He appears to have been a man of property, his name standing one of the forty four highest of one hundred and fifty-seven subscribers to the compensation of Major Denison, the military leader, in 1648." (Hammatt's Papers 1: 22.)

On 19 December 1648 "Mr. Baker" makes a "subscription to the Town." (*New England Historical and Genealogical Register* 2: 50.) This title, together with the number of domestics he brought with him to this country, would indicate a rather superior social standing, although it is to be remembered that in those days people were frequently listed as the "servants" of others simply in order to obtain a cheaper passage across the ocean.

A list of signers to a "Loyall Petition of 1666 to the General Court of Massachusetts," contains the name of John Baker, sr., of Ipswich. (Massachusetts Historical Collections, Second Series, 6: 470.) In the same year his wife Elizabeth testified concerning the will of her "son" Obadiah Antrim, who bequeathed to his wife Martha, and brothers John and Thomas Baker. (*Pioneers of Massachusetts*, Pope, 28.)

Just when John Baker bought his extensive tract of land in Topsfield is not clear. In 1661 he conveyed a 150-acre farm and buildings there, "bounded on Baker's (now Hood's) pond" to his son Thomas. (*Essex Antiquarian* 5: 10-12: 158.) Hammatt (1: 22) says this conveyance was made upon condition of the payment of the ten pounds annually to him and his wife during their lives, and to his daughter Elizabeth also, according to Pope of Massachusetts. (*Pioneers*, 28.)

He removed to Topsfield between 1670 and 1678, being of that place in 1680. (*Essex Antiquarian* 5: 10-12: 158.) In the will of John Davis 16 May 1672, he is called "Old Mr. Baker of Ipswich." (*Topsfield Historical Collections* 27: 56.)

On 2 March 1676, Richard Baker wrote from Norwich, England, ordering his cousin Mr. John Baker to pay some money to John's brother, Benjamin Baker. "No Benjamin Baker appears here in those early days, and this Benjamin was probably a brother who was here on a visit." (*Essex Antiquarian* 5: 10-12: 158.)

It is recorded that John Baker served in King Philip's War at Mount Hope, under Captain Moseley (*General Register Society Colonial Wars 1899-1902*, 555), but this is more likely to have been his son than this man then nearing eighty years of age.

The christening of the first three children of this family is of record on the parish register at Saint Peter's, Mancroft, Norwich, England. (*Ancestry Priscilla Baker*, W. S. Appleton, 5.) The younger ones were born at Ipswich, Massachusetts.

Children:

1. Elizabeth, baptized 18 August 1633.
2. John, baptized 30 November 1634. He was a husbandman of Topsfield. Married 13 May 1667, Katherine, daughter of Reverend William Perkins of that place, who was granted administration on his estate 14 April 1718. (*Essex Antiquarian* 3: 4: 55.) They had two sons and one daughter, the latter, Elizabeth, becoming the wife of Benjamin Dutch on 30 June 1690, and his widow eight years later. (*Ibid.* 5: 10-12: 158.)
3. Thomas, baptized 18 September 1636; died 18 March 1717/8, at Topsfield. He married there, 26 March 1672, "Mrs." Priscilla Symonds,

born 1648; died 2 January 1733/4. She was the daughter of Deputy Governor Samuel Symonds, immigrant from Yieldham, Essex, England, and his first wife, Dorothea Harlackenden. Thomas was captain in the military organization of Topsfield; freeman in 1665; interested in the iron works of Rowley Village. They owned Argilla Farm in Ipswich. After his death his widow removed to Ipswich. They had two sons and four daughters, of whom Elizabeth married Michael Farley, and Rebecca married 30 April 1712, Jacob Peabody, and died 12 March 1780. Thomas Baker was often on "jury of trials," and was deputy for many years from 1683 to 1700. His son Thomas and grandson Thomas were also captains in the militia. (*Topsfield Historical Collections* 9: 119; *Hammatt's Papers* 1: 355; *Essex Antiquarian* 5: 10-12: 158; *Register Pennsylvania Society Colonial Dames of America* (1911), 209.)

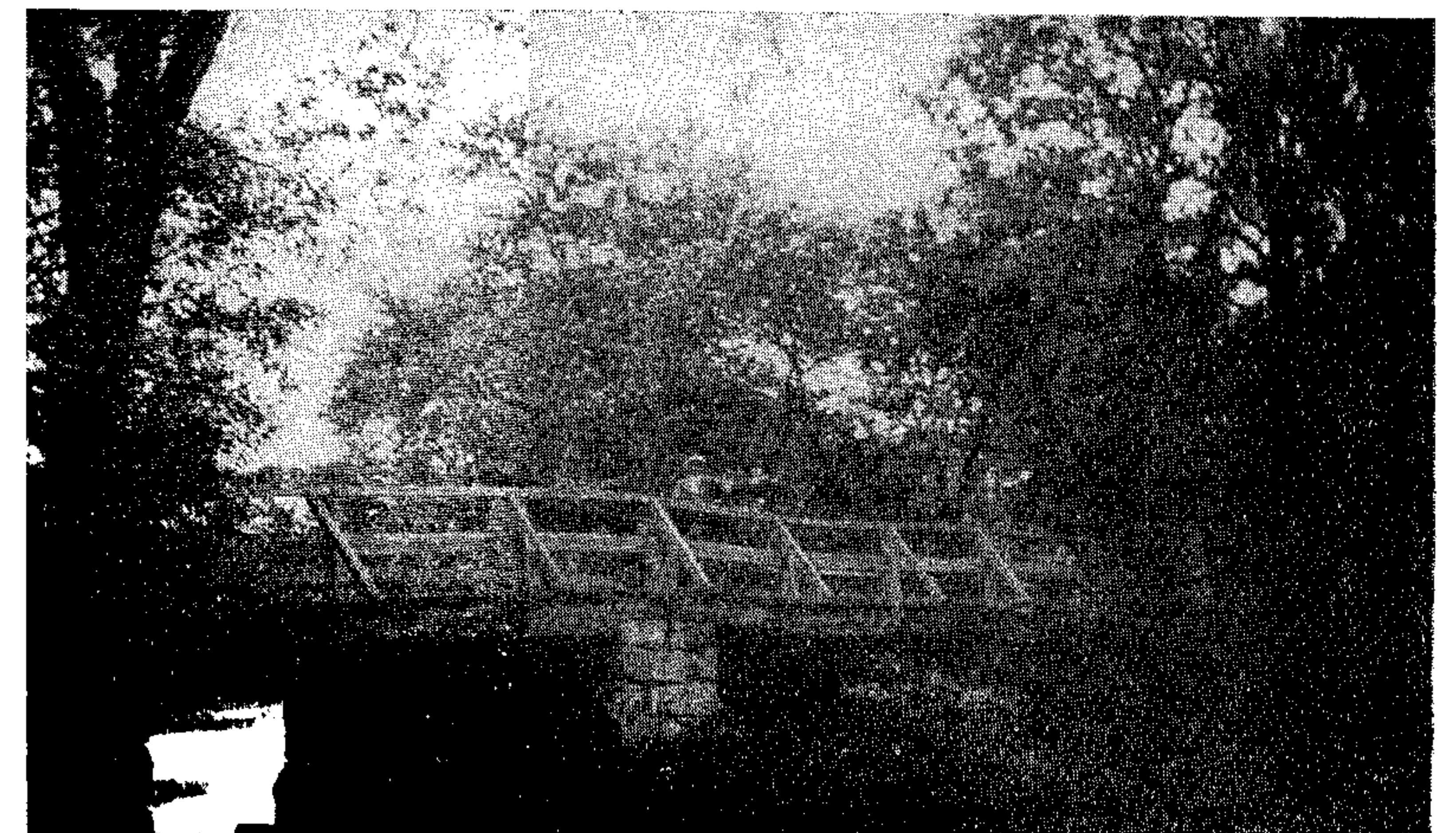
4. Mary, born about 1638; married 6 March 1660, Joseph Safford (*Essex Antiquarian* 5: 10-12: 158).

5. SARAH, born 9 March 1640/1; married JOHN GOULD.

6. Martha, born about 1643; married (1) Obadiah Antrim, of Salem, a mariner who was lost at sea on a voyage to Nevis in 1664 or 1665. She married (2) at Topsfield, 22 June 1670, Thomas Andrews of Boxford. Topsfield records show the birth of at least two daughters.

II. Sarah² Baker (John¹), born at Ipswich, Massachusetts, 9 March 1641, married 12 October 1660, Captain John² Gould (Zaccheus¹) of Topsfield. (*Massachusetts Genealogies*, Cutter, 3: 1591; *Essex Antiquarian* 5: 10-12: 158.)

(See Gould sketch.)



Ipswich River and Bridge

DUTY

DUTY

William Duty—Elizabeth Hidden
William Duty—Rebecca Bennett
Moses Duty—Mary Palmer
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

I. WILLIAM DUTY married at Rowley, Massachusetts, 1 May 1684, Elizabeth, daughter of Andrew and Sarah (Hosetin) Hidden. (Essex Institute Historical Collections 6: 40.) She was born there 19 December 1665 (ibid. 4: 61), and there died 7 February 1742. (Ibid. 14: 105.)

William Duty served as a soldier in King Philip's War, under Captain Poole. (*New England Historical and Genealogical Register* 41: 273.) His name is found in the town tax list of 1691 (History of Rowley, Gage, 398), in which year he also took the oath of freeman. He died in Rowley, 11 April 1738, "above 80 years old" (Essex Institute Historical Collections 21: 181), which would bring his birth date about 1658.

Children, born in Rowley: (Essex Institute Historical Collections 35: 113-4-6-7-9, 121-3.)

1. WILLIAM, born 31 July 1687; married REBECCA BENNETT.
2. Sarah, born 17 March 1689.
3. John, born 4 July 1691.
4. Matthew, born 29 January 1693/4; married 4 January 1723, Deborah Goodrich, who was captured when seven years old, by Indians, but later redeemed. She died in Beverly, Massachusetts, in March 1774, aged 88 years. Her parents and two sisters were killed in the Indian raid. (History of Rowley, Gage, 200.)
5. Samuel, born 5 May 1696; died 20 May 1761 (Essex Historical Collection 7: 149); married 1 October 1718, Ruth Tenney.
6. Andrew, born 16 September 1698; died 8 May 1772. (Ibid. 7: 152.)
7. Moses, baptized 29 September 1700.
8. Joseph, baptized 15 July 1705. (Ibid. 35: 127.)
9. Mary, baptized 2 October 1705. (Ibid. 34: 88.)

II. William² Duty (William¹), born 31 July 1687, at Rowley, Massachusetts, married 15 April 1709 (ibid. 6: 75), Rebecca, daughter of Anthony and Elizabeth (Palmer) (Wallingford) Bennett. (*Essex Antiquarian* 7-8: 187.) She was born 9 October 1687, at Rowley.

He died 24 March 1753 (Records First Church of Rowley, 29), but we find no date of death of wife. They may have moved from Rowley for a time, and the births of their children be elsewhere recorded. There

are, however, unprinted manuscript records of Rowley which may contain the items.

Among their children was:
MOSES; married MARY PALMER.

III. Moses³ Duty (William² William¹), born, probably about 1715, married 1 May 1741, at Rowley, Mary (Essex Institute Historical Collections 6: 122), daughter of John³ and Mary (Stickney) Palmer. (Ibid. 22: 294.) She was born at Rowley, 1 June 1717 (ibid. 34: 117), where most, if not all, of her children were born.

They moved to Windham, Rockingham County, New Hampshire, where he is found on a tax list 28 November 1775—"the first Province Tax under the Authority of Congress." (History of Windham, Morrison, 72.) He signed the "association test" on 26 August 1776, in Windham. (Ibid. 75; Revolutionary Documents, New Hampshire State Papers 30: 164.) This "test" was a method used to discover the loyalty of civilians in the contest between the Colonists and Britain, and was usually signed by men too old to give military service. It ran thus:

We the subscribers do hereby solemnly engage and promise that we will to the utmost of our power, at the Risque of our Lives and Fortunes, with Arms oppose the Hostile Proceeding of the British Fleets and Armies against the United American Colonies.—History of Windham, Morrison, 75.

His three sons, Moses, Mark, and William, gave loyal service in the Revolutionary War, William being at the Battle of Bunker Hill, Moses enlisting in June following and, together with his brother Mark, giving many years of military service during the struggle, both on this side and the other of the Canadian border. (New Hampshire Revolutionary Rolls 1: 158, 161, 163, 272, 290, 547, 607, etc.)

The following extract from History of the Visitation of Groveland, Massachusetts, in the year 1863, by Alfred Poore, M. D., is of interest:

John Merrill came here and says: "William Duty, who resided on our place, was a very courageous man. He was in the Bunker Hill fight, and stood close by Major McClary, of Chichester, when a four-pound ball struck and killed him."

William Duty had a sister Eunice who could take up a barrel of cider and drink out of the bung. He also had a sister who was the wife of William Rowell, of Salem. Their children were: Washington, James, Moses, Duty, Polly (who married Alfred Snell), Levina (who is the widow of Jonathan Rowell), and William, who married a Merrill, and had children, one of whom married John Denny's daughter.

Obadiah Foster, who married a daughter of William Duty, had a brother John Foster, who lived in Hudson.—Essex Institute Historical Collections 55: 241.

Mark Duty, son of Moses, was living at Nottingham, West Town, New Hampshire (afterwards called Hudson), in 1790, as head of a

family. (First Census of New Hampshire, 53.) "Mary Duty" with four females in family, is also listed there that year (ibid. 53), from which it is inferred that Moses, the father, had died before that date, and his widow, Mary, continued to live near her son and his family. The exact date of her death is uncertain.

Children: (Essex Institute Historical Collections, 35: 280-282, 285, 549.)

1. Moses, born 11 April 1742. Was a Revolutionary soldier. In 1800 he sold his right to land bounty.
2. MARY, (christened also Elizabeth), born 16 October 1743; married ASAEL SMITH.
3. Eunice, born 23 June 1745.
4. Mark, born 18 October 1746; died 1783 or 1784. (Daughters American Revolution records.) He married at Derryfield, New Hampshire, 1 March 1770, Abigail, daughter of Ebenezer and Elizabeth Woodberry. (Data in Department of Vital Statistics at Concord, N. H.) His heirs were taxed as non-residents in Manchester, New Hampshire, in 1818, and as late as 1824. (Manchester Historical Collections 8: 289; 11: 53, 208.)
5. William, "the first child Baptized in the new Meeting-house," 14 January 1748; married 1774, Mary Rowell, born 1750. He was in the Battle of Bunker Hill (History of Salem, New Hampshire, Gilbert, 234, 246); was corporal in Captain Woodbury's company, 1775; elected corner of Salem, New Hampshire, 1784. Eight children were born to him between 1774 and 1789. (History of Salem, 19, 74.) In 1837 his widow was granted a pension, her husband having died 27 September 1812. She was living (1837) with a daughter, Abigail Emerson, in Newberry, Vermont. (New Hampshire Pension Records 16: 85-6.)
6. Sarah, born 29 July 1752. (Probably the "sister" who married William Rowell.)

IV. Mary⁴ Duty (Moses³ William² William¹), born at Rowley, Massachusetts, 16 October 1743, married 12 February 1767, Asael⁴ Smith (Samuel³ Samuel² Robert¹), the marriage being recorded both in Derryfield, New Hampshire, and Topsfield, Massachusetts, where she is mentioned as being "of Wyndham, New Hampshire." (Topsfield Historical Society Collections 9: 186.)

(See Smith sketch.)

NOTE: It has been suggested that the antecedents of William¹ Duty might have been the Doty family who were established in Plymouth with the coming of the *Mayflower*. Savage mentions as the first child of Edward Doty, a William. Ethan Allen Doty, in his Doty-Doten Genealogy, thinks there is no authority for such a son. Maine Historical and Genealogical Recorder (3: 236), however, places a William there.

William Duty, born about 1658 according to age at death, first appears at Rowley among the soldiers in King Philip's War, 1676. From the standpoint of generations, as well as locality found, he might easily have been a grandson of Edward Doty through a first son. The suggestion may bear study and investigation.

Brave hearts that dared the rough, broad seas
For homes and freedom in the wood;
Strong arms that felled the giant trees
And tilled the earth where once they stood!

They came not here to carve a name
On honor's tablets, high and grand,
Their humble works, unknown to Fame,
Still live and bless their chosen land.

To that young land their needful aid
Helped to achieve results sublime,
And each progressive step they made
Has left its mark for coming time.

Their duties were their chief desires,
Their faith no narrow creed confined;
And we inherit from such sires
Full right to freedom of the mind.

And where they sleep small flowerets bloom
That scarcely catch the passer's gaze;
It was their wish no flaunting tomb
Should be emblazoned with their praise.

—*Painter.*

HIDDEN

HIDDEN

Andrew Hidden—Sarah Hosetin
Elizabeth Hidden—William Duty
William Duty—Rebecca Bennett
Moses Duty—Mary Palmer
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THIS NAME is variously spelled in early records as Headon, Hedin, Hedding, Hidin, and Hidden.

I. The emigrant ancestor of this family was Andrew Hidden, who came from England, and settled in Rowley, Massachusetts. (*New England Historical and Genealogical Register* 1: 43.) There he married, on 7 June 1654 (Essex Institute Historical Collections 6: 37), Sarah Hosetin (Houstin), who lived to the great age of "about 103," her death occurring in Rowley, 19 October 1729. (Essex Institute Historical Collections 21: 181.)

Andrew is recorded in 1662 as being about forty years old, which would indicate the year of his birth as being about 1622.

In 1667 he had land at Hog Island Marshes laid out to him (History of Rowley, Gage, 150), and his name is found in a list of freeholders, 28 January 1677. (*New England Historical and Genealogical Register* 27: 48.) The town records for 2 November of that year, show that when the selectmen of Rowley "met and pursuant to law of provinces approved John Palmer, sen., and others, to see that the Sabbath was duly observed in the town," the family of Andrew Hidden was assigned, for such "inspection," to John Palmer. (History of Rowley, Gage, 152.) His name is found on the tax lists in 1691. (Ibid. 398; *New England Historical and Genealogical Register* 15: 253.)

In 1675 he gave service as a soldier in King Philip's War, under Captain Samuel Appleton, receiving pay for the same on 10 December that year. (*New England Historical and Genealogical Register* 38: 441.)

His death is recorded in the town records as occurring on 18 February 1702 (Essex Institute Historical Collections 5: 206), the church records having it as 20 February 1701/2, which was doubtless the day of burial, and adding "an old man." (Ibid. 21: 181.) His will was dated 18 February 1701/2, and was proved on 1 April of that year. In it he mentions his wife Sarah, and son Ebenezer, with other children implied but not named. (Ibid. 21: 181.)

Among the descendants of Andrew and Sarah Hidden is the honored minister, Reverend Samuel Hidden, of Tamworth, New Hampshire. The following extract is of interest:

“About a mile from the village of Tamworth, New Hampshire, by the roadside, is a curious rock about 20 feet square and nearly 15 feet high, called ‘Ordination Rock,’ on which is erected a monument of white marble, standing on a granite base, bearing the following inscription: ‘Memorial of the ordination on this rock September 12, 1792, of the Reverend Samuel Hidden as pastor of the Congregational Church instituted on that day. Born in Rowley, Massachusetts, February 22, 1760. Served in the Revolution by four enlistments, 1777 to 1781. Graduated at Dartmouth College 1791. Minister in Tamworth forty-six years. Died 13 February 1837, age 77.’” (*New England Historical and Genealogical Register* 22: 72.)

Children, recorded at Rowley: (Essex Institute Historical Collection, vols. 4, 5, and 21: 181.)

1. Andrew, born August 1655; died in infancy.
2. John, born 15 April 1657; married Elizabeth Jewett.
3. Margaret, born 28 July 1659; married 8 September 1680, Thomas Tenney.
4. Sarah, born 1 October 1661; died 15 April 1751; married 20 August 1686, Mighill, son of Mighill and Mary (Bachelder) Cressey, born at Ipswich, 1 April 1661; died in Rowley 5 October 1740. There were four sons and three daughters. He settled his estate in his lifetime by deeds. (*New England Historical and Genealogical Register* 31: 98.)
5. Mary, born 21 September 1663; died soon.
6. ELIZABETH, born 19 February 1665/6; married WILLIAM DUTY.
7. Ann, born 22 June 1668; died 24 June 1748; married 23 January 1686/7, William, son of Mighill and Mary (Bachelder) Cressey, born in Ipswich 1663; moved to Rowley with his mother 1671; died there 9 February 1717/8. (*Ibid.* 31: 98.) They had three daughters and six sons.
8. Mary, born 21 July 1669.
9. Andrew, born 26 October 1670; buried 18 October 1671.
10. Joseph, born 28 October 1671.
11. Samuel, born 16 July 1673; married 20 April 1698, Mary, daughter of Mighill and Mary (Bachelder) Cressey, born 1667. (*Ibid.* 31: 197.)
12. Ebenezer, born 7 March 1675/6; married Elizabeth Storey.

II. Elizabeth² Hidden (Andrew¹), born 19 February 1665/6, was taken to the church in Rowley for baptism on 25 of March following, the Reverend Samuel Phillips, the “second minister,” performing the rites. (*Essex Institute Historical Collections* 34: 117.)

She married 1 May 1684, in Rowley, William¹ Duty. (*Ibid.* 21: 181.)

(See Duty sketch.)

BENNETT

BENNETT

David Bennett
Anthony Bennett—Elizabeth Palmer
Rebecca Bennett—William Duty
Moses Duty—Mary Palmer
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THIS NAME is "a contraction or corruption of Benedict, which was from the Latin, *Benedictus*, blessed, well-spoken of, or a person wishing all good. The name was in general use in the reign of King Edward II, the ancestral seat of the family being at Norwich, England." (Directory Ancestral Heads New England Families, F. R. Holmes, xx.) The name is variously spelled with one or two n's, and one or two t's.

I. David Bennett was an early physician of Rowley, Massachusetts, probably commencing his practice there soon after the death of Doctor Crosby, the first physician of the town. (History of Rowley, Gage, 390.) He was a freeholder in 1677. (*New England Historical and Genealogical Register* 27: 48.) On 24 August 1676 he was paid 13 pounds for his service as a soldier under Captain Samuel Appleton, in King Philip's War. (Ibid. 38: 442.)

He was married three times. The name of the first wife seems to have been lost in the obscurity of time. She was the mother of Anthony, of this line. He married (2) 29 April 1672, Mary, widow of John Cheeny. She died and was buried 27 September 1682, twelve days after the birth of a daughter Sarah. The following 14th of February Doctor Bennett married (3) Widow Rebecca (Spencer) Buller, daughter of Roger and Gertrude Spencer, of Saco, mariner, and sister of the wife of Sir William Phips, "the famous adventurer and wealthy Governor of Massachusetts." (*Essex Antiquarian*, vol. 7, 8, 187.) She died 26 March 1712, (Genealogical Dictionary of New England, Savage, 1: 167), and Doctor David on 4 February 1718/9, aged "above one hundred," according to the gravestone record which adds, "Father of Lieut. Gov. Spencer Phips." (Gravestones in Rowley, 13.)

Child of David and

1. ANTHONY; married WIDOW ELIZABETH (PALMER) WALL-
INGFORD.

Children of David and Mary:

1. Elizabeth, born 10 November 1672.

2. David, born 27 December 1678; died 5 May 1679. (Essex Institute Historical Collections 5: 165.)

3. Sarah, born 15 September 1682.

Children of David and Rebecca:

1. David, born 4 November 1683.

2. Spencer, born 6 June 1685; graduated from Harvard College in 1703; was lieutenant governor in 1733; was adopted by his uncle, Sir William Phips (who had no other children), and took the name of Phips. He was the father of David, of Harvard College 1741, who, at the Revolution, "gratefully adhered to the Crown, and died in England, 7 July 1811, age 87." Spencer (Bennett) Phips, died in Cambridge, Massachusetts, 4 April 1757. (Genealogical Dictionary of New England, Savage, 1: 167.)

3. William, born 9 July 1687. He was a physician. Died 18 September 1724, in Rowley, in his 38th year. (Gravestones in Rowley, 13.) He married 16 January 1707/8, Jemima Nelson, and was the father of three sons and 2 daughters. (Essex Institute Historical Collections 5: 12; 34: 117.)

II. Anthony² Bennett (David¹), lived in Rowley, and there married 15 February 1686, Elizabeth² Palmer (*Essex Antiquarian* 7, 8: 187), daughter of Sergeant John¹ and Margaret (Northend) Palmer, and widow of Nicholas Wallingford. (Essex Institute Historical Collections 22: 294.) She was born in Rowley 1 August 1652 (*ibid.* 22: 294), and had married (1) at Bradford, Massachusetts, on 4 December 1678, Nicholas Wallingford, by whom she had Nicholas (who married 19 September 1703 (*ibid.* 6: 74), Sarah Eliathorp), and perhaps other children.

Anthony Bennett died 11 May 1697, and Elizabeth married (3) 12 December 1700, as his second wife, Henry Riley (*ibid.* 22: 294), "the village blacksmith," who died 24 May 1710, in his 82d year, leaving Elizabeth a widow for the third time. His first marriage was on 12 August 1656, to Mary, daughter of Thomas Eliathorp, who died 8 October 1700. (*Ibid.* 23: 150.)

Elizabeth (Palmer) (Wallingford) (Bennett) Riley died 21 January 1740/1, aged 88 years. (*Ibid.* 23: 150.)

Children of Anthony and Elizabeth: (*Essex Antiquarian* 7, 8: 187.)

1. REBECCA, born 9 October 1687; married WILLIAM DUTY.

2. John, born 1 August 1690; yeoman; lived in Rowley; married (1) 2 December 1714, Mary Chadwell, who died 7 April 1723. He married (2) 21 April 1725, Susanna Scott, who died 25 December 1725. He married (3) 17 June 1730, Widow Elizabeth Perkins, of Ipswich, who was his wife in 1743. Three children of whom the youngest, Elizabeth, lived with her uncle William Duty until her marriage, 1754, to John Palmer, jr. (*Essex Antiquarian* 7, 8: 187; Essex Institute Historical Collections 22: 294.)

III. Rebecca³ Bennett (Anthony² David¹), born 9 October 1687, at Rowley, Massachusetts, married there 15 April 1709, William² Duty (William¹).

(See Duty sketch.)

PALMER
(John)

PALMER (JOHN)

John Palmer—Margaret Northend
Francis Palmer—Elizabeth Hunt Elizabeth Palmer—Anthony Bennett
John Palmer—Mary Stickney Rebecca Bennett—William Duty
Mary Palmer—Moses Duty Moses Duty—Mary Palmer
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THE NAME is traced to the time of the Crusades in the twelfth and thirteenth centuries. The palm tree and branches have been long used as emblems of superiority or triumph, winning this recognition because of the peculiar habit of the tree of regaining its true position after being bent or pressed out of shape. The Bible has many evidences of its emblematic use in this way. So, throughout the centuries the idea prevailed, and those bands of devotees who sought the deliverance of the Holy Land and its sacred Sepulchre, often carried in their hands, as they returned home, branches of the palm tree, as a pledge of their having made the pilgrimage. Thus evolved the name "palmer." (Palmer Genealogy, Palmer, 16.)

In heraldry there is a distinction drawn between a "pilgrim" and a "palmer" of the Crusade period. "A pilgrim had some dwelling place, a palmer none; a pilgrim traveled to some certain place, the palmer to all; the pilgrim must go at his own charge, the palmer must confess poverty whether real or willful; the pilgrim might give over his profession, but the palmer might not." (Clark's Introduction to Heraldry, Bailey.)

Thus these religious wanderers, who had trodden the long and weary path that led to the Holy Sepulcher,—“The faded palm branch in his hand, Showed Pilgrim from the Holy Land,”—have a permanent memorial in the multitudes who today bear the family name, Palmer. The coats-of-armor under the name have varying mottoes which but emphasize the religious fervor of the early bearers of the cognomen.

The name is found, too, recorded in Besse's Sufferings of the Quakers, dating between 1658 and 1664.

A quaint epitaph to be seen in the chancel at Smoland, Kent, England, where Thomas Palmer, who married the daughter of Fitz Simon, lies buried, reads:

Palmer all our faders were
I a Palmer lived here
And traveled still, till wud age
I ended this world's pilgrimage

On the blest Ascension day
 In the cheerful month of May
 A thousand with four hundred seven
 I took my journey hence to heaven.

—Palmer Genealogy, Lewis Palmer, 19.

I. John Palmer was born about 1623 (Essex Deeds 5: 600), and at the age of seventeen was in Boston, where he was made freeman 1640. (Directory Ancestral Heads New England Families, Holmes, clxxix.) Whether or not he was related to William Palmer who was in Wethersfield, Connecticut, in 1635, Nicholas Palmer who settled in Windsor in 1637, or Thomas Palmer who was in Rowley in 1643, can only be conjectured. The "Book of Possessions" in early Boston records a John Palmer, sr., and a John Palmer, jr., there. (Second Report of Record Commissioners, 1634-1660, 37.) He removed to Rowley, Massachusetts, in 1645, where on 17 July of that year, he married (1) Ruth, daughter of William and Margaret Acy. (Essex Institute Historical Collections 22: 294.) William Acy received land in Rowley as early as 1643 and there his will was proved 20 September 1690. (*Essex Antiquarian* 1: 12: 190.)

Ruth (Acy) Palmer died 13 October 1649, and John married (2) 14 May 1650, Margaret Northend, sister of Ezekiel, well known in early records, a native of Hunsley, or Weeton Parva, Rowley, Yorkshire, England. (Essex Institute Historical Collections 12: 71.) They were the children of Lord John Northend, of Hunsley lands, in County Park, England.

John Palmer was granted lands in 1677, and on 2 November that year was appointed to see that the Sabbath was kept. (History of Rowley, Gage, 152.) He followed the trade of carpenter, and served in King Philip's War as corporal under Captain Thomas Lathrop (*New England Historical and Genealogical Register* 38: 336), and in the Pequot War as sergeant. (History of Rowley, Gage, 204.)

He died "aged" on 17 June 1695. His will, dated 23 August 1693, refers to himself as being seventy years old; mentions daughter Elizabeth, wife of Anthony Bennett; son-in-law Jonathan Harriman, who married daughter Sarah; grandchild Nicholas Wallingford, a minor; son Francis who was to have the homestead and maintain his mother; and his "brother Ezekiel Northend." It was proved 1 July 1695. (Essex Institute Historical Collections 22: 294.)

His widow Margaret is doubtless the one referred to in the records of the First Church at Rowley, under "Deaths": "The widow Aged Sister Palmer, February 20, 1705." (Rowley First Church Records, 3.)

Children of John and Ruth: (Essex Institute Historical Collections 22: 294.)

1. Hannah, born 1 July 1647; buried 25 October 1670. (An interesting note concerning her affections being "intrigued," and her Uncle John Acy "breaking up the match," is on record.)

2. John, born 7 August 1649; died in infancy.

Children of John and Margaret:

1. ELIZABETH, born 1 August 1652; married (1) Nicholas Wallingford; married (2) ANTHONY BENNETT; married (3) Henry Riley.

2. John, born 15 January 1656; died 6 August 1683.

3. FRANCIS, born 4 October 1657; married ELIZABETH HUNT.

4. Sarah, born 13 November 1661; married Jonathan Harriman.

II. Elizabeth² Palmer (John¹), born at Rowley, Massachusetts, 1 August 1652, married (1) at Bradford, 4 December 1678, Nicholas Wallingford. By this marriage she had at least one child, Nicholas Wallingford, jr., who is mentioned in his grandfather John Palmer's will, in 1695, as "a minor." Elizabeth married (2) 15 February 1686/7, Anthony² Bennett (David¹), who died 11 May 1697. Elizabeth married (3) 12 December 1700, as his second wife, Henry Riley, "the village blacksmith." (He had married (1) 12 August 1656, Mary, daughter of Thomas Eliathorp, who died 8 October 1700.) Mr. Riley died 24 May 1710, in his 82d year, the church records adding, "not in full communion." His will mentions no children. (Essex Institute Historical Collections 23: 150.)

(See Bennett sketch.)

II. Francis² Palmer (John¹), born in Rowley, Massachusetts, on 4 October 1657, was married (1) 3 December 1682, to Elizabeth, only daughter of Samuel and Elizabeth (Redding) Hunt, of Ipswich, Massachusetts. She was born in Ipswich, 29 May 1661, and died 9 July 1689 when her son John was eighteen days old. He married (2) 10 June 1690, Ann, daughter of Abraham Jewett. She died 27 February 1714/5. (Essex Institute Historical Collections 22: 294; 6: 72.)

At his marriage to Elizabeth Hunt, Francis' father, "Goodman Palmer, of Rowley, engages land to his son." (Essex Deeds 5: 434.) After the death of Elizabeth, and Francis Palmer's second marriage, "William Hunt, of Ipswich, a glazier, buys of Francis Palmer and wife Ann, all rights given to his wife, Elizabeth Palmer, by J. Redding, December 17, 1698." (Essex Deeds 16: 41.) This referred to an inheritance Elizabeth (Hunt) Palmer had received from her maternal grandfather, Joseph Redding. (Essex Deeds 4: 122; 5: 434, 598.)

Francis Palmer died 19 April 1733, in Rowley, Massachusetts, in his seventy-sixth year.

Children of Francis and Elizabeth: (Essex Institute Historical Collections 22: 294.)

1. Elizabeth, born 20 December 1684.

2. John, born 5 July 1687; buried 10 August 1687.

3. JOHN, born 21 June 1689; married MARY STICKNEY.

Children of Francis and Ann:

1. Sarah, born 3 April 1691; married 25 October 1721, Elihu Warfield, of Mendon the same day as her sister Ann's wedding.

2. Francis, born 22 May 1694; married (1) 30 October 1716, Sarah³ Stickney (John² William¹), who died 10 November 1722, six days after the birth of a child. He married (2) Elizabeth Brocklebank, on 20 May 1725.

3. Ann; married 25 October 1721, Samuel Nelson—same wedding day as her sister Sarah's.

III. John³ Palmer (Francis² John¹) was born 21 June 1689, his mother dying eighteen days after his birth. He married 18 November 1709, Mary, daughter of Lieutenant John² and Hannah (Brocklebank) Stickney, born 1 March 1686. Her sister Sarah married Francis³ Palmer, half-brother to John. (Essex Institute Historical Collections 22: 294.)

John Palmer inherited the homestead of his father, Francis. On 4 December 1717, he and his wife sold to Joshua Jewett about two acres of this land.

On 17 June 1711, John and Mary Palmer were admitted to the First Church of Rowley, and upon its records are found the dates of their deaths, which occurred but a few days apart, hers on 2 November 1763, and his on 22 December, same year.

His will, dated 24 November 1763, proved 2 January 1764, mentions his son John, who was to be executor and have the homestead; his son Daniel; his daughters Elizabeth Hood, Jane Gould, Mary Duty, Hannah Walker, Sarah Barker, and Mehitable Smith, the last named, deceased. (Essex Probate Docket 41: 37.)

Children: (Essex Institute Historical Collections 22: 294.)

1. Elizabeth, born May 1710; married 6 March 1731 Nathan Hood, of Topsfield. She died 10 June 1782, "in a very sudden manner." He died, aged 87, 4 May 1792. The births of six sons and six daughters are recorded at Topsfield. (Topsfield Historical Society Collections, vol. 9.)

2. Daniel, born 31 July 1712; married in Ipswich, 28 October 1736, Elizabeth Wheeler, of Ipswich. This pair became the great-grandparents of William Lloyd Garrison. (Essex Institute Historical Collections 22: 294.)

3. Jane, born 24 December 1714; married in Topsfield, 9 October 1740, Simon⁴ Gould (Thomas³ Captain John² Zaccheus¹), born 8 March 1709/10, and died, aged 93, 3 January 1803. Three sons and four daughters are recorded at Topsfield. (Topsfield Historical Society Collections, vol. 9.)

4. MARY, born 1 June 1717; married MOSES DUTY.

5. Hannah, born 30 December 1719; married 23 February 1741, Gidian Walker, of Arundel.

6. Sarah, born 7 February 1721/2; died 21 June 1723,—"scalded," says the church record.

7. Sarah, born 17 April 1724; married 10 January 1758, Joseph Barker.

8. Mehitable, born 18 March 1726/7; married 30 October 1751, John Smith, of Newbury.

9. John, born 30 November 1729; married 5 March 1754, Elizabeth⁴ Bennett (John³ Anthony² David¹). She lived with her aunt and uncle, Rebecca and William Duty, until her marriage. She was living in 1772. (*Essex Antiquarian* 7-8: 187.)

IV. Mary⁴ Palmer (John³ Francis² John¹), born 1 June 1717, married 1 May 1741, Moses³ Duty (William² William¹), son of William and Rebecca (Bennett) Duty. Moses and his cousin, Elizabeth Bennett, who was reared in his home, married sister and brother.

(See Duty sketch.)

HUNT

HUNT

William Hunt—Elizabeth Best
Samuel Hunt—Elizabeth Redding
Elizabeth Hunt—Francis Palmer
John Palmer—Mary Stickney
Mary Palmer—Moses Duty
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

"MENTIONED in Chaucer for Huntsman. Saxon word *Hunter*, a word used in connection with the animal to mean the pursuit of all game. The family took its name from their prowess in the hunting field. Adam Le Hunt lived in Nottinghamshire, England, as early as 1275." (Directory Ancestral Heads New England Families, Holmes, cxxvii.)

There was a Roberte Le Hunt in Lancashire in 1327.

1. In 1605, shortly after the close of the reign of the "Maiden Queen," and the "mild and pacific James Stuart had come from his native realm to rule the three kingdoms," there was born in Halifax, Yorkshire, England, William Hunt, who passed his childhood and boyhood days in the happier atmosphere which marked that period.

He married (1) Elizabeth Best, and when they left their native home for the western land of hope and opportunity, they brought with them at least two sons. In a merchant vessel, laden with household goods and various articles deemed of use in coming days of pioneer toil, he and his little family, with others from the same neighborhood, set sail, in 1635, for America, coming to anchor at Boston, but settling early at Concord, Massachusetts. (Genealogy of the Hunt Family, W. L. G. Hunt, 90.)

Here "the habitation of our ancestor was built like others, digging into the bank of a hill, driving posts into the ground, and covering the top and sides with brushwood (*ibid.*)." Later, as toil, industry, and thrift brought their rewards, a more comfortable home was built, and a family of children reared to maturity.

On 2 June 1641 he took the oath of fidelity. In 1645 he was on a committee "petitioning the Governor and Assembly concerning matters of finance," and throughout the years we find him taking his place in the building of the commonwealth and shaping its destinies.

Elizabeth Best, whom William Hunt married in England, was probably a sister of Robert Best who owned house and land at Sudbury, Massachusetts. In his will of 21 June 1654, he mentions no wife or children, but leaves bequests to all the children of William Hunt, some of whom

he called "nephews," but speaking of William Hunt as his "Couson." This will, which is typical of the Colonial wills, always quaint and interesting, runs thus:

I, Robert Best, being sick of body and yet in perfect memory, do make this my last will and Testament.

My land and house at Sudbury, with all the Appurtenances thereto belonging, as comons, meddows, wood, &c, I give to my two nephews, Samuel and Nehemiah Hunt, to be equally divided between them, only if yther Samuel or Nehemiah dy without issue, then I will that the portion so belonging to the part deceased shalbe divided amongst the rest of the Children of my Couson William Hunt, only I will that my Red heiffer, and little calfe shall p^rsently, vpon my death, belong to Isacke Hunt, the profitt of them to returne to him, only then he shall have so much the lesse of the other goodes, as these two (the Heiffer & ye Calfe) are now worth.

And whereas, I have 3 guns, I give them to the three sons of William Hunt aforesaid, and my bible I give to my Couson Samuel Hunt. I give two silver spoones to Elizabeth and Hannah Hunt, to each of them one.

I give also to M^r. Buckley, of Concord, & M^r. Browne of Sudbury, to each of them a potle of wine, & to goodwife Meaner, of Sudbury, two shillings, 6^d, and to her soone, Jn^o, 18^d, & to her dau, 12^d.

I Appoynt my Couson Samuel Hunt, my only Executor.
21th of June 1654.

his
Robert X Best
mark and a seale

Witnesses hereof:
Peter Bulkeley
Tho: Bateman
Nehemiah Hunt

—*New England Historical and Genealogical Register* 17: 155.

Elizabeth (Best) Hunt died 27 December 1661, and William married (2) in October or November 1664, Mercy, "widow of Edmund Rice, who had been the widow of Thomas Brigham, and whose maiden name was Hurd." (*Genealogical Dictionary of New England*, Savage, 2: 502.) They moved to Marlborough, Massachusetts, where William died in October, 1667. (Hunt Family, 91.) His will, dated 21 October 1667, names daughter Elizabeth Barnes, cousin Potter, and William, son of his son Samuel. His widow died 22 December 1693. (Marlborough Vital Records, 372.)

On 12 August 1885, at Concord, the descendants of William Hunt celebrated the 250th anniversary of his settlement there. "The Town Hall was handsomely decorated; literary exercises began at 10 o'clock; dinner was served, and another program had in the afternoon, followed by visits to parts of interest, among them the old farm homestead on Punkatasset Hill. (*New England Historical and Genealogical Register* 39: 390.)

Children, the first two born in England:

1. Nehemiah, born 1631; died 6 March 1717/8; married Mary Toll.
2. SAMUEL, born 1633; married ELIZABETH REDDING.
3. Elizabeth; married 1 April 1664, John, son of Ellis and Grace Barron of Grafton. (*Newton Genealogy*, E. N. Leonard, 277.) He was born about 1638, and died 1 January 1693. She died 18 August 1704.
4. Hannah, born 12 February 1640/1.
5. Isaac, born 1647; died 12 December 1680; married 1667 Mary Stone, and resided at Concord, as did his brother Nehemiah.

Savage also names a son William "who died before his father."

II. Samuel² Hunt (William¹), born 1633 in England, married about 1656 Elizabeth, daughter of Joseph and Agnes Redding, of Ipswich, Massachusetts. (*Boston Transcript*, 29 December 1924.) He owned land at Plum Island in 1664, and at Grape Island in 1673, besides other holdings, and such as he inherited from his uncle, Robert Best, through terms of the above-mentioned will. Essex Deeds show a number of property transactions in which he figured.

He was a surveyor in 1675 (Hammatt Papers: 167), and ensign in King Philip's War, serving in Captain William Turner's Company at the Great Falls Fight in 1676. He also served under Captain Samuel Appleton at the Great Swamp Fight. (*General Register Society Colonial Wars*, 1899-1902, 676.)

The following extract from Ipswich Town Records is interesting:

May 1674. Elizabeth Hunt, wife of Samuel, made frequent disturbance by her repeated shuffling against the chair of the daughter of her neighbor, so that the girl could hardly save herself from falling to the floor; and one Sunday Thomas Knowlton, jr., made a bad matter worse by calling out on the Lord's Day, in prayer time, "Take notis of Goodwife Hunt that makes disturbance there." For this, Knowlton was sentenced to stand in the meeting-house on the next lecture day with a paper on his breast written, "For Disturbing Ye Meeting," all the lecture time, and pay costs and fees.—Ipswich in the Massachusetts Bay Colony 2: 3.

This same Elizabeth, however, older and more sedate doubtless, acts as executrix in 1690, in the settlement of her father's estate. (*Essex Deeds* 5: 598.)

Samuel Hunt does not appear in a very creditable light in the entries which appear on court records when his son-in-law, Francis Palmer, bears the following witness: "March 29, 1693, Francis Palmer of Rowley sheweth: that Joseph Redding of Ipswich, deceased, gave his whole estate to Agnes his wife during her life, and after her decease to be equally divided amongst ye children of his daughter, ye wife of Samuel Hunt. . . . Before our marriage, said Samuel her father made great promises what he would give his daughter, as much as any man in Ipswich should (except five) give theirs for portion. Some estate I have received which the said Samuel saith now his daughter is dead, is part of said Joseph

Reding's legacy to his daughter who married, but it was inconsiderable to what he promised with his daughter when he engaged my Father palmer to give me half his lands in Rowley." (Hammatt Papers 1: 167.)

We learn that "Goodman Palmer, of Rowley, agrees to deed one-third of his land there to his son upon marriage to Goodman Huntt's daughter, to be made one-half when his wife dies, Elizabeth Huntt to have her legacy, Palmer, jr., to have a farm at Merrimack. Samuel Huntt agrees to pay his daughter Elizabeth a legacy left by her grandfather to Elizabeth Hunt, sr., wife of Sam'l. Witnesses: John Dane, Ezekiel Northend, John Palmer, sr. Acknowledged 31 March 1691." (*Putnam's Monthly Historical Magazine*, Salem, April, 1895, 110, 111.)

The date of death of Samuel Hunt seems to be unrecorded. Aged, and disliking to be longer burdened with cares of property, he and his wife, on 11 May 1693, convey to son Joseph, of Ipswich, all their estate, in consideration of maintenance. (Essex Deeds 5: 600.)

Elizabeth died, aged seventy-two, on 15 February 1706. On her tombstone are the words:

A Tender Mother
A Prudent Wife
At God's Command
Resined her Life

—Hammatt Papers 1: 167.

Children: (Genealogy of Hunt Family, 82.)

1. Samuel, born 17 November 1657; died 11 January 1742/3; married (1) 1 May 1678, Ruth Todd; married (2) Mary He resided many years at Concord, but was called "of Billerica" in 1693/4. Still later he lived at Tewksbury, Massachusetts.

He was in Captain John Lane's Company of Militia, Major Tyng's Regiment, in 1702, at the Relief of Lancaster, Massachusetts. His house at Wameset, Lowell, Massachusetts, was used as a garrison in King Philip's War, 1689-97, and in Queen Anne's War, 1700-1712. He was an ensign. (General Register Society Colonial Wars, 1899-1902, 676.)

2. William, born 23 April 1660; died 29 April 1660—doubtless the William mentioned by Savage.

3. ELIZABETH, born 29 May 1661; married FRANCIS PALMER.

4. William, born 1663; died 12 December 1747; married (1) 9 June 1684, Sarah Newman; married (2), intention published 6 March 1724, Rose Newman.

5. Joseph, born 28 October 1665.

6. Peter, born 8 August 1668; died soon.

7. Peter, born 14 May 1670; died under 21 years.

III. Elizabeth³ Hunt (Samuel² William¹), born at Ipswich, 29 May 1661, married 3 December 1682, Francis² Palmer (John¹), of Rowley, Massachusetts.

(See Palmer sketch.)

REDDING

REDDING

Joseph Redding—Agnes
Elizabeth Redding—Samuel Hunt
Elizabeth Hunt—Francis Palmer
John Palmer—Mary Stickney
Mary Palmer—Moses Duty
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THIS NAME is variously spelled in colonial records as Redding, Reding, Reddings, Reading, and Riddan.

I. Joseph Redding was an early member of the church in Boston (Directory Ancestral Heads New England Families, Holmes, cxcix), 1631-2, having come to New England in the fleet with Winthrop. In 1632 he removed to Cambridge, Massachusetts, where, on 14 May 1634, he signed the oath of allegiance to Great Britain. (*New England Historical and Genealogical Register* 3: 92.) Three years later he is found at Ipswich, Massachusetts, where he possessed a planting lot near Labor-in-Vain, and is listed as a "commoner" in 1641. (Hammatt Papers 1: 275.)

He was included in a list of taxpayers in 1648, who made "subscriptions to the Town," and to Major Denison "so long as he shall be leader." (*New England Historical and Genealogical Register* 2: 50.) In 1664 he had a share in the division of Plum Island. His daughter and her husband, Samuel Hunt, in 1677 deposed in regard to their "father Joseph Redding's lot of land." (Essex Deeds 4: 122.)

He died 19 February 1674. His will of December 1673, written on parchment, is still preserved, though a greater part of it has been destroyed by mice. It appears that he had but the one child, Elizabeth, for his will gave all his estate to his wife during her life, and then it was to be equally divided between the children of his daughter, "ye wife of Samuel Hunt, the names of which are Samuel, William, Joseph, Elizabeth and pieter Hunt." (Hammatt Papers 1: 167.) His estate was valued at 351 pounds.

This will was shown in Court 29 March 1681 (Pioneers of Massachusetts, Pope, 381), in connection with the appraisement of the estate of his wife "Annice," accomplished 1 April 1681. Other records call her Agnes. (*Boston Transcript*, 29 December 1924.) In 1678 she was recorded as "Widow Redding." (*Genealogical Dictionary of New England*, Savage, 3: 520.) In 1690 her daughter Elizabeth Hunt deposed: "being by my dear and honored father, Joseph Redding of Ipswich made

his sole executrix, have made division of the estate left at my mother's decease, to eldest son Samuel, to dear and only daughter Elizabeth Palmer, and to two other children, William and Joseph Hunt," etc. (Essex Deeds 5: 598.)

Child:

1. ELIZABETH; married SAMUEL HUNT.

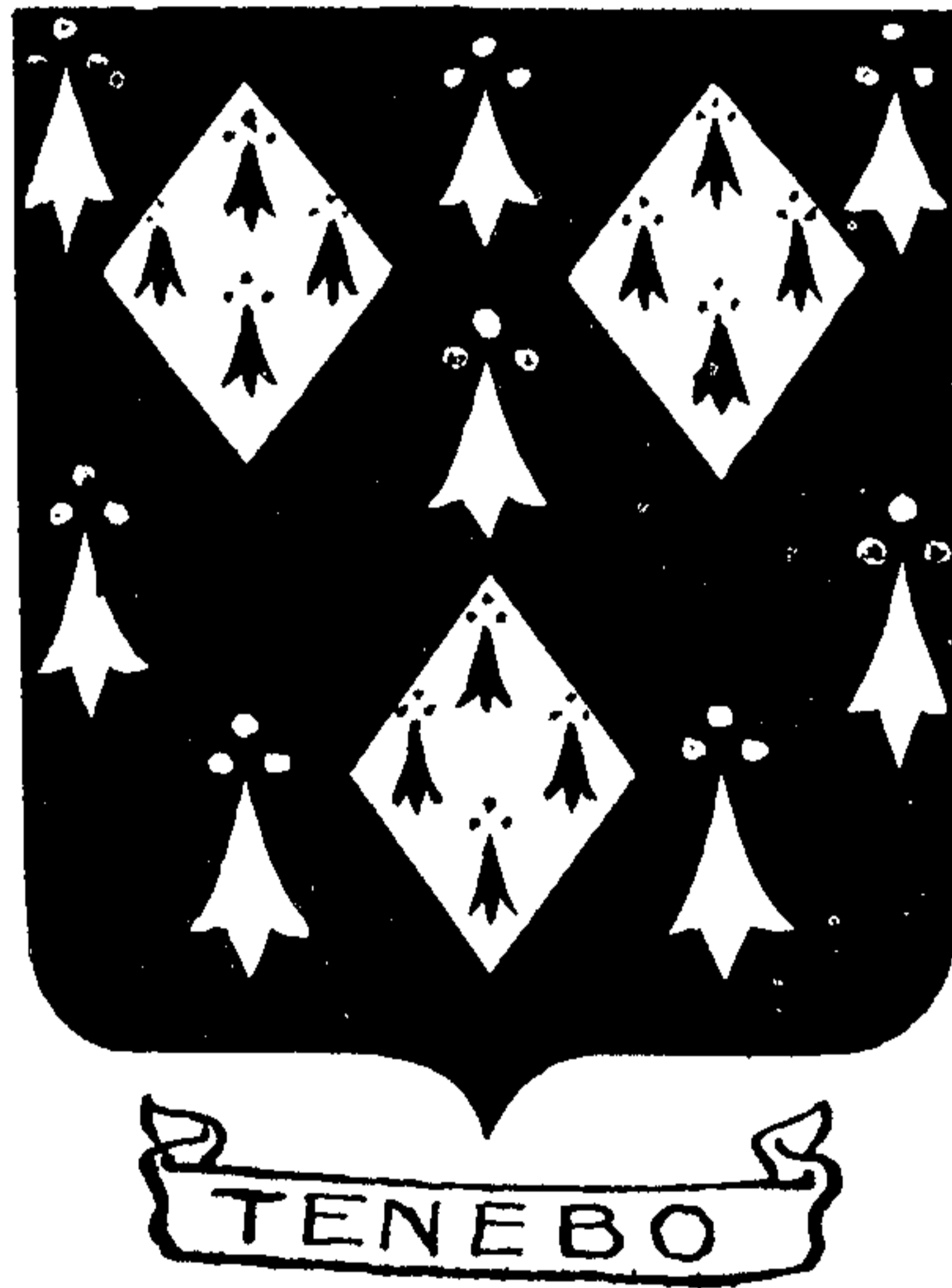
II. Elizabeth² Redding (Joseph¹), of Ipswich, married about 1656 Samuel² Hunt (William¹), born 1633 in England.

(See Hunt sketch.)

“And who were they, our fathers? In their veins
 Ran the best blood of England's gentlemen;
 Her bravest in the strife on battle plains,
 Her wisest in the strife of voice and pen;
 Her holiest, teaching in her holiest fanes
 The love that led to martyrdom; and when
 On this side Ocean slept their wearied sails,
 And their toil-bells woke up our thousand hills and dales,
 Shamed they their fathers? Ask the village spires
 Above their Sabbath homes of praise and prayer;
 Ask of their children's happy household fires
 And happier harvest noons; ask summer's air,
 Made merry by young voices, when the wires
 Of their school cages are unloosed; and dare
 Their slanderer's breath to blight the memory
 That o'er their graves is "growing green to see"!

—Halleck's *Connecticut*.

STICKNEY



STICKNEY

William Stickney—Elizabeth
John Stickney—Hannah Brocklebank
Mary Stickney—John Palmer
Mary Palmer—Moses Duty
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

THE FAMILY of Stickney, Sticknee, is said to have been of Saxon origin, although the writer of *The Stickney Family*, Matthew A. Stickney, expresses the opinion that it is of Norman descent, its ancestor having come to England in the wake of William the Conqueror. A John de Stickney was living, in 1331, in possession of the Manor of Stickney and a coat-of-arms. The coat appearing here is described in *Old Northwest Quarterly* (8: 403). There is a village of the name about eight and a half miles north of Boston, England, in the shire of Lincoln.

Parish registers of Saint Mary's Church, at Frampton, Lincolnshire, have many records of births, marriages, and burials of Stickneys, from 1558 to 1609, but the name does not appear on those records after that date. It is believed the family removed to Hull, England, or its vicinity, where the family residence was at Ridgemont, a beautiful place about nine miles east of the city.

I. William Stickney was born at Frampton, a parish in the Wapentake of Kirton, County Lincoln, three miles south of Boston, England, his baptism on the 6 September 1592 taking place in the fine old stone church there dedicated to Saint Mary. He was the son of William and Margaret (Pierson) Stickney, and grandson of Robert Stickney buried there 18 October 1582. (*Stickney Family*, Stickney, 1, 2.)

He married Elizabeth, who came to America with him in 1637, and they became the ancestors of all who bear the name in this country. On 6 November 1638, "William Stickney a husbandman & Elizabeth his wife" (*ibid.* 3) were admitted to membership in the First Church of Boston, Massachusetts, of which the Reverend John Wilson was at that time the minister. The word "husbandman" as used in that period indicated the ownership of lands, thus different from a "farmer," who rented the land of others.

On 24 September 1639, William and Elizabeth Stickney, with others, "by ye Church's Silence were dismissed to ye gathering of a Church at Rowley, if the Lord so please." (*Genealogical Directory of New England*,

Savage, 4: 192.) Here they were among the original settlers, and built a house upon the lot given them that year, on the corner of what was later Bradford and Wethersfield Streets.

Governor Moulthrop writes: "The original settlers of Rowley were godly men, and most of them of good estate." An evidence of the good birth and education of William Stickney is the fact that he brought with him from England a quarto copy of King James' translation of the Bible, a first edition, printed in 1611. This interesting volume has descended from father to son in the same line as the old homestead, Deacon Nathaniel Stickney, of Dracut, Massachusetts, owning it, still in a good state of preservation, at the time of the writing of *The Stickney Family* (1869). It was used on the occasion of the celebration of the 200th anniversary of the settlement of Rowley, and has doubtless at later similar functions been given a place of honor and interest. (*History of Rowley, Gage, 458.*)

The author of the family genealogy mentioned, Matthew Adams Stickney, of Salem, Massachusetts, says: "The family from which I descended was remarkable for their memory, reverence for their ancestors, and length of life. Jedediah Stickney, my grandfather, lived contemporary with Hannah, widow of John Stickney, son of the immigrant, and from her, through him, I learned the spot where he (the immigrant) was buried, on which, at my suggestion a monument was erected."

William Stickney was admitted freeman 7 October 1640. He was on an important committee in 1652 to draw up a "Covenant and Agreement" between his town and the first settlers of the "Merrimack Lands," now Bradford. In 1653 he was "clerk of the market," and on the "jury of trials." In 1656 he was a selectman, then a position carrying with it grave civic responsibilities, and in 1661, was a lieutenant of militia. (*History of Rowley, Gage, 131; General Register Society Colonial Wars, 1899-1902, 772.*)

The "ancient possession" books of Rowley contain frequent records of grants of land to and from William Stickney, one of a fair size being a grant of 93 acres to him, in 1660, "26 rods wide at the river." (*History of Rowley, Gage, 347.*)

William Stickney died 21 January and was buried on 25 January 1664/5. His will, dated the day of his death, was proved in the court at Ipswich, 28 March 1665, and is still preserved, the original document, folded and filed, in the Probate Office at Salem, Massachusetts. His wife Elizabeth, survived him several years. Her signature to a deposition, on 24 September 1678, "aged about 70," gives a clue as to her birth year. Her son Samuel signs at the same time, "aged about 45." She died in 1680, at the age of seventy-two. (*Stickney Family, 11.*)

On the 200th anniversary of the death of William Stickney a granite obelisk, erected on his grave, was dedicated to his memory and that of his faithful wife. "William Stickney, born in Frampton, England, A. D. 1592, was with his wife, Elizabeth, of Boston in N. E. in 1638; of Rowley, in 1639, where he died A. D. 1665. Erected by his descend-

ants Josiah Stickney of Boston, Matthew Adams Stickney of Salem, Joseph Henry Stickney of Baltimore, Md., 1865." (*Gravestones in Rowley, 63.*)

Children: (*Essex Institute Historical Collections, vols. 4, 5, 6, 35; New Hampshire Genealogies, Stearns, 1: 445.*)

1. Samuel, born in England, 5 February 1633; married (1) Julia Swan; married (2) Prudence Gage; lived in Bradford, Massachusetts.

2. Amos, born in England, 1635; married Sarah, daughter of Anthony Morse, of Newberry, Massachusetts, and settled in that place. They had nine children. (*Boston Transcript, 16 July 1928.*)

3. Mary, born in England 1637; married James Barker, jr.

4. JOHN, born in Rowley, 14 January 1640; married HANNAH BROCKLEBANK.

5. Faith, born 4 December 1641; married at Bradford, 10 June 1674, Samuel Gage.

6. Andrew, born 11 March 1644; married (1) Ednah Lambert; married (2) Elizabeth Jewett.

7. Thomas, twin, born 3 January 1646; married Mehitabel Kimball.

8. Elizabeth, twin, born 3 January 1646; died 4 December 1659.

9. Mercy, twin, born 14 November 1648; died 14 January 1676.

10. Adding, twin, born 14 November 1648; died 17 September 1660.

II. John² Stickney (William¹), born at Rowley, Massachusetts, 14 January 1640 (*Essex Institute Historical Collections 4: 13*), received a lot there, 20 May 1667. (*Stickney Family, 22.*) On 16 January 1673, he was appointed overseer for the west end of town. (*Ibid. 22.*) On 29 November 1675, he was one of twelve men chosen from Rowley to serve under Captain Samuel Brocklebank in the King Philip's War. (*History of Rowley, Gage, 179.*) He participated in the bloody engagement of 19 December 1675, and assisted in the capture of Fort Narragansett. The next spring he was one of that brave band at Sudbury whose fight with the Indians on 21 April 1676 ended in the death of Captain Brocklebank and many others. (*Stickney Family, 22, 23.*)

On 10 December 1678, he took the oath of allegiance before Major General Dennison, and was juror at the March sessions of Court 1679, 1680, and 1681. In 1680 the village of Buxton was granted to him as "Lefftenant John Stickney." (*Stickney Family, 24.*)

On 9 June 1680, he was married, at Rowley, to Hannah (*ibid. 22*), daughter of Captain Samuel Brocklebank, under whom he had served, and who had perished at Sudbury four years before. She was born 28 March 1659, and died 23 April 1749, "aged 90 years," says the church record, forty of those years being spent as a widow. (*Stickney Family, 27; Records of First Church of Rowley 4: 27.*)

In 1688 and 1689 Lieutenant John Stickney was selectman in Rowley, and in 1694 was elected constable of the town. In 1697 he was on the grand jury at the April sessions of the Court. A record of the tax list of Rowley for 1691 bears his name as a tax payer, and also as one of the five selectmen signing the returns. A footnote which is of interest says:

"The expenses of the Revolutionary War had been so great upon the inhabitants of the town, that some, becoming discouraged, sold their estates, and with their families, moved to Maine, New Hampshire, Vermont, and other places, thereby reducing the population of the town." (History of Rowley, Gage, 398.)

Hannah, wife of John, was admitted to the church in Rowley, 23 June 1695. Lieutenant Stickney's will, dated 26 February 1708/9, left the homestead to his wife Hannah. He died that year, exact date not on record. (Stickney Family, 4: 22; Records First Church of Rowley, 4.)

Children: (Stickney Family, 27; Essex Institute Historical Collections

4: 125-221.)

1. Hannah, born 23 July 1681; married 27 December 1704, Ezekiel Sawyer.

2. Elizabeth, born 13 June 1684; married 14 August 1709, Richard Dole.

3. MARY, born 1 March 1686; married JOHN PALMER.

4. Samuel, born 26 March 1690; married 15 November 1715, Susannah Perley.

5. Sarah, born 4 February 1693; married 30 October 1716, Francis³ Palmer (Francis² John¹).

6. Jane, born 10 November 1696; married (1) John Syle; married (2) Timothy Palmer.

7. John, born 23 January 1699/1700; married 20 May 1725, Anna Lull.

III. Mary³ Stickney (John² William¹), born at Rowley, Massachusetts, 1 March 1686, married there, 18 November 1709, John³ Palmer (Francis², John¹), of Rowley.

(See Palmer sketch.)

THE ANCESTOR

While I meander in and out
 The labyrinth of ancient date,
 Sometimes I catch him on the fly;
 Sometimes he goes sedately by,
 Or scans me closely with his eyes;
 Or greets me with a glad surprise
 That I should know him,—strangers we!
 Where did we meet before? says he.

—*Delia B. Ward.*

BROCKLEBANK

BROCKLEBANK

..... Brocklebank—Jane
Samuel Brocklebank—Hannah
Hannah Brocklebank—John Stickney
Mary Stickney—John Palmer
Mary Palmer—Moses Duty
Mary Duty—Asael Smith
Joseph Smith—Lucy Mack
Joseph Smith—Emma Hale

I. ANCESTRESS Jane Brocklebank, a widow, came from Yorkshire, England, with the company which followed the fortunes of the Reverend Ezekiel Rogers to the New World, most of whom settled at Rowley. (Essex Institute Historical Collections 20: 148.) Hers was one of the first twenty families there in 1638 (*Essex Antiquarian* 12: 54), and there is evidence that she was of good estate and in comfortable circumstances.

On 10 November 1643, a two-acre lot on Wethersfield Street was laid out to her, "bounded on the west by Matthew Boyes, part of it lying on the north side of the street, and part on the south." (History of Rowley, Gage, 126.) In 1667 "Hog Island marshes" were laid out to several, Widow Brocklebank among the number. (Ibid. 145, 150.)

Our knowledge of her life and the incidents of which it was composed is very meager. The Rowley town records have the entry: "Jaine Brocklebank, widow, burried December 26, 1668." (Essex Institute Historical Collections 5: 164.)

Children, brought from England: (Ibid. 20: 148.)

1. SAMUEL, born about 1628; married HANNAH
2. John, born about 1630; married 26 September 1657, Sarah, daughter of Archelaus Woodman. He was a town officer, and proprietor in 1650. His will, dated 30 November 1665, was probated 25 September 1666, and mentions wife Sarah, and daughters Sarah and Elizabeth, although he also had a son, John, born 26 July 1658. (Pioneers of Massachusetts, Pope, 70.)

II. Samuel² Brocklebank (Widow Jane¹), born in Yorkshire, England, about 1628, came with his mother, Widow Jane Brocklebank, to Rowley, Massachusetts, in 1638, where he became a proprietor in 1649.

Soon after becoming of age he was made a selectman of the town, and served his community in other important offices. In 1661 he had

one hundred seventy-two acres of land laid out to him, and in 1666, two hundred acres more. (History of Rowley, Gage, 150, 320.) He was ordained deacon of the church 18 February 1665. (*New England Historical and Genealogical Register* 40: 190.) In 1673 he was appointed by the Court a captain of the Artillery Company which had been organized in Rowley in 1645. (History of Rowley, 179.)

On 18 May 1652, Samuel Brocklebank married Hannah _____, who survived him and married (2) 4 March 1679, as his second wife, Richard Dole, sen., of Newbury, Massachusetts, who is credited with having married (3) Patience, widow of Shubael Walker. (*Genealogical Dictionary of New England*, Savage, 2: 58; *New England Historical and Genealogical Register* 6: 244; 40: 191.)

After his appointment as captain, Samuel Brocklebank was active in recruiting for the Narragansett campaign, and after the successful fight at, and capture of, the Fort, on a second call for recruits he went out with a company about 1 January 1676. About 5 February they returned to Boston, with five hard weeks of campaigning to their credit. Shortly after, Captain Brocklebank and his company were called to Marlborough, where he was placed in command of the garrison and military operations. He remained there until 21 April, when he marched to Sudbury, where he was joined by Captain Samuel Wadsworth and his company. Here they were ambushed by Indians, and both captains, with most of their men, most cruelly slain. (*New England Historical and Genealogical Register* 40: 190-1.)

Out of the twelve men which the town of Rowley contributed to this military movement, seven returned, and lived years afterward, among the number being Lieutenant John Stickney, who later married Captain Brocklebank's daughter Hannah. (History of Rowley, Gage, 179.)

About 1730, the Reverend Benjamin Wadsworth, son of Captain Wadsworth killed by Indians at Sudbury, with the assistance, perhaps, of others, caused to be erected a monument at Sudbury, where the battle was fought. The monument bears this inscription: "Captain Samuel Wadsworth of Milton, His Lieutenant Sharp of Brookline, Captain Brocklebank of Rowley, with about twenty-six other Souldiers, Fighting for the Defence of their Country Were Slain by ye Indian Enemy, April 18th, 1676, and lye Buried in this place." This Reverend Benjamin Wadsworth had been minister of the First Church of Boston, and was president of Harvard College from 1725 to 1737. (History of Rowley, 185.)

As may be noted, the date of this battle as here inscribed does not agree with the first one mentioned in this sketch. Later historians, obtaining their information from letters or diaries written by the soldiers who participated in the fight, are inclined to the belief that it occurred on 21 April.

Children: (Essex Institute Historical Collections 20: 148, 149; Essex Probate Records 7: 201.)

1. Samuel, born 28 November 1653; married 22 November 1681, Elizabeth Platts.
2. Francis, born 26 September 1655; buried 22 July 1660.
3. John; buried 4 July 1660.
4. HANNAH, born 28 March 1659; married JOHN STICKNEY.
5. Elizabeth, born 1661; married 14 March 1685/6, John Todd.
6. Mary; married in Newbury, 13 October 1684, William² Dole, son of Richard Dole, sen., who had married, in 1679, her widowed mother.
7. Sarah, born 29 August 1666; buried 1 January 1667.
8. Sarah, born 7 July 1668; married (1) in Newbury, 3 November 1686, Henry² Dole (Richard¹); married (2) in Newbury, 29 March 1693, Nathaniel Coffin. She died 20 April 1750.
9. Jane, born 31 January 1670/1; married in Newbury, 26 January 1692/3, Abiel Somerby.
10. Joseph, born 28 November 1674; married 18 February 1701/2, Elizabeth Barker.

III. Hannah³ Brocklebank (Samuel² Jane¹), born in Rowley, Massachusetts, 28 March 1659, married 9 June 1680, Lieutenant John² Stickney (William¹).

(See Stickney sketch.)

Hume, in his History of England, commences his work by alluding to the curiosity entertained by all civilized nations of inquiring into the exploits and adventures of their ancestors,—a sentiment universally recognized. Such being the case, how much more curiosity and interest must every individual feel to inquire into the history of his own lineage, whose blood he inherits, and whose character has to a greater or less extent, determined his own.

Few apothegms have more of truth and beauty in them than that which lies at the foundation of all genealogical inquiry—the glory of children are their fathers—and no teaching is of more importance as bearing upon that almost divine command, “Know thyself,” than this very one of family history.

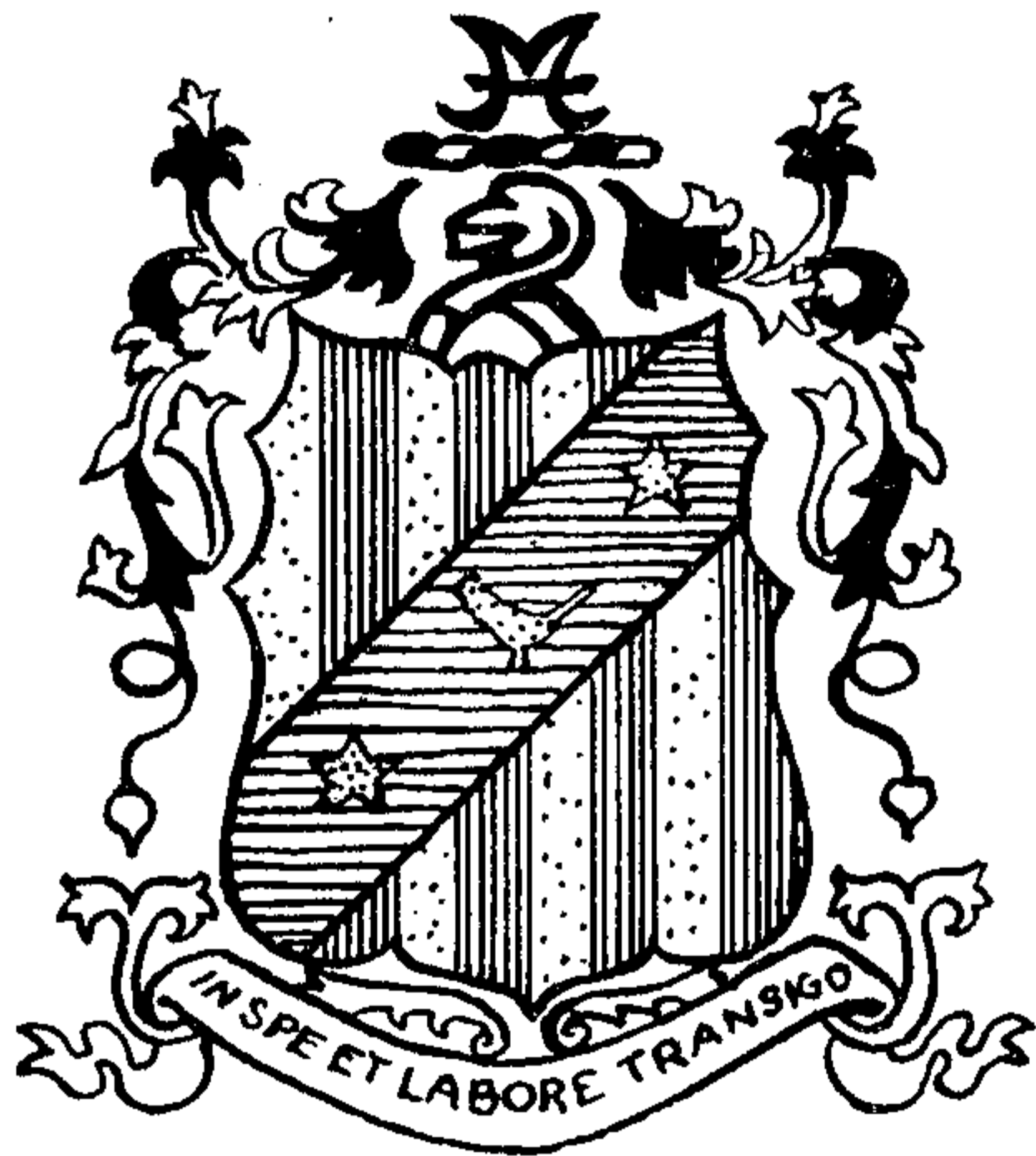
The doctrine of heredity as now developed and confirmed, when faithfully studied and applied to any individual person, can be most implicitly relied upon to give his true nature in all its natural and fundamental characteristics and propensities. The rule of “Like father, like son” is one of perennial interest to every thoughtful student of family history.—Albert W. Paine.

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MACK



MACK

John Mack—Sarah Bagley
Ebenezer Mack—Hannah Huntley
Solomon Mack—Lydia Gates
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

I. JOHN MACK, born 3 March 1653, at Inverness, Scotland, came to New England in 1669, arriving at Boston, but settling early at Salisbury, Massachusetts, among the earliest inhabitants of which place his family is numbered. (Directory Ancestral Heads New England Families, F. R. Holmes, clx.)

There is a tradition among his descendants that he was one of those early Scotch immigrants who dropped a part of their names, "retaining the prefix only, thereby being better able to escape persecution on account of their religious belief." (History of Gilsum, N. H., Hayward, 357.) One writer says the Mack ancestry has been traced in Scotland for several generations back of the immigrant. (Sterling Genealogy, A. M. Sterling, 1: 302.)

The Mack Family Association of America uses a coat-of-arms which is believed to have belonged to the family in Scotland. Its motto is significant here: "In hope and labor I go." The drawing here shown is an example of the ornamentation called "mantling" often employed in blazoning.

On 5 April 1681 (Salisbury Vital Records, 269), in Salisbury, John Mack married Sarah, daughter of Orlando and Sarah (Colby) Bagley (Hudson and Mohawk Valleys Genealogy, Reynolds, 4: 1679), born 2 March 1663. After the birth of their first child, John and Sarah moved to Concord, Massachusetts, where the births of six children are recorded. (Concord Vital Records, 1684-1695.) From there, in 1696, they removed to Lyme, Connecticut, which became the family home for many generations, and where descendants live to this day.

John Mack died 24 February 1721, in Lyme, his wife surviving. A copy of his will is to be found in Mack Genealogy (Mack Genealogy, Sophia S. Martin, 1: 18-21), the names of wife and all children there appearing. Among their multitude of descendants are to be found hundreds of loyal patriots and citizens of our country, and many distinguished because of civil or military service.

Children:

1. John, born 29 April 1682; married (1) 13 January 1703/4, Love, daughter of Henry and Sarah (Champion) Bennett, of Lyme. She died 25 January 1732, and he married (2) 4 May 1733, Mrs. Abigail Davis, daughter of Isaac Fox (son of Thomas). His will was probated on 15 February 1725. There were twelve children by the first marriage, and one by the second. Among his sons was Elder Ebenezer Mack, pastor of the First Baptist Church at East Lyme. (Mack Genealogy, Martin, 1: 28; History of New London, Connecticut, Caulkins, 617.)
2. Sarah, born 22 August 1684; died 18 January 1755; married 28 November 1706, Matthew Smith, born 1684; died 6 December 1751. They resided in East Haddam, Connecticut, and were the parents of seven children, who have left a numerous posterity.
3. Elizabeth, born 28 October 1686; died 15 March 1750; married 3 July 1707, Sergeant Edward Sawyer, born 1687; died 27 March 1766. There were eleven children.
4. Lydia, born 28 May 1689; died February 1716; married 1709, Peter Person (Pearson, Pierson), of Lyme. He married (2) 20 September 1716, Mary Lord, who died 25 April 1733. He married (3) January 1735/6, Widow Martha Peck. Three children were borne by the first wife, and six by the second.
5. Josiah, born 16 December 1691; died 21 November 1769, at Hebron, Tolland County, Connecticut. He was a deacon. He married Abigail Peterson, who died 29 April 1767. (They were grandparents of Colonel David Mack, of Middlefield, Massachusetts, prominent in the quelling of Shay's Rebellion. Upon the monument erected to his memory in Middlefield Cemetery is carved the phrase, "The Faithful Steward." (Mack Genealogy 1: 422.) He was the great-grandfather of Helen Maria, wife of Honorable Francis Emory Warren, United States Senator and former Governor of Wyoming (Mack Genealogy 1: 766-774, 263, 273), whose daughter, Helen Francis, was the wife of General John J. Pershing. Mrs. Pershing lost her life, as did three of her children, in a fire in San Francisco in 1915. Josiah and Abigail had ten children.
6. Orlando, born 16 December 1691; died 28 January 1768, "in a violent snow storm"; married 4 March 1718, Damaris Dutton, born 1702; died 17 January 1774. They lived in Hebron, Connecticut.
7. Jonathan, born 28 February 1695/6; married 24 August 1728, Sarah Bennett, niece of Love Bennett who married his brother John, and sister of Caleb Bennett who married his sister Rebecca. He was a soldier in Captain Doan's company, Colonel Shubael Gorham's regiment of Massachusetts Militia, in the French and Indian Wars, and went to Louisburg. There were eleven children.
8. EBENEZER, born at Lyme, Connecticut, 8 December 1697; married HANNAH HUNTLEY.
9. Mary, born 10 November 1699.
10. Rebecca, born 4 October 1701; married Caleb Bennett, jr., born 26 March 1703, brother of Sarah Bennett above mentioned.
11. Johanna, born 17 September 1703; married 12 March 1731, as his second wife, Richard Booge, born 20 December 1697. He died 25 February 1733/4.
12. Deborah, born 11 October 1706; died 4 February 1776; married 8 May 1728, Theophilus Lord, son of Thomas and Mary (Lee) Lord, born 19 December 1698; died 28 February 1761. Both are buried in Marvin Cemetery, near Hamburgh, Connecticut. They had six children. Their residence was in Hadlyme, New London County, Connecticut.

II. Ebenezer² Mack (John¹), born at Lyme, Connecticut, 8 December 1697, was associated with his mother in executing his father's will in 1721. He inherited the home estate. He was married 20 April 1728, to Hannah, daughter of Aaron² and Mary (Champion) Huntley, the Reverend George Griswold performing the ceremony. She was born 22 July 1708, and died in 1796 after a long illness. She had been a widow since 1777, when Ebenezer died "while bringing in a back log for the fire." (History of Gilsum, N. H., Hayward, 357.)

Children: (Mack Genealogy, Martin, 1: 881.)

1. Phebe, born 20 January 1729.
2. Deborah, born 16 September 1730.
3. SOLOMON, born 15 September 1732; married LYDIA GATES.
4. Hannah, born 15 October 1734.
5. Samuel, born 15 November 1736; married in Chatham, Connecticut, 14 February 1758, Lydia Brainerd, daughter of Abijah and Esther (Smith) Brainerd. He was a great bridge builder, being the first one to build a dam across the Connecticut River. With the help of his brother Solomon, and his nephew Solomon, he built the dam at Bellows Falls. Had two daughters.
6. Hepsibah, born 7 May 1740; married Abishai Tubbs, of Marlow, Cheshire County, New Hampshire.
7. Stephen, born 15 June 1742; died 1763.
8. Elisha, born 16 July 1745; died 1830 at Washington, D. C.; married Diadema Rathburne, daughter of David and Thankful Rathburne. They moved about 1782 to Montague, Massachusetts. He was a captain of a company of Green Mountain Rangers during the Revolutionary War, and is said to be "the second man to scale the Hessian Works under the immortal Stark at the Battle of Bennington." After the Revolutionary War, he was distinguished as a civil engineer, and the people of New England are indebted to him for the colossal granite dams that span the Connecticut River at Turner's Falls and Miller Falls. It is recorded of a grandson of his that he was christened with the magnificent and voluminous name of Garrett Tunis Vanvecten Van Valkenburgh Ephraim Paschal Peora Watson Albertus Phillips, but the gentleman modestly preferred to be called Ephraim. Elisha and Diadema had nine children. (Mack Genealogy 1: 896.)
9. Azubah, born 28 November 1748; married 31 December 1768, Jasper Huntley, who died 12 June 1816. They resided in Lyme.

III. Solomon³ Mack (Ebenezer² John¹) was born in Lyme, Connecticut, 15 September 1732. According to a sketch of his life which he wrote and published about 1812 (Narrative of Solomon Mack, in Berrien Collection, New York City Library), he was, at the age of four years, bound out to a farmer and his wife, grave financial reverses making the separation of his father's family imperative. He lived with this couple until he was of age, and soon after leaving his "master" (in 1753), enlisted under Captain Harris in the French and Indian Wars. (Connecticut Historical Society Collections ix, 1: 44.) He served also in Captain Israel Putnam's company, Colonel Bagley's regiment from Pomfret, Connecticut, in that year. (Ibid. 1: 79.) Later, under Captain Henry, he was annexed to the regiment of Colonel Whiting. "We were

marched to Fort Edward, in the State of New York, and were in a severe battle at Half-Way Brook."

In 1757, while in charge of two teams in the King's service, he had an encounter with Indians which he graphically describes. The next year he was under Major Spencer, crossing Lake George to the western side, where he participated in the bloody engagement in which Lord Howe was killed. "The next day we marched to the breastworks, but were unsuccessful, being compelled to retreat with a loss of five hundred men killed and as many more wounded."

He describes various other engagements—one with Majors Putnam and Rogers at Fort Ann being especially interesting:

We came suddenly upon a company of Indians that were lying in ambush. Major Putnam marched his men through their ranks, whereupon the Indians fired, which threw our men into some confusion. Major Putnam was captured by them, and would have been killed by an Indian had he not been rescued by a French lieutenant.

The enemy rose like a cloud, and fired a whole volley upon us, and as I was in the foremost rank, the retreat of my company brought me in the rear, and the tomahawks and bullets flew around me like hail-stones. . . .

A little farther I observed a man who had in this last conflict been badly wounded, and the Indians were close upon him. Nevertheless I turned aside for the purpose of assisting him, and succeeded in getting him into the midst of our army in safety. . . .

The engagement commenced early in the morning and continued until about three o'clock p. m., in which time half of our men were either killed, wounded, or taken prisoners. In consequence of this tremendous slaughter we were compelled to send to Fort Edwards for men in order to assist in carrying our wounded, which were about eighty in number. The distance we had to carry them was nearly fourteen miles. To carry so many thus far was truly very fatiguing, insomuch that when we arrived at the place of destination my strength was about exhausted.

In 1758 he was in the Third company, Second regiment Connecticut Militia under Major Joseph Spencer, receiving his discharge 18 November that year. (Connecticut Historical Society Collections, x, 2: 35.)

In the spring of 1759 the army marched to Crownpoint, where Solomon Mack received quite a sum of money for his five years' service.

He married 4 January 1759/60, Lydia Gates, daughter of Daniel and Lydia (Fuller) Gates, of East Haddam, Connecticut. She was born 3 September 1732, and was teaching school for some time prior to her marriage. She was a young woman of unusual accomplishments and grace of character. Her husband pays this tribute to his wife:

In 1761 we moved to the town of Marlow, where we remained until we had four children. When we moved there, it was no other than a desolate and dreary wilderness. Only four families resided within forty miles. Here I was thrown into a situation to appreciate more fully the talents and virtues of my excellent wife, for, as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of. Precepts accompanied with examples such as hers, were calculated to make impressions on the minds of the young never to be forgotten.

Besides instructing them in the various branches of an ordinary education, she was in the habit of calling them together both morning and evening, and teaching them to pray; meanwhile urging upon them the necessity of love towards each other, as well as devotional feelings towards Him who made them.

In this manner my first children became confirmed in habits of piety, gentleness and reflection which afforded great assistance in guiding those who came after them in the same happy channel. The education of my children would have been a more difficult task if they had not inherited much of their mother's excellent disposition.—Narrative of Solomon Mack.)

Many years after, Lydia (Gates) Mack's daughter wrote of her:

I had a scene to pass through, and it was truly a severe one,—one to which I shall ever look back with peculiar feelings. I was to take leave of my affectionate mother! The parting hour came; my mother wept over me, long and bitterly. She told me it was not probable that she should ever behold my face again. "But, dear child," she said, "I have lived long,—my days are nearly numbered. I must soon exchange the things of this world for those which pertain to another state of existence, where I hope to enjoy the society of the blessed. And now, as my last admonition, I beseech you to continue in the service of God to the end of your days, that I may have the pleasure of embracing you in another and fairer world above."—Joseph Smith and His Progenitors, Lucy Mack Smith, 69.

This parting was in the summer of 1815, at the house of Willard Pierce, in Royalton, Vermont, whither the mother had accompanied the daughter in the beginning of the long journey taken by the latter from Norwich, Vermont, to Palmyra, New York. After bidding her daughter good-bye, Lydia Mack went to the home of her son, Daniel Mack, then residing in Royalton, where she lived until her death two years later.

When the Colonies attempted to throw off the yoke of England's bondage and the country was plunged into its struggle for independence, Solomon Mack again enlisted in its service, in 1776, and with his sons Jason and Stephen, engaged in privateering expeditions off the Connecticut coast, under Captain Havens. (Narrative of Solomon Mack.) This service is accepted by National Society, Daughters of the American Revolution.

After peace was restored, Solomon reentered citizen life, and engaged in various enterprises more or less successfully. He farmed in New Hampshire at or near Gilsum, where his last years were spent. He was severely injured by a falling tree, the effects of which he carried through the rest of his life. Not having had careful religious instruction in his childhood owing to his having been "bound out" at a tender age to a man who did not feel responsibility in such matters, he took very seriously the religious convictions which came to him in his maturer years, and often expressed his daily dependence upon Divine Grace. In the little book, written at the age of eighty, he makes this plea: "Parents, train up your children in the sight of the Lord. Never bid

them do anything that is out of their power, for fear of discouraging them, and promise them only what you mean to fulfill, thus setting good examples in mind, deed and action.”

Children: (Mack Genealogy 1: 881-887.)

1. Jason,* born at Marlow, Cheshire County, New Hampshire, about 1762. He was a very religious youth, and became a preacher before he was twenty, which avocation he followed throughout his life.

2. Lydia, born in Marlow, 1764; married 26 January 1786, Samuel Bill, born 27 February 1763, at Hebron, Connecticut. He was a member of one of the prominent families of Gilsum, New Hampshire. They were the parents of six children, four of whom grew to maturity. She died 8 January 1826, and he on 13 August 1845.

3. Stephen, born 15 June 1766; married 1788 Temperance Bond, and lived in Detroit and Pontiac, Michigan. He was a soldier in the Revolutionary War, and colonel in the War of 1812. His sister writes of him:

“He was in the city of Detroit in 1812, the year in which Hull surrendered the territory to the British Crown. My brother being somewhat celebrated for his prowess, was selected by General Hull to take the command of a company as captain. After a short service in this office, the order came to surrender. At this his indignation was roused to the highest pitch. He broke his sword across his knee, and throwing it into the lake exclaimed that he would never submit to such a disgraceful compromise while the blood of an American continued to run

*Jason Mack made his home in New Brunswick, where he had gathered some thirty families on a tract of land which he purchased for the purpose of assisting poor persons to the means of support. He planned their work for them, and when they raised anything they wished to sell, he took it to market for them. Owning a schooner himself, he took their produce to Liverpool, as it was then the best market.

On one occasion it is said of him that he purchased, while away on a visit, a quantity of goods intended as presents for his friends, and especially his mother and sisters; but on the way to them, he found so many objects of charity, he gave away not only the goods but most of his money.

On another occasion, he saw a destitute woman whose husband had just died, and he gave her fifteen dollars in money, and a full suit of clothes for herself and each of her children, which were six in number.

A letter written by this brother of Lucy Mack, mother of the “Latter Day Prophet,” may be of interest here, since it may reflect something of the spirit and ideals which ran in the family, and were, therefore, a part of the heritage of Joseph Smith.

South Branch of Ormucto
Province of New Brunswick
June 30th, 1836.

My dear brother Solomon:—You will, no doubt, be surprised to hear that I am still alive, although in an absence of twenty years I have never written to you before. But I trust you will forgive me when I tell you that for most of the twenty years I have been so situated I have had little or no communication with the lines, and have been holding meetings day and night, from place to place. Besides, my mind has been so taken up with the deplorable situation of the earth, the darkness



LUCY MACK SMITH

through his veins."—Joseph Smith and His Progenitors, Lucy Mack Smith.

When he decided, in 1807, to move to the West, he left his family behind in Tunbridge, Vermont, in order that his children might have the advantages of schools and established society. In 1818 his daughter Lovicy (Lovisa) went out to Detroit and kept house for him a few years more, until all his family arrived to live in the western pioneer home.

He held many positions of trust and prominence. In 1817 he was a trustee of Detroit; supervisor in 1816-18; director of bank 1818. He had been a merchant continuously from 1799 to 1819. Moved to Pontiac about 1823, where he became a mill-owner, bridge-builder, etc. He was elected a member of the first legislative council of that territory.

He was the father of four sons and six daughters. His son Andrew, called Colonel, was captain in the War of 1812, proprietor of the Detroit *Free Press* in an early day, and for a while, mayor of Detroit. His grandson, the Reverend David M. Cooper, was a prominent Presbyterian minister of Detroit, Colonel Stephen and his family having been among the members of the first church of that denomination gathered in that city, 1825. Mack Street in Detroit was named in his honor.

He died in Pontiac, Michigan, 11 November 1826. His widow followed some of her children to the West, and died in Utah. (Joseph Smith and His Progenitors, 21-25.)

4. Lovisa, born at Marlow, New Hampshire; married about 1784, Joseph Tuttle. She died at South Hadley, Massachusetts, in 1789.

in which it lies, that when my labors did call me near the lines, I did not realize the opportunity which presented itself of letting you know where I was.

And again, I have designed visiting you long since, and annually have promised myself that the succeeding year I would certainly seek out my relatives and enjoy the privilege of one pleasing interview with them before I passed into the valley and shadow of death. But last, though not least, let me not startle you when I say that according to my early adopted principles of the power of faith, the Lord has, in his exceeding kindness, bestowed upon me the gift of healing by the prayer of faith, and the use of such simple means as seem congenial to the human system; but my chief reliance is upon Him who organized us at the first, and can restore at pleasure that which is disorganized.

The first of my peculiar success in this way was twelve years since, and from nearly that date, I have had little rest. In addition to the incessant calls which I, in a short time had, there was the most overwhelming torrent of opposition poured down upon me that I ever witnessed. But it pleased God to take the weak to confound the wisdom of the wise. I have, in the last twelve years, seen the greatest manifestations of the power of God in healing the sick, that, with all my sanguinity, I ever hoped or imagined.

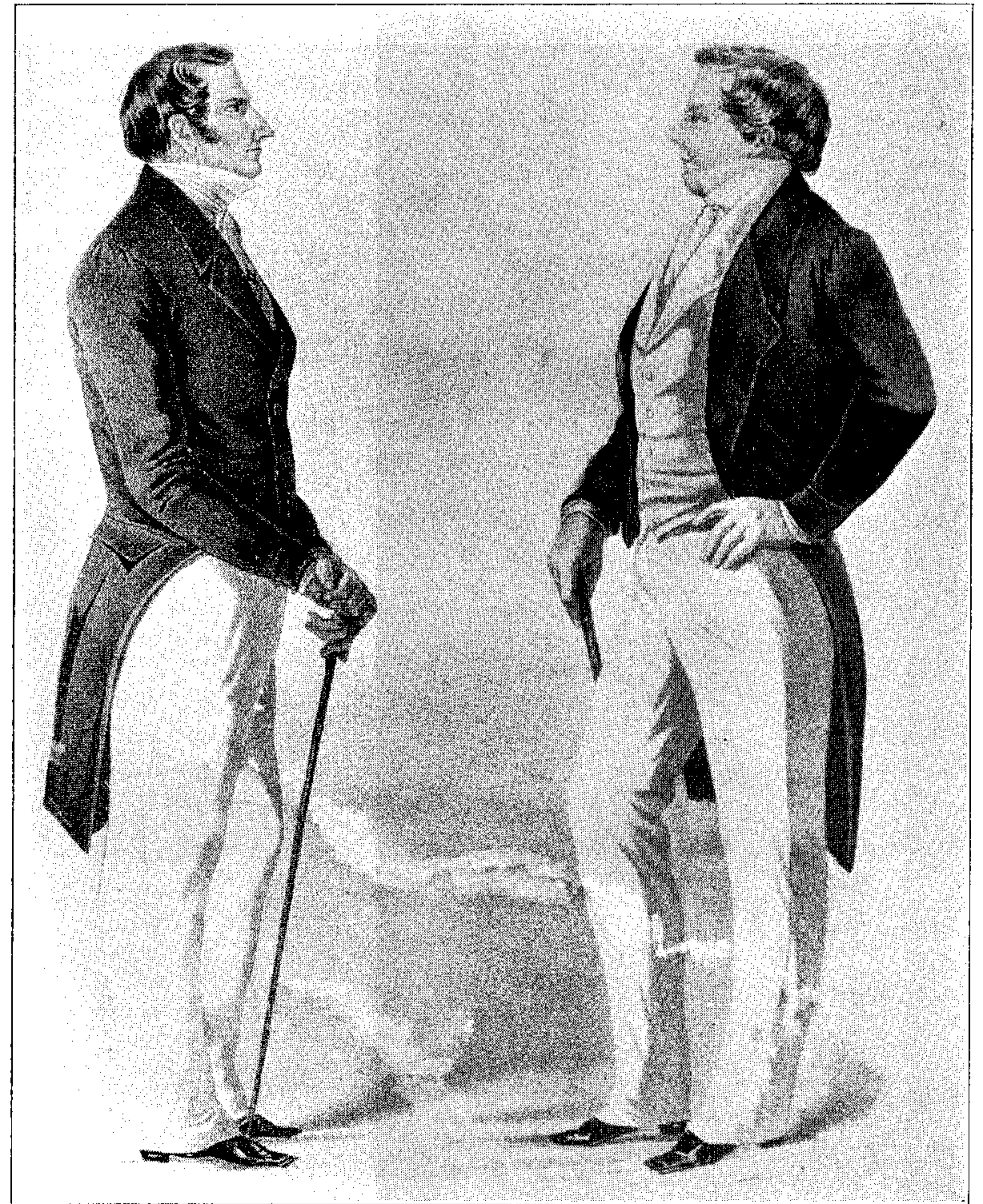
And when the learned infidel has declared with sober face, time and again, that disease had obtained such an ascendancy that death could be resisted no longer, that the victim must wither beneath its potent arm, I have seen the almost lifeless clay slowly but surely resuscitated, and revived, until the pallid monster fled so far that the patient was left in the full bloom of vigorous health. But it is God that hath done it, and to Him let all the praise be given.

I am now compelled to close this epistle, for I must start immediately on a journey of more than one hundred miles, to attend a heavy case of sickness. So God be with you all.

Farewell!

(Signed) JASON MACK.

—Joseph Smith and His Progenitors, Lucy Mack Smith, 47-49.



Hyrum and Joseph Smith, sons of Joseph and Lucy (Mack) Smith.

5. Lovina, born at Marlow; died unmarried in 1788, at Gilsum, New Hampshire.

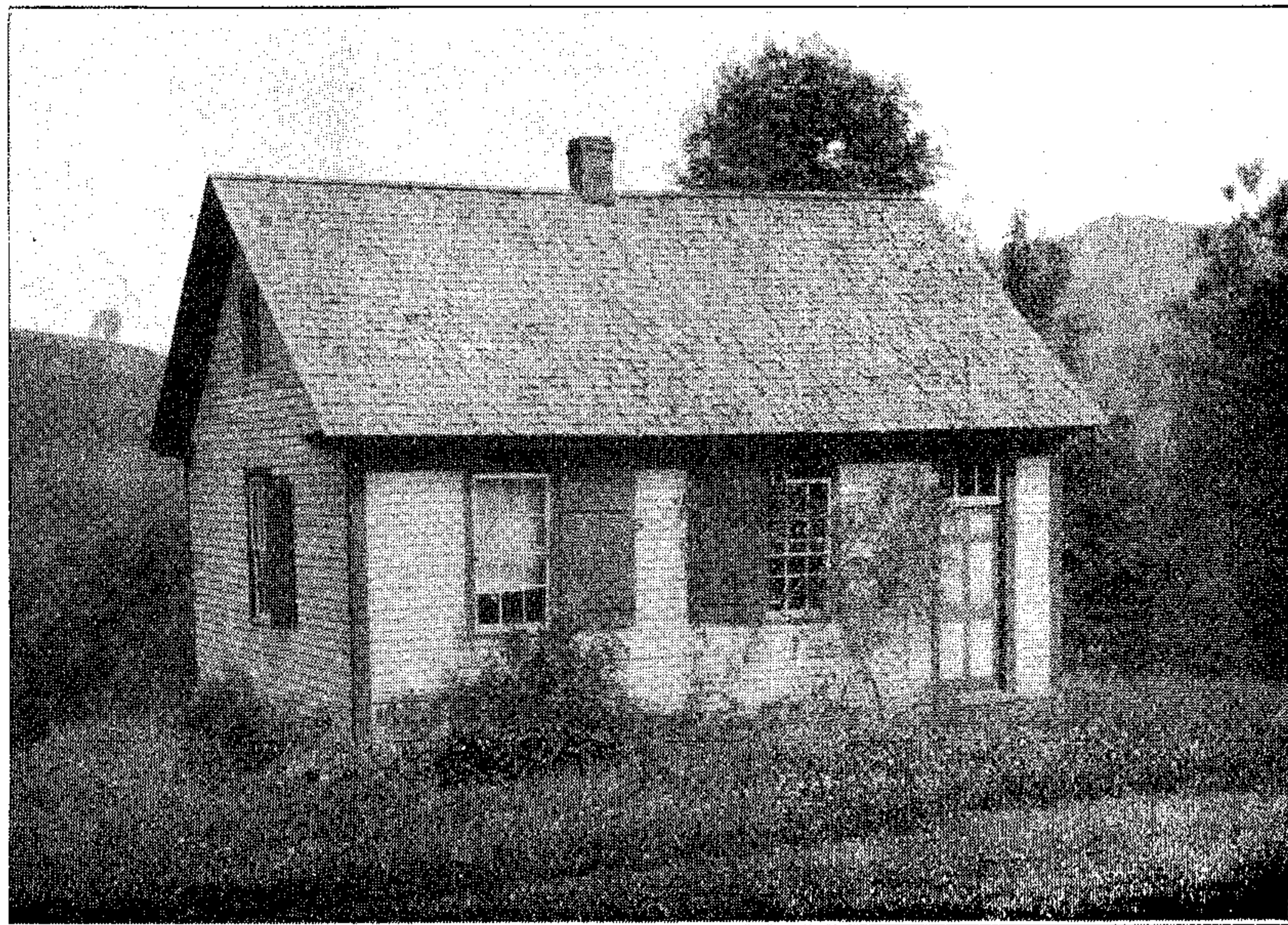
6. Daniel; died at Tunbridge, Vermont.

7. Solomon, born 28 January 1773; died 12 October 1851, at Gilsum, New Hampshire. He married (1) 1797, Esther, daughter of Peter and Esther (Holmes) Hayward, born 5 June 1773, at Surry, New Hampshire. She died 13 April 1844, and he married (2) Widow Huldah (Hayward) Whipple, daughter of Nathan and Sally (Smith) Hayward, of the same place. She died a few months after her marriage, at Walpole, New Hampshire, and he married (3) 4 June 1845, Widow Betsy (Way) Alexander, who died 5 October 1863, in Swanzey, New Hampshire. He was a captain of militia, and served his town as selectman. Was widely known as an indefatigable worker in the temperance movement,—a tendency which is strongly marked throughout the Mack family in America, from its earliest days down to the present. (History of Gilsum, New Hampshire, Hayward, 240, 357-8; Joseph Smith and His Progenitors, Lucy Mack Smith, 28.)

8. LUCY, born 8 July 1776; married JOSEPH SMITH.

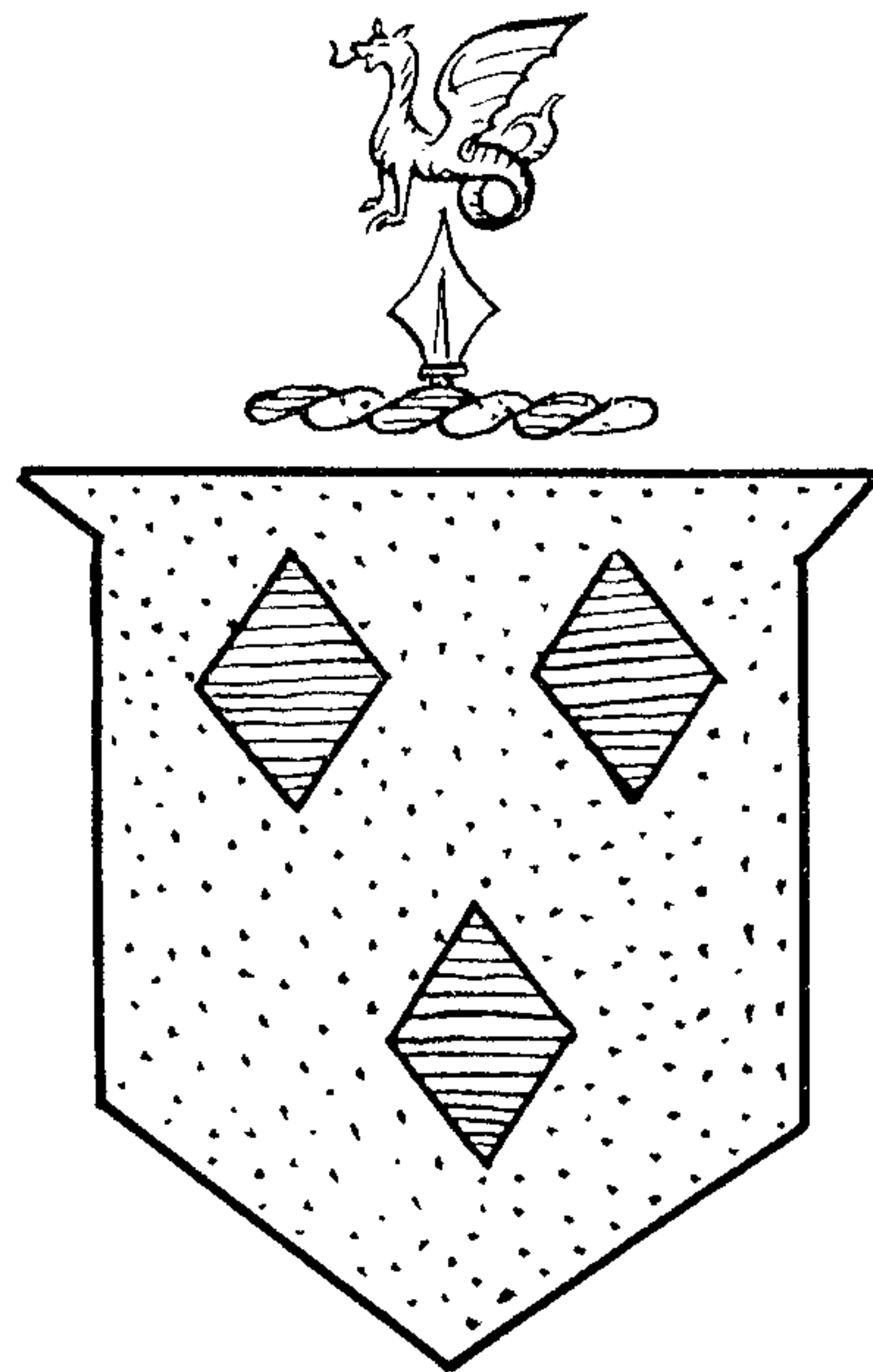
IV. Lucy⁴ Mack (Solomon³ Ebenezer² John¹), born at Gilsum, New Hampshire, 8 July 1776, was married at Tunbridge, Vermont, on 24 January 1796, to Joseph⁵ Smith (Asael⁴ Samuel³ Samuel² Robert¹), born at Topsfield, Massachusetts, 12 July 1771.

(See Smith sketch.)



Old schoolhouse where Joseph⁵ Smith taught.

BAGLEY



BAGLEY

Orlando Bagley—Sarah Colby
Sarah Bagley—John Mack
Ebenezer Mack—Hannah Huntley
Solomon Mack—Lydia Gates
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS NAME is spelled in the records of early days variably as Bagley, Baglee, Bagly, Baggerly, Bigelow, and Bigulah. The ancient family in England had coats-of-arms. The one appearing with this sketch is ascribed in Crozier's General Armory (16) to John Bagley, of Boston, 1750. The same arms, with a different crest, are ascribed by Matthews (American Armory and Blue Book, 134) to John Bigulah, of Watertown, 1642.

The earliest Bagley of which we find record seems to be John Bagley, of Saybrook, Connecticut, in 1637. It is presumed that he was the father of our ancestor, Orlando. (Hudson and Mohawk Valleys Genealogy, Reynolds, 4: 1679.)

I. Orlando Bagley was born in England about 1620, and came to New England about 1642, living from 1658 to 1663 in Boston, and subsequently removing to Salisbury, probably in that portion of the town which is now Amesbury. (Bagley Family in *Essex Antiquarian* 5: 5: 65.)

He married, 6 March 1653/4, Sarah, daughter of Anthony and Susanna Colby. (Essex County Probate Records 1: 407, 409.) Their five children were born in Boston, where Sarah died 18 March 1663, sixteen days after the birth of a child.

Orlando Bagley was a man of considerable influence in Amesbury, where he was constable. In the discharge of his duties in connection with this office, he "apprehended his friend and neighbor, Susannah Martin, for a witch," and brought her to trial at Salem, where she was afterwards executed. (Mack Genealogy, Martin, 1: 17.) This deed but shows his strict Puritanical trend of conscience, influenced, doubtless, by the popular delusion which was peculiar to that period, not only in our Colonies, but over all the world.

In a magazine article entitled, "Whittier the Poet, as Historian" (*Massachusetts Magazine*, vol. 1, no. 7), Reverend Thomas F. Waters presents the following:

"The Witch's Daughter" is based upon an historic character. Susanna Martin, of Amesbury, was charged with many absurd crimes against the persons of her neighbors, and with causing the death of cows in several cases. The cruel fate of the mother has brief notice:

"That mother, poor, and sick, and lame,
Who daily, by the old arm chair,
Folded her withered hands in prayer;

"Who turned, in Salem's dreary jail,
Her worn old Bible, o'er and o'er,
When her dim eyes could read no more."

But the execution is described:

"The seasons scarce had gone the round
Since curious thousands thronged to see
Her mother, on the gallows-tree

"And mocked the palsied limbs of age
That faltered on the fatal stairs,
And wan lip, trembling with its prayers."

But the poet minimizes the awful significance of these dark days, when he brings the afflicted daughter, a year later, to a neighboring husking, and puts in the mouth of a pert young miss:

"The little witch is evil-eyed;
Her mother only killed a cow
Or 'witched a church or dairy-pan,
But she, forsooth, must charm a man."

Orlando Bagley did not live long after the death of his wife. Of their children only Orlando and Sarah were living in 1700 when the estate of their grandmother, Susanna (Colby) Whittridge was divided. (Old Families of Salisbury and Amesbury, Hoyt, 1: 143.)

Children:

1. Orlando, born 18 February 1656. He was a "yeoman," constable, and ensign. He lived at Amesbury, where he was made freeman in 1690, and is recorded as having been a "long-time school teacher." He married (1) 22 December 1681, Sarah, daughter of William Sargent, of Amesbury, born 29 February, 1652. She died 3 October 1701, and he married (2) in 1704, Sarah Annis. (Hudson and Mohawk Valleys Genealogy, Reynolds, 4: 1679.) There were three sons and two daughters by first marriage.

2. John, born 31 August 1658.

3. Sarah, born 14 January 1660; died 30 September 1661.

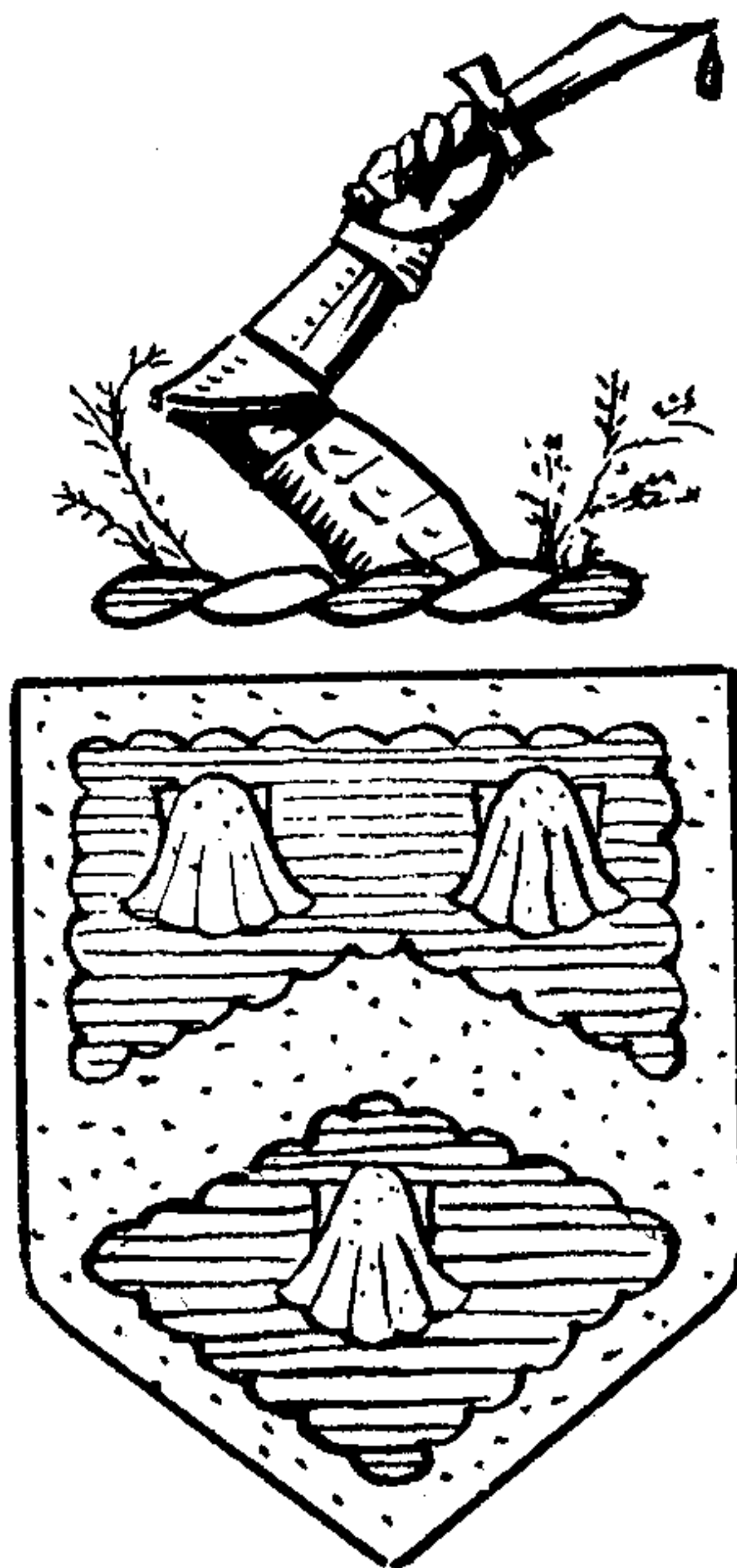
4. Mary, born 5 January 1661.

5. SARAH, born 2 March 1663; married JOHN MACK.

II. Sarah² Bagley (Orlando¹), born 2 March 1663, in Boston, Massachusetts, was married 5 April 1681, at Salisbury, Massachusetts, to John Mack, born in Scotland.

(See Mack sketch.)

COLBY



COLBY

Anthony Colby—Susanna
 Sarah Colby—Orlando Bagley
 Sarah Bagley—John Mack
 Ebenezer Mack—Hannah Huntley
 Solomon Mack—Lydia Gates
 Lucy Mack—Joseph Smith
 Joseph Smith—Emma Hale

"THIS IS A PLACE NAME, from Kolbye, a town in Denmark. *Coe*, with, or near, the *by*, town." (Directory Ancestral Heads New England Families, Holmes, lii.) In England the name has been variably spelled Coleby, Colebi, and Collebie.

The ancestor of the American family has been traced through a line of illustrious ancestors to one Robert de Norfolk who was made knight by King John (1199-1216) and given land at the town of Collebie, and from that time was called Robert de Collebie. These ancestors intermarried with many of the noble families of England, and a lineage is traced back of Anthony through the centuries, to the first man and woman. (See "A Long Lineage" in this book.)

The Colby home from which our ancestor came was Roos Hall, at Beccles, Suffolk, about a hundred miles northeast of London, on the North Sea. Of this beautiful old manor Longfellow wrote:

ROOS HALL

I ask myself, Is this a dream?
 Will it all vanish into air?
 Is there a house of such supreme
 And perfect beauty anywhere?

When Thomas Colby and his wife Beatrix (daughter of Sir Thomas Felton and his wife Mary, and granddaughter of Sir Thomas Gernon) remodeled Roos Hall, they scratched their initials on the leaden water pipes, "T. C. and B. C., 1583." These marks are still plainly visible. As was the custom in those days, the Hall was surrounded by a moat, but in later times, because of its unhealthfulness, this was filled in. This fine old mansion, still standing in good preservation, contains fine, lofty, wainscoted apartments, a noble stairway, and dignified fireplaces. It was lost to the family about 1603, and the family scattered. The family arms are: Azure, a chevron between three escallops or, within a bordure or, engrailed. (*New England Family History*, Henry Cole Quinby, 2: 7: 241.)

I. Anthony Colby, the founder of the family in America, is said to have been the only one of the twelve children of his parents to come to this country. (Mack Genealogy, Sophia Smith Martin, 2: 1352.) One writer says that Arthur Colby who was in Ipswich in 1637, was a brother, but Hoyt thinks the name but a variation of spelling for Anthony. (Old Families of Salisbury and Amesbury, Hoyt, 1: 103.)

He was born in 1590, was a Puritan, and came to New England with Governor Winthrop and his companions, landing at Boston in June or July of 1630. Here his

name is found as number 93 on the list of church members.

Shortly after his arrival, he married Susanna _____, theirs being, it is claimed, the first marriage performed in Boston First Church. About the surname of his wife there has been much discussion. Some historians place her as a daughter of William Sargent, of Amesbury, Massachusetts. (*Genealogy of New Hampshire* 4: 1566.) Others suggest that her name was Susanna Haddon. (Old Families of Salisbury and Amesbury 3: 895.) Another says Susanna Nuttig. (*Boston Transcript*, 28 April 1926.) A descendant of Anthony Colby writes: "I have put in considerable time in trying to identify Susanna, wife of Anthony Colby. . . . All I was able to learn was that evidently at the time of her marriage with Colby, she was the widow of a Mr. Waterman—the rest is yet a mystery." (Simeon M. Fox, 1914, Manhattan, Kansas.)

That this latter position is probably correct may be gathered from records of Suffolk County, Massachusetts, Deeds (vol. xi: p. 176) where it is shown a certain tract of land was made to one Waterman, first name unfortunately not given; then Waterman's widow married Anthony Colby, and later the property is conveyed by them to James Pennyman, who sold to William Field, etc. (*Boston Transcript*, 6 May 1925.)

Anthony Colby was in Cambridge in 1632, where he owned two houses, and was admitted freeman 14 May 1634. A graphic description of his life at this period is given by James W. Colby in the *Boston Transcript*, 14 September 1895, which is so typical of that of the early pioneers, it is here presented:

Anthony Colby, Puritan exile from England, pioneer of Boston, Salisbury and Amesbury, father of the American Colbys, was perhaps the original planter of this city, Cambridge. Winthrop's company came to Salem, to Charlestown, to Boston, in the summer of 1630, and Saltonstall's company came to Watertown that fall. During the winter the assistants selected Cambridge as the best place to fortify, they all agreeing to build there. Yet by the fall of 1631, only eight families are known to have gone thither, three from Boston,—those of Anthony Colby, Jared Haddon and Joseph Redding, the last named coming latest. But in 1632 settlers came in large numbers, and the town was laid out in compact form, from the college grounds to the river, so as to be surrounded by palisades.

As early as Jan. 7th, 1632, the erection of houses outside the village was prohibited. Now, Anthony's farm was up the Watertown road,

where the river comes nearest the high ground beyond Ash Street, and away from the village, and he must have entered before the prohibition. He was called upon to build only four rods of the great garden fence, over a mile in length. He thereby got what he apparently did not want,—a garden right in the enclosure. But four rods was not in proportion to his ownings, and I judge he was considered an outsider equally by Watertown and Cambridge.

By the time the Cambridge records began, some three years later, the Watertown line had been readjusted; and his name appears on every page of that book, the boundaries showing that he was now surrounded by neighbors. And so he built him a second house up by the Observatory hill, owning both for several years. I judge he kept the first for his work people, while he drew the leafy veil of seclusion about his new home. And when two thirds of the townsmen departed to distant regions from sheer disgust at the grab game of a few ring-leaders—from fifty to two hundred acres apiece, while they had but three—I do not think he removed for larger allotment but for solitude.

Then again, although a church was built in Cambridge in 1632, his church relation was not transferred from Boston to Cambridge. Together the names of Anthony and his life-long friend, Jared Haddon, had been affixed by the minister to the roll of the Boston First Church while yet they all tarried in Charlestown, in August, 1630. But their membership had so been allowed to lapse, that by the new law they were obliged to take the Freeman's Oath, in 1634. Yet just as soon as the Rev. Mr. Cotton arrived in this country, September, 1633, Anthony took his two children to Boston for baptism, (a girl, eldest, who died young, and John, born 1633); and his personally presenting them before the great congregation settled forever all suspicion that his constant habit of voluntary seclusion and isolation was the result of any shady record or ill-standing. He loved ever the solitude of the backwoods, and while others timorously hugged the village blockhouse and feared the Indians, he dwelt undaunted in the forests of Cambridge, of Rowley, of Amesbury, going thither before others went, and fitting when others came.

He has commonly been considered as a resident of Boston during 1631, but I am inclined to believe that his boat was then moored just above Windmill Hill in Cambridge.

Anthony Colby was at Ipswich in 1637, and later an original settler at Salisbury and Amesbury, Massachusetts (*New England Historical and Genealogical Register* 3: 55), where he received land in the first division in 1640, and in 1643 and later. (*New England Family History*, Quinby, 2: 7: 241.) He became one of the large landowners of that community, where he is recorded as one of the "first commoners." He received in 1654 and 1658 desirable grants of land, and his widow in his right received grants in 1662 and 1664. He is usually recorded as "planter." (*New England Genealogies*, Cutter, 2: 504.)

He died 11 February 1660/1 (*New England Historical and Genealogical Register* 8: 79), an inventory of his estate being taken 9 March of that year. (Essex County Probate Records 1: 407.) His widow married (2), in 1663, William Whitridge (or Whitred), who had a homelot in Ipswich in 1638, and whose first wife, Frances, died 26 April, 1658. (Hammatt Papers 1: 411.) Susanna was again a widow in 1669. Probate records (Probate Records Essex County 1: 407) state that

"upon petition of Susanna Whittridge, formerly Colbie, the Ipswich Court March 28, 1682, gave her power to sell enough for necessary support in her old age," etc. And this: "The grandchildren petition for some part of the estate left in the hands of their grandmother Susanna, widow of Anthony, administrator of the estate," etc. (Ibid. 1: 409.)

She is recorded as "infirm from age" in 1682 (Genealogical Dictionary of New England, Savage, 1: 424), and died 8 July 1689, "or thereabouts," the only living son, Samuel Colby, being administrator of her estate. A list of nearly all her children and grandchildren, including a "son Thomas Whitridge," is given in the records of the settlement of the estate in 1700. (Old Families of Salisbury and Amesbury, Hoyt, 1: 103.)

Children:

1. A daughter baptized 8 September 1633; died young.
2. John, baptized 8 September 1633, at Boston, same day as Seaborn Cotton. He married 14 January 1655/6, Frances, daughter of John Hoyt, and they were parents of five children.
3. SARAH; married ORLANDO BAGLEY.
4. Samuel, born about 1638; married before 1668, Elizabeth, daughter of William and Elizabeth (Perkins) Sargent, born 22 November 1648. He kept a public house in Amesbury, 1678, and was member of the General Court, 1689.
5. Isaac, born 6 July 1640; married Martha, daughter of Francis Parratt. Was of Salisbury in 1663; removed to Rowley, and died before 1691, when his widow was taxed for his estate. His son Anthony was born 24 January 1670.
6. Rebecca, born 11 March 1643; married 9 September 1661, at Haverhill, John Williams, junior. She died 10 June 1672, and he married (2) 5 May 1675, Hester Blakeley, widow of John Bond. Six daughters, all by first marriage. He died 30 April 1698.
7. Mary, born 19 September 1647; married 23 September 1668, William, son of William and Elizabeth (Perkins) Sargent, born 2 January 1646. Had son William, and probably several more children.
8. Thomas, born 8 March 1650/1; married 16 September 1674, Hannah³ Rowell (Valentine² Thomas¹).

II. Sarah² Colby (Anthony¹) married in Salisbury, Massachusetts, 6 March 1653, Orlando Bagley, of that part of Salisbury which is now Amesbury.

(See Bagley sketch.)

THE CHARM OF RESEARCH

To weave together the fading dates of old manuscripts, with the traditions that have survived sleeping generations, until the joy and the tears, the quaint speech and early piety, stand out upon the tapestry in the semblance of a living man—this gives a pleasure which he only who has stood at the loom can feel and understand.—Charles Knowles Bolton.

HUNTLEY

HUNTLEY

John Huntley—Jane
Aaron Huntley—Mary Champion
Aaron Huntley—Deborah DeWolf
Hannah Huntley—Ebenezer Mack
Solomon Mack—Lydia Gates
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS IS A "PLACE NAME," from a town in Aberdeenshire, Scotland, and means *bunting-field*. The name is spelled with and without the *e*.

The Huntley family in America has been noted for the size of its members and their devotion to their country, expressed in civil and military service. *The New England Chronicle*, 21 September 1775, said:

Last year, thirteen Brothers, sons of one Woman, in the Colony of Connecticut, each of them Six Feet high, all went into the War in Defence of their Country, and were all brave Men. . . . This is perhaps the most remarkable Instance of the Kind any Country hath produced. The Name of this prolific and heroic Family is Huntly.—*New England Historical and Genealogical Register* 34: 199.

I. John Huntley is on record in Boston, Massachusetts, as early as 12 January 1647, when he signs as witness to power of attorney. (Aspinwall's Notarial Records of Boston, 1644-51, 140, 323.) He was in Roxbury, Massachusetts, in 1659, and two years later removed to Lyme, Connecticut (Genealogical Dictionary of New England, Savage, 2: 504), where he spent the rest of his life. When that town was incorporated by Separatists from Saybrook, in 1667, he was one of its inhabitants and helped to frame its laws.

The name of his first wife was Jane. After her death he married (2) in 1669, Mary Barnes. (Savage 2: 504.) He died in Lyme, 15 November 1676, leaving wife, not mentioned by name in his will of that date, and several sons and daughters. This will, so typical of its period in spelling and style, is on record at Lyme, and is here presented verbatim:

The last will @ testament of John Huntly being very sick @ Weak of body but of perfect memory 16 Novem; 1676
Imprimis I give @ bequeath my Soule to god that gave @ my body to the earth from whence it came to be decently buried at the discretion of my executors hereafter mentioned.
2 I give @ bequeath to my dear @ beloved wife the one thurd part of all my estate @ my dwelling house to live in peaceably during her naturall life.

3 I give to my sonn Aaron haffe an Acre of land in the New lott Joyn-
ing to the orchard fence on one side @ the front fence one the other
side to set him a house upon @ a part of the frute of the orchard as my
wife @ he shall agree @ one thurd part of the increase of all my land
unto him @ his heirs forever he improveing his time upon it; @ after
the Decease of my wife all the Lands @ meadow of mine in the towne
of Lyme paying unto each of my Children on his possessing of the lands
tenn pounds apeece viz; to my Sonn Moses tenn pounds to my Daughter
Elizabeth tenn pounds to my Daughter Mary tenn pounds to my Daugh-
ter Sarah tenn pounds to my Daughter Alice tenn pounds:

And of this my last will @ testament I doe appoynt @ make my dear
@ loveing wife @ my Sonn Aaron ye Joynt executors:

Signed @ Sealed @ published

in the presence of us

Beltasare Dewolf

Wm Measurer

John Huntly (X)

(The following note appears on same page with above)

John Huntly Children are two Sonns and foure Doughters Mosis aged
24 years Aaron aged 22 years elisabeth aged aboute 19 years marah
aged about 13 years Sarah aged aboute 7 years: Alice about 3 years.

Acted this 8th. December 1678 by us

Wm Measurer

Joseph Peck

Townsmen.

—Probate Files.

We have puzzled over an entry found on page 29 of the *Champion Genealogy*, by Francis Bacon Trowbridge, concerning Susanna, wife of Henry² Champion (Henry¹) who died in Lyme in July, 1704, wherein it states that she married (2) "John Huntley, senior, of Lyme." The above will and the notation following, it will be observed, contain no mention of a son John being among the children of John Huntley. Moses Huntley had a son John born in 1686, and Aaron Huntley had a son John born in 1677, either of whom might have been old enough to marry Susanna (DeWolf) Champion after the death of her husband in 1704, but neither would be old enough to have had a mature son John at the time, so as to merit the appellation of "senior." On the other hand, it seems strange that, had John Huntley, the first, had a son John among his children, no mention of him should have been made at the time of the settlement of the former's estate in 1678. The DeWolf Family, Perry, (109), mentions also these two marriages of Susanna DeWolf's, though Sheldon, in his *History of Deerfield* (2: 141), suggests that she married Joseph Beckwith, of Lyme. It is a mystery that may some day be solved.

Children of John and Jane Huntley:

1. Moses, born 1 July 1654, probably at Boston. He married at Lyme, 18 January 1680, Abigail Comstock, to whom were born two sons and one daughter on record there.

3. Elizabeth, born 1659.

4. Mary, born 1665.

Children of John and Mary:

1. Sarah, born 1671.

2. Alice, born 1675.

II. Aaron² Huntley (John¹), born 16 April 1656, was married 22 February 1676, to Mary, daughter of Henry Champion, of Lyme. (*Champion Genealogy*, Trowbridge, 28.) Upon the old records of Lyme, his name appears as Nason. (*New England Historical and Genealogical Register* 24: 31.)

They lived in Lyme all their lives, Aaron inheriting from his parents the bulk of their property, distributing to his brother and sisters their portion of money.

Aaron Huntley

The list of Lyme inhabitants paying taxes in 1688 under Governor Andros, contains the name of "Iron Huntley." (*New England Historical and Genealogical Register* 34: 371.)

Mary died 10 December 1732, and Aaron died 24 May 1745, both at Lyme, Connecticut.

Children:

1. John, born 22 November 1677; married 2 February 1699, Elizabeth They had five sons and six daughters.

2. Elizabeth, born 16 March 1679; died after 1726. She married as his second wife, Westall, son of Samuel and Susannah (Hearn) Cogswell, a blacksmith of Lyme, whose first wife, Martha, to whom he was married 24 May 1697, had died 12 January 1705. There was a daughter Martha born to Westall and Elizabeth Cogswell. After the death of her husband on 21 April 1709, Elizabeth married (2) Matthew, son of Matthew² and Sarah Beckwith. After Elizabeth's death he married (2) Hannah³ Champion (Thomas² Henry¹), born 15 February 1683. "So far no children of said Matthew³ Beckwith have been found, nor the possibility of an earlier wife settled. He was over forty-three years old when he married the widow Elizabeth Cogswell." (*Boston Transcript*, 2 July 1928.)

3. AARON, born 1 December 1680; married DEBORAH DEWOLF.

4. Daniel, born 25 May 1682; died 14 January 1732/3.

5. Mary, born 14 February 1685.

6. Jane, born 10 September 1686.

7. David, born 17 March 1688; married (1) 27 July 1720, Hannah Brown, and had four sons born in Lyme. He married (2) 27 October (2 December by church record), 1742, Mary, daughter of Samuel and Jemima (Smith) Tinker, of Lyme, born 1 December 1724. They had one son and one daughter born in Lyme, and he died 31 August 1745. She married (2) 16 October 1750, Elijah Hill, of Lyme.

8. Solomon, born 31 May 1691.

III. Aaron³ Huntley (Aaron² John¹), born at Lyme, 1 December 1680, married there 27 July 1707, Deborah³ DeWolf (Stephen² Balthazar¹), born in 1690. They lived in Lyme, for which town he acted as deputy to the General Assembly, 13 October 1720 (*Connecticut Colony Public Records*, 1717-1725, Hoadley, 6: 206), and perhaps at other sessions.

He died in Lyme, 26 September 1748.

Children:

1. HANNAH, born 22 July 1708; married EBENEZER MACK.
2. Aaron, born 14 September 1710.
3. Solomon, born 1 September 1712.
4. Deborah, born 20 August 1714.
5. Ruth, born 1 March 1716.
6. Stephen, born 28 February 1718.
7. Phebe, born 1 March 1721.
8. Esther, born 21 May 1724.
9. Nathan, born 2 June 1726.
10. Jemima, born 30 August 1728.
11. Timothy, born 22 October 1731; died 26 September 1738.

IV. Hannah⁴ Huntley (Aaron³ Aaron² John¹), born 22 July 1708, in Lyme, Connecticut, married 30 April 1728, Ebenezer² Mack (John¹). (Mack Genealogy, Martin, 1: 881.)

(See Mack sketch.)

As for man his days are as grass;
 As a flower of the field so he flourisheth;
 For the wind passeth over it, and it is gone,
 And the place thereof shall know it no more.
 But the mercy of the Lord
 Is from everlasting to everlasting
 Of them that fear him;
 And his righteousness
 Unto the children's children,
 To such as keep his covenant,
 As remember his covenants to do them!

—Isaiab.

CHAMPION

CHAMPION

Henry Champion—Sarah
Mary Champion—Aaron Huntley
Aaron Huntley—Deborah DeWolf
Hannah Huntley—Ebenezer Mack
Solomon Mack—Lydia Gates
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THE NAME is from the word meaning one who fights in public combats in his own or another man's quarrel. (Directory Ancestral Heads of New England Families, Holmes, xlv.)

Tradition has it that this English family was of Huguenot origin, which belief is strengthened by the fact that *fleur-de-lis*, the emblem of France, appears on their coat-of-arms. (Champion Genealogy, Francis Bacon Trowbridge, 3.)

I. Henry Champion, the American ancestor, is believed to have come to New England from his home in the neighborhood of Norfolk, England, embarking at Yarmouth. Many other

Henry Champeon prominent settlers of Saybrook, Connecticut, are known to have come from that vicinity, and the neighboring town of Norwich, Connecticut, is supposed to have received its name in honor of the English home-town of Norwich, also in Norfolk.

Yarmouth is a seaport town of fair size and considerable age. It is nineteen miles from Norwich, which was a flourishing town in the time of Edward the Confessor, 1041-1066. Records of Champions in East and West Norfolk, and also Suffolk, appear at various periods during the past four or five hundred years. Several armor-bearing families of the name, with established pedigrees, are to be found in various parts of England.

"A Matthew Champion who died 8 October 1793, at the age of 111 years, according to his tombstone near the church of Saint Nicholas, in Yarmouth, England, was born in Flanders, and came to England with his father, who was attorney to the army or household of the Prince of Orange." (Ibid. 5.)

Among well-known Huguenot families is that of Claud Champion, Lord of Crespigny, of lower Normandy, who was an officer in the French Army. At the time of the Revocation of the Edict of Nantes (1685), he fled into England accompanied by his wife, the Comtesse de Vier-

ville, and a family of eight children, two of whom were carried on board the ship in which they escaped, in baskets. De Crespigny entered the British Army, and served as colonel under Marlborough. (Huguenot Refugees, Samuel Smiles, 407.)

Our immigrant ancestor, however, was in America before that time, although he may be descended from some branch of the French family which had come to England at an earlier date than the one mentioned above. Henry Champion was in Saybrook, Connecticut, as early as 1647 (Champion Genealogy, 15), thirteen years before the first town records of that place are dated. He participated in the hardships of early pioneer life, those hardships being shared by his first wife Sarah, to whom he was married in August, 1647, by the Reverend Mr. Sylvester Nash, of Saybrook. ("Records of Saybrook," *New England Historical and Genealogical Register* 4: 22.) Later, when a portion of Saybrook was laid out and incorporated as Lyme, they were residents of the new town, and shared in its building and development—"a first and most active founder." (New England Genealogies, Cutter, 4: 1604-5; "First Settlers of Lyme," in *History of New London*, Calkins, 175.)

He owned considerable land both in Saybrook and Lyme, in which latter place he had his "ear mark," 1673/4. There his house was built on the hill just east of the old meeting house, and near the old burying-ground. (New England Genealogies, Cutter, 4: 1604-5.) He was made a freeman of Lyme, on the 12 May 1670. In 1671 he was involved in a land dispute between the towns of Lyme and New London. (Genealogy of the Puritans, Hinman, 520.) In 1688 he paid taxes under Andros. (*New England Historical and Genealogical Register* 34: 373-6.)

After the death of his first wife, he married, 21 March 1697/8, Deborah Jones, who drove a rather hard pre-nuptial bargain with him, of financial advantage to herself. He died in Lyme, 17 February 1708, "aged 98 years." She married again, 26 December 1709, Captain Henry Crane. He was born about 1635 and had married (1) about 1663, Concurrence, daughter of John² Meigs (Vincent¹), of Killingworth, Connecticut, who had died there 9 October 1708. (*Boston Transcript*, 8 January 1923.) Captain Crane died 22 April 1711, and Deborah married (3) at Haddam, Connecticut, 6 March 1716/7, RICHARD¹ TOWNER, ancestor of Emma Hale, whose sketch in this book see. (Crane Genealogy, Ellen B. Crane; *History of Ancient Woodbury*, Cothren, 2: 1484; *Genealogy of the Towner Family*, James W. Towner.)

"This is but a meager sketch of one whose life, however obscure, has an interest for his posterity. He was not of base degree, but of independent, if not gentle, condition, and had left the green homes of Old England and her pleasant firesides, to war with wild beasts and the still fiercer Pequots, exacting a hard and scanty subsistence from the soil which he had found a howling wilderness." (Champion Genealogy, 23.)

"Few families in the Connecticut Colony have been more prosperous than that of Henry Champion, sen. When I speak of his family I include his numerous descendants. The branch descending from Thomas

has been particularly fortunate in amassing wealth." (Genealogy of the Puritans, Hinman, 520.)

Colonel Henry, General Henry, and General Epaphroditus Champion all won distinction in the Revolutionary War (ibid. 523), the latter of whom was commissary general of provisions for the United States Army in 1778, and in 1793 was a member of the General Assembly. (Mack Genealogy, Martin, 2: 1408.) There have been numerous other members of the legislature among the descendants of this pioneer. Major Henry Champion of the War of 1812 (Champion Genealogy, 37) and the Reverend George Champion, celebrated missionary to Zululand (Connecticut Genealogy 1: 137) are also numbered here.

Children:

1. Sarah, born 1649; married 29 December 1673 ("recorded 27 January 1673/4, by Lieutenant Pratt"), Henry Bennett, of Lyme. He died 17 January 1726, and she 31 March 1727. One of their eight children was Love, born 19 March 1685, who married John² Mack (John¹) of Lyme. (Mack Genealogy, Martin, 1: 25; 2: 1353.)
2. MARY, born 1651; married AARON HUNTLEY.
3. Stephen, born 1653; died "the beginning of May," 1660.
4. Henry, born 1654; died "middle of July 1704." He married 1 April 1684, Susanna, daughter of Balthazar and Alice DeWolf, of Lyme. They were the parents of five sons and four daughters. (*New England Historical and Genealogical Register* 23: 428.) After his death Susanna married (2) "John Huntley, senior, of Lyme."
5. Thomas, born April 1656; died 5 April 1705; married 23 August 1682, Hannah, daughter of Wolston and Hannah (Briggs) Brockway, of Lyme. They were the parents of five daughters and two sons (ibid. 23: 428), and ancestors of several military men of distinction by the name of Champion, and of General Stephen DeWolf, as well. Hannah Brockway was born 14 September 1664. After the death of Thomas, she married (2), as his second wife, John Wade, of Lyme, and died 2 March 1750. (Champion Genealogy, 37.)
6. Rachel, born about 1658; married John Tanner.

II. Mary² Champion (Henry¹), born at Saybrook, Connecticut, 1651, married in Lyme, Connecticut, 22 February 1676, Aaron² Huntley (John¹), of the same town. Upon the old records this name appears to be Nason.

(See Huntley sketch.)

SOME QUAIN'T INSCRIPTIONS

In the floor of the chancel of the old church dedicated to Saint Margaret which dominates the parish of Toppesfield, County Essex, England, is embedded an old, heavy, brass plate, bearing the figures of a man and woman. The inscription is interesting:

"Pray for the sowlys of John Cracherowd and Agnes his wyff; the whyche John decesyed the yere of Our Lord God 1513, upon whose sowl Christ have mercy."

Near to this is another brass: "Here lyeth buried William Cracherod, Gent. who died Xth of January 1585, and Elizabeth his wyfe the xviith of Feb 1587."

On the walls of the chancel is a memorial of a lady which is quaint and whimsical:

"Sacred to the memory of that very pious woman Dorcas, the wife of William Smith, Esq., who married her when the widow of Wm. Bigg, and the mother of three children, for her singular modesty, piety and prudence; and placed her in a family of great eminence; wherein he was many years a bright pattern of hospitality and goodness; she, of diligence and conjugal fidelity; persons of every rank held her in great esteem; the memory of them was dear to all who knew them. H. Bigg makes an offering of this and of his tears to his much esteemed grandmother who incessantly comforted her old age by reading the holy scriptures, by meditation, and by acts of goodness, and who, at length, amidst the inconceivable joys of a most pious soul, willingly winged her way to heaven. She was brought up and married in this town; she died and was buried at Cressing. She departed this life Dec. 18, 1683, in the 76 year of her age."

DEWOLF



DE WOLF

DE WOLF

Balthazar DeWolf—Alice
Stephen DeWolf—Hannah
Deborah DeWolf—Aaron Huntley
Hannah Huntley—Ebenezer Mack
Solomon Mack—Lydia Gates
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS NAME appears in many countries, where the traditions of its origin seem to be practically the same. The legend runs thus:

Louis de Saint-Etienne, of the French noble family of that name, was one day in 1370 out hunting with others, attending King Charles V, of France. During the chase, a wolf cub crossed their path, at which Charles threw his lance. He wounded the cub, but the lance was broken against a tree, whereupon the great mother-wolf rushed upon him from ambush. The king, having at hand no adequate weapon of defense, might have been killed had not young Louis Saint-Etienne sprang between him and the infuriated beast, killing the latter with his sword. For this act of bravery the King knighted him, dubbing him "de Loup," thus originating the noble French family of that name.

About fifty years after this event, Princess Mathilde married the son of Frederick, Elector and Duke of Saxony (1423), and Emile de Loup, grandson of Louis above mentioned, accompanied her to Germany, where he became a great favorite at the Saxon court. There, four years later, he was created a baron, and his name was changed from the French to German, being known thereafter as "de Wolf," sometimes spelled with an *e*.

In 1534 one of his descendants, Maximilian de Wolf, founded the Belgian branch of the family, and from him has descended the DeWolfs of Holland, Prussia, and Livonia. There seems to be good warrant for the belief that the first DeWolf who came to this country was a younger son of one of the Barons DeWolf of the Livonian family, an offshoot of the Saxon branch, for Bradford Colt DeWolf, of Brussels, writing in 1901, tells of an interesting discovery he made to the effect that the Livonian DeWolfs have a tradition that one of their family left for America, at about the same period that Balthazar appeared in Connecticut. (Ancestral Records and Portraits of Colonial Dames of America 2: 701.)

It may be said, however, that writers differ concerning this matter. Some claim the immigrant came from a family which originated in Scot-

land but had gone to Germany. (Directory Ancestral Heads of New England Families, Holmes, lxvii.) Another, who has made a careful study of the autographs of the immigrant and his son which have been preserved to this day, is of the opinion that they are in the style of the handwriting of the best English settlers of that period (Family Histories and Genealogies, E. E. Salisbury, 2: 129), and distinctly unlike autographs of early Dutch and Huguenot settlers (History of DeWolf Family, Perry, 87). Too, it is argued that the names of his children—Edward, Alice, Simon, Stephen, Mary, Susannah—are all baptismal names common in England, and do not indicate a continental origin, in spite of the unusual name of Balthazar himself. It should be noted, however, that the coats-of-arms of whatever branch of the family have uniformly a wolf's head, often combined with the *fleur-de-lis* of France. (Salisbury, 2: 164.)

The arms here shown are those accredited to the DeWolfs of Saxony: "Or, three wolves' heads erased sable, borne on the breast of an imperial double-headed eagle, sable-beaked, or; a coronet of Baron of the Empire. Crest: Out of a ducal coronet a demi-wolf, gules, holding in dexter paw a *fleur-de-lis*, or." (Ancestral Records and Portraits of Colonial Dames of America (1910), 2: 701; Family Histories and Genealogies, Salisbury, 2: 164.)

The fact that the immigrant could write, in the even, firm, round, easy characters of the document dated Lyme, Connecticut, May 1678, which bears his signature, is indicative of one who was accustomed to use the pen,—a fact which is much more significant than we, of today, might think, for it was in a period when the majority of men, even men of prominence and achievement, were compelled to "make their mark" in signing documents.

I. The name of Balthazar DeWolf appeared first in the records of the Court of Hartford, Connecticut, when he, with others, was, on 5 March 1656, brought before a "Peticular" Court for "smoaking in the street, contra to law." (Salisbury, 2: 126.) Tradition says he paid his fine—and lit his pipe as he walked out! (DeWolf Family, Perry, 84.) He was at that time living in Mattabesick, now Middleton, and he was presented at the Court by the constable as "Baltazer de Woolfe."

In September 1661 a man and wife by the name of Jennings were indicted charged with the offense of "having familiarity with Sathan, the great enemy of God and mankind," and by evil works and spells having caused the loss of the lives of several persons, among them being a child of Balthazar DeWolf, which was spoken of as having been "bewitched to death." (Family Histories and Genealogies, Salisbury, 2: 126.)

In May the same year, Balthazar was made freeman in Hartford, and three years later we find him one of the Wethersfield settlers. In 1666 (History of Deerfield, Massachusetts, Sheldon, 2: 141) he is first named in the records of Lyme, Connecticut, where he lived until his death. He was a member of the Train Band of Lyme, 1678 (History of Deerfield,

2: 141), another putting the date ten years earlier (General Register Society of Colonial Wars, 1907-1911, 338). Three of his sons were also members of this military company. In 1677 he was chosen "committee of the town," which position was also his in 1686, and perhaps other years. In 1688 his name and those of three sons appear upon the list of taxpayers under Governor Andros' administration. (*New England Historical and Genealogical Register* 34: 371.)

The name of his wife, whom he married in 1645, was Alice. Some of their children were born before the first records we have found of Balthazar in Connecticut. His wife was living in 1687. He died in 1696. (General Register Society of Colonial Wars, 1922, 144.)

Of the family it is said: "There was some condition or quality, either in education, character, family respect, ability, personal attraction, or other unknown quality, which enabled them to marry into some of the best families of Lyme and the neighboring towns. Energy and ambition carried them away from Lyme. They were noted for habits of enterprise and industry, love of change and adventure, freedom from ostentation, domestic virtues, numerous progeny, healthiness, and frequent instances of longevity." (History of the DeWolf Family, Perry, 87.)

Children:

1. Edward, born 1646; died 24 March 1712; married Rebecca and had five sons. He was of the Connecticut Volunteers; member of the train band; owner of mills, and a carpenter.

2. Simon, born 1648; died 1695; married 12 November 1682, Sarah, daughter of John Lay. She was born 4 February 1665. They had five sons and two daughters. (History of Deerfield, Sheldon, Genealogies, 2: 141.) After his death she married (2) Nathaniel Clark. (*Boston Transcript*, 25 July 1928.)

3. STEPHEN, born 1650; married (1); married (2) HANNAH

4. Mary, born 1656; married (1) 13 July 1676, as his second wife, Ensign Thomas Lee, whose first wife, Sarah Kirtland, had died 21 May 1676. After his death Mary married (2) 30 May 1705, as his second wife, Matthew Griswold, and became the ancestress of Governor Matthew Griswold, and of the Parsons and Blackhall lines of the Griswold family. (History DeWolf Family, Perry, 107.) Tradition says she was a very attractive woman. She died in 1724.

5. Susanna; married (1) 1 April 1684, Henry² Champion (Henry¹), to whom she bore three sons and a daughter. She married (2) "John Huntley, senior."

6. Joseph; married Elizabeth Hubbard.

II. Stephen² DeWolf (Balthazar¹), born 1650, was a member of the Lyme Train Band, as the military companies of that day were called. He was among the first settlers of Lyme, and his name appears in the records of the first town meeting, 14 January 1677. (Mack Genealogy, Martin, 2: 1574.) He was of "the Connecticut Volunteers" in King Philip's War. (Ancestral Records and Portraits of Colonial Dames 2:

702.) He paid Andros' tax in 1688, in Lyme. (*New England Historical and Genealogical Register* 34: 373-6.)

He is credited with having married (1); and married (2) Hannah He died 17 October 1711.

Child by first wife: (De Wolf Family, Perry, 107.)

1. Edward.

Children by second wife:

1. DEBORAH, born 1690; married AARON HUNTLEY.

2. Hannah, born 1693.

3. Stephen, born 1694; died 1723.

4. Benjamin, born 1695; married 30 September 1718, Lucy⁴ Champion (Thomas³ Thomas² Henry¹), born 21 January 1690/1. They had among other children, General Stephen DeWolf. (Champion Genealogy, Trowbridge, 37.)

5. Lewis, born 1698.

6. Phebe.

7. Josiah.

III. Deborah³ DeWolf (Stephen² Balthazar¹), born 1690, in Lyme, Connecticut, married 27 July 1707, Aaron³ Huntley (Aaron² John¹), of Lyme, born 1 December 1680.

(See Huntley sketch.)

GOING TO CHURCH IN OLDEN TIMES

I was born in April, 1809. . . . My mother, being a member of the church, had us children baptized. We were brought up to go to church and reverence the preacher. . . . Our preacher was a sweet preacher, but moderate in all his movements, and celebrated for long prayers and sermons.

I well remember many a winter our team was harnessed and the family went to church in the morning, and carried along a little lunch for their dinner, and also a little tin foot-stove incased in a wooden frame and in it a pan of hot wood-coals and ashes to warm our feet, and during the one hour intermission at noon, some one would be sent out to the hotel to recruit the pan of coals, and then we were ready for the afternoon service. Many a time we did not reach home until the sun was setting, but we had heard two excellent sermons and two long prayers, in a church without a fire, standing on a hill that took the wind from every quarter!—*From a letter written for a church celebration at Hinsdale, Massachusetts.*

GATES

GATES

George Gates—Sarah Olmsted
Daniel Gates—Rebecca Dutton
Daniel Gates—Lydia Fuller
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

OF ENGLISH ORIGIN, the ancestry of this family is traced back to 1327, when there lived Thomas Gates, Esquire, of Higheaster and Thursteubie, County Essex, England. Recognized pedigrees and coats-of-arms bespeak the social station of the family.

The Gates family found in early Connecticut history, was "conspicuous for representatives of strong character and moral worth, which elements were transmitted to many of their descendants." (New England Genealogies, Cutter, 2: 883.)

I. George Gates was born about 1634, in England, supposed to be the son of Thomas Gates and Elizabeth Weedon, who were married at Chesham, Bucks, England, 9 October 1617. (*New England Historical and Genealogical Register* 76: 123.) Some writers place him as a brother of Stephen Gates, of Hingham, Massachusetts. (*American Ancestry*, Hughes, 8: 212.) Others disclaim this, but say he had a brother Thomas who came to America with him. (*Boston Transcript*, 22 September 1924.) It is true there were a number of families of the name in early New England, and all can not be traced to a common origin.

When George Gates was about seventeen years of age, he came to New England and was placed in the care of Captain Nicholas Olmsted, of Hartford, Connecticut. He lived with this family for some years, and finally married, 1661, the eldest daughter, Sarah, born 1641. (*New England Genealogies*, Cutter, 2: 883; *Olmstead Genealogy*, Henry K. Olmstead, 13.)

In 1661 he was "chimney-viewer" in Hartford. With the wide fireplaces of that period and the very primitive methods of fighting fire, it was necessary to most carefully ascertain the conditions of the chimneys, and the task of examining them was considered one of responsibility and trust. An entry on early Hartford records illustrates this: "Several chimneys found defective, wherefore lives and comfort are hazarded and in continual danger, . . . 8 February 1646." (*Connecticut Historical Society Collections* 6: 103.)

George Gates became one of the original proprietors of Haddam, Connecticut, then called Thirty Mile Island. The purchase was taken up by twenty-eight persons who moved there either in 1662 or very soon after. (History of Haddam, David D. Field, 4.) Haddam was incorporated in 1668, and East Haddam set off from it in 1734. (Mack Genealogy, Martin, 2: 1404-16.)

The homestead of George Gates and his wife was on the west bank of the Connecticut River. Just north was the lot which had been reserved by the founders for their meeting-house and burying-ground. In this pioneer community and environment George and Sarah Gates set up their new home, and shoulder to shoulder went about the duties incident to that life, solving problems, supporting forward movements, and leaving an impression of good citizenry on the history of the town.

In 1668 George Gates was chosen to represent the plantation of Haddam at the General Court, and for thirty years and more was often reelected to the same position. In 1686 he shared in the division of Metchamoodus meadows. As early as 1691 and for as many as twelve years thereafter he was justice of the peace. When the first military company was formed in Haddam, he was elected its captain (Field's Haddam, 13), which position he continued to hold until October, 1697, when, at his own request, "in consideration of his age and infirmities of body," the General Court released him from further service. (New England Genealogies, Cutter, 2: 883.)

When the enlarging plantation began to settle on the east side of the river, Captain Gates was among the first ones to build there, his house from 1670 to 1685 being in what was called Creek Row. This portion eventually became East Haddam. Our ancestor was one of the eight male members of the first church organized there—3 May 1704.

He was early chosen town clerk, "an office which has been competently filled by several of his descendants for so large a share of the time that it seems to have become a 'vested right' of the family." (Cutter, 2: 883.)

Almost continually employed in some capacity of public service, Captain Gates spent a long life of usefulness and probity, and gained and held the respect and confidence of his fellow men. Town records show his name followed by the appellation of respect, "Esquire," which was likewise bestowed upon many of his descendants. (Cutter, 2: 883.)

Among the many men of today who bear the blood of George Gates, might be mentioned Vice President of the United States Charles Gates Dawes, whose mother, Mary Beman Gates, was a descendant, thus: Mary Beman Gates⁸, Beman Gates⁷, Reverend Aaron Gates⁶, Deacon Aaron Gates⁵, Bezaleel Gates⁴, Joseph Gates³, Joseph Gates², Captain George Gates¹. (First Families of America, Marquis, 1923, 1: 228.)

Sarah (Olmsted) Gates passed from this life 7 November 1709, and her venerable husband on 12 November 1724, at the age of ninety.

Children: (Genealogical Dictionary of New England, Savage, 2: 235; New England Genealogies, Cutter, 2: 883.)

1. Joseph, born 7 November 1662; died 18 March 1711/2; married Elizabeth, daughter of Thomas and Mary (Green) Hungerford, who died 17 November 1759, in her 89th year.

2. Thomas, born 21 January 1664/5; died 20 April 1734; married about 1692, Hannah, only daughter of Deacon Daniel and Hannah (Spencer) Brainerd, born 29 November 1667. (*Boston Transcript*, 11 August 1925.) He was town clerk; captain of militia; representative to General Court for many terms. (Connecticut Colony Public Records, Hoadley, 6: 140, 207, 366, 411, 440, 482, etc.) His widow died 7 September 1750, in East Haddam, where their five sons and three daughters were born and recorded. (East Haddam Land Records, Book I: 5, 6.)

3. John, born 5 April 1668.

4. Sarah, born 16 March 1670; married about 1694, Timothy Fuller. Did she marry a second time? Court records mentioning heirs of George Gates include "Sarah Shaylor." (Early Connecticut Probate Records, Manwaring, 2: 511.)

5. Mary, born 16 March 1674/5; married 14 February 1693 Daniel² Cone (Daniel¹), born 21 January 1666/7. He was a prominent man in East Haddam, a justice of the peace, and a deacon of the Congregational Church, an office he held for over twenty years. He was a very wealthy man as wealth was counted in those days, his estate at the time of its distribution being valued at over £1100. (Early Connecticut Probate Records, Manwaring, 2: 487.) He died 15 June 1725, his widow acting as administrator and guardian of minor children. There were four sons and six daughters.

6. George, born 16 August 1677; "infirm," says Savage.

7. DANIEL, born 4 May 1680; married REBECCA DUTTON.

8. Samuel, born 8 November 1683; married Esther, daughter of Thomas and Mary (Green) Hungerford.

II. Daniel² Gates (George¹) was born 4 May 1680, at East Haddam, Connecticut, and there married, 1705, Rebecca, daughter of Joseph and Rebecca (Merriam) (Fitch) Dutton, born 13 August 1686, at Reading, Massachusetts.

He died 24 November 1761. (*New England Historical and Genealogical Register* 12: 46.)

Children: (Genealogical Dictionary of New England, Savage, 2: 235; East Haddam Land Records, Book I: 6, 8, 10, 582.)

1. DANIEL, born 5 February 1706/7; married LYDIA FULLER.

2. David, born 27 June 1709.

3. Rebecca, born 27 June 1711.

4. Abigail, born 18 March 1714/5.

5. Joseph, born 7 September 1716.

6. Mary, born 29 March 1719.

7. Ruth, born 10 August 1721.

8. Ephraim, born 18 August 1724.

9. Judah, born 2 August 1727; married 12 December 1753, Abigail Hurd. (Early Connecticut Marriages, F. W. Bailey, 6: 120.)

III. Daniel³ Gates (Daniel² George¹), born 5 February 1706/7, at East Haddam, Connecticut, was a tanner in that portion of East Haddam known as Millington. He was a deacon in the church and a selectman of the town.

He married Lydia, daughter of Shubael and Hannah (Crocker) Fuller, born 1 September 1709. She survived her husband, dying on 14 August 1778. (Fuller Genealogy 1: 42, 43.)

He died before 9 March 1776, when his will was proved. In it he mentions his wife Lydia, his sons Joseph, Jesse, Nathan, and Daniel, and his daughters Lydia Mack and Hannah Purple. (Probate Files in the Connecticut State Library, Hartford, Connecticut.)

East Haddam was established as a separate congregation from the parent town as early as 1700, when there were thirty families on the east side of the river, and the First Congregational Church formed in 1704. In 1734 the town was incorporated, and it has some interesting history.

An old forge located near where the old East Haddam Bank Building stands, was used during the Revolutionary War by Captain James Green, who made guns there. Throughout the struggle the town was very loyal, and contributed many prominent officers to the Colonial Army, as well as arms, men, provisions, and money in liberal measure. Among some of the prominent "sons" of the town were Colonel Joseph Spencer, commissioned major-general in 1776; Honorable Isaac Spencer, for many years treasurer of Connecticut; Honorable Hezekiah Brainerd, the assistant governor, and Reverend David Brainerd, eminent missionary to the Indians. Captain Stephen Cone, Captains Daniel and Jesse Gates, and many other men of the local families gave brilliant service in the colonial and revolutionary struggles, each contributing a manly part to the upbuilding of the State and Nation.

A most interesting spot in East Haddam is the old schoolhouse which stands as a monument to the memory of Nathan Hale, the youthful martyr spy. It was erected about 1720, and became the scene of Nathan's first effort at school-teaching after his graduation from Yale in 1773. (Mack Genealogy, Martin, 2: 1416.) The story of his volunteering to go as a spy to obtain needed information for his beloved commander, General Washington, is well known. He was captured and sentenced to death, and denied, while in custody, by a cruel-hearted officer, the privilege of writing farewell messages to his home-folk and sweetheart, or even the consolation of a Bible. His unfaltering love for his country and his intrepid, fearless spirit were shown in his famous reply when asked if he had a word to say before his execution—a reply which, spoken in that moment of approaching death, has become an epic in our history: "Only that I regret that I have but one life to give for my country!" His picture is on a current issue of United States half-cent postage stamps.

As has been stated the first Congregational Church was formed in East Haddam in 1704. The second one was formed in the district of Millington, in 1736. (Early Connecticut Marriages, Frederic W. Bailey, 1: 82.) It was in these churches that the children of Daniel Gates and his wife Lydia Fuller were baptized, and it was in the Millington Church that their daughter, Lydia Gates, became the wife of Solomon Mack. (Ibid. 1: 87.)

Children: (From East Haddam town and church records.)

1. LYDIA, born 3 September, baptized 29 October, 1732; married SOLOMON MACK.

2. Jesse, born 5 April, baptized 19 May, 1734; married 2 March 1758, Elizabeth, daughter of Theophilus and Deborah (Mack) Lord, who was admitted to the Millington Church (East Haddam), 12 April 1761. They removed to Hartland, Connecticut, where he died 21 February 1808, and she, on 1 November 1819. He was a captain in the Revolutionary War. They were the parents of nine children.

3. Nathan, baptized 16 May 1736.

4. Daniel, born 24 September 1738; died before the distribution of his father's estate on 8 April 1777, when his heirs are named in his stead.

5. Hannah, born 9 September 1744.

6. Joseph, baptized 14 February 1747/8.

IV. Lydia⁴ Gates (Daniel³ Daniel² George¹), born 3 September 1732, at East Haddam, Connecticut, was married there, in the Millington Church, 4 January 1759, to Solomon³ Mack (Ebenezer² John¹), of Lyme, Connecticut, where he was born 15 September 1732. (Lyme Vital Records 1: 92; Early Connecticut Marriages, Bailey, 1: 87.)

(See Mack sketch.)

NOTE: Lucy (Mack) Smith, daughter of Solomon Mack and Lydia (Gates) Mack, in her book, *Joseph Smith and His Progenitors*, published 1846, states that her mother was a daughter of Nathan Gates, and that statement has been repeated by a number of compilers. The records of East Haddam fail to show any Lydia born in that period to a Nathan. On the contrary, the Lyme Records plainly state that Solomon Mack of that town was married to Lydia Gates, the daughter of Daniel Gates, of East Haddam. (Lyme Vital Records, 1667-1852, 1: 92.)

Lucy Smith wrote her book after the summer of 1844, when she was nearly seventy years of age. Her mother had died almost thirty years before, and a great many trials and troubles had been her portion since that time. She had not lived in East Haddam, and probably knew very little about her mother's people, and had doubtless forgotten a good deal of what she may have heard in her youth about them. Her mother did have a brother Nathan, however, which may account for her error.

Mr. Heman Hale Smith, in *Journal of History* (5: 424), takes the position that Lydia Gates was the daughter of Daniel Gates and Sarah Cone, of East Haddam. This Daniel was the son of Thomas², and grandson of George¹, the settler, and was born 26 May 1695; married Sarah Cone 13 June 1723. The town records show the births of the following children, recorded also in Cone Family in America, William Whitney Cone, 162:

Sarah, born 11 April 1725.

Daniel, born 9 March 1727; died 28 August 1740.

Paul, born 8 July 1729.

Lois, born 29 May 1731; died 30 July 1740.

The records of the East Haddam Church give the following: "July 18, 1736—Ensign Daniel Gates' children were baptized on his wife's account; namely Sarah, Daniel, Paul, and Lois."

Had there been a Lydia, also, born to this couple in 1732, or even in 1735, as some writers have given her birth date, she certainly would have been included in the group baptized in July 1736. This Daniel Gates, called "Ensign" in the church record, served also as captain in the colonial wars, and died 24 June 1759, his wife Sarah dying 5 December 1770. (East Haddam Records 1: 142.)

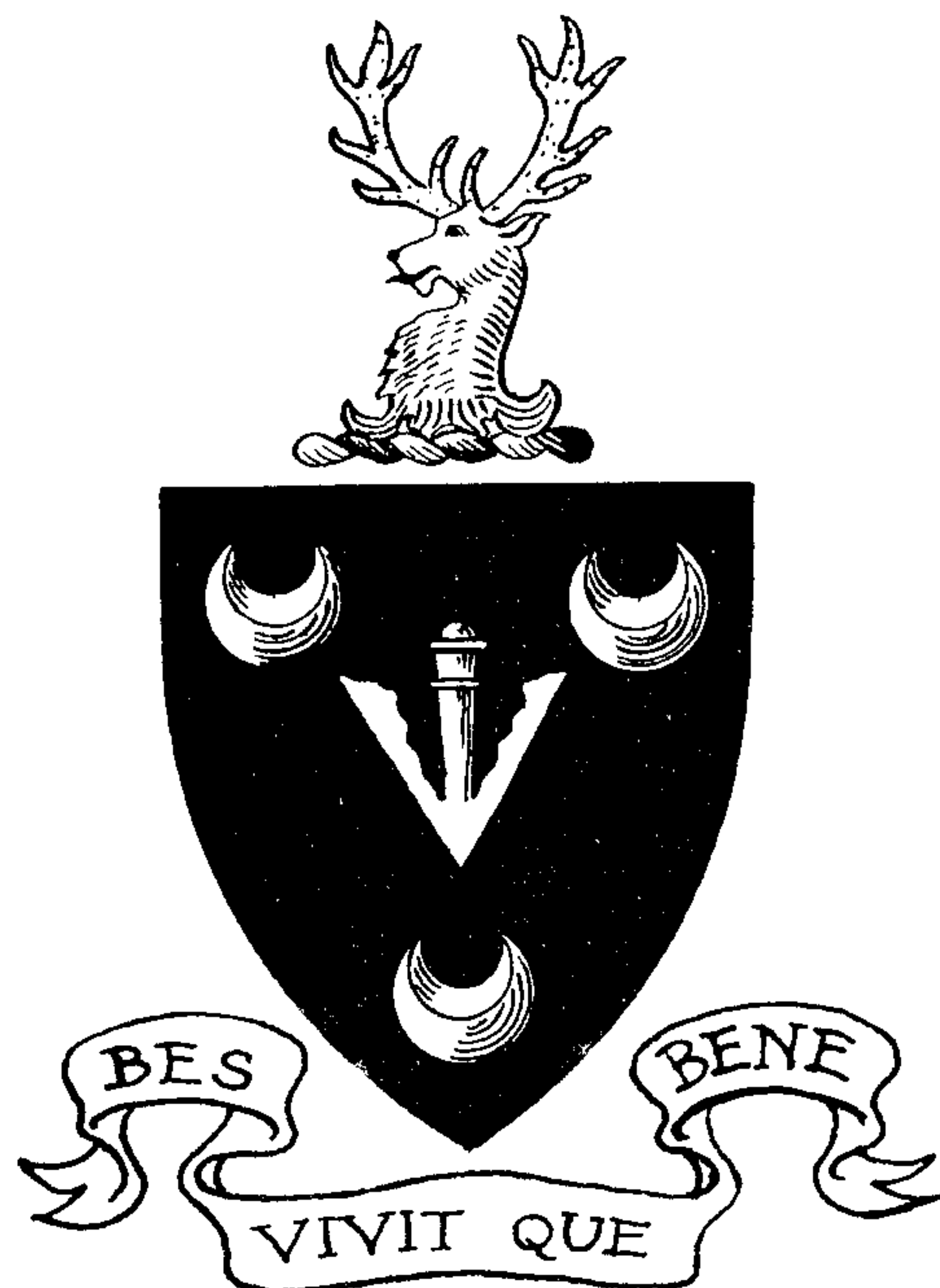
The compiler wishes to acknowledge the assistance which she has received in the task of clearing this record, from Mr. Archibald F. Bennett, of Salt Lake City, Utah, Mrs. Mary Bigelow Smith, of East Haddam, Connecticut, and Mr. Gavin L. Payne, of Indianapolis, Indiana.

FROM AN OLD PARISH REGISTER

The parish register of Toppesfield, England, dates back to 1558, and is in a good state of preservation. The writing, which is in the old form, is fairly legible. On the first page of the earliest register is written in Latin and in English, the following doggerel rhyme:

Advent wills thee to contem
 But Hilarie sets thee free again
 Septuagesima said thee nay
 But eight from Easter says you may
 Rogation bids thee yet to tame
 But Trinity gives thee leave to name

OLMSTED



OLMSTED

James Olmsted—Joyce Cornish
 Nicholas Olmsted—Sarah Loomis
 Sarah Olmsted—George Gates
 Daniel Gates—Rebecca Dutton
 Daniel Gates—Lydia Fuller
 Lydia Gates—Solomon Mack
 Lucy Mack—Joseph Smith
 Joseph Smith—Emma Hale

"THE NAME OLMSTEAD means a place or town by the green oaks, from *holm*, an oak, and *stead*, a place." (Directory of Ancestral Heads of New England Families, Holmes, clxxvi.) *Holme* indicates low lands on a river, an island, such as Stockholm, in Scandinavia. The family name was variously spelled in early times, with or without an *a*, also appearing in the forms of Holmsted, Elmsted, Almsted, its Saxon meaning being, *the place of elms*.

Under William the Conqueror a survey was made in 1086 of some of the lands he had acquired by his victories. In the "Domesday Book," for the County of Essex, there appears the earliest mention of the family name, in a description of the Manor of Almsteda, originally held by Robert Fitz Wilmarc. It is a place remarkable for its growth of trees, especially of the elm variety, and is situated in the parish of Elmsted, in the Hundred of Tendring, Essex.

The coat-of-arms here shown is that used by the Olmsted Family Association of America. Other coats-of-arms borne by ancient branches of the family, with various crests and mottoes are described in the Olmsted Genealogy, compiled by Henry King Olmsted (Edition Revised and Corrected by George K. Ward), in which also appear many interesting things about this family, and from which we quote liberally.

The visit of an American Olmsted to the old Manor of Olmsted in Bumpsted-Helion, County Essex, is of interest. He describes the ancient moated hall owned in the eleventh century by Maurice de Olmstede, but which passed out of the family name in the fifteenth century.

This book also has pictures and descriptions of several interesting heirlooms kept by members of the family in the United States, notably a christening blanket of which he says:

When James Olmsted in 1632, with a small body of kinsmen in a larger body of compatriots, disheartened from the civil and religious questions that vexed their country, came to face, at the age of 52, the unknown problems of her colonies in New England, he left a desolated home at Fairsted. In the God's Acre of that "fair place" slept his wife

and four of their seven children. Mary, baptized April 18, 1621, the mother buried April 21, and the baby following her on April 24, is the sorrowful chapter of his story as told by the parish register, and if for only this one association, it is easily understood why there was brought among the family possessions to New England, the christening blanket or "bearing cloth" such as was used at that time for infants upon ceremonial occasions.

This interesting relic is still in existence, having been handed down from parent to child in the following direct line: James¹, died 1640; Nicholas², died 1684; Joseph³, died 1726; Joseph⁴, died 1762; Joseph⁵, died 1861; Joseph⁶, M. D., died 1864. The last person for whom the "bearing cloth" was used was Doctor Joseph⁶ Olmsted, who was eight months old when carried on it to the First Congregational Church, Enfield, Connecticut, 2 September 1821, to be christened by the Reverend Francis LeBaron Robbins. The blanket is now in the possession of Doctor Olmsted's descendants.

It is of yellow satin damask, not unlike cloth-of-gold in effect, handsome in itself but extremely trying to the infant complexion, which caused, perhaps, a fastidious parent to deny the present owners the honor of making their first church visitation in it! It measures 45 x 32 inches, there being two breadths of the woven fabric. A quilted lining once formed a part of the garment, but long since some thrifty ancestor, more housewifely than antique in taste, removed this moth-alluring feature, disclosing a seam "back-stitched" with exquisite nicety along the red silk selvage. . . . The design and texture are suggestive of the Orient.—Olmsted Genealogy xix.

The author also describes a tankard of white cedar, with handle and cover of white pine and hoops of split willow, said to have come over in the good ship *Lyon* in 1632. It is now in the possession of another Olmsted descendant, of Hartford, Connecticut.

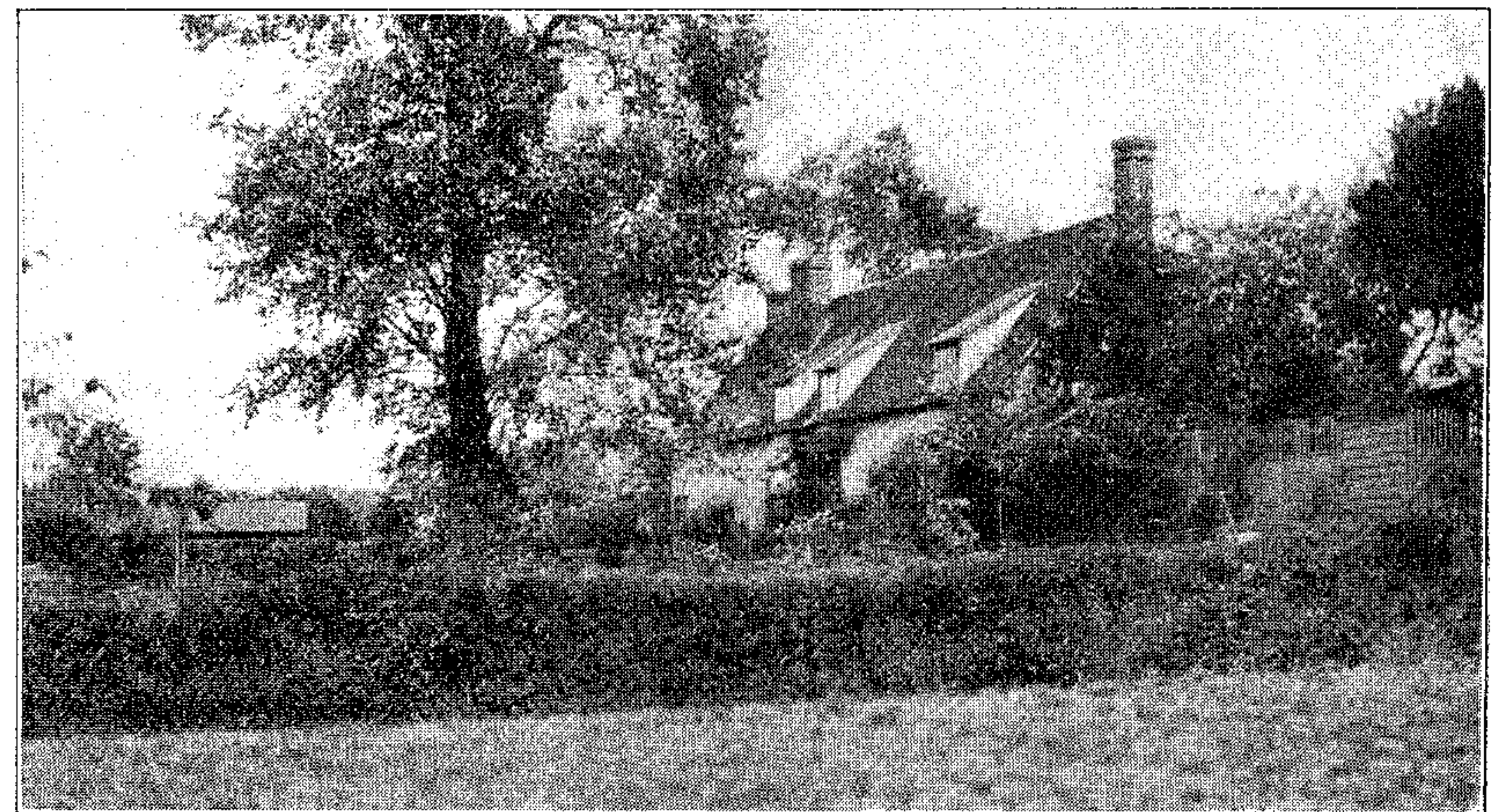
I. In a large, vellum-bound volume now in the Rolls Office, Chancery Lane, London, are found records of some early emigrants to New England. On the cover of the earliest of such records yet discovered, is this inscription: "A book of Entrie for Passengers by ye Commission and Souldiers according to the Statute passing beyond the Seas, begun at Christmas, 1631, and ending Christmas, 1632. The names of such men transported to New England to the Plantacon there p'r Cert. from Capten Mason, have tendred and taken the oath of allegiance according to the Statute, are: . . ."—and in the list of 33 men which followed is to be found the name of "James Olmstedd." (*New England Historical and Genealogical Register* 14: 300-1.)

These families were Puritans, and they came from Braintree, England, arriving at Boston, Massachusetts, 16 September 1632, "on the Lord's Day," the voyage having taken twelve weeks. The ship was the *Lyon*, with Captain Pierce in command, and there were one hundred twenty-three passengers, of whom fifty were children. With James Olmsted came two sons, two nephews (Richard and John), and a niece Rebecca.

James Olmsted, son of James and Jane (Bristow) Olmsted, grandson of James, and great-grandson of Richard Olmsted born about 1430, was baptized in the parish church of Great Leighs, County Essex, England,

on 4 December 1580, and there married, 26 October 1605, Joyce Cornish, who died and was buried at Fairsted, same county, 21 April 1621.

James Olmsted made a home at New Town (Cambridge). His homelot was on the north side of Harvard Street, the place now being called Wadsworth House. It was the second piece of land acquired by Harvard College. He was made freeman 6 November 1632, and on 3 November 1634, by popular vote, he was chosen constable, the first one in the plantation. He was among the seven chosen to do the whole business of the town; was made surveyor; and, in 1634, appointed with eleven others to examine lands on the Connecticut River, called then the Fresh River. These men were called "adventurers," and were the earliest emigrants to



Olmsted Hall, Essex, England. Built more than one thousand years ago, and still inhabited. It is surrounded by a moat thirty feet wide, and situated in the midst of two hundred acres of wheatlands.

Picture taken in 1912 by Mr. Frank Lincoln Olmsted, president since 1926 of Olmsted Family Association of America.

Hartford. He moved there 29 October 1635, becoming an original proprietor, and receiving seventy acres in the land distribution of 1639. (Olmsted Genealogy, 6.)

James Olmsted died in the fall of 1640, at Hartford. Reverend Thomas Hooker, in a letter to a friend, mentions his death, saying he "slept sweetly in the Lord, having carried himself gratuitously in his sickness." He is buried, probably, in the ancient burying-ground located back of Center Church, where a monument erected in 1835 to the memory of the first settlers, bears his name. His will was proved at Hartford, inventory taken 28 September 1640. (Early Connecticut Probate Records, Manwaring, 1: 28.)

Children, all but the first one born at Fairsted: (Olmsted Genealogy, 5.)

1. Faith, baptized 7 January 1606/7, at Great Leighs; buried at Fairsted, 3 March 1627.

2. Frances, baptized 14 February 1609.

3. Mabel, baptized 30 September 1610; buried in Fairsted, 18 February 1621.

4. NICHOLAS, baptized 15 February 1612; married (1) SARAH LOOMIS; married (2) Widow Hannah Lord.

5. James, baptized 22 January 1615; probably died young.

6. Nehemiah; "probably under age when his father died. He removed to Fairfield 1649; was a sergeant 1657; married Elizabeth He died in 1658, leaving one child, a daughter, and his widow married (2) Obadiah Gilbert." (Memorial History Hartford County 1: 253.)

7. Mary, baptized 18 April 1621; buried 24 April 1621.

II. Nicholas² Olmsted (James¹), born at Fairsted, County Essex, England, baptized there 15 February 1612, came with his father and brother in the *Lyon*, in 1632.

In his youth he was evidently of a lively and independent disposition, which frequently got him into trouble. Once, notably, was when, because of irregularity of conduct, he was "adjudged" by the "P^rticular Court" to "pay twenty pounds fyne to the county, and to stand vpon the Pillery at Hartford the next lecture day, during the time of the lecture. He is to be sett on a lytle before the beginning and to stay thereon a lytle after the end." (History of Waterbury, Bronson, 7.) His moral delinquency on this occasion is said to have been that he, in company with a Mary Bronson and another young couple or two, absented himself from services on the Lord's Day, and went fishing instead.

Notwithstanding this grave offense, young Olmsted seems to have become, in his more sedate years, a useful and respected citizen. As early as 1637 he was a soldier, and served (History of Waterbury, Bronson, 7) in the Pequot War under Captain Mason (Olmsted Genealogy, 12). In 1646/7 he was a surveyor of highways. In 1654, 1658, 1667, 1671, 1679, and 1683 he was "townsman," helping to guide the civic affairs of his community. In 1669 he was "list and rate maker," i. e., tax assessor, and his name appears as freeman that year.

In 1657-8 he was corporal in a troop of horse, containing thirty-seven members, organized by Major John Mason, Commander in Chief of the military forces of Connecticut Colony. (Soldiers in King Philip's War, Bodge, 466.) He gave constant and faithful service throughout the years of struggle against the Indians. Was lieutenant of the train band in 1673, and appointed captain of militia in 1675, going to the defense of New London and Stonington. (General Register Society Colonial Wars, 1899-1902, 721.) He received grants of land for his military services. (Olmsted Genealogy, 12.)

In 1672 and 1673 he was deputy to the General Court at Hartford, and in 1674 was one of a commission to view and settle Mattatuck, now Waterbury, Connecticut. (Ibid. 12; History of Waterbury, Bronson, 6.)

Captain Nicholas Olmsted was married (1) 28 September 1640, to Sarah, daughter of Joseph and Mary (White) Loomis, of Windsor, who was born in England in 1617, and died in 1667. (Olmsted Genealogy, 13.) She was the mother of all his children, and, since his brother Nehemiah left only a daughter, they are ancestors of all the descendants of James Olmsted who bear the family name. Nicholas married (2) the widow of Doctor Thomas Lord, of Wethersfield, called by some historians, Mary (Olmsted Genealogy, 13), but from Doctor Lord's will, dated 28 October 1661, in which he names his wife Hannah (*Boston Transcript*, 20 May 1925), it is believed the marriage record at Boston of Thomas Lord



Picture taken in 1912 showing the moat about Olmsted Hall, Essex, England, with the section where the ancient drawbridge was located having been filled to make a roadway to the barns.

This moat is fed by springs and its depth is regulated by an outlet.

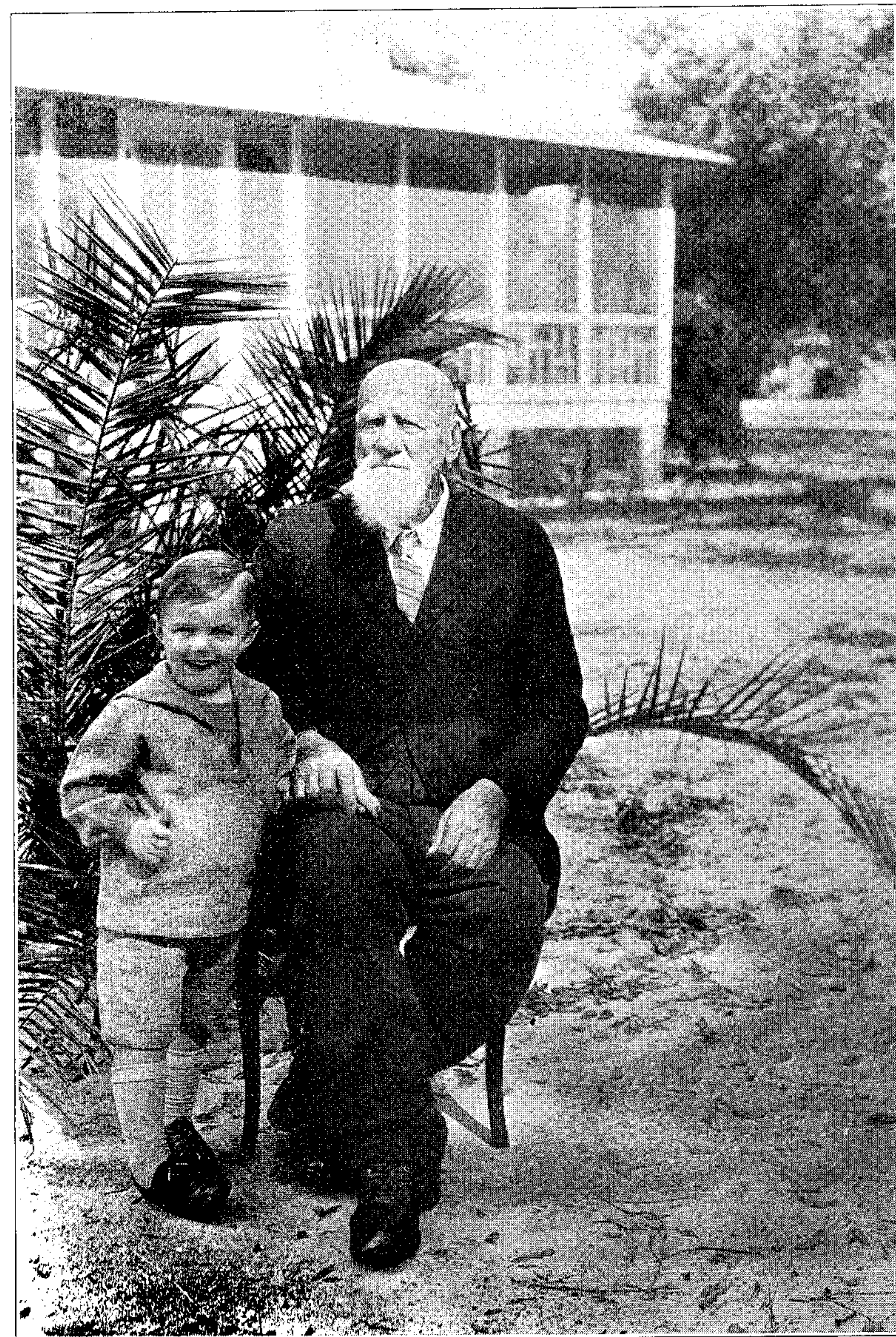
and Hannah Thurston, 28 September 1652 (Memorial History of Hartford County 1: 249) identifies the lady, and clears away the doubt. Doctor Lord is said to have been the first physician in Connecticut Colony, and was the son of Thomas Lord, immigrant in 1635, ancestor of Joseph Smith's wife, Emma Hale.

Nicholas Olmsted died 31 August 1684, and in his will (Early Connecticut Probate Records, Manwaring, 1: 344), exhibited in court 25 November 1684, mentions sons Samuel, Joseph, and Thomas, daughters Sarah Gates, Mabel Butler, and Rebekah Bigelow, and son Samuel Butler. It is interesting to note that five days after the death of Nicholas Olmsted, his relative, Richard Olmsted, wrote a will in which he leaves a

"legacy of love unto my Cousen Nicholas Olmsted of Hartford, the sum of 20 shillings." (*New England Historical and Genealogical Register* 59: 355.) This was done at Fairfield, Connecticut, about fifty-five miles southwest of Hartford, on Long Island Sound. In these days of telegraph, telephone, and wireless, that would hardly have happened.

It was the pleasure of the compiler to meet, on 3 January 1927, Mr. Elijah Merritt Olmsted, a descendant of James Olmsted in the seventh generation. He lives with his son, Herbert Grover Olmsted, at Maitland, Florida, where we visited him. His line runs backward through Elijah⁶, Roger⁵, Stephen⁴, Thomas³, Nicholas², James¹. He was born 9 May 1834, and was thus nearly 93 years old when we met him.

The accompanying pictures were taken in February, 1927. With him in the one, is Harlow Grafton Fredrick, jr., twelfth in descent from the immigrant James, his line running through Doris (Anderson) Fredrick¹¹, Mary Audentia (Smith) Anderson¹⁰, Joseph Smith⁹, Joseph Smith⁸, Lucy (Mack) Smith⁷, Lydia (Gates) Mack⁶, Daniel Gates⁵, Thomas Gates⁴, Sarah (Olmsted) Gates³, Nicholas Olmsted², James



Elijah Merritt Olmsted and Harlow Grafton Fredrick, Jr.



Representatives of six generations of Olmsted descendants.

Back row: Ernest Olmsted, Doris Anderson Fredrick, Herbert Grover Olmsted, and Frederick Law Olmsted.

Front row: Harlow Grafton Fredrick, Jr., and Elijah Merritt Olmsted.

Olmsted¹. So these two, together under the balmy Florida skies, represent the span of six generations—something unusual.*

The larger group is composed of members of six generations, as follows: Elijah Merritt Olmsted, of the 7th; his son Herbert Grover Olmsted (back of his father) of the 8th; Frederick L. Olmsted, of the 9th; Ernest Olmsted, of the 10th; Doris Anderson Fredrick, of the 11th, and her son, Harlow Grafton Fredrick, jr., of the 12th.

Children of Nicholas and Sarah: (Olmsted Genealogy 13, 16, 17.)

1. SARAH, born at Hartford, 1641; married GEORGE GATES.
2. Mary, born 20 November 1646; "died 1646," says the Olmsted Genealogy; "married Samuel Butler," says the Genealogy of the Loomis Family: Female Branches (1: 15).
3. Rebecca, born 12 March 1647/8; married John, born 27 October 1643, son of John and Mary (Warren) Bigelow, of Watertown, Massachusetts. They were residents of Hartford, their home being in Cooper's Lane, now Lafayette Street.
4. John, baptized 3 February 1649/50; died young.
5. Samuel, born 1653; died at East Haddam, 13 January 1726. He married Mary, born in East Haddam, 1649; died 14 September 1736, daughter of William Lord, of Saybrook. William Lord was an ancestor of Emma Hale Smith, and a brother of Doctor Thomas Lord whose widow married, as his second wife, Captain Nicholas Olmsted, the father of Samuel. Samuel and Mary are both buried in the Cone Cemetery, at East Haddam. Records of land transfers at Lyme, Connecticut, bearing name of Samuel Olmsted, mention the sons of William Lord as "brothers."
6. Joseph, born 1654; died 5 October 1726, at East Hartford. He married Elizabeth Butler, born 1643; died 28 April 1729. She was the daughter of Deacon Richard and Elizabeth (Bigelow) Butler, among the first settlers of Hartford. Joseph Olmsted was a deacon, a farmer by occupation, a man of influence, and frequently elected representative to the General Court. Among their numerous descendants are many men of prominence, such as the Honorable John Olmsted, of Hartford, and Professor Denison Olmsted, of Yale College. (Memorial History Hartford County 1: 253.)
7. Thomas; died before 28 May 1741; married 26 June 1691, Hannah, born 30 June 1666, daughter of Thomas and Rebecca (Turner) Mix, and granddaughter of Captain Nathaniel Turner whose sword is in the Historical Collections at Hartford. Thomas Olmsted settled in the west division of Hartford, and was one of the organizing members of the Second Church there, formed in 1712.
8. Mabel; married (1) Sergeant Daniel Butler (Memorial History of Hartford County 1: 253), son of Deacon Richard and Elizabeth (Bigelow) Butler, of Hartford and Wethersfield. He was a brother to Elizabeth who married Joseph Olmsted, and Samuel who married Elizabeth Olmsted. He died 28 March 1692, and she married (2) August 1697,

*Elijah Merritt Olmsted died 4 February 1929, in Maitland, Florida, and was interred in Bethel Cemetery, Milledgeville, Illinois.

Michael Taintor, of Colchester, Connecticut, born October 1652; died February 1730. (Genealogical Notes, Goodwin, 26.)

9. Elizabeth; died 12 October 1681; married Samuel Butler, who died 20 December 1692, in Wethersfield, son of Deacon Richard and Elizabeth (Bigelow) Butler.

III. Sarah³ Olmsted (Nicholas² James¹), born at Hartford, Connecticut, 1641, married in 1661 or 1662, Captain George Gates, and lived in Haddam, Connecticut. (Olmsted Genealogy, 12.)

(See Gates sketch.)

TOPPEFIELD, ENGLAND

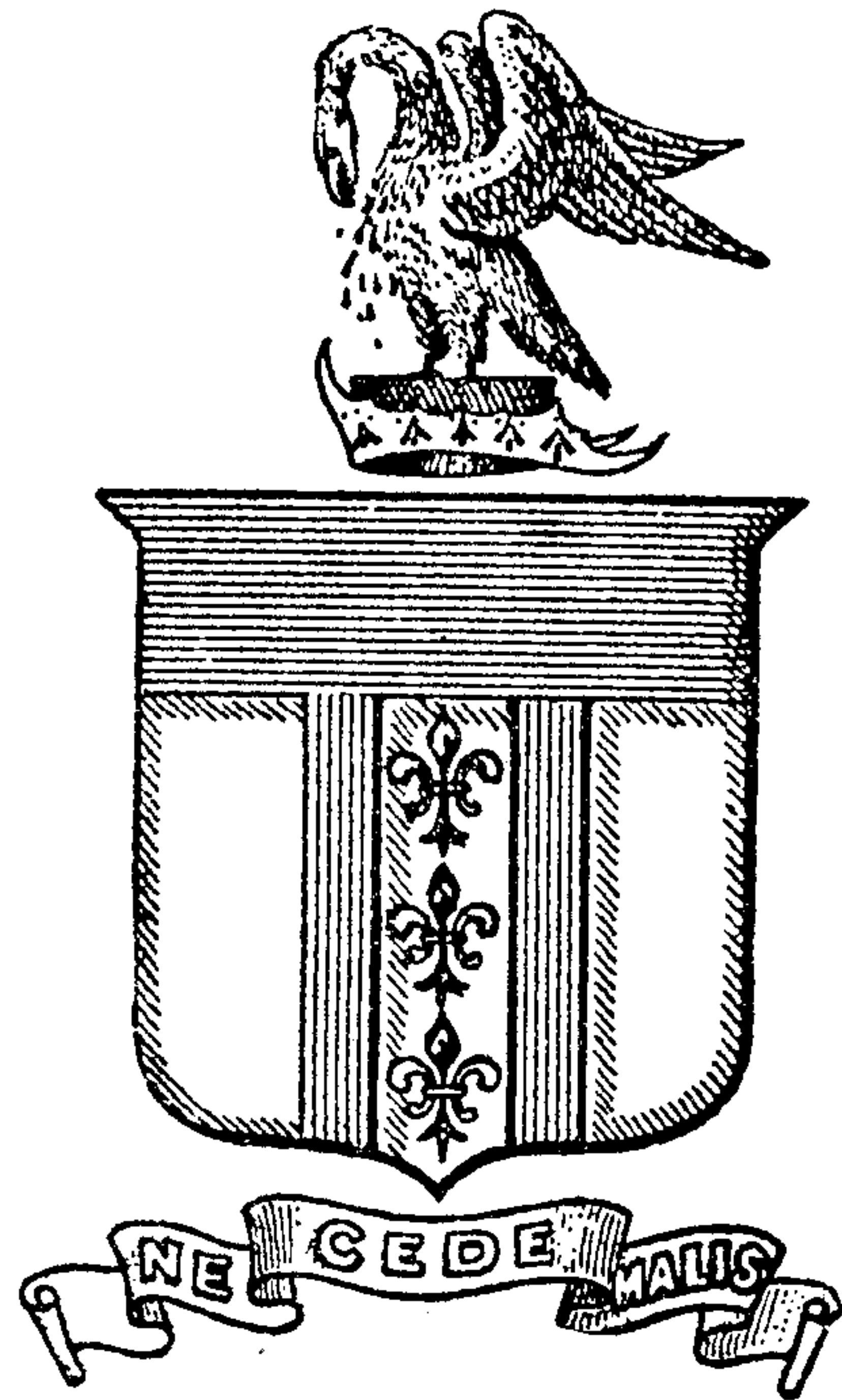
Toppesfield, England, presumably the locality from which emigrated Robert Smith, earliest American ancestor of Joseph Smith, of the family name, is situated in the northeast corner of the county of Essex, near the borders of Suffolk on the northeast and of Cambridgeshire on the north.

Though it has no great hills, it is not a flat country, and the town deserves its name, for its tower serves for a landmark for miles around, except on the west, where a wood hides it.

The soil is uniformly clay, good for wheat growing, and very fertile, and there are no unoccupied acres in the parish. A number of years ago, the section was rich and prosperous, but later became miserably poverty-stricken, as hired tenants replaced well-to-do farmers.

Schools are maintained by voluntary contributions, and attendance is not compulsory. A survey made a number of years ago showed but one hundred and forty-six children enrolled in the parish.—Topsfield Historical Society Collections 6: 107.

LOOMIS



LOOMIS

Joseph Loomis—Mary White
Sarah Loomis—Nicholas Olmsted
Sarah Olmsted—George Gates
Daniel Gates—Rebecca Dutton
Daniel Gates—Lydia Fuller
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

LOOMIS is a name signifying a place in an open field, being taken from the Welsh *lom*, bare, naked, exposed, and *maes*, a field. As a surname, first used in Lancashire, England, it was taken from Lomax, in the parish of Bury, that county. (Directory of Ancestral Heads of New England Families, Holmes, clii.)

The home of the Loomis family in England was at Braintree, once known as Brantre, and also as Rayne-Magna. It is situated in County Essex, forty miles northeast of London, on the main highway to the counties of Suffolk and Norfolk. The two churches of the twin parishes of Saint Michael's and Saint Mary's have chimes of six bells, and are fine examples of Gothic architecture, one of them standing in the open, and the other in a bower of trees. This locality is on the rising ground beside the Blackwater River, and was the scene of Roman and British occupancy, with medieval ruins abounding in the locality. "Winding stairs are numerous, with mere ledges for footways, and the quaint houses, old and new, seem to be built from one pattern." ("Joseph Loomis," in *Connecticut Magazine*, 1906. Article by Harriett E. B. Loomis.)

A quaint old English custom, established in 1111 at Dunmow, five or six miles west of Braintree, is of interest. It is called the "Dunmow Flich," tradition having it that "any person from any part of England, going to Dunmow, in Essex, and humbly kneeling on two stones at the church door, may claim a gammon of bacon,—in other words, a smoked ham—if he can swear that for twelve months and a day he has not had a household brawl, or wished himself unmarried. The Dunmow flich is said to be still occasionally awarded, though one might suppose it would be rather hard to prove eligibility." (Ibid.)

Early in the 13th century Braintree was a market town, a stopping place for thousands of pilgrims on their way to various shrines, especially those of Saint Edmond, at Bury, and Our Lady, at Watsingham. When in the early part of Elizabeth's reign, persecution drove many weavers from the Netherlands, they came to Braintree, and introduced many new methods of manufacturing woolen cloth, especially baize, or

“bocking.” The town became an important center for this industry, which received the interested approval of and consistent encouragement from the Kings Edward I and II.

When reformation spread throughout England, and dissent and non-conformity to existing ecclesiastical rulings became frequent, persecution came to Braintree, as to many other places. Within its borders much privation and suffering was endured, and even martyrdom was witnessed.

In January, 1556, a certain John Lomas, a young man of Tenterden, Kent, was examined and burned for heresy at Canterbury. What kin he was to us we do not know, but that he was the grandfather or the great uncle of Joseph Loomis, the immigrant, is not improbable.

The account of his trial for heresy, given in Fox's Book of Martyrs, shows certain family traits. When asked if he believed in the Catholic Church or no, he answered that he believed so much as is contained in God's Book, and no more. Seven days later he was again examined as to whether he should be confessed of a priest or not, and he answered that he found it not written that he should be confessed by any priest, neither would he be confessed unless he were accused by some man, of sin.

When asked if he believed in the Catholic Church, and would be content to be a member of the same, he again answered that he believed so much as was written in God's Book; other answer than that he refused to give.

On the last of the month he and four women, the husband of one of whom had already been burned, “were burned at two stakes, and one fire together, who, when the fire was flaming about their ears, did sing psalms. Whereat the good knight, Sir John Norton, being there present, wept bitterly at the sight thereof.”

The traits here displayed,—quiet adherence to conviction, and “dying game,” still hold in the blood. Sixty-three years later, the will of John Loomis, of Braintree, was proved by executor, Joseph Loomis. The phraseology of the will shows a God-fearing nature, who might well have had a martyr for an ancestor.—Ibid.

After tribulations such as these, when rumors became prevalent of the wonderful land across the seas, where one could worship God according to his own conscience, a place of wealth, fertility, natural resources, timbers, fisheries, opportunity, they made strong appeal to the industrious people of Braintree and its locality, and emigration in large numbers followed. Some came, perhaps, in deep religious fervor to convert the natives to the true faith, while others, doubtless, were attracted by the lure of wealth.

In Massachusetts records prior to 1650 there are mentioned among the immigrants, about twenty who were cloth-makers, or “clothiers”; two fullers; sixty-two weavers, say-makers, and websters; and three wool carders. The term in common use, “say and bay,” meant serge and baize. A large number of these workers came from the County of Essex, where

the woolen industries were numerous. (“Our Parent Towns. Braintree,” *New England Historical and Genealogical Register* 56: 276.)

I. Joseph Loomis was born about 1590, at Braintree, County Essex, England. He was the son of John Lummys, baptized at Thaxted, same county, 29 January 1562; died 1619; who in 1583 married Agnes Lyngwood, daughter of John. John Lummys was son of Edward Lummys, ancestor of Edward Lumas of Ipswich, Massachusetts, and from whom descended those in America who write their names Lummus. Agnes Lyngwood's mother was a Marlar, and these three families are traced back for many generations in England. (*Boston Transcript* for 5 March 1924, and 26 July 1926.)

Genealogists writing of the Loomis family present two coats-of-arms,—the Loomas and the Lomax. Lawrence Lomax, of Eye, Suffolk, Lancaster, had a coat-of-arms recorded in the Visitation Book of 1561 which is preserved in the Manuscript Division of the British Museum. Whether the father of John Loomis was connected with that family is undetermined. (*Genealogy of Joseph Loomis, Elizabeth Loomis (1875)*, 17.) The coat-of-arms given here is used by the Loomis Family Association of America.

Joseph Loomis was a woolen-draper, i. e., a merchant, which was a position a little above that of his father, who was a weaver. “It may be that by the death of John Loomis, the martyr, the family dropped into a lower condition than formerly,” surmises a writer. (Harriet E. B. Loomis.) Some were gardeners, an avocation which seems to have marked many generations of the family. Joseph, as merchant, seems to have been successful in improving his social and financial standing, and he was, also, not slow to perceive the advantages of the new continent to the westward, to which so many of his compatriots were removing.

An old tradition of the family was that he came in the *Mary and John* in 1630. This has been disproved by finding his name on Braintree records after that date. In the will of John Hawkins, dated and proved in the autumn of 1633, he is spoken of as “a loving friend and neighbor,”—the testimony, surely, of a life of honor and uprightness. His name appears on a Braintree tax list of 1 March 1636, “to build a ship at Portsmouth.” (*New England Historical and Genealogical Register* 56: 275.) It has been established that he embarked with his family and that of his brother-in-law, John Porter, on the *Susan and Ellen*, which sailed from London 11 April 1638 and arrived in Boston 17 of July of that year. (*Encyclopedia of Biography, Samuel Hart, 175.*) Preceding them several years, had come the Whites, Prestons, and Pengellys, and perhaps others of his brothers and sisters and “in-laws,” so that it “seems likely nearly all the descendants of John Loomis came to America, so that Joseph neither left his kin nor came among strangers.” (Harriet E. B. Loomis.)

He settled at Windsor, attracted no doubt by the liberality of the Hartford constitution.

The right to vote without church restriction, to take part in the making of laws for the good of all, to bow to no authority outside their own and their Maker's,—that first constitution of a republic,—what civilized man could resist it, even though it took him to the frontier and its perils?

Certainly not these, in whose veins flowed brave blood. So westward, fearless as ever of what might befall, came our ancestor and at Windsor, at the meeting of the waters, Joseph Loomis took up land and built his home. When he looked down on the rippling river, was there a pang of homesickness for the distant Blackwater? And did he lay out these gardens by the humble log cabin with a thought of those far-off English "garden plots adjoining"?

We cannot doubt it. And down through the years has flowed a current which bears on its tide not only independence, courage, integrity, but withal a love for beautiful growing things, which mother nature gives so bountifully to those whose faith and works bring them close to her beating heart.—Harriet E. B. Loomis.

Joseph Loomis was granted land at Windsor, 2 February 1640—a lot of twenty-five acres, thirty-five rods wide—he having arrived, it is thought, with Reverend Ephraim Huet's company the year before. (Genealogy of Loomis Family, Elizabeth Loomis, 25.) He built his house near the mouth of the Farmington River, on "the Island," so called because at every freshet it became temporarily an island by the overflow of the Connecticut River.

It is claimed that the Loomis family is the oldest one in America to still hold in family possession their ancestral home, that of Joseph Loomis. The house, built by him probably prior to 1653, and certainly prior to 1658, forms the south ell of the "Loomis House," which may be seen there today. Originally it was of six rooms and a rear porch inclosed on three sides. What is now the larger part of the house was added prior to 1688 by Deacon John Loomis, son of the immigrant, who inherited the homestead. "The house contains a large amount of furniture, china, lustre, pewter, candlesticks, bedspreads, linen, and the like, used by the Loomis family, some of it as far back as the seventeenth century. Upon the wall hangs an original deed containing the signature of Joseph Loomis, pioneer, as a witness, dated 17 April 1652." (Old Houses of Connecticut, published by Colonial Dames of America, 29.)

There was in the house for many years an iron fireback, brought from one of the old fireplaces of England by either Joseph Loomis or some other early settler of Windsor, which had emblazoned on it the royal coat-of-arms and the letters M. R., meaning Maria Regina, showing it was made during the reign of Mary I, Queen of England 1533-1558. It is now in "Founder's Hall," the next building to the "House," forming a part of the Loomis Institute.

The original house had two fireplaces, and as remodeled prior to 1688, six, besides the oven in the dining-room. . . . The house and land on which it stands, together with the original plot, have not been out of the Loomis family since 1640, until, in 1901, it became the property of the Loomis Institute, a school founded and endowed by members of the Loomis family.—Ibid.

This school was established in 1874, in honor of Joseph Loomis, and gives gratuitous education to worthy boys over twelve years of age. (Memorial History of Hartford County 2: 517.) Colonel John Mason Loomis, of Chicago, left this Institute an endowment of one million two hundred thousand dollars, in presenting which he said, in part:

Hoping to leave some mark for good upon our race and time, we present to the Loomis Family this, their Hearthstone, and endow it with all we have, inviting them to rally around the shrine, from which their boys and girls shall take the highest inspirations for better and grander lives from the best of the race who have gone before, and, like them, ever keep the banner of human progress, honor and manhood to the front.
—*Journal of American History* 4: 284.

This old homestead is situated on the elevated ground on the west bank of the Connecticut River, and commands an uncommonly fine view of the river and valley. It has indeed become a shrine to the descendants of the man who first built there his pioneer home,—those descendants numbering a few years ago, by actual count, 5,270,540. Among them have been more than one thousand soldiers who have, in the various conflicts in which our Nation has engaged, valiantly done their noble parts. (Ibid.)

The *Journal of American History* just quoted gives a list of some of the descendants of Joseph and Mary Loomis who have attained distinction, among which may be mentioned the following:

Doctor Mahlon Loomis, of Washington, discoverer of wireless telegraphy.

Reverend Justin Ralph Loomis, president of Lewisburg University, Lewisburg, Pennsylvania.

Reverend Elisha Loomis, one of the first missionaries to the Sandwich Islands, Ypsilanti, Michigan.

Professor John Loomis, great educator of the blind, Jacksonville, Illinois.

Reverend George Loomis, president of Allegheny College, Meadville, Pennsylvania.

Reverend Chauncey L. Loomis, missionary to West Africa, Middletown, Connecticut.

Doctor Alfred Lebbeus, physician of world-wide reputation, New York City.

Professor Isaac Newton Loomis, fellow of the Royal Chemistry Society, Enterprise, Florida.

Professor Eben Jenks Loomis, historian of the Eclipse Expedition to Africa, Amherst, Massachusetts.

Reverend Henry Loomis, noted missionary to Japan, Yokohama, Japan.

Honorable Laurus Loomis, adviser to President McKinley and Secretary Hay, Elberton, New Jersey.

Charles Battell Loomis, noted author and humorist, Fanwood, New Jersey.

George W. Loomis, author, educator, superintendent of schools, Pueblo, Colorado.

Professor Frederick B. Loomis, professor of biology, Amherst College, Amherst, Massachusetts.

Hiram B. Loomis, principal of Hyde Park High School, Chicago.

Honorable Francis B. Loomis, assistant Secretary of State, Washington, District of Columbia.

Judge Dwight Loomis, judge of Supreme Court of Connecticut.

Honorable Gideon Welles, Secretary of Navy in Cabinet of President Lincoln.

Honorable Morgan G. Bulkeley, United States Senator from Connecticut.

Honorable Winthrop Murray Crane, United States Senator from Massachusetts.

Honorable George P. McLean, former Governor of Connecticut.

Honorable Washington Hunt, LL. D., former Governor of New York.

Walter Loomis Newberry, founder of the Newberry Public Library of Chicago.

The Loomis Family Association, centering about the Institute with its carefully preserved and reverentially cherished "Founder's Hall," has enrolled the names of thousands of present-day Americans who honor the name, memory, and achievements of their sturdy pioneer ancestors.

Joseph Loomis married at Shalford, Essex, England, 30 June 1614, Mary, daughter of Robert and Bridget (Allgar) White, of Messing, Essex. (Harriet E. B. Loomis, *Connecticut Magazine*, 1906.) She was born 24 August 1590, and died in Windsor, Connecticut, 23 August 1652. Near her, in her New England home, had lived her sisters—Anna, wife of John Porter, and Elizabeth, wife of William Goodwin—and her brother, the Elder John White, of Hartford. (*New England Historical and Genealogical Register* 55: 22-31.) Six years after the death of his wife, Joseph Loomis passed to his reward, 25 November 1658. (Genealogy of Loomis Family, Elizabeth Loomis, 25.) On 2 December 1658, an agreement for equal division of his estate was signed by all his children. (Early Connecticut Probate Records, Manwaring, 1: 135.)

Children:

1. Joseph, born in England about 1616; married (1) 17 September 1646, Sarah Hill. She bore two sons and two daughters, and died 23 August 1653. He married (2) 28 June 1659, Mary Chauncey, and had five sons and two daughters. He was made freeman in 1654, and died 26 June 1687.

2. SARAH, born 1617; married NICHOLAS OLMSTED.

3. Elizabeth; married 20 May 1641, Josiah, son of George and Thamen (Mitchell) Hull, of Dorchester; moved to Killingworth. He was born 5 November 1620, and was deputy to General Court. They had five sons and six daughters. She was living in 1665; he died 16 November

1675. (Daughters of Founders and Patriots of America, Lineage Book 16: 46.)

4. John, born England 1622; resided a while at Farmington; was a deacon; admitted to Windsor church 11 October 1640. He married 3 February 1648/9, Elizabeth, born 1625, daughter of Thomas Scott, of Hartford. On 3 May 1643, he received grant of 40 acres from the Plantation. He lived a while, eight years, in Farmington, returning to Windsor in 1660. Was deputy to General Court 1666-7, 1675-1687. He died 1 September 1688. There is a monument to his memory in the Windsor burying ground. His will, signed John Loomys, is preserved in Probate Office at Hartford. It was dated 27 August 1688, and mentions land on both sides the river. His wife survived him. They were the parents of eleven sons and two daughters.

5. Thomas, born in England; married (1) 12 November 1653, Hannah Fox, who bore two sons and two daughters and died 25 April, 1662. He married (2) 1 January 1662/3, Mary, daughter of Thomas Judd. She became the mother of two sons and five daughters, and died 8 August 1684. He was freeman 1654; owned a farm in East Windsor. He died 28 August 1689.

6. Nathaniel, born in England; married 24 November 1653, Elizabeth, born 1638, daughter of John Moore. He was made freeman 1654. He was an early settler on the east side of the Great River. He was admitted to the church 3 May 1663. He died 19 August 1688. His will, dated 17 August 1688, and signed Nathaniel Loomys, is still preserved at Hartford. His wife died 23 July 1728. They had seven sons and five daughters between 1655 and 1680.

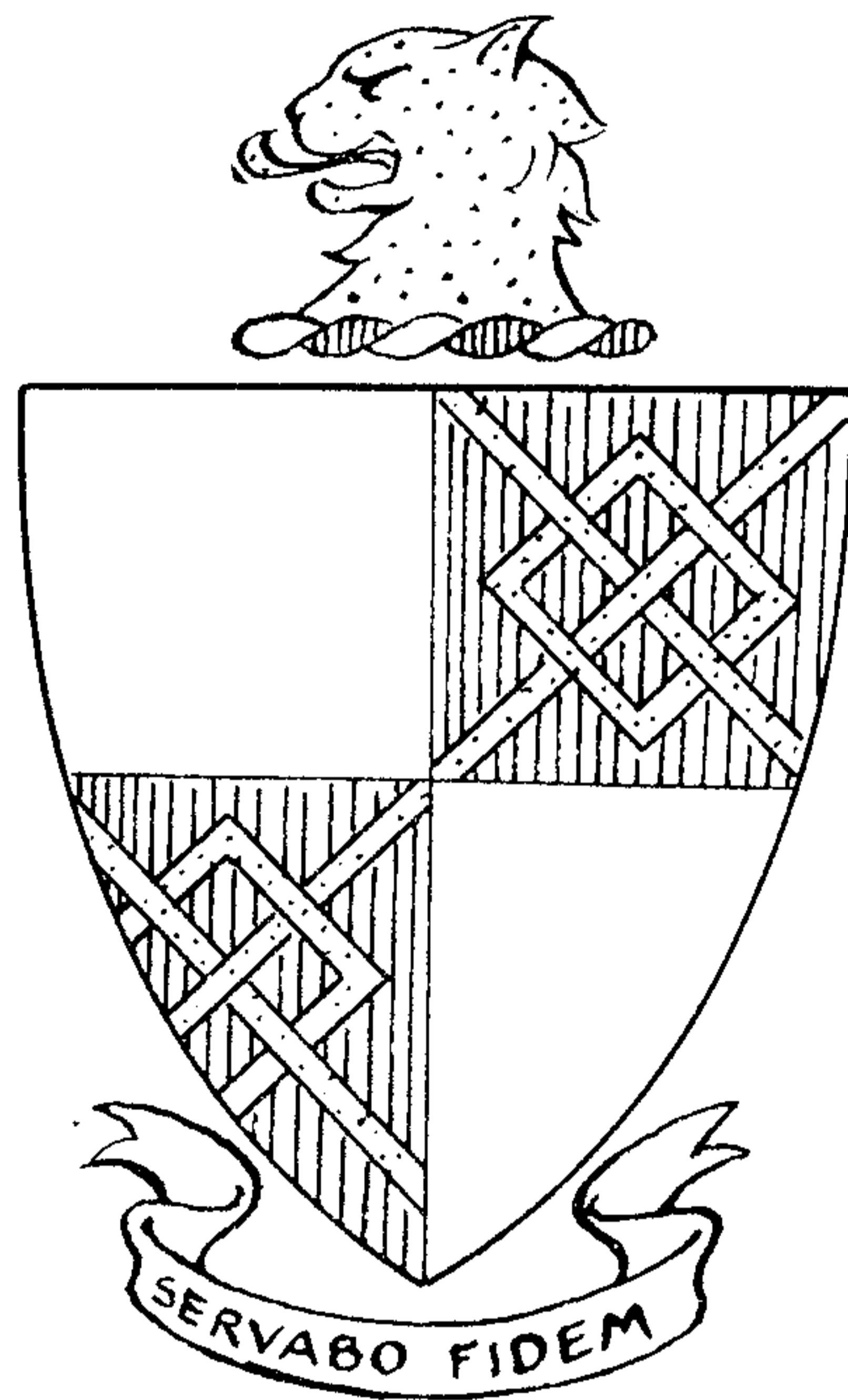
7. Mary; married (1) John Skinner, who died 1650. She married (2) 13 November 1651, Owen Tudor. They had two sons and three daughters. She died 19 August 1680, and he died 30 October 1690, at Windsor.

8. Samuel; married 27 December 1653, Elizabeth, daughter of Thomas Judd. He was a lieutenant; freeman 1654; admitted to church 26 November 1661. Between 1672 and 1675 he removed to Westfield, Massachusetts, selling his house in Windsor in 1679. He died 1 October 1689, and his widow died 7 May 1696. They had two sons and three daughters born between 1660 and 1670.

II. Sarah² Loomis (Joseph¹), born 1617 in England, married 28 September 1640, Captain Nicholas² Olmsted (James¹).

(See Olmsted sketch.)

DUTTON



DUTTON

John Dutton
 Thomas Dutton—Susannah
 Joseph Dutton—Rebecca Merriam
 Rebecca Dutton—Daniel Gates
 Daniel Gates—Lydia Fuller
 Lydia Gates—Solomon Mack
 Lucy Mack—Joseph Smith
 Joseph Smith—Emma Hale

I. THE FAMILY of Dutton is traced to County Chester, England, Crozier, in his book on heraldic arms of American families, ascribes to John Dutton, of Plymouth, 1630, the arms shown here, described: "Shield: Quarterly argent and gules, in the second and third a fret or. Crest: A lion's head couped or. Motto: *Servabo fidem.*" (General Armory, Crozier, 52.)

The name in America has been honorably associated with the history of various settlements, and men of the name bore conspicuous parts in the early struggles with the Indians, as well as in those efforts which had to do with the more peaceful arts and developments.

The name of the wife of John Dutton has so far eluded the compiler, as well as many details about the man himself. That the Duttons were from County Chester, England, seems indicated by the records of emigrants from that locality, being consigned to members of the family here. (*New England Historical and Genealogical Register* 65: 171.)

An early mention of the family was the record of the marriage of John Dutton, of Hatton, County Chester, to Margaret Atherton, daughter of Sir William Atherton, Knight. This John was born in 1424 and died in 1454. (*Ibid.* 35: 68.)

II. Thomas² Dutton, supposed to have been a son of John¹, was born in England "soon after 1620," says one writer (*New Hampshire Genealogies*, Stearns, 1: 139), another placing his birth date as 1626. He was among the early residents of Reading, Massachusetts, and of Woburn and Billerica, at which latter place on 22 November 1669 he was accepted as an inhabitant.

His home at Billerica was on the south side of Fox Brook, doubtless a pioneer "house by the side of the road," for the above writer says it was on the highway leading to the "great plain"—a road which has since been abandoned. All his children were born before he came to live at Billerica.

He married (1) Susannah, who was the mother of his recorded children. She died 27 August 1684, and he married (2) 10 November same

year, Ruth Hooper, concerning whose identity there is some variance of opinion, some believing she was the widow of William Hooper, of Reading, who died about 1678, and others leaning to the theory that she was the daughter of said Mr. Hooper, who, upon his passing, left both widow and daughter of that name.

A clue, which, if followed, might lead to the identity of Susannah, the first wife of Thomas Dutton, is found in *Genealogical Gleanings in England*, by Henry F. Waters, wherein he refers to the will of one Barbara Palmer, written 13 September 1650, in which is mentioned a Susanna Dutton, "Cousin" of the testator. (*New England Historical and Genealogical Register* 43: 83.)

Thomas Dutton was living in Billerica 24 August 1688 when a "list of y^e Number Males & Rateable estate," taken by "Lieft. Thompson Commssi^r & their Selectmen," shows him an inhabitant, together with sons, Thomas, jr., and John. (*Ibid.* 31: 304.)

An interesting reference to Thomas Dutton is found in an article on "Old Dorchester," which is as follows:

As early as 1662 a letter was received from Charles II, a tolerable copy of which may be read in Hutchinson's Collection of Original Papers.

That the letter was very unacceptable to the colony is set in a clear light by the manner of its reception in a single important town. Copies were sent to all the towns, though we have met with but one of them, and that was sent to Woburn. It was thus directed: "TO YE CONSTABLE OF WOBERNE WHO IS HEREBY REQUIRED TO PUBLISH OR CAUSE THE SAME TO BE PUBLISHED AT A GENERAL TOUNE MEETING THERE."

How speedily it went from the "Generall Covrt" to Woburn, does not appear, but it was returned with the following endorsement upon it:

"This is to Certify whom it may concern, that I Thomas Dutton of woobovrn do acknowledg, that on request of several inhabitants of the said tovn, did procvre this Letter of the secretary & gaue it to the Cvnstable Isack CoLe who refused it, & so i brought it again this 8 of Desember 62. Thomas Duten. Witness: Moses Cleveland, John Baker, & willjam Simons." (*Ibid.* 5: 392.)

Children of Thomas and Susannah, all born before his arrival in Billerica, the last five at Woburn:

1. Thomas, born 14 September 1648.
2. Mary, born 14 September 1651. (*Reading Vital Records to 1850*, 71.)
3. Susannah, born 27 February 1653. (*Ibid.*)
4. John, born 2 March 1656, at Reading. (*Ibid.*) He married (1) in 1681, Sarah, daughter of Daniel Shed, one of the earlier inhabitants of Billerica. She died 27 February 1721, and he married in May following, Ruth, opined to be the widow of Doctor Samuel Frost. She died 18 July 1738. John Dutton lived "on the north side of the Andover road" in Billerica. He died 7 April 1735. Was the father of three daughters and five sons. (*New Hampshire Genealogies*, Stearns, 1: 139.)
5. Elizabeth, born 1658/9.
6. JOSEPH, born 25 January 1661; married REBECCA (MERRIAM) FITCH.
7. Sarah.
8. James.
9. Benjamin, born 1667.

III. Joseph³ Dutton (Thomas² John¹) was born at Woburn, Massachusetts, 26 January 1661, and with his father removed to Billerica. He is listed as one of the early settlers at Reading. (*New England Historical and Genealogical Register* 2: 46.) There he married, 19 August 1685, as her second husband, Rebecca, daughter of William and Elizabeth Merriam, of Lynn. *Reading Vital Records* (323, 339) call her Rebecca Fitch. She was born at Lynn, 21 October 1662 (*New England Historical and Genealogical Register* 5: 339), and had married (1), as his second wife, Samuel² Fitch (Deacon Zachariah¹), a farmer at Reading, who died there in 1684. Samuel Fitch had married (1) Sarah, daughter of Job and Sarah (Boyce) Lane, of Malden and Billerica, (Warren-Little-Lothrop-Lane, etc., *Pedigrees of Samuel Putman Avery*, 1925, 191), who died 2 October 1679, and he married (2) 26 July 1681, Rebecca Merriam, as above stated, and died soon after. (*New England Historical and Genealogical Register* 55: 290.)

Joseph Dutton's wife, Rebecca, died 17 September 1693. (*Reading Vital Records to 1850*, 513.) He probably soon remarried, probably after his removal to East Haddam, Connecticut, where a number of children are recorded born to him and wife Mary. (*East Haddam Land Records*, Book 1: 5, 6.) He died in 1734.

Children of Joseph and Rebecca:

1. REBECCA, born 13 August 1686; married DANIEL GATES.
2. Joseph, born 31 July 1690. (*Reading Vital Records*, 71.)
3. Susannah; married at East Haddam 12 June 1716, to Jeremiah Selby, bore a son William, 5 June 1717, and died 3 May 1718. (*Ibid.* 51.)

Children of Joseph and Mary:

1. Ruth, born 14 August 1704.
2. Samuel, born 13 February 1705/6; married 17 November 1726 to Rachel Cone. Three sons and one daughter are recorded in East Haddam.
3. Thomas, born 1 March 1707/8. (Did he marry 26 January 1726 Deborah Alden? *Middlesex County Returns of Births, Deaths, etc.*)

IV. Rebecca⁴ Dutton (Joseph³ Thomas² John¹), born at Reading, Massachusetts, 13 August 1686, removed with her father's family to East Haddam, Connecticut, where she married about 1705, Daniel, son of Captain George Gates of that place.

(See Gates sketch.)

MERRIAM

MERRIAM

Joseph Merriam—Sarah Goldstone
William Merriam—Elizabeth
Rebecca Merriam—Joseph Dutton
Rebecca Dutton—Daniel Gates
Daniel Gates—Lydia Fuller
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS FAMILY is an ancient one, for as early as the year 1295 there is record of a Laurence de Meryham, who, at Isenhurst, Sussex, England, paid taxes to Edward I. The name has suffered many variations in spelling from the early days,—Meryham, Merryham, Meriham, Mirriam, etc. The original meaning of the name is derived from *ham*, home, and signifies a merry or happy house, or home.

There was, in the sixteenth century, a manor bearing the name Meriham, in Pembrokeshire, in the southeast of Wales. It is said the name is not common in England today, though in America it is fairly numerous, and is found, in the early records, spelled in a great variety of ways,—Merriam, Meriam, Meriham, Merriham, Merrihem, Merryam, Miriam, Mirian, Mirriam, Myriam, Myrriam, etc. (New Hampshire Genealogies, Stearns, 4: 1927.)

It is conceded that the three brothers of the name who are early found in the records of Concord, Boston, and Lynn, were the sons of William Merriam, a clothier of Hadlowe, County Kent, England, whose will was proved 27 November 1635. (*New England Historical and Genealogical Register* 50: 506.) From the will mentioned, and others which have been copied and analyzed by genealogists, as well as by comparisons with early vital records of New England in the localities mentioned, the following history of the family has been deduced. Of the three brothers mentioned who settled at Concord in 1638, Robert died without issue; George left but one son, so Joseph is evidently the founder of the larger portion of the families of the name in this country. (Ibid. 22: 160; 24: 164; 81: 192; Hudson and Mohawk Valleys Genealogy, Reynolds, 4: 1623.)

1. Joseph¹ Merriam was born at Hadlowe, County Kent, about 1600. Like his father, he was a clothier, which in those days was quite an important and profitable business, and involved the making of cloth as well as its manufacture into clothing and its sale thereafter. According to the data contained in his father's will, he was living at Tewdly (Tude-

ley) in 1635, in which town, as well as in Goodherst, Yalding, and Hadlowe, his father owned property—all small villages near Tunbridge.

He married about 1623, Sarah, daughter of John and Frances Goldstone, and when he came to America in 1638, brought six children with him. He was considered a man of means upon setting out upon this adventure, for with others he chartered a vessel for the voyage hither. He settled in Concord, and was soon admitted to church, and made a freeman 14 March 1639, but before three years had passed away he died—on 1 January 1640/1. (*Genealogical Dictionary of New England*, Savage, 3: 167.) A copy of his will, written the 29 December 1640, is found in *New England Historical and Genealogical Register* 2: 184-5.

His widow married (2) Lieutenant Joseph Wheeler, and died 12 March 1670/1. (*New Hampshire Genealogies*, Stearns, 4: 1927.) Concord Register of Births and Burials between 1639-1644, contains the following items of interest here:

Ephraim, son of Joseph Wheeler, born 14 April 1640; buried 19 July 1642.

Joseph, son of Joseph Wheeler, born 1 January 1641/2; buried 18 July 1642.

Mary, daughter of Joseph Wheeler, born 1 January 1641/2; buried 18 July 1642.

Elizabeth, wife of Joseph Wheeler, buried 19 July 1643.

What epidemic of childish disease had thus devastated the home of Joseph Wheeler in the summer of 1642, may not be known, nor to what privations or suffering the mother of these babies also succumbed the following year. Concord records give also the item of birth of at least one child to Joseph Wheeler and his second wife, Sarah (Goldstone) Merriam: "Rebecca, daughter of Joseph and Sarah Wheeler, born 6 September 1645."

Children of Joseph and Sarah (Goldstone) Merriam, all but the youngest, born in England:

1. WILLIAM; married (1) Sarah; (2) ELIZABETH; (3) Ann Jones.
2. Sarah.
3. Joseph, born about 1629. Lived in Cambridge, at least a part of his life. Married at Concord, 12 July 1653, Sarah, daughter of Deacon Gregory Stone. He died 20 April 1677, and his widow on 5 April 1704. He was buried at Concord, and his gravestone in the ancient "Hill Burying Ground" there, is said to be the oldest now standing. There were five daughters and four sons.
4. Thomas.
5. Elizabeth; married Henchman.
6. Hannah.
7. John, born 9 July 1641, posthumous. He was a freeman in 1677. Married in 1663, Mary, daughter of John Cooper of Cambridge, who was a step-son of Deacon Gregory Stone. He lived at Concord or Lexington, 1679. (*Genealogical Dictionary of New England*, Savage, 3: 167.) He died 27 February 1724, and his widow 5 March 1731. There were four sons, and a number of daughters.

II. William² Merriam (Joseph¹), born about 1624 in England, came with his father's family to New England in 1638, where a home was established in Concord, Massachusetts, soon desolated, however, by the death of the father. William was raised to manhood in that settlement, where his widowed mother became the second wife of Lieutenant Joseph Wheeler.

Soon after reaching his majority, on 2 May 1649, William was made a freeman. (*New England Historical and Genealogical Register* 3: 192.) Mr. Savage (3: 167) thinks he may have lived a while at Boston, but in a short time removed to Lynn. He seems to think there were two William Merriams there, one the father of the other. It seems more likely that there was but one, and that he had married several times, for the William born to Joseph Merriam in England about 1624 could hardly have been the grandfather of the Elizabeth born in 1654 at Lynn to the William whom Savage assumes was the son of the immigrant. Early pioneer conditions took an especially heavy toll from among the ranks of young wives and mothers. Comfort and proper medical care were not usually available, and it was a common thing for women to die soon after the birth of children.

William Merriam wrote his name Mirriam. He was a soldier in King Philip's War, serving under Captain Curwin and Prentice. (*New England Historical and Genealogical Register* 37: 281.) He married (1) Sarah; and (2) Elizabeth who became the mother of seven children born at Lynn. He married (3) 11 October 1676, Ann Jones (spelled Joanes in one early record). (*Ibid.* 5: 339.) She died the next year, on 29 July. William died in 1689.

Children of William and Sarah:

1. Joseph; married 19 August 1675, Sarah, called Jenkins by Savage, but she was the daughter of Joel and Sarah Jenks, of Braintree and Malden. (*Ibid.* 66: 269.) Joseph was freeman in 1691, and lived at Lynn; was the father of four sons and three daughters and died 21 October 1702.

2. William.

3. John.

These two are mentioned by Savage, but either died young or were the two of the same name born at Lynn to wife Elizabeth.

Children of William and Elizabeth:

1. Elizabeth, born 8 November 1654. (Did she marry 11 August 1675, Samuel Edmonds? See *Ibid.* 5: 96.)

2. John, born 13 September 1657; died young.

3. Sarah, born 3 June 1660; died next year.

4. REBECCA, born 21 October 1662; married (1) Samuel Fitch; married (2) JOSEPH DUTTON.

5. Sarah, again, born 14 September 1665.

6. William, born 8 March 1668. Was probably the freeman of 1691.

7. John, again, born 25 April 1671. He and his brother William just older, removed to Connecticut in 1716, settling near Meriden. (*A Century of Meriden*, Gillespie and Curtes, 1906, 82.)

III. Rebecca³ Merriam (William² Joseph¹) was born at Lynn, Massachusetts, 21 October 1662. On 26 July 1681, she married, as his second wife, Samuel Fitch, of Reading, Massachusetts. (Reading Vital Records to 1850, 391.) After his death in 1684 she married (2) 19 August 1685, Joseph Dutton, name spelled Dustin in one record. (Ibid. 323; *New England Historical and Genealogical Register* 55: 290.)

(See Dutton sketch.)

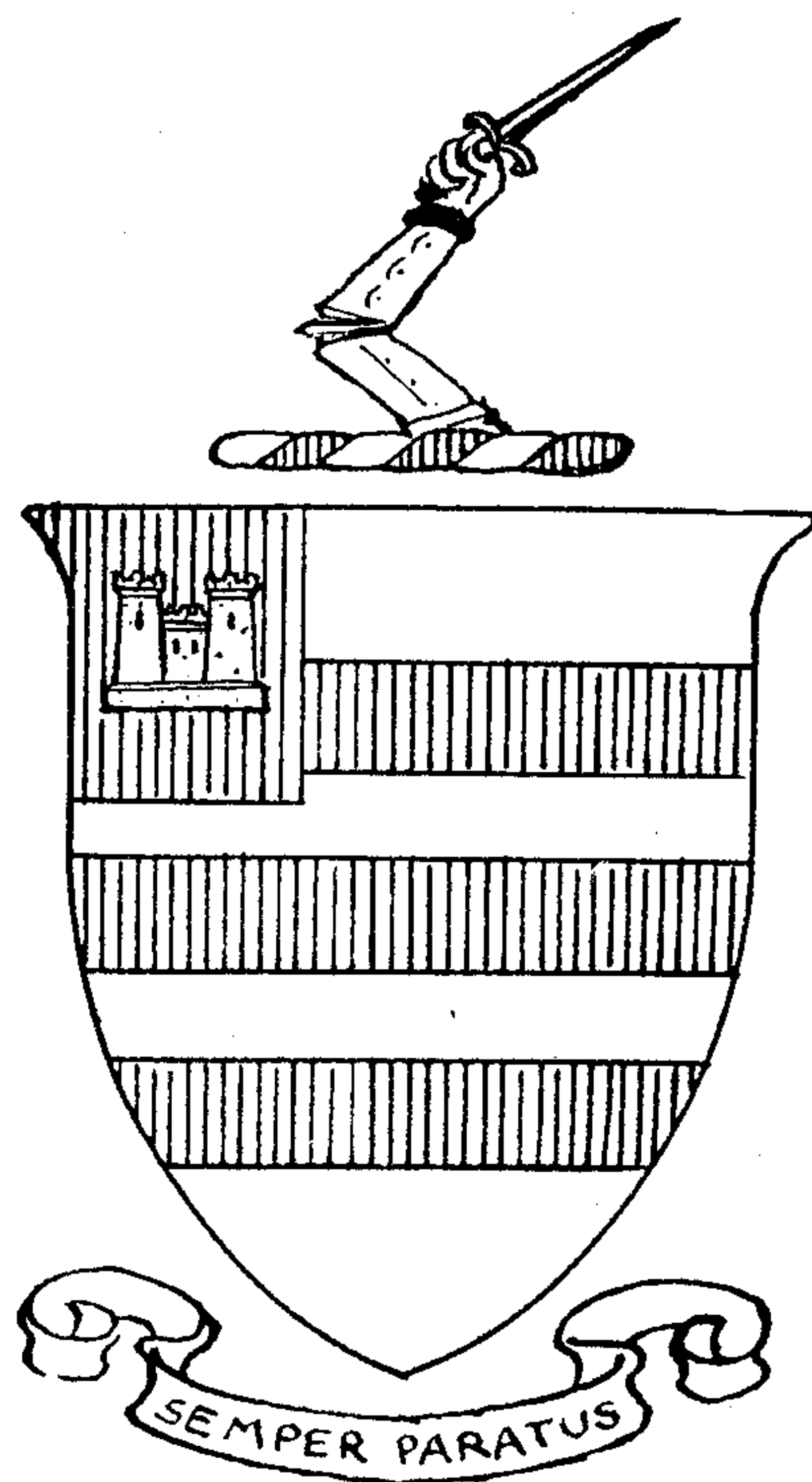
SAINT MARGARET'S CHURCH

Situated near the school, in the parish of Toppesfield, County Essex, England, from which place Robert Smith is believed to have come to America, is an interesting old church dedicated to Saint Margaret. Its exact age and earliest history are but dimly perceived through the haze of years.

Its old tower, built of flint and rubble, with a lofty early English arch, fell down on 4 July 1689, and was replaced by the brick structure of poorer architectural design which may be seen today. The tower has five bells, two of which were sadly in need of recasting at the time Reverend H. B. Barnes, rector of the parish, wrote his descriptive article for the Toppsfield (Massachusetts) Historical Society.

"The church has a chancel, nave, and south aisle, with a gallery at the west end against the tower. The chancel contains an interesting tomb, surmounted with a crest, built half in and half out of the wall. It is not known to whom it belongs, for there is no inscription."—Toppsfield Historical Society Collections 6: 107.

FULLER



FULLER

	Edward Fuller	
Matthew Fuller—Frances		Samuel Fuller—Jane Lothrop
Elizabeth Fuller—Moses Rowley		John Fuller—Mehitable Rowley
Mehitable Rowley—John Fuller		
	Shubael Fuller—Hannah Crocker	
	Lydia Fuller—Daniel Gates	
	Lydia Gates—Solomon Mack	
	Lucy Mack—Joseph Smith	
	Joseph Smith—Emma Hale	

THIS NAME signifies one who whitens or bleaches cloth in a mill; a clothier. A description of the coat-armor used by the family may be found in Hudson and Mohawk Valleys Genealogy, Reynolds, 1: 169, with the statement that it is the form commonly used in this country. The writer adds: "The bar is one of the honorable ordinaries, representing a belt of honor for eminent services. The canton is a subordinate ordinary, representing the banner given to knights-banneret."

The ancestry of the immigrant progenitors of the Fuller family in America has been clearly traced to the Fullers of Redenhall, County Norfolk, England, which was about twenty-five miles from Yarmouth, the English home of John Robinson, prominent elder and pastor of the Pilgrims. A very full account of the Redenhall Fullers may be found in *New England Historical and Genealogical Register*, volume 55.

I. Edward¹ Fuller, who with his family and his brother Samuel, came to Plymouth in the *Mayflower*, 1620, was the son of Robert Fuller, a butcher of Redenhall, County Norfolk, England, where he was baptized 4 September 1575. Undoubtedly the family had heard the preaching of John Robinson, which probably accounts for their joining the pilgrimage to a new land for the sake of religious liberty. It is thought Edward joined the company at Southampton, in August of that memorable year.

Robert Fuller, the father, is recorded as having made a contribution towards the purchase of the sixth of the famous chimes of eight bells in the church at Redenhall, in 1588.

With Edward Fuller came his wife and small son Samuel, another son, Matthew, at least, being left behind in Holland, who followed to the new home in America in a later expedition. Edward was the twenty-first signer of the agreement or "Compact" which was drawn up in the cabin of the *Mayflower* shortly before the landing on Plymouth Rock.

Neither Edward Fuller nor his wife was destined to long endure the hardships and privations of the first winter on these shores, and both

died before spring, he between 11 January 1620/1 and 10 April of that year, and she after the former date. (*Mayflower Descendant* 2: 117.)

Joseph Smith is a descendant of both sons.

Children—perhaps but a partial list:

1. MATTHEW; married FRANCES
2. SAMUEL; married JANE LOTHROP.

II. Matthew² Fuller (Edward¹), was born in England, or Holland, about 1610. He did not embark in the *Mayflower* with his parents, but came with a later group of emigrants to the new colony, appearing on record there in 1640, as head of a family.

In 1642 he had land assigned to him, was juryman, and propounded as freeman. The following year he was appointed sergeant of the military company raised in Plymouth, Duxbury, and Marshfield, of which Myles Standish was captain.

In 1650 he was living in Barnstable, where he followed the profession of physician, the first on record in that locality. In 1652 he was lieutenant of militia at Barnstable, and the following year elected as representative to General Court.

"In 1654 he appears as lieutenant under Captain Standish of the fifty men raised as Plymouth's quota to expel the Dutch from Manhattoes. As peace between England and Holland was declared before this force departed he saw no service. In 1658 he was elected to the Council of War, and in 1671 was its chairman and lieutenant of force to quell the Saconet Indians. In 1673 he was appointed surgeon general of the Colony troops. In 1676 he was captain in King Philip's War.

"In the Quaker controversy he stood firmly for tolerance. In 1658 the grand jury presented Doctor Fuller for denouncing the law for ministers' maintenance, and on his confession was fined 50s. His career shows him earnest, honorable, liberal in politics, tolerant in religion, and independent in character and speech. His public services gave him a prominence among his contemporaries, and a reputation which has extended to the present." (*Items of Ancestry*, I. M. R., privately printed at Boston, 1894, 66.)

Captain Matthew Fuller died in 1678 (*Genealogical Dictionary of New England*, Savage, 2: 217), his will, written 20 July of that year, being admitted to probate on 30th of following October. His wife, Frances, was named as executor, and the invoice of his properties estimated them at £667.04.66.

Colonial wills are always exceedingly interesting because of their quaint wording and spelling, and in addition, are valuable sources of information regarding the personnel and relationships of families. Captain Matthew Fuller's will is particularly rich in these particulars, and is given in full in *Mayflower Descendant* 13: 7, 11, from which the following extracts are presented:

Captain Matthew Fuller died in Barnstable between 25 July 1678, the day he made his will, and 22 August 1678, date of inventory. The Will and Inventory are recorded in Plymouth Colony Wills and Inventories, Vol. III, Part II, pp. 127-129. He mentions: . . .

to Shubeall Jones, my Grand Child the Reputed son of Ralph Jones, the angle lott of Marsh meddow which I formerly bought of his father Ralph Jones . . .

to welbeloved son John ffuller . . .

to the Naturall sonnes of my son Samuel ffuller Deceased, Thomas ffuller Jabez ffuller Timothy ffuller Matthias ffuller, and Samuel ffuller . . . lands and meddowes in Township Barnstable . . .

to Samuel ffuller, the son of Samuel ffuller my Eldest son Deceased . . .

to Bethyah the wife of John ffuller my son . . .

to daughter Mary wife of Ralph Jones . . .

to daughter Ann ffuller the now wife of Samuel ffuller . . .

to daughter Elizabeth Rowley the wife of Moses Rowley . . .

to Sarah Rowley, daughter of Moses Rowley . . .

to Jededah Jones son of Ralph Jones . . .

to Ralfe Jones Samuel ffuller Juni^r: and Moses Rowley seni^r my sonnes in law . . .

to onely beloved son John ffuller and bethya his wife . . .

to Mary ffuller the late wife of my son Samuel ffuller Deceased . . .

to ffrancis my Deare & welbeloved wife . . . sole executrix, etc. . . .

Most of these legacies were bestowed with the provision that they were to be received "after ffrancis my wifes Decease." The will was "Signed: Matthew ffuller and a seale," in the presence of Joseph Laythrope and John Haws.

The inventory, taken on 22 August 1678, and "apprised" by Barnabas Laythrop & James Lewis on 26 October 1678, is signed by Thomas Hinckley, Asst.

An interesting sidelight connected with this inventory and estate is the following, quoted from Mr. Amos Otis in his *Genealogical Notes of Barnstable Families*, and appearing in *Items of Ancestry*, I. M. R., 65.

Among the items in Capt. Fuller's inventory is the following: "Pearls, precious Stones and Diamonds, at a guess, £200." In connection therewith a marvelous story is told. Soon after Capt. Fuller's death, the box of jewels was missing. A Scotch servant was accused of the theft. There was no proof, only suspicion. The charge so affected him that he abstained from food and soon died of grief and starvation.

He was buried in a grove on the northeast slope of Scorton Hill. When he died it was winter, and deep snow lay upon the ground. His body was buried at this spot because the deep snow prevented his neighbors from carrying it further.

For nearly two centuries the plow has spared the turf which covers his grave. To this day it is pointed out and timorous people dare not pass it after dark. Many fearful stories are told of its apparitions of the Scotchman, and wayward children have been frightened into obedience by threats of appeal to the Scotchman's ghost in aid of the elders' commands.

Recently stones have been placed, one at the head, and another at the foot, of the lonely sepulcher.

Children of Matthew and Frances Fuller, order of birth uncertain:

1. Mary; married 17 April 1655, Ralph Jones, and had three sons and one daughter.

2. Ann; married her cousin Samuel³ Fuller (Samuel² Edward¹). His estate was settled in 1691, at which time four sons and two daughters signed as heirs.

3. Samuel; married Mary; was captain in King Philip's War and killed at Rehoboth, 25 March 1676. Had five sons and two daughters.

4. ELIZABETH; married MOSES ROWLEY.

5. John; married Bethia This was Dr. John Fuller, who is listed among the first settlers of Barnstable, where three children were born to him. (*New England Historical and Genealogical Register* 3: 85.)

III. Elizabeth³ Fuller (Matthew² Edward¹) married 22 April 1652, Moses² Rowley (Henry¹). (*Mayflower Descendant* 18: 203.)

(See Rowley sketch.)

Following the other line of descent from Edward Fuller, the *Mayflower* Pilgrim:

II. Samuel² Fuller (Edward¹) was born in England, and came in the *Mayflower* with his parents in 1620, but was left an orphan that first terrible winter. Among the other passengers on the ship were his uncle, the renowned Doctor Samuel Fuller, who was able to render such valuable services to both Plymouth Colony and the Massachusetts Bay Colony in their fights against epidemics and heavy mortality due to the privations of pioneer life, and his aunt, Susanna (Fuller) White, who, left widowed that first winter, later became the wife of Edward Winslow, and the "first lady" of the plantation.

Young Samuel Fuller made his home with these kind relatives, and had for his playmates the young cousins of the White, Fuller and Winslow households.

At the division of land in 1624, Samuel was counted for three persons—out of respect for his parents, Mr. Savage, the historian, presumes. (*Genealogical Dictionary of New England*, 2: 215.)

In 1634 he was made freeman of the Colony, and about that time removed to Scituate, where he was married, 8 April 1635, "ye 4th day of the weeke," by Captain Myles Standish, of Plymouth, to Jane, daughter of the Reverend Mr. John Lothrop, who was then in charge of the church at Scituate.

Samuel Fuller was called "a man of Kent" at Scituate, and his house stood north of Greenfield, on the first lot abutting on Kent Street. Besides this he possessed twenty acres in another section of the settlement, and other property. (*History of Scituate*, Deane, 272.)

Upon the death of his uncle, Samuel Fuller was made executor of the latter's estate. In 1641 he was constable at Scituate, and in 1643 listed among the "males able to bear arms" in that settlement. (*New England Historical and Genealogical Register* 4: 257.)

In 1644 he was admitted an inhabitant of Barnstable, where he lived until his death, which occurred 31 October 1683. His will, which was

exhibited in court 5 June 1684, mentions "eldest son Samuel, . . . son John, . . . daughters Elizabeth Taylor . . . Hannah Bonham . . . Mary Williams . . . and Sarah Crowe . . .," and to the son John he leaves his "Great Bible." (*Mayflower Descendant* 2: 237.) With other curious and interesting wills of Plymouth Colony, it is filed at Plymouth.

Samuel Fuller was one of the last survivors of the *Mayflower* passengers. His wife preceded him in death. (*Ibid.* 2: 117.)

Children:

1. Hannah; married 1 January 1658/9, Nicholas Bonham.
 2. Samuel, baptized 11 February 1637/8; married his cousin Anne, daughter of Captain Matthew² Fuller (Edward¹). At the settlement of his estate in 1691 four sons and two daughters signed as heirs. Honorable Melville Weston Fuller, LL. D., chief justice of the Supreme Court of the United States, is a descendant. (*Items of Ancestry*, I. M. R., 65.)
 3. Elizabeth; married Taylor.
 4. Sarah, baptized 1 August 1641; died young.
 5. Mary, baptized 16 June 1644; married 18 November 1674, Joseph Williams, of Haverhill. They had three daughters and one son.
 6. Thomas, born 18 May 1650; died young.
 7. Sarah, born 14 December 1654; married Crowe.
 8. JOHN, born 1656; married MEHITABLE ROWLEY.
 9. "One born 8 February 1658, who died in a fortnight." (*Savage*, 2: 218.)
- Davis lists also among these children, a Barnabas. (*Ancient Landmarks of Plymouth*, Genealogical Section, 114.)

III. John³ Fuller (Samuel² Edward¹) was born at Barnstable, 1656. He was commonly referred to as "Little John," to distinguish him from his cousin, Doctor John Fuller.

He married in 1678, Mehitable, daughter of Moses Rowley and his wife Elizabeth Fuller, said Elizabeth being an own cousin of John's. Mehitable was born 11 January 1660/1, and on 30 September 1688 was admitted to the Barnstable church. (*New England Historical and Genealogical Register* 10: 346.) On 21 October of the same year she brought her three sons to be baptized, and on 19 May 1689, a daughter, Thankful, to be likewise christened.

"Little John" Fuller and his family lived on his father's estate at Sorton Neck, Barnstable, until they removed to East Haddam, Connecticut, in 1694, where he became a prosperous and well-to-do farmer, conveying in 1721, lands and farming implements to each of his sons.

A number of children born to them in East Haddam are found on the early land records of that settlement. (*Book I: 5; New England Historical and Genealogical Register* 10: 346; 11: 275.)

John Fuller died in March, 1725/6, his will of 28 February being probated on 10 May of that year. In it he describes himself as being a resident of the "township of Haddam, County of Hartford, upon the east side of the Great River." His wife died about 1732.

Children, the last five born at East Haddam, the others at Barnstable: (Hudson and Mohawk Valleys Genealogy, Reynolds, 1: 170.)

1. Thomas; died at East Haddam, 9 April 1772; married Elizabeth, born about 1689; died 5 November 1784. They had six sons and one daughter.
2. Samuel, born about 1682.
3. SHUBAEL, born about 1684; married HANNAH CROCKER.
4. Thankful, baptized 19 May 1689; married at Colchester, Connecticut, 9 July 1707, Jabez Crippen, of Falmouth, Massachusetts.
5. Deborah; married 11 September 1716, John Rowley.
6. Edward; married about 1713, Bates; died in Colchester 7 January 1731.
7. Elizabeth; married 4 March 1713, Samuel Rowley, of East Haddam.
8. John, born 10 November 1697; died at East Haddam 1757/8; married 1 May 1721, Widow Mary Rowley, daughter of William Cornwall.
9. Joseph, born 1 March 1699/1700; died in Kent, Connecticut, 19 July 1775; married 22 December 1722, Lydia Day.
10. Benjamin, born 20 October 1701; died at Charon, Connecticut, 20 December 1740; married about 1700, Content Fuller.
11. Anne, born about 1703/4; married 9 March 1727, Jonathan Rowley.
12. Mehitabel, born 16 April 1706; married Benjamin Kneeland.

IV. Shubael⁴ Fuller (John³ Samuel² Edward¹), baptized at Barnstable, Massachusetts, 21 October 1688, removed with his father's family soon afterwards to East Haddam, Connecticut. He married 8 December 1708, Hannah, daughter of Jonathan and Hannah (Howland) Crocker, born 26 March 1688, at Barnstable. (*New England Historical and Genealogical Register* 12: 43.)

From the records of deeds it is shown he owned land in the parish of Middle Haddam, near the East Haddam line. This settlement was later called Middletown, and, since 1767, Chatham.

His death, which occurred 29 May 1748, is recorded at East Haddam, where his wife's name appears as church member since 29 June 1712, and where his children were baptized. (Fuller Genealogy 1: 42, 43.)

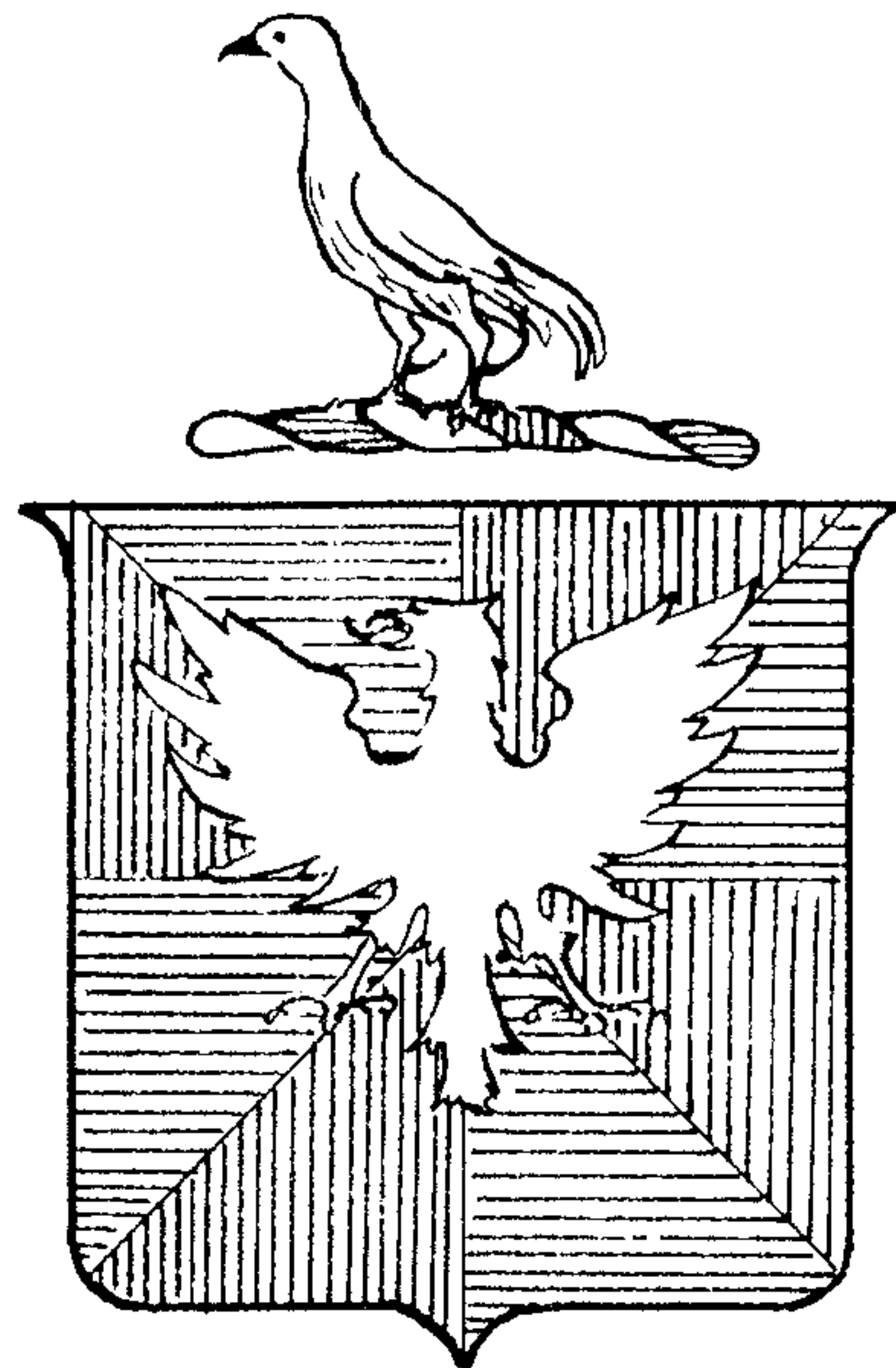
Children: (East Haddam Land Records, Book 1: 577, 578.)

1. LYDIA, born 1 September 1709; married DANIEL GATES.
2. Ephraim, born 8 September 1711.
3. Thankful, born 10 July 1713.
4. Zurviah, born 29 March 1716.
5. Hannah, born 29 April 1718.
6. Shubael, born 6 January 1720/1.
7. Jonathan, born 10 September 1724; died 19 January 1726.
8. Rachel, born 24 February 1727/8.

V. Lydia^b Fuller (Shubael⁴ John³ Samuel² Edward¹) was born at East Haddam, Connecticut, 1 September 1709, and married there to Daniel Gates. (Fuller Genealogy 1: 42, 43.) It is interesting to note that Lydia Fuller is fifth from the immigrant Edward in the Matthew line, and fourth in the Samuel line.

(See Gates sketch.)

LOTHROP



LOTHROP

John Lothrop
Jane Lothrop—Samuel Fuller
John Fuller—Mehitable Rowley
Shubael Fuller—Hannah Crocker
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS NAME is spelled in early records in various ways—Lothrop, Lowthrop, Leothrop, Lathrop, Laythrope, etc. The family, so well known in early Massachusetts records, is definitely traced to John Lowthrop who lived in Cherry Burton, a parish about four miles from Lowthrope in the Wapentake of Dickering, in the East Riding of Yorkshire, England. In 1545 he was assessed twice as much as any other inhabitant of the parish, as shown on the subsidy rolls of that shire, under the order of Henry VIII. His grandson Thomas Lothrop was born at Cherry Burton, and there married Widow Elizabeth Clark, and died, being buried at Etton, 29 July 1574. (Warren-Avery-Park-Lothrop-Little-etc., Family Pedigrees of Samuel Putman Avery, privately printed 1925, 51, 52, 54.)

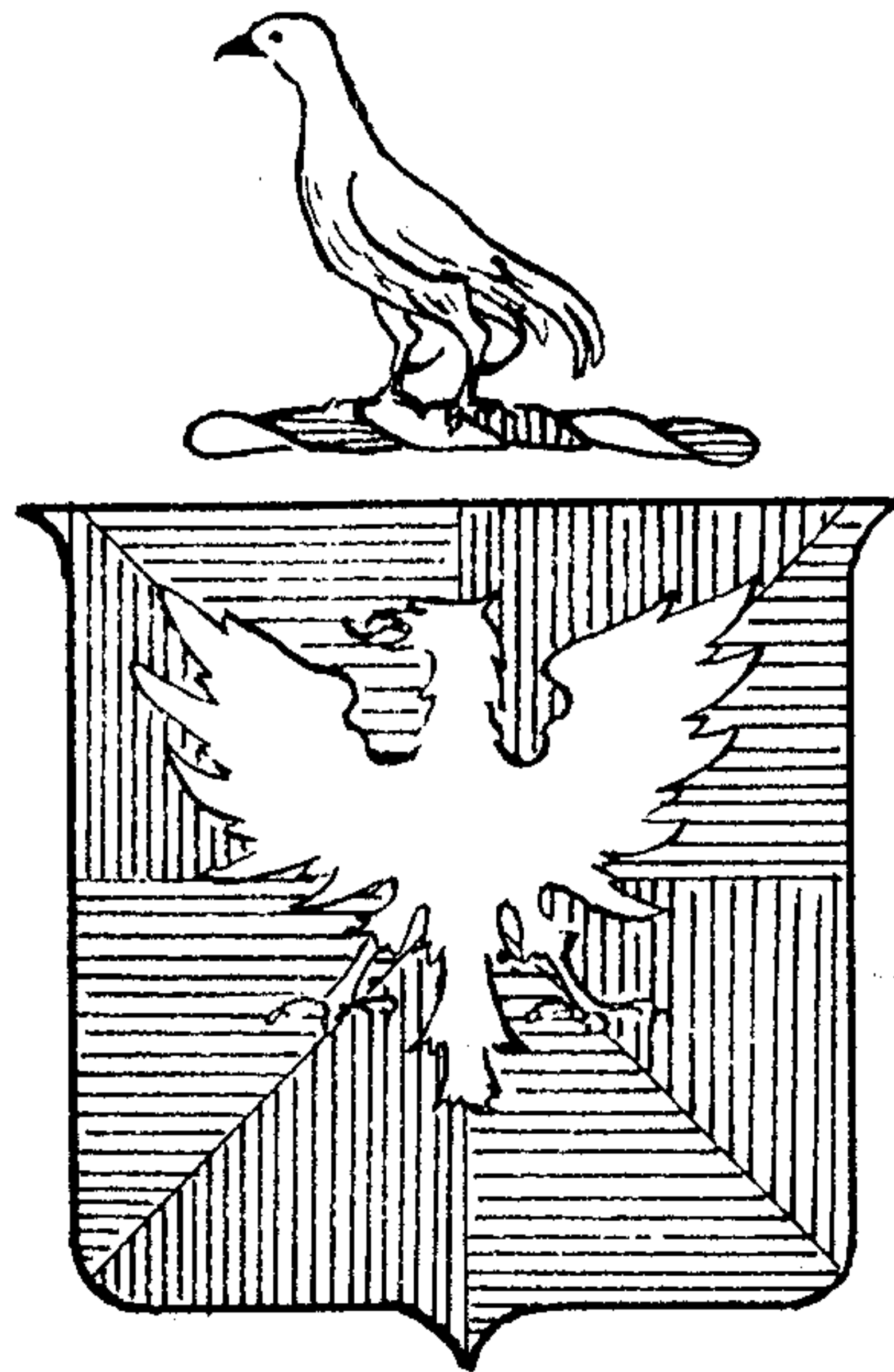
I. The American immigrant of this family was John Lothrop, (which was the way he spelled his name), son of the Thomas and Elizabeth just mentioned. He was baptized at Etton, Yorkshire, 20 December 1584, and was educated at Queen's College, Cambridge, taking his B. A. degree there in 1605, and four years later a Master's degree.

One of his first pastoral charges was at Egerton, a parish about forty-eight miles southeast of London, in County Kent. Here he worked hard and faithfully as curate, for five years, the local church building being a quaint ancient structure dedicated to Saint James, which, located on a hill, may be seen from a great distance. It has a square tower and a beacon light in its turret.

Quoting liberally from the compiler of the Avery pedigrees just mentioned, the following brief sketch of the celebrated religionist is printed:

Here Mr. Lothrop labored faithfully as long as his judgment could approve the ritual and government of the Church. When he could no longer do this, we find him conscientiously renouncing his orders, and asserting the right of still fulfilling a ministry to which his heart and conscience had called him.

Accordingly, in 1623, his decision was made. He bade adieu to the church of his youth, and with no misgivings, subscribed with a firm hand to the doctrine, and espoused with a courageous heart the cause, of the



LOTHROP

John Lothrop
Jane Lothrop—Samuel Fuller
John Fuller—Mehitable Rowley
Shubael Fuller—Hannah Crocker
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS NAME is spelled in early records in various ways—Lothrop, Lowthrop, Leothrop, Lathrop, Laythrope, etc. The family, so well known in early Massachusetts records, is definitely traced to John Lowthrop who lived in Cherry Burton, a parish about four miles from Lowthrope in the Wapentake of Dickering, in the East Riding of Yorkshire, England. In 1545 he was assessed twice as much as any other inhabitant of the parish, as shown on the subsidy rolls of that shire, under the order of Henry VIII. His grandson Thomas Lothrop was born at Cherry Burton, and there married Widow Elizabeth Clark, and died, being buried at Etton, 29 July 1574. (Warren-Avery-Park-Lothrop-Little-etc., Family Pedigrees of Samuel Putman Avery, privately printed 1925, 51, 52, 54.)

I. The American immigrant of this family was John Lothrop, (which was the way he spelled his name), son of the Thomas and Elizabeth just mentioned. He was baptized at Etton, Yorkshire, 20 December 1584, and was educated at Queen's College, Cambridge, taking his B. A. degree there in 1605, and four years later a Master's degree.

One of his first pastoral charges was at Egerton, a parish about forty-eight miles southeast of London, in County Kent. Here he worked hard and faithfully as curate, for five years, the local church building being a quaint ancient structure dedicated to Saint James, which, located on a hill, may be seen from a great distance. It has a square tower and a beacon light in its turret.

Quoting liberally from the compiler of the Avery pedigrees just mentioned, the following brief sketch of the celebrated religionist is printed:

Here Mr. Lothrop labored faithfully as long as his judgment could approve the ritual and government of the Church. When he could no longer do this, we find him conscientiously renouncing his orders, and asserting the right of still fulfilling a ministry to which his heart and conscience had called him.

Accordingly, in 1623, his decision was made. He bade adieu to the church of his youth, and with no misgivings, subscribed with a firm hand to the doctrines, and espoused with a courageous heart the cause, of the

Independents. Henceforth his lot was with conventicle men in his mother land, and with the exiled founders of a great nation in a new world.

He left Egerton in 1623 . . . and in 1624 was called to succeed the Rev. Henry Jacob, an independent minister who, having been for eight years the pastor of the First Independent Church in London, resigned his place to remove to Virginia. This church was situated on Union Street, Southwark, and from the burial lot attached to it, was still later known as the Dead-Man's Place.

At that date the congregation of dissenters to which Mr. Lothrop ministered had no place of public worship, their worship itself being illegal. Only such as could meet the obloquy and risk the danger of worshipping God in violation of human statutes, were likely to be found in the secret gatherings. Yet, in goodly numbers, in such places as Southwark as they could stealthily occupy, they held together, and were comforted and instructed by the ministers of their choice.

For not less than eight years they so worshipped. No threats of vengeance deterred and no vigilance of officious ministers of the violated law detected them. Keen-scented Church hounds traversed all nooks which could by any possibility serve as a meeting-place for even a small company of the outlaws.

One of the wildest of these pursuivants of the bishop, Tomlinson by name, tracked Mr. Lothrop and his followers to their retreat. They had met for worship as had been their wont, little thinking that it would be their last gathering with their beloved minister. Their private sanctuary, a room in the house of Mr. Humphrey Barnet, a brewer's clerk in Black Friars, was suddenly invaded. Tomlinson and his ruffian band, with a show of power above their resistance, seized forty-two of their number, allowing only eighteen of them to escape, and made that 22d day of August, 1632, for ever memorable to those suffering Christians, by handing them over in fetters to the executors of a law which was made for godly men to break!

In the old Clink prison, in Newgate, and in the Gatehouse, both made for the detention of felons, these men "of whom the world was not worthy" lingered for months. In the spring of 1634, all but Mr. Lothrop were released on bail. He, their leader, the chief offender, was deemed too dangerous to be set at liberty. Like the gifted Hooker, it was felt that his words and his example had "already more impeached the peace of our Church" than the church could bear. "His genius will still haunte all the pulpits in ye country when any of his scolers may be admitted to preach."

And so his prison doors swing to, again, and seemed to leave him no hope of release or escape. During these months a fatal sickness was preying upon his wife, and bringing her fast towards her end. The *New England's Memorial*, by Nathaniel Morton, published in 1669, gives us these touching incidents of that imprisonment. "His wife fell sick, of which sickness she died. He procured liberty of the bishop to visit his wife before her death, and commended her to God by prayer, who soon gave up the ghost. At his return to prison, his children being many, repaired to the bishop at Lambeth, and made known unto him their miserable condition, by reason of their father's being continued in close durance, who commiserated their condition so far as to grant him liberty, who soon after came over into New England."

A record of 19 February 1634, filed among state papers in the New Record Office of Fetter Lane, London . . . was probably the order of the court which opened the way for the escape of Mr. Lothrop to America. At any rate the year had not ended before the following record shows him to have become a free man in a land in which he rejoiced to find "A Church without a bishop, and a State without a King." The record is

found in Governor Winthrop's Journal, page 71, under date of 18 September 1634: "The *Griffin* and another ship arrived with about two hundred passengers . . . Mr. Lathrop and Mr. Sims, two godly ministers, coming in the same ship."

On reaching Boston with that portion of his London flock which had accompanied him, he found already the preparations begun to welcome him to a new home in Scituate. At least nine pioneers had built their houses in that new settlement, and to it, with such of his people as were ready to accompany him, he repaired 27 September 1634.

The following record preserved for us in the handwriting of the Scituate pioneer, is perhaps the only record extant regarding his call and settlement in the ministry at Scituate: "Jann: 19, 1634, att my house, uppon w^h day I was chosen Pastour and invested into office."

He was then a widower, but soon married again, as the following entry shows: "My wife and Bro. Foxwell's wife joyned having their dismission from elsewhere, June 14, 1635."

"Isaac Robinson & My sonn Fuller joyned having their Letters dismisive from the Church at Plimouth unto us Novemb. 7, 1636."

This voluminous diary or record of Mr. Lothrop's shows him methodical and efficient, and is deemed of sufficient importance as to have been copied not less than five times. One copy, made by Reverend Doctor Ezra Stiles of Yale College in 1769 is now among his manuscript papers in Yale Library.

He removed to Barnstable with a large company, 11 October 1639, taking the crops raised in Scituate with them, and dedicating their adventure to the direction and mercy of God.

Mr. Otis the historian says: "John Lothrop and his followers were held by the people to be martyrs to the cause of Independency. No persecution, no severity that their enemies could inflict upon them caused him or one of his followers to waver. They submitted without a murmur to loss of property, to imprisonment in loathsome jails, and to be separated for two years from their families and friends, rather than to subscribe to the forms of worship that Charles and his bigoted prelates endeavored to force on their consciences.

"Whatever exceptions we may take to Mr. Lothrop's theological opinions all must admit that he was a good and true man, an independent thinker, and a man who held opinions in advance of his times. Mr. Lothrop fearlessly proclaimed in Old and New England the great truth that man is not responsible to his fellowmen in matters of faith and conscience. Differences of opinions he tolerated. During the fourteen years he was pastor of the Barnstable Church, such was his influence over the people that the power of the civil magistrate was not needed to restrain crime. No pastor was ever more beloved by his people. None ever had a greater influence for good. To become a member of his church no applicant was compelled to sign a creed or confession of faith. He retained his freedom. He professed his faith in God, and promised that it should be his constant endeavor to keep His commandments, to live a pure life, and to walk in love with the brethren."

Again he says: "Mr. Lothrop was as distinguished for his worldly wisdom as for his piety. He was a good business man, and so were all of his sons. Wherever one of the family pitched his tent, that spot soon became a center of business, and land in its vicinity appreciated in value. It is the men that make a place, and to Mr. Lothrop's in early times, Barnstable was more indebted than to any other family."

Mr. Morton who "thought meet in his Memorial to nominate some of the specialest" of the worthy ministers whom God had brought into New England, named as the fourth on the list, "Mr. John Lathrop sometimes preacher of God's word in Egerton," and elsewhere in the Memorial he

testified to his former fidelity in London, in witnessing against the errors of the times. . . . He was a man of humble and broken spirit; lively in dispensation of the Word of God, studious of peace, furnished with godly contentment, willing to spend and be spent for the cause of the Church of Christ."

These lengthy extracts from the writings of others have been presented here in order to allow the reader to catch a glimpse of the character and the labors of this eminent and worthy ancestor of the man who, two hundred years later, suffered also imprisonment and persecution for conscience's sake, and, true to the intrepid spirit and example of that ancestor, would not lower one iota his standards of religious principle or opinions for the assurance of physical or material safety, comfort, or emoluments.

The name of Mr. Lothrop's first wife seems to have been lost in the obscurity of the past. She died early in 1634 in London, after having borne eight children. He married (2) in 1635, in Scituate, Massachusetts, Anna, said to be a widow, and the daughter of William Hammond of Watertown.

John Lothrop died at Barnstable, 8 November 1653, in his will mentioning eldest son Thomas . . . son John in England and Benjamin here . . . daughter Jane and Barbara . . . "to the rest of the children, both mine and my wife's, each a cow. To each child one book, to be chosen according to their ages, the rest of the library to be sold to any honest man who can tell how to use it, the proceeds to be divided," etc. .

The coat-of-arms shown in connection with this sketch is ascribed by Crozier to this ancestor.

Mr. Lothrop's widow survived him many years, dying at Barnstable 25 February 1687/8.

Children, by first wife, all born in England:

1. JANE, baptized 29 September 1614; married SAMUEL FULLER.
2. Anne, baptized 12 May 1616; buried 30 April 1617.
3. John, baptized 22 February 1617/8; "probably died young" says our authority. If so, which was the "son John in England" mentioned in the father's will?
4. Barbara, baptized 31 October 1619; married 19 July 1638, John Emerson, her father recording the event: "My sonn Emmersonn & my daughter Barbarah marryed at Duxberry by Captain Standige." Mr. Savage supposes this John Emerson may have been of Ipswich, Massachusetts, who had come over in the ship *Abigail*, in 1635, entered on the ship's list as "baker, ae 20."
5. Thomas, born about 1621; in Barnstable 1639; freeman 1656, and held several public offices. He was married "in the Bay" (Boston), 11 December 1639, to Widow Ewer, who was Sarah, the daughter of William Larned and widow of Thomas Ewer. They were the parents of five children, and he died in 1707.
6. Samuel; married Elizabeth Scudder, of New London, Connecticut, in 1648; had five daughters and four sons.

7. Joseph, born 1624; married by Thomas Hinckley 11 December 1650, to Mary Ansell, and was the father of eight sons and four daughters. His will was proved 9 April 1702.

8. Benjamin; married in Barnstable, Martha, and had nine children.

Children by second wife:

1. Barnabas, baptized at Scituate, 6 June 1636; married 1 December 1658, Susanna, daughter of Thomas and Susanna (Ring) Clarke, who was granddaughter of Thomas Clarke, mate of the *Mayflower*. He married (2) Abigail Dodson, widow, who died 21 December 1715, aged 72. He was the father of fourteen children.

2. Child born and died 30 July 1638.

3. Abigail, baptized at Barnstable 2 November 1639; married 7 October 1657, James, son of Thomas and Susanna (Ring) Clarke. They settled in Plymouth, whither the father, Thomas Clarke had come in the ship *Anne* in 1623.

4. Bathsha, baptized at Barnstable, 27 February 1641/2; married Alexander Marsh, probably as his second wife. They had five children.

5. John, born Barnstable 9 February 1644/5; married 3 January 1671/2, at Plymouth, Mary, daughter of James and Mary (Tilson) Cobb, of Scituate, where she was born 3 December 1653. On the marriage record his name appears as Laythrope, and she is called Mary Colsgain. After her death he married (2) 9 December 1695, Hannah, widow of Dr. John Fuller. He died 27 September 1727, aged 85, having been the father of six daughters and four sons by his first wife, and of two daughters and one son by his second.

6. A son which died at birth, buried 25 January 1649.

II. Jane² Lothrop (John¹) was baptized 29 September 1614, in her father's church at Egerton, County Kent, England, and came with her father's family to America in 1634, living in Scituate and Barnstable, Massachusetts, at which former place, on 8 April 1635, "ye 4th day of the weeke," she was married to Samuel Fuller, who had come to Plymouth on the *Mayflower* with his parents, Mr. and Mrs. Edward Fuller. This marriage ceremony was performed by Captain Myles Standish at the home of Mr. James Cudworth.

(See Fuller Sketch.)

IN TOPPESFIELD

Near the church of Saint Margaret in the parish of Toppesfield, County Essex, England, stand two village inns, the Chestnut and the Green Man. Both are most picturesque, the latter quaintly old-fashioned but comfortable and well-managed.

Standing back in a park-like meadow, is the old Manor House known as Berwick Hall. It is very nice and comfortable, with some fine old oak in it. It was inhabited by Mr. Charles Darby, when the rector of the parish, Reverend H. B. Barnes, wrote of it for the Topsfield (Massachusetts) Historical Society, the Darby family and name having been known in the locality for over three hundred years. There are traces of a moat around Berwick Hall, as well as the Rectory where Mr. Barnes resided, the latter building dating back to the fourteenth century.

"London is about fifty miles off; the railroad is as bad as can be; it takes two hours to make the trip."—Topsfield Historical Society Collections 6: 115.

ROWLEY

ROWLEY

Henry Rowley Palmer
Moses Rowley—Elizabeth Fuller
Mehitable Rowley—John Fuller
Shubael Fuller—Hannah Crocker
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THE NAME ROWLEY is derived from the Saxon words *row*, sweet, and *lay*, a field. Roilly is near Evreux, Normandy. Ralph de Roilly came over with the Conqueror, and held Stockland, Devon, in 1083. The name is traced to the time of Edward II, when Randolph de Rowley was seated at Carmichan, County Chester. Some American members of the family claim descent from William Rowley, noted dramatist in the time of James I. (American Ancestry, Hughes, 2: 106; 3: 191.)

I. Henry¹ Rowley was in Plymouth, Massachusetts, as early as 1632, coming, it is surmised, with Mr. Timothy Hatherly in the *Charles*. (Genealogical Dictionary of New England, Savage, 3: 582.) He was one of the original settlers of Scituate, a freeman in 1633, and with his wife joined the first church there, 1635. He removed to Barnstable with Annable, Robinson, Fuller, Reverend John Lothrop and others, at the forming of the church which was there "gathered" in 1639.

Henry Rowley took his place among the sturdy pioneers of these early settlements, discharging the duties of various offices bestowed through the confidence and esteem of his fellow citizens. He was constable—in those days an important and most honorable position—surveyor, and representative to General Court in 1634, 1643, and 1650.

His first wife, whom he married in England, is said to have been a daughter of William Palmer, an early comer to Plymouth. The latter, in his will of 7 November 1637, couples the names of "Rebecca my grand child and Moyses Rowly whom I love," and asks his executors, who were his "loving friends Mr Wm Bradford Mr Edward Winslow & Mr Thos Princ" to see that "yeong Rowly be placed with Mr Partridge" (minister at Duxbury) that he might be "brought up in the fear of God, and to that end if his father suffer it," he gave Mr. Partridge five pounds. (*New England Historical and Genealogical Register* 4: 35.)

It is likely this first wife of Mr. Rowley's died before he came to America. He is taxed at Plymouth in January 1632/3 (*ibid.* 4: 252), and there married (2) the following 17 October, Ann, "the late wife of

Tho: Blossome." (*Mayflower Descendant* 13: 83.) In the tax list of Plymouth for January, 1633/4, his name is found, again, but in the listing of "Males" in the Colony who, in 1643, were "able to bear arms," he is found among those at Barnstable. (*New England Historical and Genealogical Register* 4: 254, 258.)

Concerning Ann (Blossom) Rowley, data seems meager. Thomas Blossom was of Plymouth as early as 1629, having a family with him. He died before 2 January 1632/3, when Ann was taxed as "Widdow Blossome." (*Ibid.* 4: 252.) He left, perhaps besides other children, two sons, Thomas, who married in 1645 Sarah, daughter of Thomas Ewer of Charlestown, and Peter, who married on 4 June 1662, Sarah, daughter of Robert Bodfish of Lynn and Sandwich, mentioned elsewhere. (*Ancient Landmarks of Plymouth, Davis, Genealogical Section, 29, and appendix, 222, 309.*)

Of the children of Henry Rowley records seem vague, but Mr. Savage mentions three. There was also a Thomas Rowley, of Windsor, Connecticut, who was freeman in 1669, married 5 May 1669, Mary, daughter of Henry Denslow (an ancestor of Emma Hale), and died 4 August 1708. Whether or not he was a son of, or related to, Henry Rowley of Barnstable, is not apparent.

The inventory of the estate of Henry Rowley was filed with Plymouth Colony Wills and Inventories, vol. III, fol. 1, page 93. A copy has been printed in the *Mayflower Descendant* 24: 137, and is of interest:

A true Inventory of the estate of Henery Rowley of Saconeesett Deceased exhibited to the Court held att Plymouth in July 1673 on the oath of Moses Rowley as followeth: Item a Debt of twenty-nine pounds Due from jonathan Hatch upon the Repurchase of a p^rsell of land which the said hatch sold to the said Henery Rowley with that limitation provided.

Children, order of birth uncertain:

1. Sarah; married 11 April 1646, Jonathan Hatch. They had five children born at Barnstable between 1648 and 1655, and four others—seven sons and two daughters in all. (*Ibid.* 5: 171; *New England Historical and Genealogical Register* 2: 194.)
2. MOSES; married ELIZABETH FULLER.
3. Joseph; of Barnstable in 1655. (*Genealogical Dictionary of New England, Savage, 3: 582.*)
4. Rebecca, probably; mentioned in William Palmer's will.

II. Moses² Rowley (Henry¹) was probably born in England, and came with his father to Plymouth in 1632. As before mentioned, he is named in the will of his grandfather, William Palmer, who placed a legacy in the hands of the Reverend Mr. Partridge for the purpose of bringing the lad up in the fear of the Lord. Hughes, in *American Ancestry* 3: 191, calls him the second son of his father, and says he was a freeman at Barnstable in 1657, a surveyor, and represented Suckonessett (Falmouth) in General Court in 1692.

On 22 April 1652, at Barnstable, Moses Rowley was married to Elizabeth, daughter of Captain Matthew² Fuller (Edward¹), also called Doctor, because of his services as surgeon and physician in that settlement. The latter in his will of 25 July 1678, speaks of his daughter Elizabeth, the wife of Moses Rowley; of Sarah, the daughter of Moses Rowley; and of "Moses Rowley, seni^r my sone in law." (*Mayflower Descendant* 13: 7.)

"Under the new charter" he removed to East Haddam, Connecticut, and there died in 1705.

Children:

1. Mary, born 20 March 1653.
2. Moses, born 10 November 1654; was freeman 1690; married Mary; died at East Haddam 16 July 1735.
3. Child, born and died 15 August 1656.
4. Shubael, (twin), born 11 January 1660/1; died March 1714; married Catherine, daughter of Thomas Crippen. She died 5 February 1719; in a deed she called Edward Fuller her son-in-law.
5. MEHITABLE, (twin), born 11 January 1660/1; married JOHN FULLER.
6. Sarah, born 10 September 1662.
7. Aaron, born 1 May 1666.
8. John, born 22 October 1667.

III. Mehitable³ Rowley (Moses² Henry¹), born at Barnstable, Massachusetts, 11 January 1660/1, married about 1678, "Little John" Fuller, son of Samuel Fuller, who, with his father Edward, came to Plymouth in the *Mayflower*, 1620.

(See Fuller sketch.)

It is indeed a blessing when the virtues
Of noble races are hereditary
And do derive themselves from the imitation
Of virtuous ancestors.

—Anonymous, English Middle Ages.

PALMER

PALMER
(William)

William Palmer
..... Palmer—Henry Rowley
Moses Rowley—Elizabeth Fuller
Mehitable Rowley—John Fuller
Shubael Fuller—Hannah Crocker
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

JOSEPH SMITH's ancestral lines include two Palmers, John, an early comer to Boston, and William, the subject of this sketch, who came to the tiny Plymouth group of Pilgrims in 1621. So many men of the name were among the pioneers of New England it seems difficult to trace relationships or origins. Records agree that the name usually implied a Crusader, and at least four of the well-known English families had a Norman origin, those of Lincoln, York, Northampton, and Sussex Counties. (*New York Biographical and Genealogical Record* 39: 298.)

In a series of items collected for their references to English residences of early New England settlers, there is one from a manuscript copy of state papers, 1 December 1631, which shows that a Mr. John Rossier was, on 4 February 1622, agent for Mr. Palmer and others, merchants of Barnstable, County Devon. (*New England Historical and Genealogical Register* 39: 26.)

I. William¹ Palmer, who came to America in 1621, was a native of Nottinghamshire, England, according to some writers. (*American Ancestry*, Hughes, 5: 137; Palmer Record of Noyes F. Palmer, 24.) He was one of the company which was hailed with such delight by the *Mayflower* Pilgrims after they had been just one year in their primitive home at Plymouth. The story of the sudden appearance of this ship, the prevailing fear that it was a hostile visitor, the lining up of the brave pioneers in defense formation, led by their doughty elder and governor, and the swift change from alarm to transports of joy as old friends, sons, brothers, and other relatives were recognized and embraced, has often been told, but loses none of its absorbing interest in the repetition.

It is to be regretted that the *Fortune* had not come to the little colony better provisioned and prepared to add to, rather than subtract from, the comfort of those already here; but it is to the eminent credit of all the members of the little settlement, that there was a cheerful sharing of supplies, and what privations were destined to ensue before established comfort was theirs, were uncomplainingly borne.

With William Palmer came his son William, a young lad, who was not permitted to live long after his majority. The mother had been left behind, but came two years later, in what is termed the "bride ship" of the Pilgrims, the *Anne*, whose arrival was the occasion of so many joyful reunions and happy marriages. Mrs. Palmer's name was Frances, and at the division of land that year, she was given one acre, her husband receiving two. The wise governor of the Colony had decided to divide the land in small parcels, giving to each adult a portion to cultivate, in order that individual proprietorship might stimulate added industry, and result in crops more abundant than had been secured through the community cultivation of large tracts. The women and young girls joined with their husbands and brothers in assuming responsibility for "gardens," and Mrs. Palmer had arrived in time to receive an allotment. (*Mayflower Descendant* 1: 228.)

In 1627 there was a division of cattle according to lots and companies. "The 7th lott fell to Stephen Hopkins and his companie," among the latter being named: "William Pallmer, frances Pallmer, and Willm Pallmer, Jno^r." (Ibid. 1: 151.) When Edward Winslow, sent on various important missions to England, returned in the *Charity* in the spring of 1624, among other precious things he brought to the Colonists were several head of cattle, the sight of which was almost alarming to the very small children who had never seen such creatures, and they doubtless watched with extreme interest "the approach of the small boats from the ship with ropes trailing behind attached to the horns and necks of the cows, swimming valiantly to their new home." (The Women of the Mayflower and Women of Plymouth Colony, Ethel Noyes, 141.) The mothers hailed the new acquisitions with delight, and doubtless from that day which saw the beginnings of the Plymouth herds, were glad to revel in dairy supplies more to their taste than that which had been obtained hitherto from the more primitive goats of the region.

When it became apparent that in order to meet the financial obligations of the Colony some person or persons must assume the responsibility of the debts and the consultation over affairs resulted in an agreement being drawn up between the members of the Colony on the one hand and those "undertakers" or sureties on the other, William Palmer's name appears among those who signed for the group. (*Mayflower Descendant* 6: 145-6.)

In the list of "Plymouth Colony Rates" (i. e. taxes), dated 2 January 1632/3, is found the name of William Palmer, and in that dated a year later, the names of both father and son of that name. (*New England Historical and Genealogical Register* 4: 252, 254.) (In some inventories of Colonists taken about that time, he is referred to, curiously, as "Will. Palmer thelder," the latter word doubtless a contraction for "the elder," to distinguish him from his son. (*Mayflower Descendant* 1: 159; 2: 148.)

Just when Frances Palmer died, is not apparent, but William Palmer in his will drawn up 7 November 1637, admits that he has "married a yeong weoman who is deare unto me." In this will he is called "William

Palmer of Ducksburrow, Nayler," and mentions his "Loving friends Mr Wm Bradford Mr Edward Winslow & Mr Thos Princ," the latter of whom acted, apparently, for the three as executors of the estate. He does not mention his son William, jr., for the latter had died the year before. (*American Ancestry*, Hughes, 5: 137.) Mention is made, however, of his son Henry and daughter Bridget, "if in case they be living" and of "Rebecca my grand child and Moyses Rowley whom I love." (*Mayflower Descendant* 2: 147.)

In the notation in connection with the exhibition of this will in court and the inventory 13 November 1637, mention is made of a John Willis, and so it becomes interesting to note that in January 1637/8, a jury "tried the case of John and Elizabeth (Hodgkins) (Palmer) Willis against the executors of the estate of Wm. Palmer, Sr." (Ibid. 3: 99.) This Elizabeth Hodgkins had first married William Palmer, jr., and borne at least one son, William the third, who was put by the executors of William Palmer's will, in the care of Robert Paddock, and was later counted among the latter's children, though called a "son in law," as may be gathered from these extracts: In a report to the court, of his administration of the estate of Mr. Palmer, Mr. Thomas Prince submits among other items: "to John Willies . . . to Jerimie Willies . . . to Robt padocke for pr of shoes . . . to Goodwf padock for ye child . . . etc." (Ibid. 2: 151.) "The register of the ages of some of the children of Robert Paddocke Deceased: Imprimis William Palmer the son in law of the said Robert Paddocke was borne 27 January 1634." (Ibid. 17: 185.)

This same William Palmer, grandson of the immigrant, on 28 April 1659 signs a receipt in full to Governor Prince for all "money Cattle goods and other Disbursements att severall times . . . and now att this p'sent a mare of three yeares old, in full of my portion left unto mee by my fathers last will and Testament," etc., the "father" evidently intended for grandfather. He calls himself of Plymouth, and a "Cooper." (Ibid. 14: 13.) He may be the William whom Mr. Deane says left a son Thomas at Scituate in 1680. (*History of Scituate, Deane*, 319.)

Children of William and Frances, perhaps but a partial list:

1. DAUGHTER, called by some Sarah; married HENRY ROWLEY.
2. Henry.
3. Bridget.
4. William, born about 1612; came with father in 1621; married 27 March 1634, Elizabeth Hodgkins, of Plymouth; lived at Scituate; was father of William, born 27 January 1634/5, who married Susanna . . . and lived at Dartmouth (*American Ancestry*, Hughes, 5: 137), and perhaps Thomas. He died in 1636, and Elizabeth married (2) before 12 January 1637/8, John Willis. (*Mayflower Descendant* 3: 99; 13: 83.)

II. Sarah²(?) Palmer (William¹) was probably married in England to Henry¹ Rowley, who came to Plymouth in 1632. She had probably died before he came to New England, for the following year he remarried.

(See Rowley sketch.)

Interesting extract from an old town record:

At a meeting of the inhabitants of Norwalk, July the 13, '68, Tho Lupton was chosen to look after the young people in the meeting house on the Lord's Day, and to doe his best indevor to kepe them from playing and unsivill behavior in time of publik worship.

CROCKER

CROCKER

William Crocker—Alice
John Crocker—Mary Bodfish
Jonathan Crocker—Hannah Howland
Hannah Crocker—Shubael Fuller
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

I. WILLIAM¹ CROCKER and his brother John came to America from County Devon, England, as early as 1634, and in 1636 were both at Scituate, Massachusetts, where William united with the church, 25 December of that year. Three years later he removed to Barnstable. (History of Scituate, Samuel Deane, 1831, 244; Genealogical Dictionary of New England, James Savage, 1: 475.)

He was a deacon, representative to the General Court 1670, 1671, and 1674, constable, selection, and surveyor of highways, and said to have been the richest man in Barnstable. (Daughters of Founders and Patriots of America, Lineage Book 18: 64.)

His first wife was named Alice. He married (2) Patience, daughter of Elder Henry² Cobb, and widow of Robert Parker. She was baptized 13 March 1641/2.

Deacon William Crocker was a prominent man, being constable, on grand jury many years, selectman, deputy to the Colony Court, etc. In 1643 he resided in West Barnstable. He was for many years deacon of the Barnstable church and his life was a clean record. Nothing dishonest or dishonorable was ever laid to his charge, and he was respected by the whole community. He accumulated wealth (the richest man in the town for many years), being industrious, economical and a good manager. His boys were industrious and prudent as their father, and they also became wealthy.

In those times a large family was considered a blessing; the boys assisted the father on the farm, the girls assisted the mother, spun and wove the flax and the wool, made their own and their brothers' clothes, and in harvest time assisted their brothers. It was then considered that every son born to a family added to their wealth £100, and every daughter £50. (Mack Genealogy, Sophia Smith Martin, 2: 1390.)

Deacon William Crocker died in September 1692, in Barnstable.

Children: (*New England Historical and Genealogical Register* 2: 66, 390.)

1. JOHN, born 3 May, baptized 11 June, 1637; married (1) MARY BODFISH; married (2) Mary Bursley.

2. Elizabeth, born 22 September, baptized 22 December, 1639; died at eighteen years, May 1658.

3. Samuel, born 3 July 1642; died December 1681.

4. Job, born 9 March 1644/5; died March 1719. He was a deacon. He married (1) November 1688, Mary, daughter of Reverend Thomas Walley, born in London, England, 1644. She bore three sons, and died in 1676. He married (2) 19 July 1680, Hannah, daughter of Richard Taylor, of Yarmouth, born 1658; died 14 May 1743. She was the mother of three sons and five daughters. He died March 1718/9, aged 75.

5. Josiah, born 19 September 1647; died 2 February 1698; married 22 October 1668, Meletiah, daughter of Governor Thomas Hinckley. They lived at Barnstable, and were the parents of six sons and four daughters. He was a soldier in the Narragansett fight in 1675. His widow died 2 February 1714.

6. Eleazer, born 21 July 1650; married (1) 7 April 1682, Ruth, daughter of Elder John and Hope (Howland) Chipman, born 31 December 1663; died 8 April 1698. They were the parents of six sons and four daughters. He married (2) 25 January 1716/7, Mercy Phinney, who bore one child.

7. Joseph, born 1654; married December 1677, Temperance, daughter of John and Joanna (Hull) Bursley, and sister to Mary Bursley who married John Crocker above. In 1703 he was owner of the largest estate in Barnstable. They had three sons and four daughters.

II. John² Crocker (William¹), born at Scituate, Massachusetts, 3 May 1637, was a resident of Barnstable, where he married (1) November 1659, Mary, daughter of Robert and Bridget Bodfish. (*Mayflower Descendant* 3: 150.) She bore him two children, and died December 1662. He married (2) 25 April 1663, Mary, daughter of John and Joanna (Hull) Bursley, baptized 1643.

John Crocker died May 1711, aged seventy-four years. (*New England Historical and Genealogical Register* 2: 389.)

Children, by first wife:

1. Elizabeth, born 7 October 1660.
2. JONATHAN, born 15 July 1662; married HANNAH HOWLAND.

Children, by second wife:

1. John, born 17 February 1663/4; married 5 November 1702, Mary Bacon, and had three daughters and two sons. She died March 1710. (Ibid. 2: 390.)
2. Hannah, born 10 October 1665; married 1 July 1686, Samuel Lothrop. They had three sons and three daughters. (Ibid. 2: 273.)
3. Joseph, born 1 March 1667/8; married 18 September 1691, Anne, daughter of John and Mary (Lee) Howland, born 9 September 1670. They were the parents of two daughters and one son before 1696.
4. Benjamin.
5. Nathaniel.
6. Experience.
7. Jabez.
8. Mary; married 11 February 1702/3, John³ Bursley (John² John¹), born 1677. (Mack Genealogy, S. S. Martin, 2: 1554.) Two daughters, one son.
9. Abigail.
10. Bathshua.

The Barnstable Vital Records names these last seven children, adding "not entered when born."

III. Jonathan³ Crocker (John² William¹) was born 15 July 1662, at Barnstable, Massachusetts. He married 20 May 1686, Hannah Howland. (Ibid. 2: 389.) She was a daughter of John Howland, of Barnstable, and granddaughter of the *Mayflower* Pilgrim of the same name. (Ancient Landmarks of Plymouth, Davis, Genealogical Section, 151.) She was born 5 May 1661, at Barnstable, and there admitted to the church 2 June 1689. (*New England Historical and Genealogical Register* 10: 347.) Jonathan Crocker died 24 August 1746.

Children:

1. Lydia, born 26 September 1686. (Was she the Lydia Crocker who married at Barnstable 10 November 1709, Benjamin³ Bodfish (Joseph² Robert¹), and bore five sons and two daughters? *New England Historical and Genealogical Register* 2: 389.)
2. HANNAH, born 26 March 1688; married SHUBAEL FULLER.
3. Thankful, born 6 March 1690.
4. Isaac, born 4 April, baptized 15 May, 1692.
5. Reliance, born 28 June, baptized 9 August, 1694.
6. Jonathan, born 28 August, baptized 1 November, 1696. He married Elizabeth³ Bursley (John² John¹), born 1692. (Mack Genealogy, Martin, 2: 1554.)
7. James, born 3 September, baptized 15 October, 1699.
8. Ephraim, born April 1702; died 1 May 1704.

IV. Hannah⁴ Crocker (Jonathan³ John² William¹), born at Barnstable, Massachusetts, 26 March 1688, married at East Haddam, Connecticut, 7 December 1708, Shubael⁴ Fuller (John³ Samuel² Edward¹). (East Haddam Land Records 1: 578; *New England Historical and Genealogical Register* 12: 43.)

(See Fuller sketch.)

FREEMEN

To be a "freeman" in early history of the Colonies, was to be a member of the church, and none but freemen could vote for rulers or be elected to office. The freeman's "oath" bound him to be a true and faithful subject of the government, and if called upon, he was to yield assistance and support thereto, with his person and his estate.

BODFISH

BODFISH

Robert Bodfish—Bridget
Mary Bodfish—John Crocker
Jonathan Crocker—Hannah Howland
Hannah Crocker—Shubael Fuller
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

THIS NAME is sometimes spelled Bootfish in early Colonial records.

I. Robert¹ Bodfish was a freeman at Lynn, Massachusetts, 6 May 1635, and two years later removed to Sandwich, where, or at Barnstable, he died about 1651. (Genealogical Dictionary of New England, Savage, 1: 211.)

His wife was named Bridget, and their older children may have been born in England or at Lynn. After his death, Bridget married, as his second wife, Samuel Hinckley, father of Governor Thomas Hinckley.

Samuel Hinckley was born in County Kent, England, and came to America in the *Hercules* about 1634, settling at Scituate, but in 1639 removed to Barnstable, perhaps after a short sojourn in Sandwich. (Genealogical Dictionary of New England, Savage, 2: 424.) His wife Sarah died 18 August 1656, and he married (2) "about y^e 15 Decemb^r 1657", "with Bridget Bodfish Vid." (*Mayflower Descendant* 6: 97.) "He was a man prominent in public affairs as shown by the town records." (Hudson and Mohawk Valleys Genealogy, Reynolds, 2: 595.) He died and was "buried end of October 1662."

Children of Robert and Bridget, a partial list, no doubt, and order of birth uncertain:

1. Robert.
2. MARY; married JOHN CROCKER.
3. Elizabeth.
4. Sarah; married 4 June 1662, Peter, son of Thomas and Ann Blossom. (Ancient Landmarks of Plymouth, Davis, Genealogical Section, 29; appendix, 309.) He died July 1706.
5. Child, name not given, born 27 March 1648.
6. Joseph, born 3 April 1651; married June 1674, Elizabeth Bessey, and had six sons and six daughters of record in Barnstable. (*New England Historical and Genealogical Register* 2: 65.)

II. Mary² Bodfish (Robert¹) married in November 1659, John, son of Deacon William Crocker, of Barnstable. (Ibid. 2: 389.)

(See Crocker sketch.)

All that we justly pride ourselves upon, whether in our institutions or our national character, has resulted from the principle of growth and not of creation. The history of every nation has been the consequence of some prior phase, and the natural prelude of that which succeeded it.
—Samuel Lucas.

HOWLAND

HOWLAND

John Howland—Elizabeth Tilley
John Howland—Mary Lee
Hannah Howland—Jonathan Crocker
Hannah Crocker—Shubael Fuller
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

I. JOHN¹ HOWLAND came to America in the historic ship, *Mayflower*, which landed at Plymouth, 1620. For a discussion of his antecedents and family, and his history in the Plymouth Colony, see the Howland sketch offered elsewhere in this book, in the section devoted to the ancestors of Emma Hale, who also descends from this honored Pilgrim. A chart showing her descent is of interest here, by way of comparison:

John Howland—Elizabeth Tilley
Hope Howland—John Chipman
Hope Chipman—John Huckins
Elizabeth Huckins—John Lewis
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

II. John² Howland (John¹) was born in Plymouth, 24 February 1626/7, and was married on 26 October 1651, to Mary, daughter of Robert and Mary Lee, and soon removed from Plymouth to Marshfield, and in 1658 became a resident of Barnstable. (Mack Genealogy, Sophia S. Martin, 2: 1553.)

In a list of those "Males Able to Bear Arms" at Plymouth in 1643, is found the names of both father and son Howland. (*New England Historical and Genealogical Register* 4: 255.)

"He possessed a great deal of energy, was a systematic business man, and highly respected in the Colony. In 1674 he was appointed by the Court 'Ensigne of the Milletary companie of Barnstable,' and in 1689 he was chosen one of the selectmen of that town." (John Howland, a *Mayflower* Pilgrim, Compiled 1926 by William Howland for the Pilgrim John Howland Society, 27.) He is usually termed "lieutenant" in the early records, and saw active service in conflicts with the Indians.

Of his children, the first two were born at Marshfield, and the others at Barnstable.

Children: (Ancient Landmarks of Plymouth, Davis, Genealogical Section, 151; *New England Historical and Genealogical Register* 2: 194, 315; 3: 136; Mack Genealogy, S. S. Martin 2: 1553-4.)

1. Mary; married John Allen, and had three sons and one daughter.
2. Elizabeth, born 17 May 1655; married December 1673, John, son of John and Joanna (Hull) Bursley, born 11 April 1652; died 1726. She bore seven daughters and three sons, and after her death he married (2) Elizabeth
3. Isaac, born 25 November 1659; married 27 December 1686, Anne Taylor, and had four sons and two daughters recorded at Barnstable.
4. HANNAH, born 15 May 1661; married JONATHAN CROCKER.
5. Mercy, born 21 January 1663.
6. Lydia, born 9 January 1665; married October 1694, Joseph Jenkins, and had five daughters and two sons.
7. Experience, born 28 July 1668.
8. Anne, born 9 September 1670; married 18 September 1691, Joseph³ Crocker (John² William¹), and had two daughters and one son recorded at Barnstable.
9. Shubael, born 30 September 1672; married 13 December 1700, Mercy, daughter of Peter Blossom. One daughter and two sons are recorded.
10. John, born 31 December 1674; married 1705 Mercy Shove, who bore him one son and three daughters. He married (2) 18 June 1719, Mary Crocker, and had two sons recorded at Barnstable.

III. Hannah³ Howland (John² John¹), born at Barnstable, Massachusetts, 15 May 1661, was there married, on 20 May 1686, to Jonathan, son of John and Mary (Bodfish) Crocker.

(See Crocker sketch.)

TILLEY

TILLEY

John Tilley
Elizabeth Tilley—John Howland
John Howland—Mary Lee
Hannah Howland—Jonathan Crocker
Hannah Crocker—Shubael Fuller
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

I. JOHN TILLEY was a passenger on the *Mayflower*, partook in the defense against the Indians at the "first encounter," and died during the "first sickness" that ravaged the little settlement at Plymouth in the winter of 1620-1.

A more extended account of this family is given in the section devoted to Emma Hale. This much is presented here to show the descent of Joseph Smith from the same ancestor.

II. Elizabeth² Tilley (John¹), born 1607, married 14 August 1623, at Plymouth, Massachusetts, John Howland.

(See Howland sketch.)

The province of the historian is to make the Past intelligible to the Present, for the guidance of the Future. . . . Past and Future are the wings on whose support, harmoniously conjoined, moves the great spirit of human knowledge.—Charles Knight.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions.

2. It also outlines the various methods used to collect and analyze data.

3. The final section provides a summary of the findings and conclusions.

4. The document is intended to provide a comprehensive overview of the research process.

5. It is hoped that this information will be helpful to all who are interested in the field.

LEE

LEE

Robert Lee—Mary
Mary Lee—John Howland
Hannah Howland—Jonathan Crocker
Hannah Crocker—Shubael Fuller
Lydia Fuller—Daniel Gates
Lydia Gates—Solomon Mack
Lucy Mack—Joseph Smith
Joseph Smith—Emma Hale

I. ROBERT¹ LEE was living in Plymouth in 1636, and admitted freeman, 3 January 1637. Mr. Savage surmises he was from London, thinks he may have lived a while at Lynn, Massachusetts, and wonders what relation he or his wife Mary was to Mr. or Mrs. John Atwood who bequeathed them a part of their estate. (Genealogical Dictionary of New England, Savage, 3: 27.)

The wills referred to are recorded with the earliest wills of the Colony in the probate office at Plymouth. Mr. John Atwood was the honored "Assistant," generally styled "Gentleman" in the records, and left no descendants. An abstract of his will and of that of his wife may be found in *New England Historical and Genealogical Register* 4: 173; 5: 260. In the former, written 20 October 1643, Mr. Atwood refers to his "little kinsman William Crowe" and to his "Brother and sister Lee & their two children Ann and Mary," whom he leaves "to the will of my wife to deal with them as shall seem good to her."

Mrs. Ann Atwood, "Widow sometime wife of Mr. John Atwood, Gent." in her will dated 27 April 1650, says: "Imprimis, whereas I have a brother and sister now liveing in New Plym: aforesaid namely Robert and Mary Lee, unto whome both myselfe and my deceased husband have formerly shewed what healp and kindness wee could," etc. She also mentions her "loving nephew William Crowe . . . and his brothers and sisters that bee by his own father and mother . . ." (*Mayflower Descendant* 11: 200.)

In a list of "Males Able to Bear Arms" in Plymouth, 1643, is to be found the name of "Rob^{te} Lee," as well as those of John Howland, sr., John Howland, jr., and Mr. John Atwood. (Ibid. 4: 225.)

Mary, the daughter of Robert Lee, was married to John Howland 26 October 1651, and a list of their children is given by Davis in *Ancient Landmarks of Plymouth*, Genealogical Section, 151, who calls Mr. Lee "of Barnstable" in the record of the marriage. Savage says he was living in 1654. His widow spent her declining years in the home of her daughter Mary, at Barnstable, where her estate was administered in 1681, as

record filed in Plymouth Colony Wills and Inventories, at Plymouth, vol. 4, fol. 2, page 121, will show. A copy of the court order is here given, to show the values then obtaining.

Estate of Mistris Mary Lee, 1681

An Inventory of the estate of Mistris Mary Lee Deceased in October in the year 1681

Impr: wearing apparrell	01.10.00
Item bedding	02.00.00
Item an old Chest	00.02.00
Item 18 sheep att 4£ a Score	03.12.00
Item 5 acres of Meddow	05.00.00

This Court sees Cause and Doe heerby settle the smale estate of Mistris Mary Lee late of Barnstable Deceased unto Ensigne John howland of Barnstable for and towards satisfaction; for keeping her his said Mother mistris Mary Lee; the eight last yeers of her life;

Plymouth the 8th of March 1681

Nathaniell: Morton Secretary.

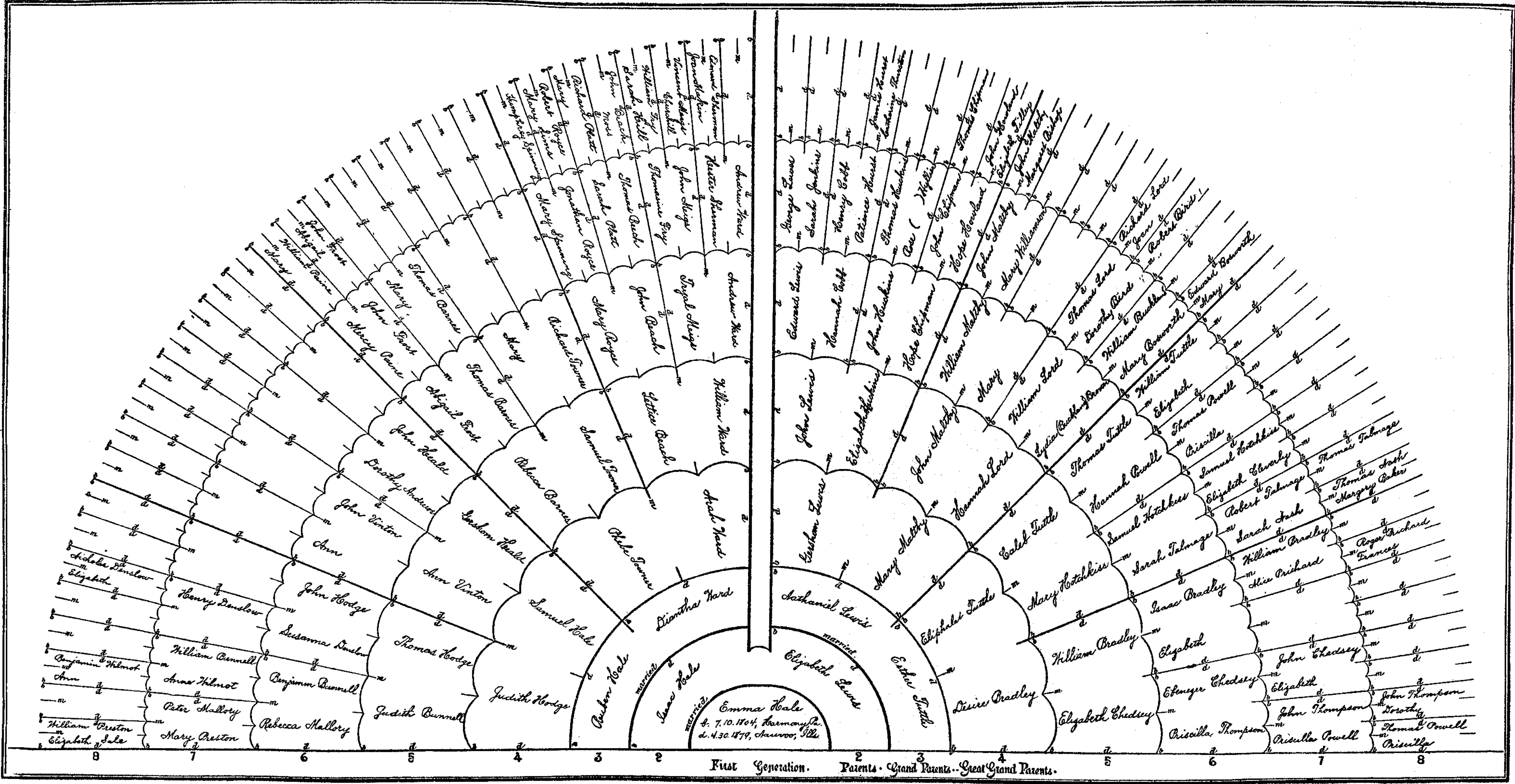
Children:

1. Ann.
2. MARY; married JOHN HOWLAND.

II. Mary² Lee (Robert¹) married 26 October 1651, John² Howland (John¹), of Plymouth and Barnstable.

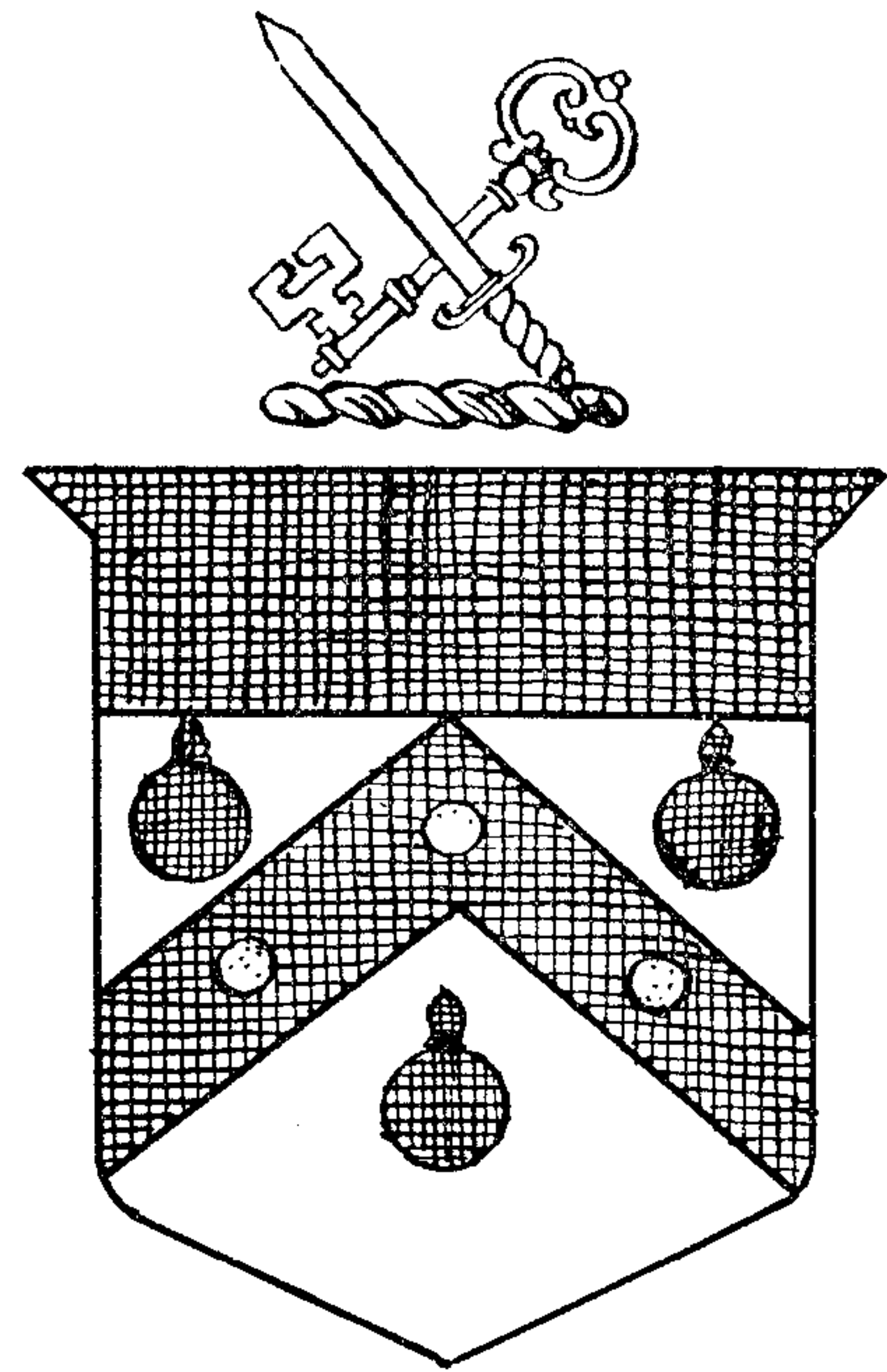
(See Howland sketch.)

God sifted a whole nation that he might send choice grain over into this wilderness.— William Stoughton, 1668.



ANCESTRY OF EMMA HALE

HALE





From an old painting.

EMMA HALE SMITH

TO EMMA HALE, "THE ELECT LADY"

From the harvest of long years you came
With your white-flamed soul and honored name;
When the time was near you leaned to catch the call
Where in a land of freedom sweet peace lay over all.
Long generations, brave from years of old,
Had brought their glory for your woman-mold;
And in it, lo, the Master-hand had set a spirit flame,
For He, alone, knew all of why you came.
He knew *why* this incarnate something fair;
Knew what wonder-things it would with spirit share.
And so He made the heart all warm and soft and sweet—
A heart for all life's loving truly meet;
But in the will put iron, that kept the soul
In dignified and stateliest control!

For this you came: to meet that other one, and stand
Throughout his life a vibrant shield at hand!
The hand that wove the fabric of the gospel plan
Was under yours; each thread he threw
You watched, to see that it fell true.
The pattern lay before his eye,
You saw the racing shuttle fly,
And checked or hastened, 'til the day
When cold and still the weaver lay.

And when the son took up the plan,
Again you stood to guide the man;
Tall, gracious, straight, with wondrous eyes,
You kept your counsel kind and wise;
And your undying trust kept true
To all you loved, and hoped, and knew.

For this you came,—a high estate,
To keep the heart's wild beating straight;
To guard the spirit, hold the soul
Calm and serene while storms should roll
And thunders break, and friends betray—
A blest, high-tower of strength to stay.
Today we stand, with great desire
To light our torch by that same fire;
To keep our watch, to hold control,
Yet give, of consecrated soul.

We bring an offering to you
And consecrate ourselves anew
To unreserved service wise,
Wherever need for service cries;
As true as you,
As brave, sweet, grave,
Calm and serene, as you have been,
To meet the storm with heart as warm,
With gentle will, speak or be still,
To say "I must," and keep each trust,

In memory, brave one, of thee
Our Elect Lady!

VIDA E. SMITH.



*Emma Hale Smith, with son David
From painting by David H. Smith.*

HALE

John Heald—Dorothy Andrews
Gershom Hale—Ann Vinton
Samuel Hale—Judith Hodge
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

HALE, *bal*, Welsh, a moor; *bayle*, a salt water river. The name is variously spelled in early New England records as Heald, Heale, Healle, Hale, Halle, Hail, Haille, Haule, etc. Descendants of John Heald, with whom this sketch begins, who stayed in the vicinity of Concord, retained the spelling *Heald*, while those who went to other localities used variations. (Booth and Allied Families, Charles Edwin Booth, 23.)

The Hale families of Kent have existed since the reign of Edward III and, early in the thirteenth century, were numerous in Hertfordshire. (Directory of Ancestral Heads of New England Families, Holmes, civ.)

I. John Heald came from Berwick-upon-Tweed, County Northumberland, England. The coat-of-arms ascribed to him is described in Crozier's General Armory (70), and here shown.

He was, with Reverend Peter Bulkeley, Elder John Jones and others, a first settler at Concord, Massachusetts, in 1635, which was only fifteen years after the first colony in New England arrived. He was made freeman 2 June 1641 (*New England Historical and Genealogical Register* 3: 189), and in 1655 owned four pieces of land comprising eighty-six acres. (*New Hampshire Genealogies*, Stearns, 3: 1058.)

His wife was Dorothy Andrews (*History of Goffstown* 2: 219), called by one writer (*Massachusetts Genealogies*, Cutter, 1: 172) a second wife, who survived him. He died 24 May 1662 (*Concord Deaths*, 10), at Concord, where his will, made five weeks previously, was admitted to probate on 16 June of that year. (*Massachusetts Genealogies* 1: 172.)

Some of his children may have been born in England. The number ascribed to him varies from nine to fourteen. As named by various writers they are as follows:

Children:

1. John; married 10 June 1661, Sarah, daughter of Thomas and Elizabeth Dane, or Dean, of Concord. She died 22 July 1689, and John 22 June, previous. (*Massachusetts Genealogies* 1: 172.) They lived at Chelmsford and were the parents of at least five children. He was a sergeant under Major Simon Willard in King Philip's War, 1675 and 1676. (*General Register Society Colonial Wars*, 1899 1902, 661.)

2. Timothy; married 26 November 1663, Sarah, daughter of Thomas and Jane Barber, early of Windsor. (*New England Historical and Genealogical Register* 5: 361.) She was baptized 19 July 1646. They settled on her father's land in Windsor, but in 1679 they moved to Suffield where the name frequently appears as Haile. (Barber Genealogy 1: 23.) Of his sons, Thomas lived at Springfield, Josiah at Brookfield, and Timothy and Samuel at Suffield. All wrote the name Hale, though sometimes with double "l." (*Genealogical Dictionary New England*, Savage, 2: 331.) There were five sons and two or three daughters. He died 22 April 1725.

3. Hannah; married 18 May 1658, John Spalding. She died 14 August 1689. (*Massachusetts Genealogies* 1: 172.)

4. Doras (Dorcas), born at Concord 22 May 1645; died 1 March 1650.

5. GERSHOM, born at Concord 23 March 1647; married ANN VINTON.

6. Dorothy, born 16 October 1649.

7. Thomas, born 19 January 1651; died 22 April 1725; married (1) 18 November 1675, Priscilla, daughter of William and Priscilla (Graves) Markham, weaver of Hartford and Hadley. (*Memorial History of Hartford County* 1: 241.) She was born 25 July 1654; died 15 April 1712. (Daughters of Founders and Patriots of America, Lineage Book 16: 140.) He married (2) Sarah (Patch) Osborn. There were five sons. He lived at Hadley and Enfield. He was a deacon, (Booth and Allied Families, 123) and probably a weaver.

8. Isaac, born 1656; married 1697 Elizabeth; died 1717. He had sons Jonathan and Joseph, and only daughter Mary Snow. (*Genealogical History of Worcester County*, Crane, 3: 122.)

9. Israel, born 30 July 1660; died 8 September 1738; married Martha Wright, who died 14 June 1746. They lived at Stow, Massachusetts, changing his name about the time of his arrival there to Hale. Brothers, sisters, and children have written it variously "Hailed," "Healed," "Haild" and "Hale." There were two daughters and three sons.

10. Amos.

11. Ebenezer.

12. Samuel.

13. Ephraim.

14. Benjamin.

These last five are added by some writers (*Massachusetts Genealogies* 1: 172), but data seems lacking. Of the other sons, Gershom, Isaac, and Israel "Heale" were taxed at Stow, under Governor Andros in 1688. (*New England Historical and Genealogical Register* 32: 81.)

II. Gershom² Heald (Hale) (John¹), born at Concord, Massachusetts, 23 March 1647 (*Middlesex County Register*, Concord Births, 5: 17), was married there on 6 May 1673 (*Massachusetts Marriages*, Bailey, 3: 37), to Ann, daughter of John and Ann Vinton, immigrants to Lynn, Massachusetts. She was born 4 April 1656, at Lynn (Lynn Vital Records 1: 410), and died at Springfield, Massachusetts, 4 September 1698, soon after the birth of her son Benjamin (*History of Springfield*, Burt, 586).

Just when Gershom and Ann Hale left Concord is uncertain, but it was likely soon after the birth of Gershom, jr., in 1684. Their daughter Ruth was born in Stow, 19 December 1687 (*Vital Records of Stow*, 51), where Gershom and brothers were taxed the following year. A

deed of transfer of land at Stow bears his signature as "Held." His brother, Deacon Thomas Hale of Hadley and Enfield, signed a deed in 1678 as "Haile," writing it also frequently as "Heal" and "Hele."

In 1698 a son was born to Gershom and Ann Hale at Springfield (*History Springfield*, Burt, 586), Massachusetts, and the mother died. At a meeting of the town of Springfield, 11 March 1700/1, he "moved to the town to grant him 20 acres of land on the South side of Agawam, upon the feeding hill below Isaac ffrost's Land." (*History of Springfield*, Burt, 2: 299.) This was confirmed to him 10 March 1710, three years after land was granted to him and to his son Gershom, at West Springfield. (*New England Historical and Genealogical Register* 29: 284.) In the latter record their names are spelled "Hail," so it seems a member of this family may have a wide choice.

A list, made on the day the West Springfield grant was made, 7 August 1707, of "every male person there is in the twenty 1st year of his age," contains the names of the two Gershoms and a John Hail. In a division of land same day, the name is recorded "Hail."

A document bearing date of 19 April 1720, recording a meeting of the inhabitants, again includes Gershom, sen., and Gershom, jr., and John. (*Ibid.* 29: 286.) Of the same date is a list of people who had more recently moved to West Springfield, which contains the name of Benjamin Hale. Another division of land in West Springfield, 1720, contains the name of Gershom Hale, sr. (*Ibid.* 30: 51.) An historian, speaking of the marriage of Ruth Haile to Nathaniel Bancroft, in 1708, says she was the daughter of "Gershom Haile who on November 1, 1728, sold to Nathaniel Bancroft, of Springfield, 4 acres of land west of the Connecticut River and south of the Agawam River." (*Old Northwest Genealogical Quarterly* 10: 68.)

Mention is made of these transfers, because of the fact that some writers state that Gershom Hale died in Springfield in 1717. Since the record of 1720 land division speaks of both senior and junior, it must have referred to this father and son, because the son himself, born 1684, was at that time but thirty-six years old, hardly old enough to have had a son sharing in the division of land in 1720. Gershom, senior, was about seventy-three years of age at the time.

Children:

1. Dorothy, born at Concord, 9 March 1673/4; died young. (*Genealogical Dictionary New England*, Savage, 2: 396.)

2. John, born 24 March 1675 (*Concord Births*, 19); married (1) Elizabeth Clark; married (2) Thankful Jones. (*History Springfield*, Burt, 586; *Genealogical Dictionary of New England*, Savage, 2: 396.)

3. Hannah, born 10 October 1676; married 1702 Joseph Smith.

4. Dorcas, born 14 April 1679 (*Concord Births*, 23); married 22 January 1702, Obadiah Cooley, jr.

5. Ann, born 11 May 1681.

6. Gershom, born at Concord 5 February 1684; married Mercy, "probably Mercy Holland."

7. Ruth, born at Stow, 19 December 1687; married (intention recorded 20 November 1708) Nathaniel Bancroft, her name being spelled "Haile" in the record. Nathaniel was born at Enfield, Connecticut, 24 October 1683. They lived at Springfield, Massachusetts, where the births of their seven children were recorded, and where he died "about the Christmas time" 1752. (*Old Northwest Genealogical Quarterly* 10: 68.)

8. SAMUEL; married JUDITH HODGE.

9. Benjamin, born at Springfield, 17 August 1698.

III. Samuel³ Hale (Gershom² John¹) was probably born about 1695, either at Stow or Springfield, or some intermediate stopping place. He was left motherless when but three years old, and was doubtless taken by some member of the family to be cared for, since there seems to be no record of his father having remarried.

There is of record a will made by Thomas Hale, sen., of Glastonbury, dated 15 January 1723, in which a small legacy is bestowed upon "Samuel Hale who lately served his time with me." (Early Connecticut Probate Records, Manwaring, 2: 518.) Glastonbury is about twenty-five miles from Springfield, where Samuel's mother died, and less than thirty miles from New Haven, Connecticut, where, in 1720, he was married to Judith Hodge. It seems possible that this record might refer to our ancestor, for the placing of children with farmers or other well-to-do people was quite common in those days.

While the record of his marriage at New Haven calls him "of Milford" (New Haven Vital Records 1: 131), the births of the first four children are also recorded at New Haven, indicating his early proximity to that settlement. Later he moved about considerably, being at West Haven, North Milford, Derby, and Oxford, at which latter place his youngest child was born.

The above mentioned record of marriage, with its quaint spelling, runs: "Samuel Hail of Milford or a Resident therein and Judah Hodge of New hauen were Joyned in Marriage the 29th of June 1720, by Mr. Warham Mather Justice of peace." Judith was the daughter of Thomas and Judith (Bunnell) Hodge, of New Haven, and was born 8 October 1697, at that place. (Hodge Genealogy, O. J. Hodge, 40.)

Children: (Ibid. 40.)

1. Miriam, born 23 August 1720; living unmarried in 1754.

2. Samuel, born 26 October 1721; died 20 September 1760, in the French and Indian War. (Connecticut Historical Society Collections 2: 193.) He married 23 November 1757, Anne Pierce, and had one son, Elisha, born 15 October 1758, baptized 8 January 1759, at Derby, Connecticut. (Derby Land Records 6: 442; *New England Historical and Genealogical Register* 76: 137.)

3. Jesse, born 22 August 1723; died unmarried in 1750.

4. Susanna, born 1 April 1725; married 20 October 1746, to Timothy Thomas.

5. Judith; married 15 January 1747, Isaac Trowbridge.

6. Dorothy; married 10 April 1745, Moses Sperry.

7. Elizabeth; married at Waterbury, Connecticut, 9 October 1748, Daniel Hawkins, born there 3 April 1727. (Ibid. 75: 179; Town and City of Waterbury, Anderson, 1: 60.)

8. Tamar; married 14 June 1750, Elisha, son of Joseph Lewis, jr., a cloth weaver of Waterbury. He was born 30 January 1728, and was the grandson of Deacon Joseph and Elizabeth (Case) Lewis. Elisha Lewis was admitted to communion in the Oxford Congregational Society 23 February 1752. Among their children were Isabel and Naboth, the latter a Revolutionary soldier, called corporal in the pension list of 1818—a farmer at Littleton, New Hampshire. (*Lewisiana Magazine* 4: 5: 72; 8: 8: 118; 5: 2: 22.)

9. Abraham; married 3 March 1756, Martha, daughter of Joseph and Martha (Beamon) Smith. (Derby Land Records 6: 445.) There were children: Beamon, Hannah, Mary, Martha, Samuel, and others.

10. REUBEN; married (1) DIANTHA WARD; (2) Lydia

IV. Reuben⁴ Hale (Samuel³ Gershom² John¹), was born at Oxford, Connecticut. He is listed among the tax-payers of Waterbury, Connecticut, in 1756. (Ancient Burying Grounds of Waterbury 2: 289.) A history of that town includes his name among the Waterbury men who, in 1760, petitioned concerning boundary lines, and for church and society privileges. He is also recorded therein as one of the men from that town who served in both Continental and Revolutionary Wars, his service in the French and Indian War being rendered in 1760. (History of Waterbury, Anderson, 1: 399, 463.)

There is in existence an interesting old letter, written by one C. C. Bronson at "Tallmadge Summit Co O" to a Mr. R. Hale. It is dated 16 May 1868, and written in a flowing, even penmanship, but quaintly punctuated, and with odd uses of capital letters. An extract is of interest here, faithfully copied as to these points:

Your G G Fathers name I Suppose to be Reuben Hale for his name is on petitions for Society & Church priveleges to the Ancient town of Waterbury in 1760 with others I have been to the place where he lived they lived there in 1780 if I have been rightly informed Some of those early Settlers Sold & went into towns in the North part of Conn perhaps he Sold & went to New Hartford. There is A Small Creek running through the Mallory farm in Middlebury running South near where your G G F Hale lived there was quite A Fall & the Gun family built A Saw & Grist Mill on this Stream it was Called Long Meadow Brook but there was not water Sufficient & S on the Hills was A Swamp & Springs running into it & A Small Stream ran out of it at the S end the Guns put A dam across the outlet & then digging through the ridge at the North end & put in Flume & gate making this Swamp A Resivoir (the Swamp was Called Toantic) to draw from in A dry time the Miller went in the morning & raised his gate & soon found that he must draw water from the Toantic Pond, on arriving at the flume to raise the gate he found the water had just Commensed running between the flume & the embankment A hole to use his own expression not bigger than his hat he caught Some turf & other things & tried to Stop the flow of water but it went out with A terrible rush your G G Mother was Milking the Cows in A Small yard at the foot of the Hill She heard the roar & looking up She had just time to get the Cows out & get away herself before the Water ran over the Cow yard Covering with earth Several feet deep & rocks that would weigh Several tons Cutting A Channel Several rods wide & 30 or 40 feet deep this was in 1781 I think I was at the place & Saw the rocks that were brought down by the water that eventful Morning.



From an old painting.

Emma Hale in Riding Habit.

In the files of the Reverend Mr. Lyman, at Oxford, is found the following entry: "August 29, 1759, Reuben Hail and Diantha Ward entered into ye Marriage Covenant." (History of Oxford, Sharpe, 39.) Diantha was the daughter of Arah^t Ward (Captain William³ Andrew² Andrew¹) and was born at Goshen, Connecticut, 9 August 1741. (Goshen Town Records for 1741.)

The Oxford Church records which bear the entry of his marriage, also contain the notation: "July 26th, 1772, Reuben Hale Recommended to the Ch^h at Hartland." (History of Oxford, Sharpe, 14.) Likewise, the Hartland (Connecticut) church books record: "October 2, 1774, Reuben Hale was admitted by letter from the church at Oxford." Since no mention is made of her in these entries, it would seem that Diantha had died before this removal, an inference which is apparently confirmed by the fact that Hartland records of the period show the births of several children of Reuben and "Lydia" Hale.

In 1771 Reuben Hale purchased the John Whitney lot of one hundred fourteen acres at Hartland, on which was a small house. (West Hartland Homesteads, 1760-1916, Correll H. Tiffany.) The land records of Hartland show that he bought and sold throughout the years until a final transaction between him and his son Reuben in March, 1788, in which land, a dwelling house and a shop figure. (Hartland Land Records 1: 370, 391; 2: 34, 309; 3: 171, 172; 2: 5, 496, etc.) From this it is inferred that he was some sort of a mechanic. Soon after, this property was conveyed to Amasa Bushnell, and the entire family moved away, locating finally in New York State.

While living in Hartland, both Reuben Hale, sen., and Reuben Hale, jr., enlisted in the Revolutionary Army, the older man serving under Captain Kimberly, and the younger one giving over six years' services under various officers, for which pension was allowed in August, 1819. (Connecticut Men in the Revolution, 326, 364, 643.)

Children of Reuben and Diantha:

1. Reuben, born 24 April 1760; married (1) 25 August 1784, Esther, daughter of Thomas and Elizabeth (Catlin) Mallory, of Southbury. She was born 20 February 1762. He married (2) Martha Higley. He was living in New Hartford, Connecticut, in 1789, and in 1798 removed to Delaware County, New York, near Delhi, where he and his wife are buried in the old cemetery at North Franklin, stones marking their graves. He was in the battles of Germantown and Monmouth, serving in the Revolutionary War for over six years. He received a pension. His death occurred 9 April 1828. There were seven children, the last five recorded at New Hartford. (New Hartford Vital Records.) Among his descendants with whom the writer has been in correspondence are Mr. W. C. Clark, of the *Ravenwood News*, Ravenswood, West Virginia; Mrs. S. R. Lewis, of Otego, New York; Miss Emma Barnes, of Glenwood, Iowa; and Mrs. J. H. Faris, of Omaha, Nebraska.

2. ISAAC, born at Waterbury, Connecticut, 21 March 1763; married ELIZABETH LEWIS.

Concerning the next three children, dates of birth and name of mother are unknown to author:

1. A son who died 2 October 1775.
2. Antha; married 23 June 1789, (intention recorded 23 May 1789), Joseph Wallace, of West Springfield, Massachusetts. (*New England Historical and Genealogical Register* 53: 363.)
3. Naomi; married 2 June 1789, Miles Giddings.

Children of Reuben and Lydia, recorded at Hartland:

1. Tryphena, baptized 5 June 1774, by Mr. Strong.
2. Achsa, born 5 October 1783; died 22 December 1783.
3. Achsa, born 25 May 1788.

V. Isaac⁵ Hale (Reuben⁴ Samuel³ Gershom² John¹), was born 21 March 1763, at Waterbury, Connecticut. (History of Susquehanna County, Pennsylvania, Blackman, 102.) His maternal grandfather, Arah Ward, also lived in the town, having a grist mill there as early as 1749. (Town and City of Waterbury, Anderson, 1: 580.) Isaac was taken by this grandfather to Vermont while still a small boy (History of Susquehanna County, 102), presumably upon the death of his mother, and his father's removal to Hartland, in 1771. In July, 1773, Arah Ward surveyed a piece of land in Wells, Vermont (Wells Town Records, Book E: 9), and the following summer deeded land to "the Church" there established. (Ibid. Book A: 23.)

In 1780, at the age of seventeen, Isaac Hale gave Revolutionary service, marching under Colonel Ebenezer Allen's command, to Castleton, to prevent Sir John Johnson's threatened raids from Canada down into the Mohawk Valley. (Vermont Revolutionary Rolls, 208, 209.)

In this connection the following will be of unusual interest:

Ebenezer Allen was not of the Connecticut family of the other famous Vermonters and only distantly related to them. . . . He was with Ethan Allen at Ticonderoga, and was Lieutenant in Warner's Regiment of Green Mountain Boys in Canada in 1775.

In July, 1777, he was captain of a company of minute-men in Herick's Regiment of Rangers, and he greatly distinguished himself at Bennington; at one time in this fight, with only thirty men under cover of a natural breastwork of rocks, he stood against the main body of Raum's army, and hot and well-directed fire threw the assailants into confusion and temporary retreat. . . .

He was promoted to be Major in the Rangers and afterward several times as colonel was in command of a regiment in the State's service. . . . In this capture was the negro slave of a British officer, Dinah Morris, with her infant child. . . . "Conscientious that it is not right in the sight of God to keep slaves," he gave her a written certificate of emancipation, and caused it to be recorded in the clerk's office at Bennington, where it stands, with the clause forbidding slavery in the Constitution, and Judge Harrington's blasphemous, yet reverent, decision that he would require a "bill of sale from God Almighty" as proof of owner-

ship before he would remand a runaway negro back to slavery, as one of the brightest jewels in Vermont's imperishable diadem of honor.

He was in command of the fort at Vergennes in 1778 or 1779. Also in 1790 on the Board of War.

In May, 1780, Sir John Johnson made a raid from Canada into the Mohawk Valley, and Governor Clinton hastened to the south end of Lake George to intercept his return. The Governor dispatched a request to the commander of the Vermont troops at Castleton, to send aid. The next day, Colonel Allen wrote that he had reached Mt. Independence with 200 men, 100 more would follow at once, and he would lead the 300 to the scene if the Governor would send boats to transport them. Johnson escaped by way of Crown Point, but Clinton, in writing to Congress, was constrained to say that this punctuality did great honor to the men of the Grants.

There is but little record evidence left of the military events of the four years after 1779, as it was all "play war" so far as Vermont was concerned, with almost no fighting. But it is certain that Allen performed much service about Lake Champlain, and mainly on the western side. . . .

—Men of Vermont, Jacob G. Ullery, 53.

In December of 1780, Isaac Hale received from the administrators of his grandfather's estate, all the land belonging to that progenitor, with some few exceptions, with the proviso that he take "into his Care his Grandmother Phebe Ward in her old age, to keep and provide for during her life, to free her from all or any cost to this State." (Town Records of Wells, Vermont, for 1780.)

She probably died about 1784, when Isaac deeded some of the land he had received to David Ward. (Wells Town Records, F: 9.) He worked one summer in Connecticut, and then tried "the West," boarding with Major Daniel Buck, afterwards called "Priest" Buck, at Ouaquago, now Windsor, New York. Concerning this experience his son, David Hale, said: "He was to furnish the meat, and the Major the breadstuffs—frost-bitten corn—to be pounded in a mortar, as there were then no mills in the country." (History of Susquehanna County, Pennsylvania, Emily C. Blackman, 102-4.)

The historian goes on to say:

After exploring the country and getting acquainted with the oldest settlers . . . he went back to Vermont and married Elizabeth Lewis, sister of Nathaniel Lewis who married about the same time, Sarah Cole.

Well, now for the emigrant train! Isaac Hale and Nathaniel Lewis, with the wives Elizabeth and Sarah, . . . a yoke of steers and a cart on which to carry all their plunder (baggage), came the distance of about two hundred and twenty miles from Wells, Rutland County, Vermont, to Willingborough, Luzerne County, Pennsylvania. (This locality was not then known by this name on the court records. It was in Tioga Township until the following year.) . . .

They went through to Pennsylvania, as near as I can make it, in 1790 or 1791. . . . In the summer of 1793 Isaac Hale was one of the viewers of the first roads laid out in Willingborough. He was a great hunter, and made his living by procuring game. . . . His wife was for fifty years a consistent member of the Methodist Church. A lady now living in Lanesborough, who knew her well, says: "I never visited her but I

thought I had learned something useful." Her death occurred in 1842, in her seventy-fifth year. . . .

Isaac Hale was a man of forethought and generosity. He would kill the elk up the Starucca, in the fall when it was the fattest; make troughs of birch or maple to hold it when cut up; carry salt on his back, salt the meat, cover it with bark held down with heavy stones, and then leave it until the snow came, when he could easily bring it down. The fruit of his labor was sometimes exchanged for assistance on his farm, but perhaps as often, found its way, unheralded, to the tables of others, when the occupants of the house were out of sight, and to them the gift seemed almost miraculous.

For many years there stood at Mr. Hale's door a stump mortar and heavy wooden pestle, worked by a spring pole, and his boys were obliged to leave work an hour or two before dark, to grind out meal enough for mush for their supper. The handmill afterward took the place of the mortar and pestle, and could grind half a bushel in a day,—a great improvement.

Stocker, in his *History of Susquehanna County*, 1877, says of these pioneers:

The Methodist Episcopal Church of Oakland previous to 1880 existed in the form of a class, that constituted at first part of the Harmony charge, and afterwards it was included in the Susquehanna church.

In 1874 under the direction of Rev. A. J. Van Cleft, then pastor at Susquehanna, a church was built, in which services were held on Sunday afternoons. . . .

In the Methodist Episcopal Church in Harmony . . . as early as 1812 a class was formed; yet before this time religious meetings were conducted at various private houses. All the names of the first class cannot be given with certainty, but it is known that . . . Isaac Hale and his wife . . . were members.

Isaac Hale married 20 September 1790, in Wells, Vermont, Elizabeth⁶ Lewis (Nathaniel⁵ Gershom⁴ John³ Edward² George¹). She was born 19 November 1767, at Litchfield, Connecticut (*Genealogical Register of Litchfield Inhabitants*, Woodruff, 131, 132), and died 16 February 1842, at Harmony (now Oakland), Susquehanna County, Pennsylvania. Isaac died 11 January 1839, his will, executed 23 December 1838, being admitted to probate on 21 January 1839. Deeds for transfer of property to and from Isaac Hale are on record in the county court, one of which, of interest here, conveyed in 1830 thirteen acres of land in Harmony to Joseph Smith, jr.

The will of Isaac Hale gives some insight into the character and feeling of the "mighty hunter" whose generous though secret donations had so often found their way to the needy.

I Isaac Hale being in a feble state of Health yet through the blessing of a kind Providence, of sound mind and memory, do make & publish this my last will & testament, in the first place, I direct & request that all my just debts & funeral charges be punctually paid after my Decease & secondly, I give & bequeath to my much esteemed friend & wife of my youth, Elizabeth Hale, all my personal property of every description, to be disposed of as she may think proper, all the furniture in &

about the house, including all the beads, clothing, all pots, kettles, & in fact every article of household utensils & I desire that all may be delivered to her without making any inventory thereof to do with as she may see fit and proper—& thirdly I give and bequeath to my dear son Alva Hale, the farm on which I now live, Containing ninety seven acres of land be the same more or less, together with all the buildings & improvements thereon made, & all farming tools belonging to me—in consideration of which he is bound to maintain his mother the said Elizabeth Hale in a kind comfortable & proper manner during her life, find her meat, Drink



Emma Hale's brother David and wife.

Washing & lodging suitable & convenient for a person who so richly deserves kind treatment from her children—and also after my decease, to pay to each of his brothers Jesse Hale—David Hale—Ward Hale & Reuben Hale twenty five dollars a piece, I have put these sums I think within the power of my said son to pay, with a View, that the place on which I have so long tarried, may be kept as a sort of home for any of my dear children who may be unfortunate, & need a helping hand at their fathers old residence—having confidence that my said son Alva, will be disposed to do right in all such cases, & I enjoin it on my said son Alva—should

he be able after paying his brothers as stated above & it will not endanger his freehold, to pay his sisters such sums as would be right & proper.

I further desire my body buried on my own land back of the Garden near the line betwixt me and Joseph McKune, Jr. done in my own house in the Township of Harmony & before I close having utmost confidence in the Integrity of my said son Alva that he will observe to do strictly according to these my desires, I nominate & appoint him as my Executor, to carry this my last will into full effect. In testimony whereof I have hereunto subscribed my hand, Dec. 23d, 1838.

ISAAC HALE

Signed & declared by said Isaac Hale to be his last will, who desired us witnesses to subscribe our names,

Levi Lewis

Chester Perkins

Charles Dimon."

(Files in Office of Register Probate Susquehanna County, Pa.)

In accordance with the wish of Isaac Hale thus expressed, he was buried "back of the garden," in what has since become the McKune Cemetery. His wife was laid beside him three years later, and stone markers, suitably inscribed, identify their resting places. The Montrose Chapter, Daughters of the American Revolution, Montrose, Pennsylvania, which has placed many hundreds of official markers on the graves of Revolutionary soldiers, plans to mark his grave at an early date. Its Regent wrote: "We knew Isaac Hale was an early settler, for he is mentioned in the county histories, but we did not know before that he was a Revolutionary soldier. We shall be glad indeed to mark his grave."

It is of interest to note here that the first child born to Joseph and Emma Hale Smith is buried in the McKune Cemetery also, where a simple stone slab marked the place.

The children of Isaac Hale were all born in Susquehanna County, Pennsylvania, and nearly all of them came to Illinois.

Children: (Data compiled from Bible and other family records supplied by descendants.)

1. Jesse, born 24 February 1792; died in northern Illinois, 2 December 1874. He married 23 July 1815, Mary McKune, born in Orange County, New York, 3 December 1799, and died 30 October 1864. They moved to Illinois 21 April 1841. They were parents of twelve children, three of whom lost their lives in the Civil War: Captain Joab Tyler Hale, at Fort Donelson, Tennessee, 15 February 1862; Sergeant Jesse Franklin Hale, at Corinth, Mississippi, 3 October 1862 and Captain Robert Hale, who died at Marietta, Georgia, 4 July 1864.

Of the others, Tamar married Thomas Schofield; Anna married Joseph Doan; Elizabeth married Lyman Smith; Charles Gillette married Mercia Lewis; and Silas married Charlotte Doan, both dying at Purdin, Missouri, where descendants live.

Many descendants of these families are living in Illinois and nearby States, among whom might be mentioned Charles Sumner Hale, of Kansas City; Roy Henry Hale, of Unionville, Missouri; Mrs. James W. Blackburn, of Purdin, Missouri; Mrs. Mina Hamilton, of Indianola, Iowa; and Mrs. John D. Merritt, of Oakland, California.

2. David, born 6 March 1794; died 16 April 1878, near Amboy, Lee County, Illinois. He married Rhoda Jane Skinner, and had daughters Rhoda and Betsy, and perhaps other children. He had come to Illinois before 1843.

3. Alva, born 29 November 1795; died about 1862. He lived at Sublette, Lee County, Illinois, where he was living as early as 1843. He had sons Jesse, William, and perhaps others, and daughters Eunice and Betsy, the former of whom never married, but kept house for her father in his old age, dying after 1903. The son William was for many years a conductor on the Illinois Central Railroad.

The son Jesse, born 29 February 1836, at Lanesboro, Pennsylvania; died 4 May 1905, in Pittsburgh, Pennsylvania. His wife was Maria Jane, daughter of Daniel and Almira L. (Rogers) Graves, who died in Cleveland, Ohio. Their sons were Clarence G., of Chicago, and George Wright Hale, who died in California in 1927.

4. Phebe, born 1 May 1798.

5. Elizabeth, born 14 February 1800; died after 1860. She married Benjamin Wassen, and the family came to Illinois before 1843, at which time they were living in Lee County. Mr. Wassen died on the way to California during the gold rush in the late 40's, and his widow and children were still on the old place in 1860 when visited by Joseph Smith (1832-1914). They had at least three sons and three daughters, of whom Lorenzo married (1) Marietta Crocker, and had one daughter. A granddaughter, Mrs. Grace (Crocker) Chamberlain, is living near Binghamton, New York. He married (2) Aurelia H. Gaylord who bore a son Arthur (descendants living in Amboy) and daughters Metta and Audentia, after the latter of whom the compiler of this volume was named. She married a Mr. Perkins, and lived near Amboy all her life, dying in 1910, aged 55 years, her husband in 1926, aged 80. She left an only son, Harry Perkins, living in Buffalo, New York, and an only daughter, Mrs. Pearl Miller, living in a suburb of Chicago, with daughter Melda, in 1926.

Mrs. Aurelia Wassen became a widow in 1857 and remarried before April, 1860, her second husband being a Kenyon.

Caroline Wassen married a De Wolfe; Rocksy Wassen married Simon Badger, and had son Rush living in Amboy; Clara Wassen married William Backenstos, and after 1846 moved to central Iowa. Warren Wassen, the youngest son, was a physician. The other son was Harmon, a man about grown in 1843.

6. Isaac Ward, born 11 March 1802; lived near Dixon, Illinois.

7. EMMA, born 10 July 1804; married JOSEPH SMITH.

8. Tryal, born 21 November 1806; married Michael Bartlett Morse, born 10 May 1804, a teacher of a class in the Methodist Episcopal Church at Harmony, Pennsylvania. They lived for a while in western New York, Chemung County, and came to Illinois in 1859, settling on a farm near Amboy. On the 3 June 1860, a severe wind and rain storm wrecked their home, killing the mother instantly, a large splinter being driven through her chest, and injuring the daughter Emma so severely she died within a week. Mr. Morse himself was seriously injured, being unconscious for days. Of the twelve children, four had died before leaving New York State, and only partial records are available for most of the rest.

Lucy Elizabeth, born 25 September 1832, Susquehanna County, Pennsylvania, married 25 September 1859, Emerson Woodward Patten; Lemuel Ward married Priscilla Stevens, and Benjamin Ward married Maria Dykeman. The youngest of the family, Viola Ophelia, born 20 September 1850, in Chemung, New York, married in Amboy, Illinois, 29 September 1868, Philander Van Burington, born 14 January 1847, and they are both still living in Columbus, Ohio. They have two married sons,



your mother

Emma Smith

From a photograph taken in her seventieth year.



your husband until death
Joseph Smith Jr

From a portrait painted in his thirty-eighth year.

Herbert Morse and Alfred Van, and a married daughter, Leora Lucy Arnold, losing one daughter in childhood. Mrs. Burlington remembers all too vividly the terrible storm which wrecked such havoc in their pioneer home, and left them a broken and scattered family.

9. Reuben, born 18 September 1810.

VI. Emma⁶ Hale (Isaac⁵ Reuben⁴ Samuel³ Gershom² John¹), born 10 July 1804, in Harmony, Susquehanna County, Pennsylvania, was married (1) 18 January 1827, by Esquire Tarbell, at South Bainbridge (now Afton), Chenango County, New York (History of the Church of Latter Day Saints, Lamoni, Iowa, 1: 17), to Joseph⁶ Smith (Joseph⁵ Asael⁴ Samuel³ Samuel² Robert¹), born 23 December 1805, Sharon, Windsor County, Vermont (Five Colonial Families, Treman and Poole, 1: 649). He was the founder of the Church of Jesus Christ of Latter Day Saints, organized in 1830 at Fayette, New York. He was killed by a masked mob, 27 June 1844, at Carthage, Hancock County, Illinois. (History of the Church, chapter 33, in volume 2.)

She married (2) 27 December 1847, at Nauvoo, Illinois, Major Lewis Crum Bidamon, Reverend William Hana, brother of the celebrated Reverend Dick Hana of the Methodist Episcopal Church, performing the ceremony. (History of the Church 2: 773.)

For sketches of her life see also Pioneer Women of Lee County, Illinois; and History of Caldwell and Livingston Counties, Missouri, 141, 142.

(See Smith sketch.)

COLONIAL DISCIPLINE

Thomas Barnum was chosen and appoynted to oversee and to keep good Decorum amongst the youth in times of exercise on the Sabbath and other Publique meetings; and the Towne doe impower him if he see any disorderly, for to keep a small stick to correct such with, onely he is Desired to doe it with clemency, and if any are incoridgable in such disorder, he is to present them either to their parents or masters, and if they do not reclaime them, then to present such to authority.—Records of Norwalk (Connecticut), Edwin Hall.

VINTON

VINTON

John Vinton—Ann
Ann Vinton—Gershom Heald (Hale)
Samuel Hale—Judith Hodge
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

VINTON is a name deeply rooted in the geography of Britain. There is a Venton in Cornwall, a Winton in Suffolk, and Allwinton in Northumberland. Vinton, Venton, and Winton were convertible terms. Vinton was Wintonia Latinized, as the Latin has no W, and that was the Roman name of Winchester or Winchestre. The monks changed it to Wintan. *Wint* or *vint* comes from *went*, Celtic for river. There was a Peter de Wintonia in England in 1275, and a Johanas de Wintonia in 1306. In France the name was Vintonne, and there was a Petruis de Vintonne in Rheims in 1326.

In view of finding this as a geographical and family name in England, some authorities assert that the family were originally attached to the soil of Britain as Celts, that they crossed the channel to France at some indefinite period, and crossed to England again. The family anyway are of great antiquity, being traceable in its elements back to the time of Christ.—Massachusetts Genealogies 3: 1598.

The tradition is uniform among those bearing the name, not only in this country but also in England, that the family was a Huguenot one, fleeing from persecution for their religion's sake. John A. Vinton, in his Vinton Memorial, says:

Although no documentary evidence exists that the Vintons suffered persecution in France, the sequel will show that, in the circumstances of the case, no such proof was to be expected. But the evidence from the tradition is clear and unequivocal. . . . Wishing for definite and precise information I obtained it from my grandfather, Josiah Vinton, of Braintree, who was born in 1755, and was a man of intelligence and integrity. He believed the name originally derived from France, and probably the founder of the family was some Huguenot exiled from that country in the 17th century on account of religious persecution. This statement was recorded June, 1823. . . .

On September 27, 1852, James Vinton, Engraver of London, England, wrote me the same facts. He said: "What my father told me of the origin of our family settling in England was that his great grandfather had said that the family had fled from France in the evil hour of persecution. It was supposed to be connected with the silk manufacture, and probably came from Lyons. At that date the art was introduced into England, which seems to correspond with the period when persons bearing the name were resident at Lynn in America. I have always understood that the family was naturalized in England, about two centuries since, but

there is no doubt that it is a French name. My impression is that the South of France is the country where such inquiries should be instituted and information obtained."

The coincidence between tradition in England and that in this country is remarkable and not to be accounted for except on the ground of its essential truth. . . .

The silk manufacture was introduced into Lyons about 1520, and soon after that into England. . . .

One thing is certain—the Vinton family expatriated themselves from France long before the era of French emigration to America, which immediately succeeded the Revocation of the Edict of Nantes by the perfidious Louis XIV, 1685. Forty years previous we find John, of Lynn, already settled in New England. Two periods are offered as most probable dates for removal. One is the massacre of St. Bartholomew in 1572. Another era, with superior probability, may be assigned for the removal of the Vinton family from France. It is the time of the siege of Rochelle, 1629. From this time until 1685 there had been a continual emigration of French Protestants to America, augmented after 1685. . . .

The condition of the Huguenots in France was one of much suffering and anxiety. A removal to America at the time when John Vinton came was attended with more hardship and hazard, and required more resolution and energy, than at the time when the principal French emigration arrived fifty years later.

Not all of the family of Vinton came to America, for the name is found in England to this day, particularly on the eastern coast.

I. John Vinton, the first American ancestor of the name, was born in England, 1620. He appears first in the records of Lynn, Massachusetts, in 1648, when a child is there born to him. The first records of that place were burned, and it is thought they would have contained earlier references to him. ("Memoirs of Prince's Subscribers," in *New England Historical and Genealogical Register* 7: 164.)

He was a comparatively young man, and was connected with the iron works which formed a leading industry in Lynn at that period. There is a small hill there called Vinton Hill, doubtless named for the ancestor. The births of seven children are recorded at Lynn (Vital Records of Lynn 1: 410; *Pioneers of Massachusetts*, Pope, 472), the last one bearing also the name of his wife Ann. Because the other records of births omit the wife's name, coupled with the fact of nearly five years' interim between the births of the last two, some have inferred that "Ann, his wife," was not the mother of the first six children. (Vinton Memorial, 14.)

The following account of John Vinton is entertaining, wheresoever the statements were gleaned:

John Vinton of Lynn, was undoubtedly a Frenchman who did not speak English very well, and a Huguenot refugee. He named his son *Blaise*, and no true Englishman would so name his son with the bitterness then existing between the two countries. If his ancestors, away back, came from England, as no doubt they did, the name had become Gallicized, and the family habits and thoughts were decidedly French.

John Vinton was in Lynn, Massachusetts, 1648, when he had a child born. The next mention is in 1649 when he was fined five shillings in court for scolding a neighbor. This is nothing to his disparagement. Men were often arbitrarily punished for no offence at all in those old "blue laws" times. Trivial matters that would be passed over as of no account were subject to severe penalties. John was quick-natured, due to his warm Huguenot blood, and was probably glib of tongue. He could not speak the English language, nor could he understand readily what was said to him, and was, in consequence, imposed upon in some trade, or he fancied that some of his rights were being infringed upon. This may have caused the eruption between him and his neighbor.—*Massachusetts Genealogies* 3: 1598.

John Vinton died on 3 August 1664, according to the New Haven town records, upon which day his wife also died. (New Haven Town Records 2: 98, Footnote.) The court at New Haven on 6 September 1664, received an inventory of the estate, and the children, ranging in age from two to sixteen years, chose Thomas Yale and John Cooper for guardians, while "Mr. Purchase, Clark of the Iron works at Ling, received them affectionately at Lyn where there parents had formerly lived, and they bred and borne. Most of their friends and some remote relatives being there" . . . it is to be supposed they were tenderly cared for. A footnote in the record here indicates that John Vinton "of Lyn" was concerned in the East Haven Iron Works, and that Oliver Purchase, also "of Lyn" was likewise connected with the same works. Doubtless it was while in New Haven on this business, that our ancestors died, leaving their young family.

The eminent brothers, Reverend Doctor Alexander H. Vinton and Reverend Doctor Francis Vinton are descended from John Vinton, of Lynn. (*Annals of Lynn*, Lewis and Needham, 229.)

Children: (*Annals of Lynn*, Lewis and Needham, 229; Vinton Memorial, 14, 15, 16.)

1. Eleanor, born May 1648; married 12 July 1666, Isaac Ramsdell, of Lynn. They had four sons and two daughters between 1676 and 1685.

2. John, born 2 March 1650; married 26 August 1677, Hannah, daughter of Thomas and Rebecca Green, of Malden, born 24 February 1659; died 1741. (*Massachusetts Genealogies* 3: 1598.) He was an iron worker, and became a large property owner. He lived for about twenty years after his marriage in Malden, and then removed to Woburn, near Lowell, Massachusetts. He devoted himself to agricultural pursuits, in which his three sons joined him, although all were blacksmiths by trade. It is thought he also spent some time in Braintree, where a number of land conveyances which bear his name are of record. There were four sons and three daughters. He died at Woburn, 13 November 1727. (*New England Historical and Genealogical Register* 7: 164.)

3. William, born "last of April," 1652. (Did he marry . . . Hill?)

4. Blaise, born 22 April 1654; married Lydia, daughter of John and Hannah (Ames) Hayden. An erroneous statement that is frequently seen is that he was killed in the Indian War, 1675. Town and court records, however, disprove that claim. (*Ibid.* 47: 212.) Four daughters were born to them. He died at Hingham, 26 September 1716, and his widow married (2), intention published 21 August 1721, Jonathan

Turner, of Scituate. (History of Hingham 3: 272.) She married (3), 14 August 1730, as his second wife, Peter, son of Thomas Barnes of Hingham, baptized there 6 June 1652, and whose first wife was Anna, daughter of Cornelius and Anna Canterbury. Fifteen years before Peter Barnes and Lydia (Hayden) (Vinton) Turner were married, his son John and her daughter Elizabeth were united in marriage. She died in Hingham, 17 January 1756, aged 86 years. (History of Hingham 2: 24; 3: 271-2.)

5. ANN, born 4 April 1656; married GERSHOM HEALD (HALE).

6. Elizabeth, born January, 1657; died 8 April 1728; married 13 November 1677 John^s Wood (Michael^s William^s). (Concord Register 1: 20.) He died 3 January 1728. They had three sons and two daughters. (Wood Genealogy, 10.)

7. Sarah, born 16 September 1662; married 5 December 1688, by Mr. Joseph Estabrook, minister of Concord, to George Harris. (Concord Register 1: 27.)

II. Ann² Vinton (John¹), born in Lynn 4 April 1656, married 6 May 1673, Gershom² Heald (John¹), of Concord, Massachusetts. (Concord Register, Book 1: 17.)

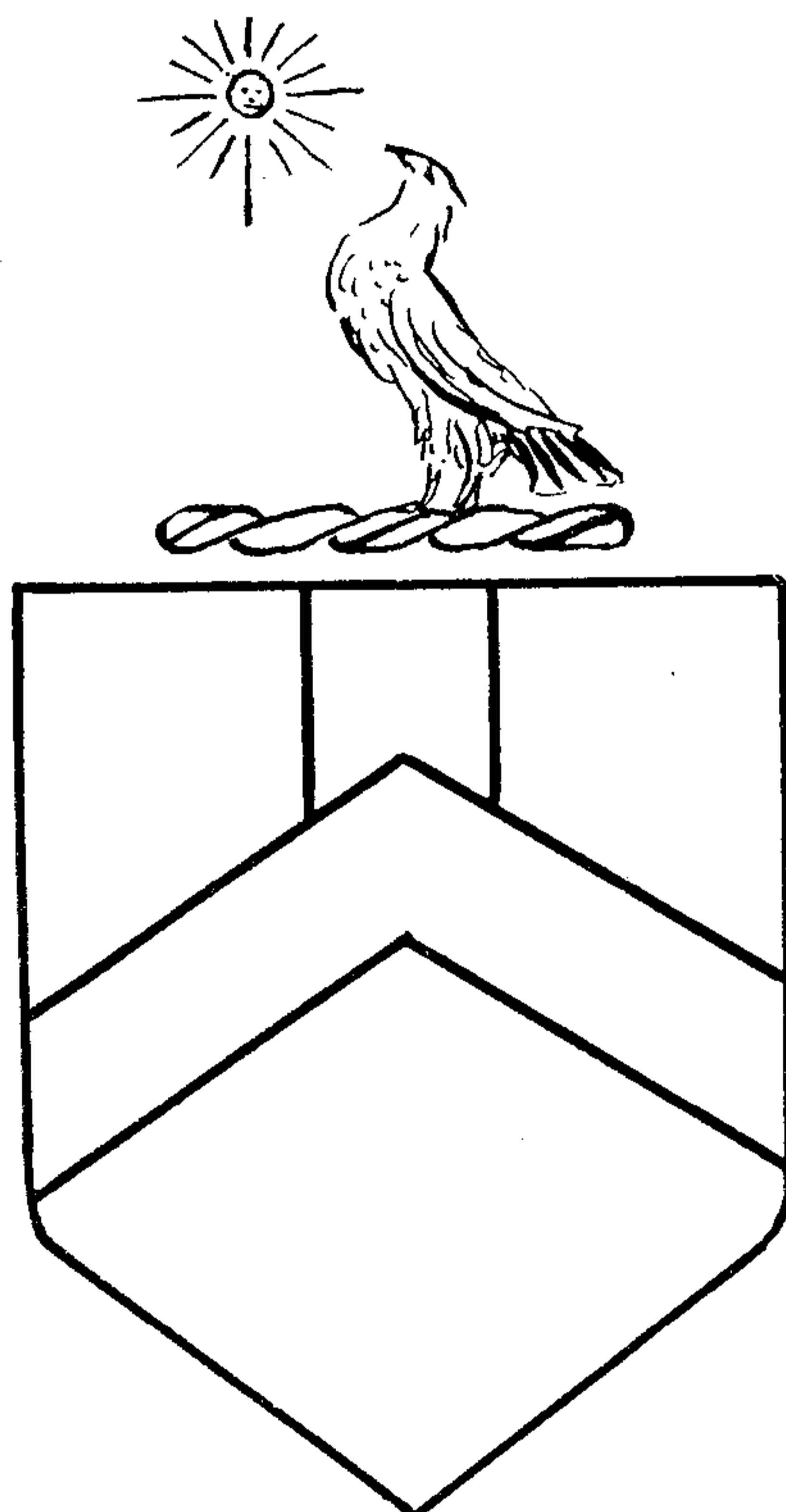
(See Hale sketch.)

For some we loved, the loveliest and best
That from his Vintage, rolling Time hath prest,
Hath drunk their Cup a Round or two before,
And one by one crept silently to rest.

And we that now make merry in the Room
They left, and Summer dresses in new bloom,
Ourselves must we beneath the Couch of earth
Descend,—ourselves to make a Couch—for whom?

—Omar Khayam.

HODGE



HODGE

John Hodge—Susanna Denslow
Thomas Hodge—Judith Bunnell
Judith Hodge—Samuel Hale
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

THE NAME HODGE is supposed to have had Norman-French origin in the form of Roger, and signifies quiet or strong counsel. (Directory of Ancestral Heads of New England Families, F. R. Holmes, cxix.)

According to one authority, a Roman knight followed William the Conqueror, and after the conquest in 1066, settled in Scotland, the name Roger becoming first Oger, then Odger, Hodger, and finally, Hodge. In colonial days it was frequently spelled with a final s. The family coat-of-arms and crest are described in Hodge Genealogy (16), the crest being also pictured in Crests of Great Britain and Ireland (vol. 2; plate 43, crest 5). Its great simplicity indicates its antiquity.

I. Our immigrant ancestor, John Hodge, had a brother Charles, who was of Lyme, Connecticut, in 1686, where both lived for a while. Charles later moved to New Haven, where some of his children and some of his brother John's, also, located. Somewhat confusing is the fact that John named his second son Thomas, and Charles named his first son Thomas. (Hodge Genealogy, Orlando J. Hodge, 16.) From this fact it is inferred the brothers were descendants, possibly sons or grandsons, of the Thomas Hodge who was baptized, according to its parish register, at Bicester, County Oxford, England, on 3 May 1583, in the church of Saint Edbury. This church was erected about 1400, and the town, of about two thousand inhabitants, is near Oxford, and about 58 miles from London. (Ibid., 29.)

John Hodge was born about 1643, and was married 12 August 1666 (*New England Historical and Genealogical Register* 5: 360), in Windsor, Connecticut, to Susanna, daughter of that Henry Denslow who was killed by Indians at Windsor Locks, 4 April 1676. (Hodge Genealogy, 23.) She was born 3 September 1646.

As early as 28 December 1663, John Hodge was a resident of what is now Clinton, Middlesex County, Massachusetts. Until 1840 this town was a part of the town of Killingworth, originally called the Hammanasset Plantation "that lyeth between Guilford and Saybrook." It was settled in October, 1663, by pioneers who came chiefly from Hartford,

Windsor, and Guilford. At that time a committee of three persons was appointed by the General Assembly of the Colony of Connecticut "to establish binding rules for the settlement of the plantation." The next March the town was incorporated, and was called Killingworth, in honor of Edward Griswold, one of its first settlers, who had been born in Killingworth, England. John Hodge was one of the men who, on 28 December 1663, were given land there, his lot being No. 27. (Hodge Genealogy, Hodge, 23, 24.)

He probably remained in Killingworth until 1670, when, it is thought, he became disgusted with the swamps and wilds of that locality as many others did, and removed to Windsor, where his wife's parents were still living on a large tract of land, a great portion of which is now included in the town of Windsor Locks.

About this time Susanna's father, Henry Denslow, gave her eighty acres of land, though without executing a deed. After the death of her father, Mrs. Hodge claimed the land, and it went to her children, although there is no evidence that Mr. Hodge ever lived upon it, or cultivated it.

At the time of its incorporation, 3 June 1674, John Hodge was allotted sixty acres of land in Suffield, adjoining Windsor on the north. He doubtless continued to reside in Windsor, however, for some time after that, for several children born to him are there recorded. Later, he removed to Suffield, where he was living as late as 1 April 1685, and probably until 1687. In 1688 and 1691 he paid personal taxes in the town of Lyme, Connecticut (*New England Historical and Genealogical Register* 34: 373), and in September, 1692, three of his children were baptized in Middletown by the "Communion of Churches, their mother owning the covenant." (Hodge Genealogy, 27.)

John Hodge died at Lyme, between 1692 and 1694, in which latter year his widow, in June, signed a quit-claim to all further share in the estate of her father and mother, her signature at the time being: "Susanna Hodg, of Lyme, in the County of New London, formerly wife of John Hodg." (Land Records of Windsor for 1694.)

Children: (Vital Records of Hartford, Windsor and Fairfield, (1631-1691), 12, 14.)

1. John, born 16 June 1667, at Killingworth.
2. THOMAS, born 13 February 1669, at Windsor; married JUDITH BUNNELL.
3. Mary, born 15 February 1671.
4. Joseph, born 14 December 1672; married Ann Trumbull, an aunt of Governor Jonathan Trumbull.
5. Benjamin, born 17 June 1674.
6. Henry, born 19 August 1676; married Sarah Welch.
7. William, born 20 April 1678.
8. Elizabeth, born 13 February 1680.
9. Susanna, born 10 December 1682.
10. Abigail, born 17 March 1684; married George Gilbert.
11. Samuel, born 4 October 1686.

II. Thomas² Hodge (John¹), born 13 February 1669, married about 1693, Judith³ Bunnell (Benjamin² William¹), (New Haven County Probate Court Records 5: 479), who was born 13 April 1672, at New Haven. They lived in New Haven, where most of his children were born. He owned some Wallingford property, a transfer of some woodland there being made by him in 1707. (Hodge Genealogy, 31.)

He died 2 May 1712, three months after the birth of his ninth child. Until a few years ago a stone, in the old West Haven Cemetery, bore the inscription, "Thomas Hodge, Died May 2, 1712, Aged 43." This stone was removed to give place to an addition to the church.

After the death of Mr. Hodge, his widow Judith married, as his second wife, Daniel, son of the settler Henry Bristol and his second wife, Lydia Browne, daughter of Francis and Mary (Edwards) Browne. Daniel Bristol's first wife was Hester (Esther), daughter of John and Elizabeth (Post) Sperry, who had borne him eight children. (*New England Historical and Genealogical Register* 59: 168.) No children were born to Daniel and Judith. He died 15 May 1728, and she on 21 July 1746, after having made, according to Hodge Genealogy (31), a third marriage.

Children: (Hodge Genealogy, 31.)

1. Daniel, born 28 January 1694.
2. Jesse, born 17 November 1695; died, and on 6 January 1724, his estate was divided between his brothers and sisters.
3. JUDITH, born 8 October 1697; married SAMUEL HALE.
4. Thomas, born 28 March 1701.
5. Miriam, born 18 August 1703; died young.
6. Susanna, born 7 September 1705; married, perhaps, 5 November 1737, George Clinton, of New Haven.
7. Mary, born 5 November 1707; married 15 October 1724, Samuel Seward (Sewall?), of Long Island.
8. Martha, born 18 February 1710.
9. Miriam, born 2 March 1712; married Daniel⁴ Blakesley (John³ John² Samuel¹), of New Haven and Farmington. They had four sons and four daughters. (New Haven Land Records 9: 118.)

III. Judith³ Hodge (Thomas² John¹), born in New Haven, 8 October 1697, was there married 29 June 1720, to Samuel Hale, "of Milford."

(See Hale sketch.)

DENSLOW

DENSLOW

Nicholas Denslow—Elizabeth
Henry Denslow—.....
Susanna Denslow—John Hodge
Thomas Hodge—Judith Bunnell
Judith Hodge—Samuel Hale
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

I. NICHOLAS DENSLOW was born in 1577, and came to these shores "probably in the *Mary and John*, or in the fleet with Winthrop," says Savage. He was in Dorchester in 1630 (Genealogical Dictionary of New England, Savage, 2: 39), where his name is found in a list of freemen, 4 March 1632/3. (*New England Historical and Genealogical Register* 3: 91.) On the town records of that place 3 April 1633 (ibid. 21: 166), he is named among other inhabitants.

In a list of "the first settlers of Windsor, recorded in the Town Records of 1640, five years after their removal from Dorchester," his name also appears (ibid. 5: 366), as it does in a list of "owners of land before 1653 in Windsor." (Early Connecticut Probate Records, Manwaring, 1: 83.)

One writer says of him: "Nicholas Denslow, from Dorchester, had a lot granted to him in Windsor, 24 rods wide. He owned the present Congregational Church lot, in the Palisade, and lived there during the Pequot War." (Memorial History of Hartford County 2: 549.) He is said to have been the oldest man in the fight called "Battle of Mystic River."

Nicholas Denslow died in 1666/7, aged 90 years. (Memorial History of Hartford County 2: 549.) His will is dated at Windsor, 4 May 1666, and the inventory was taken 5 June 1667. (Early Connecticut Probate Records 1: 192.) His widow, Elizabeth, died 13 August 1669, and in her will (ibid. 1: 91) names children and grandchildren, with mention of married names. The homestead went to the grandson, Nicholas Buckland. From the meager records at hand, and the wills, we glean that there were, at least, the following children.

Children:

1. HENRY; married about 1645
2. Joan; married Aaron Cook, as his second wife.
3. Temperance; married Thomas Buckland, who died 28 May 1662; they had three sons and five daughters.

4. John; married 7 June 1655, Mary Eggleston; had seven sons and three daughters between 1656 and 1669. He bought the Hannum place (Windsor) in 1654. Was freeman in 1657.

II. Henry² Denslow (Nicholas¹), was married about 1645, and had eight children born between 1646 and 1665, of whom one only was a son. He was the first settler at Windsor Locks, where, in 1662 or 1663, he purchased a tract of land originally "set" to Thomas Ford (Memorial History of Hartford County 2: 562), in a locality called Pine Meadow at that time. He built his house there the same year, at the higher end. His tract was on both sides of Kettle Brook, and included nearly the whole of the present town of Windsor Locks.

He settled on this purchase about a half or three quarters of a mile south of the brook, and his was probably the only family in that part of the town until after King Philip's War. Daniel (another writer says William) Hayden was his nearest neighbor, at a distance of two miles.

When the War broke out, he removed his family into the center of the town, but, being a courageous man, he ventured back alone, as tradition informs us, to cultivate his lands. He was killed, however, by the same wandering party of Indians who burnt Simsbury, and afterwards confessed their crime at Hartford . . . according to the recorded answer given by an Indian prisoner to the question propounded by the Committee of Safety, "Who Killed Henry Denslow?"—History of Ancient Windsor, Stiles, 132, 207.

Windsor Locks was the name chosen for the northern portion of the ancient town of Windsor, when in 1833, a post-office was established, and the old name of Pine Meadow was abandoned for the new, which combined the name of the parent city with the canal improvement which was completed in 1829. The first house in the locality was the one built by this unfortunate ancestor, about thirty to forty rods south of the town lock, on the top of a hill. (History of Ancient Windsor, 500.) On the 200th anniversary of his death, which occurred 25 March 1676, the site of his house was marked with a flint boulder, suitably inscribed to his memory. (Memorial History of Hartford County 2: 562.)

Again it is recorded of this hardy pioneer family: "After the War the family—one son of seventeen, the widow, and seven daughters—returned, and lived there twelve years more without nearer neighbors than before. The son continued to live on the spot until his death at a good old age, and two of his sons, Joseph and Samuel, remained on the homestead. The descendants of Henry Denslow still (1886) own the site of the first house, and a part of the original farm." (Memorial History of Hartford County 2: 562.)

The inventory of Henry Denslow's estate was taken 17 August 1676, at which time the children were named,—Samuel, 17 years of age, and daughters: Susanna, wife of John Hodges; Mary, wife of Thomas Rowley; Ruth, wife of Thomas Copley; Abigail, 20; Deborah, 16, "lame and sickly"; Hannah, 14, and Elizabeth, 10. Administration was granted

11 September 1676 to the widow, and on 6 December 1676 an order was given to distribute the estate, Deborah to have an additional ten pounds because of her affliction—a kind and thoughtful provision. (Early Connecticut Probate Records, Manwaring, 1: 191.)

Through all these records, the name of the wife or widow is not mentioned, and the compiler of this book has so far found no clue to her identity.

Children: (*New England Historical and Genealogical Register* 5: 66, 360, 365.)

1. SUSANNA, born 3 September 1646; married JOHN HODGE.
2. Mary, born 10 April 1651; married 5 May 1669, Thomas Rowley. They had two daughters and one son.
3. Ruth, born 19 September 1653; died 6 October 1692. She married at Westfield, Massachusetts, 15 November 1672, Thomas Copley (Coplar).
4. Abigail, born 6 February 1655.
5. Deborah, born 21 December 1657; married 27 January 1677, John Haskins (Thomas¹). They had daughters Debora and Elizabeth.
6. Samuel, born 19 December 1659.
7. Hannah, born 1 March 1662; married 9 December 1687, Henry³ Burt (David² Henry¹), of Northampton. His first wife was Elizabeth, daughter of Alexander Alvord. She died 6 May 1687. Hannah died 3 May 1689, and Henry married (3) 1690, Mary (History Deerfield, Sheldon, 2: 97.)
8. Elizabeth, born 11 February 1665; married 1686 William King.

III. Susanna³ Denslow (Henry² Nicholas¹), born 3 September 1646, was married in Windsor, 12 August 1666, to John Hodge, born about 1643.

(See Hodge sketch.)

Hang all your rooms with a large pedigree;
'Tis virtue alone is true nobility,
Which virtue from your father ripe may fall;
Study illustrious him—and you have all.

—Ben Jonson.

BUNNELL

BUNNELL

William Bunnell—Ann Wilmot
Benjamin Bunnell—Rebecca Mallory
Judith Bunnell—Thomas Hodge
Judith Hodge—Samuel Hale
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

THE NAME BUNNELL is said to be a corruption of *Bonbill*, a parish in the county of Dumbarton, Scotland. In the early records of this country it is often spelled Bonnell or Bunnill. (Dictionary of Ancestral Heads of New England Families, F. R. Holmes, xxxvii.)

The Bunnell family dates back to Normandy, France, where they were called La Bunnell. When they came to England is not known, but a Bunnell historian visited England from Connecticut many years ago, and traced the family back to the 11th century, when William La Bunnell came to England from Normandy as an aide-de-camp on the staff of William the Conqueror in 1066. Their coat-of-arms is still preserved, but the French *La* was dropped.

The ancestry is traced from three brothers, William, Solomon, and Benjamin, who came from Cheshire, England, in 1638, and settled in New Haven. When the first census was taken, in 1790, in the thirteen colonies, there were Bunnells recorded in every State, and their descendants are widespread.

Beginning with the first at New Haven, historians wrote of them as "being without exception men of character and piety, who used every opportunity to promote education and religion, and were the first in all history to adopt a written constitution, and to refuse compensation for public service."—New England Genealogies, Cutter, 1: 66.

F. B. Lee (New Jersey Genealogies, F. B. Lee, 4: 1553) places the coming of the immigrant ancestor to these shores at a much earlier date than the above, stating that he came to the Massachusetts Bay Colony prior to 28 September 1630.

I. William Bunnell, born in England, was in New Haven in 1638, where he married in 1640 (New England Genealogies, Cutter, 1: 66), Ann, daughter of Benjamin and Ann Wilmot, of that place.

By trade he was a tanner, and also operated a large farm in West Haven. In the records of one of the national patriotic societies (Lineage Book 12: 24, Daughters of Founders and Patriots of America) he is called General, probably because of service rendered in connection with the local "train bands" usual to that period.

His wife's death occurred before May 1654, and soon thereafter William Bunnell returned to England. It is thought he was one of the passengers who died at Barbadoes in 1671, en route for America on his

return trip. (*Boston Transcript*, 19 March 1924; 12 May 1926.) When his father-in-law, Benjamin Wilmot, made his will on 7 August 1669, he mentions four children of his daughter who were to "stand in the place of their parents." (*Genealogical Dictionary of New England*, James Savage, 4: 580.)

The order of birth of the known children is given differently by different writers.

Children: (*New England Historical and Genealogical Register* 59: 67.)

1. BENJAMIN, born 1642; married (1) REBECCA MALLORY; married (2) Widow Elizabeth (Post) Sperry.

2. Nathaniel, born 1644; married 3 January 1665, Susanna, daughter of Isaac Whitehead. They removed to New Jersey, where he died soon after 1696, at Elizabeth Town. (*New Jersey Genealogies*, F. B. Lee, 4: 1553.)

3. Lyda (Lydia); married 10 April 1661, at Milford, Connecticut, Francis, (born 1625 in England; died 14 February 1691 at Derby, Connecticut), son of William French, of Billerica, "author of the famous tract, *Strength Out of Weakness*, published in London." Lydia died in Derby, 1 April 1708, having been the mother of seven daughters and two sons. (*Ancestry of Arthur Orison Dillon*, 1927, 16.)

4. Mary, born 4 May 1650; married 31 October 1671, Eleazer, son of Henry Peck, of New Haven. (*Boston Transcript*, 19 March 1924.) She died in 1724.

5. Ebenezer, born 28 August 1653; died soon.

II. Benjamin² Bunnell (William¹), born 1642 in New Haven, was there baptized in 1650. (*Boston Transcript*, 12 May 1926.) He became a freeman in 1670.

He married (1) Rebecca, daughter of Peter and Mary (Preston) Mallory, of New Haven, born 18 March 1649. (*New Haven Vital Records*, printed, 1: 1.) She died 12 March 1691, and he married (2) Elizabeth, daughter of John and Hester (Hyde) Post, and widow of John Sperry. She was born 22 February 1655, at Saybrook, Connecticut. After the death of Benjamin Bunnell, she married (3) 19 September 1700, Edmund Dorman, and died in 1715.

Benjamin Bunnell is listed among the proprietors of New Haven in 1685, and the births of the following children are there recorded. He died about 1696. (*New England Genealogies*, Cutter, 4: 1783.)

Children: (*New Haven Vital Records*.)

1. Rebecca, born 19 February 1667; died 26 January 1667.

2. Rebecca, born 11 February 1668.

3. JUDITH, born 13 April 1672; married THOMAS HODGE.

4. Benjamin, born 4 January 1675; died 8 January 1675.

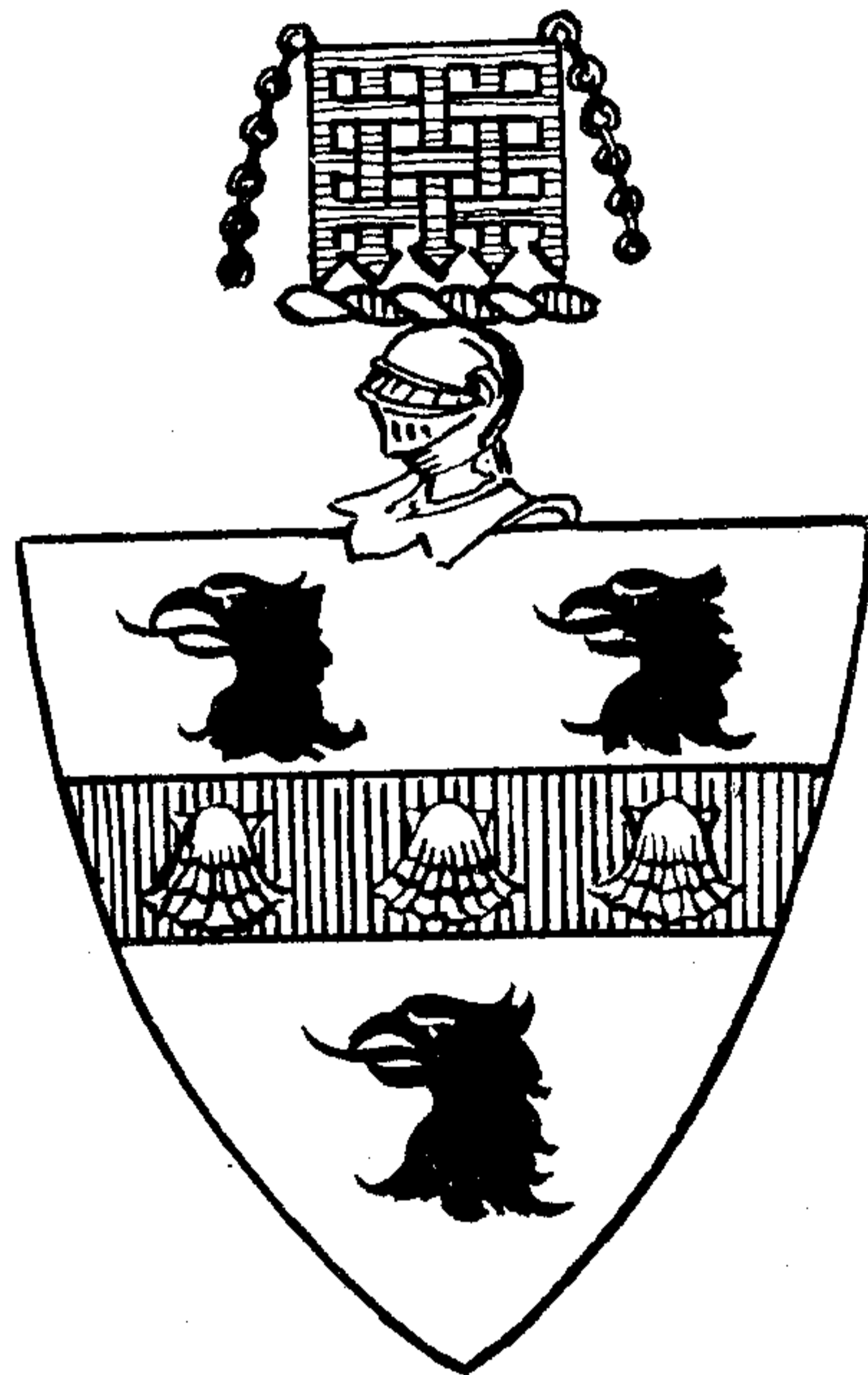
5. Benjamin, born 29 November 1679; died 20 August 1749; married Hannah Plumb, born 1667; died 16 November 1716. (*Daughters of Founders and Patriots of America*, Lineage Book 17: 5.)

6. Rachel, born 16 December 1683.

III. Judith³ Bunnell (Benjamin² William¹), born at New Haven, 13 April 1672, married about 1693, Thomas³ Hodge (John¹).

(See Hodge sketch.)

WILMOT



WILMOT

Benjamin Wilmot—Ann
 Ann Wilmot—William Bunnell
 Benjamin Bunnell—Rebecca Mallory
 Judith Bunnell—Thomas Hodge
 Judith Hodge—Samuel Hale
 Reuben Hale—Diantha Ward
 Isaac Hale—Elizabeth Lewis
 Emma Hale—Joseph Smith

THE NAME is variously spelled in early records as Wilmot, Wilmotte, Wilmarth, Wilmouth, etc. It is probably a corruption of *Guillemot*, a name frequently used in France in early times, derived from *Guillaume*, meaning William. (Directory of Ancestral Heads of New England Families, Holmes, cclxvi.) American descendants of the immigrant ancestor of this sketch use the accompanying coat-of-arms. (*Americana*, vol. 22, no. 1.)

I. Benjamin Wilmot was born in England in 1589 (*Boston Transcript*, 19 March 1924), and with his wife Ann settled early in New Haven, where he took the oath of fidelity in 1647. (New Haven Colony Records 1: 111.) He had probably been a resident several years before that, for his son Benjamin is of record there as early as 1641.

Colonial records show that on 1 May 1654, "Old Goodman Willmot desired the Court that his son may be freed from training, which was considered, and with reference to his own age, his wife's weakness, and their living at a Farm, his Son was freed, only is to attend as other Farmers do." (Ibid. 2: 180.) The son referred to thus was William, the youngest.

At the assignment of seats in the "meeting house" at New Haven in 1655, we find the names of Benjamin Wilmot, and "Goodwife Wilmot, Sen." as well as a "Goodwife Willmot, Jun." (New Haven Town Records, 1649-1662; New Haven Historical Society Collections 1: 270-3.)

On the town records we find the simple entries: "Anne, wife of old Benjamin Wilmot, dyed October 7, 1668" (New Haven Vital Records, printed, 1: 25), and "Old Benjamin Wilmot dyed Aug. 18, 1669." (Ibid. 1: 32.) In his will, dated 7 August of that year, Benjamin Wilmot, "aged about four score," names three children, the first two of whom were doubtless dead at the time of making the will, for three children of his oldest son and four children of his daughter, were to stand in the place of their parents in the division of the estate which was, however, not large. (Genealogical Dictionary of New England, Savage, 4: 580.)

Children: (*New England Historical and Genealogical Register* 9: 363; 59: 67.)

1. Benjamin; married Widow Elizabeth Heaton, who had a son James by former marriage. They had three daughters—Hannah, born 1644, married (1) 9 April 1667, as his second wife, Lieutenant Samuel Miles, (son of Richard), born in Milford, 12 April 1640; died 24 December 1678, and (2) Miles Merwin, jr.; Mary, born 1646; and Elizabeth, born 1649. (*Sterling Genealogy*, Albert Mack Sterling, 1: 413.)

Benjamin died 8 April 1651, and his widow married (3), as his second wife, William Judson, whose estate was inventoried 15 December 1662. His first wife, Grace, came from England with him in 1634, and died in New Haven 29 September 1659.

2. ANN; married WILLIAM BUNNELL.

3. William; married 14 October 1658, Sarah, daughter of John and Tabitha Thomas. He died in 1689, and she on 28 December 1711, aged 72 years. They had five sons and five daughters.

II. Ann² Wilmot (Benjamin¹) probably came with her parents to their New England home. She married, about 1640, at New Haven, William Bunnell.

(See Bunnell sketch.)

To Harmodius, descended from the ancient Harmodius, when he reviled Iphicrates, a shoemaker's son, for his mean birth: "My nobility begins in me, but yours ends in you."—Plutarch's writings.

MALLORY

MALLORY

Peter Mallory—Mary Preston
Rebecca Mallory—Benjamin Bunnell
Judith Bunnell—Thomas Hodge
Judith Hodge—Samuel Hale
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

VARIOUSLY SPELLED as Mallery, Mallary, Malory, Malorye, Malore and Mallory, the name frequently appears in the early New Haven records, but in later years appearing more uniformly as Mallory. It is a corruption of the French *mallieure*; in Latin, *malos*, *Leporarius*,—a name for all hunting the hare. (Directory of Ancestral Heads of New England Families, Holmes, clv.)

Tradition says the first of the name in America came from the south of England, with Reverend John Davenport and Mr. Theophilus Eaton, who came to New Haven in 1637. (History of East Haven, Hughes, 25.) The name is not among the one hundred and eleven original signers of the Colony Constitution, 4 June 1639, but the first Mallory might have been an "adventurer," or, more likely, a "minor."

I. Among those who signed the "Planters' Covenant" at New Haven in 1644, was Peter Mallory (Genealogical Dictionary of New England, Savage, 3: 145; East Haven Register, Dodd, 134), who received the oath of fidelity at the General Court of that year. (Daughters of Founders and Patriots of America, Lineage Book 13: 31.) He was doubtless among the many faithful followers of Reverend Davenport, who helped to build the church and plantation at New Haven.

Peter Mallory and "Goodwife Mallary (Mary)" were assigned seats in the meeting-house in 1655. (New Haven Town Records, Historical Society Collections 1: 271, 273.) A town record about that time shows that Peter Mallory undertook to sweep chimneys, provided they would furnish him a "canvis frock and hood to cover his cloathes." (Ibid. 270.)

Many of the early records of his property transfers are signed with his initials (New Haven Land Records 1: 370), which shows a degree of education above that indicated by the more customary "his mark" of that period. An interesting variation of his name as found in old records is "Pooler" Mallory.

His home-lot and most of his land was near the Milford town line, at a place commonly called "West Side Farms," now West Haven. His numerous deeds of transfer show that he was a very large land owner,

but also that he was one who believed in assisting his children while he was yet living, rather than to accumulate large holdings to be divided after his death, for he repeatedly transferred land to various ones of his numerous sons and daughters. (*New England Historical and Genealogical Register* 54: 320-25.)

On 11 July 1663, according to the records, his wife Mary was baptized in the church at New Haven, together with three of her children. On 8 November 1671, the following action regarding him was recorded: "This Court upon ye allegations presented on behalf of Peter Mallory, Senior, for freedom from training doth free him from ye said service." He is listed with the proprietors of New Haven in 1685, "Peter Mallory senior," showing that his son Peter was also resident there. (*Colony Court Records* 1: 45.)

By a deed of gift dated 2 July 1684, he gave land "by way of portion in part with my loving daughter Rebecca Bunnell, to my loving son-in-law, Benjamin Bunnell." (*New England Historical and Genealogical Register* 54: 320.) This is an important entry to us, since some historians have stated that Benjamin Bunnell's wife was Mary Brooks. (*New England Genealogies, Cutter*, 4: 1783.) It is possible that the Benjamin who married Mary Brooks was a cousin of our Benjamin—a son, doubtless, of either Solomon or Benjamin, who were brothers of our immigrant, William Bunnell. Another entry of significance is that Rebecca's brother Samuel, in his will, mentions "sister Rebecca Bunnell's son Benjamin." (*New England Historical and Genealogical Register* 54: 324.)

Another deed of interest is that dated 28 April 1691, executed by Peter Mallory to "my daughter-in-law, Mary Mallory, widow, relict of Thomas Mallory my son lately deceased, . . . during the nonage of her son Thomas," etc., with the proviso that if that son died before he is twenty-one "it shall go to her son Daniel at lawful age, and if he die, then to her son Aaron, and if they three all die, then it be and remain unto my said daughter, . . ." (*Ibid.* 54: 320.) This deed of gift, executed a few weeks after the death of his son Thomas, indicates a very commendable desire on the part of the father to make comfortable provision for the young widow and her children.

Peter Mallory married about 1648, Mary, daughter of William and Elizabeth (Sale) Preston. (*Ibid.* 65: 64.) She was born in England, emigrating at the age of six years, in 1635, with her father and step-mother. She was baptized into the church at New Haven, 11 July 1663 (*ibid.* 9: 361), and died there in December, 1690. (*New Haven Vital Records*, printed, 1: 69.)

On 30 August 1697, Peter Mallory deeded all his "estate undisposed of . . . moveable, real or personal," to his "son Peter, Husbandman, and son John Cordwainer," in consideration of life support. His death occurred between that date and 24 November 1701, when his son John conveyed some land, mentioning "the dwelling house formerly belonging to peter malary my deceased father."

Children, recorded at New Haven: (*New Haven Vital Records*, printed, 1: 56.)

1. REBECKAH, born 11 May 1649; married BENJAMIN BUNNELL.
2. Peter, born 27 July 1653; married 28 May 1678, Elizabeth, daughter of William and Elizabeth Trowbridge, of New Haven. They had nine sons and three daughters. He died 1720.
3. Mary, born 28 October 1655; died young.
4. Mary, born 28 September 1656. (Probably the wife of John Cordwainer mentioned in her father's will.)
5. Thomas, born 15 April 1659; died 15 February 1691; married by Captain Samuel Eals, on 26 March 1684, to Mary Umberfield. They had three sons.
It is interesting to know that Thomas Mallory's great-granddaughter, Esther⁵ Mallory (Thomas⁴ Daniel³ Thomas² Peter¹), born 20 February 1762, married Rebeckah (Mallory) Bunnell's great-great-grandson, Reuben⁶ Hale (Reuben⁵ Hale, Judith⁴ Hodge, Judith³ Bunnell, Rebeckah² Mallory, Peter¹), born 24 April 1760.
6. Daniel, born 25 November 1661.
7. John, born 10 May 1664; married 30 December 1686, Elizabeth, daughter of Nathaniel Kimbart. They had two sons and five daughters.
8. Joseph, born 1666; married 1693, Mercy, daughter of Thomas and Mercy Pinon, granddaughter of Nicholas and Elizabeth Pinon. They were the parents of four daughters and two sons.
9. Benjamin, born 4 January 1668/9.
10. Samuel, born 10 March 1672/3.
11. William, born 2 September 1675.

II. Rebecca² Mallory (Peter¹), born 18 May 1649, was married at New Haven, about 1666, to Benjamin² Bunnell (William¹).

(See Bunnell sketch.)

PRESTON

PRESTON

William Preston—Elizabeth Sale
Mary Preston—Peter Mallory
Rebecca Mallory—Benjamin Bunnell
Judith Bunnell—Thomas Hodge
Judith Hodge—Samuel Hale
Reuben Hale—Diantha Ward
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

A TOWN in Lancashire, England, bears this name, which means a town in the coppice, or the bushy hill, from *Prys* and *ton*. From the Welsh word, *Pres*, meaning brass, the name has been applied to the town where brass is manufactured. (Directory of Ancestral Heads of New England Families, Holmes, cxciv.)

The name Preston is said to have been assumed by an ancient North Britain family, from territorial possessions in Midlothian, in the time of Malcolm, King of Scots, the first to bear it being Leolphus de Preston, in 1040. In direct descent from knights, members of Parliament, and judges, through many years, the line is traced to our ancestor.

I. William Preston, thought by some writers to have been born in Gigglesworth, Yorkshire, England, is known to have owned estates there, in the western part of the West Riding, but it is also evident that he lived in Chesham, County of Bucks, about two hundred miles south, for at least twenty years before coming to America. (*New England Historical and Genealogical Register* 65: 63-6.)

He married at Chesham (1) 11 October 1613, Elizabeth, daughter of Edward Sale (ibid. 69: 254), a churchwarden of that place, whose wife, Elizabeth, was the daughter of John Gifford. In his will, 17 October 1620, Edward Sale mentions his son-in-law William Preston. Elizabeth Sale was baptized at Chesham, 8 June 1590, and was buried there, 22 February 1633/4.

After her death, William Preston married (2), in 1635, Mary Seabrook, born about 1600, daughter of the Robert Seabrook who later came also to New England. (Ibid. 65: 63-6.) Another daughter of Robert Seabrook married Thomas Sherwood, of Stratford, Connecticut, and another was the wife of Thomas Wheeler, of Milford, Connecticut. (Avery, Fairchild and Park Families, S. P. Avery, 74-6; *New England Genealogies*, Cutter, 4: 1889.)

William Preston was a churchwarden in Chesham in 1617. From the record of a suit brought in the Court of Requests, County Bucks, entered by his mother in law, then widowed, in February 1623/4, we discover that William Preston represented her at law. This is of interest

as supporting the evidence that, as attorney, or solicitor, he was a man of superior education and station.

Shortly after his second marriage, he and his wife Mary embarked, on 19 September 1635, in the *Truelove*, the last of seventeen ships from London to Boston that year, taking with them his four youngest children by the first wife. (Ibid. 14: 323-4.) He located first at Dorchester, Massachusetts, where in February 1635/6, he was granted three acres of land. (Ibid. 21: 336.) He removed to New Haven in time to be among the first settlers, subscribing to the Compact in 1639. (Genealogical Dictionary of New England, Savage, 3: 483.) He died between the date of his will, 9 July 1647, and 4 January 1649, when his estate was administered. (New England Genealogies, Cutter, 3: 1386.)

Children of William and Elizabeth, recorded at Chesham, England: (*New England Historical and Genealogical Register* 65: 63-6.)

1. William, baptized 5 October 1614; buried 4 June 1633.
2. John, born about 1617; buried 24 November 1623.
3. Edward, baptized 14 November 1619; preceded his father to New England, coming in the *Christian* in April, 1635, when in his 16th year. He settled at New Haven, and later lived in Boston. His wife was Margaret. A daughter Elizabeth, born 29 September 1655, married John Leavens, who died at Woodstock, Connecticut, in 1696. (Ibid. 55: 445.)
4. Daniel, baptized 3 March 1621/2; came to New England in the *Elizabeth and Ann* in April, 1635, in his 14th year, along with his uncle, Edward Sale. He was made freeman at Dorchester, Massachusetts, 3 May 1665, and died 10 November 1707. (Ibid. 5: 465.) His wife was Elizabeth
5. Elizabeth, baptized 23 July 1624; came to New England with her father at the age of 11. Married Joseph Alsop, jr. (Ibid. 55: 299.)
6. Sarah, born 1627; came with her father, age 8, and married William Mix.
7. MARY, baptized 13 December 1629; came with her father, at age of 6; married PETER MALLORY.
8. John, baptized 4 March 1631/2; was 3 years old when he came to New England. Was resident of New Haven. (Massachusetts Genealogies 3: 1386.)

Children of William and Mary, born at New Haven: (*New England Historical and Genealogical Register* 9: 362.)

1. Jehiel, baptized 14 June 1640; was representative in 1683; lived in Stratford, Connecticut. He married Sarah Fairchild, his cousin, daughter of Thomas and (Seabrook) Fairchild, of Stratford. She was born 19 February 1641/2.
2. Hackaliah, (twin) baptized 9 April 1643. Also married his cousin, Emma Fairchild, born at Stratford, October 1653, their marriage occurring 20 April 1676. They lived in Woodbury, Connecticut. He died 20 November 1690. (Avery, Fairchild and Park Families, 74-6.)
3. Eliasaph, (twin), baptized 9 April 1643; married Elizabeth, daughter of John Beach of Stratford. She was born 8 March 1652. They lived in Wallingford, Conn. (History of Wallingford, Conn., Davis, 636.)
4. Joseph, baptized 24 January 1647.

II. Mary² Preston (William¹), born in Chesham, County Bucks, England, baptized 13 December 1629, married in New Haven, Connecticut, about 1648, Peter Mallory.

(See Mallory sketch.)

WARD

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3. Edward, baptized 14 November 1619; preceded his father to New England, coming in the *Christian* in April, 1635, when in his 16th year. He settled at New Haven, and later lived in Boston. His wife was Margaret. A daughter Elizabeth, born 29 September 1655, married John Leavens, who died at Woodstock, Connecticut, in 1696. (Ibid. 55: 445.)
4. Daniel, baptized 3 March 1621/2; came to New England in the *Elizabeth and Ann* in April, 1635, in his 14th year, along with his uncle, Edward Sale. He was made freeman at Dorchester, Massachusetts, 3 May 1665, and died 10 November 1707. (Ibid. 5: 465.) His wife was Elizabeth
5. Elizabeth, baptized 23 July 1624; came to New England with her father at the age of 11. Married Joseph Alsop, jr. (Ibid. 55: 299.)
6. Sarah, born 1627; came with her father, age 8, and married William Mix.
7. MARY, baptized 13 December 1629; came with her father, at age of 6; married PETER MALLORY.
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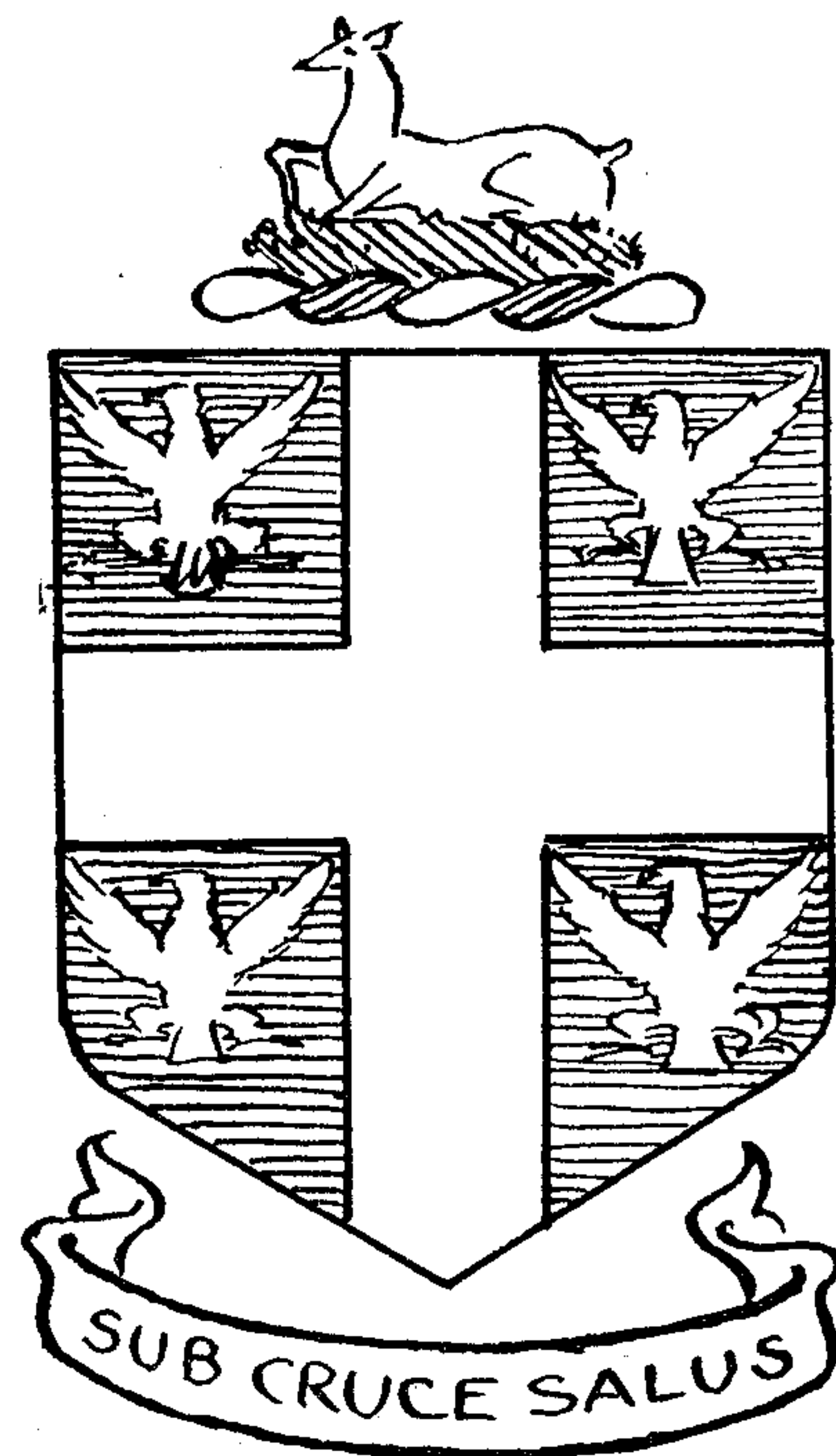
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4. Joseph, baptized 24 January 1647.

H. Maryⁿ Preston (William¹), born in Chesham, County Bucks, England, baptized 13 December 1629, married in New Haven, Connecticut, about 1648, Peter Mallory.

(See Mallory sketch.)

WARD



WARD

Andrew Ward—Hester Sherman
 Andrew Ward—Trial Meigs
 William Ward—Lettice Beach
 Arah Ward—Phebe Towner
 Diantha Ward—Reuben Hale
 Isaac Hale—Elizabeth Lewis
 Emma Hale—Joseph Smith

THE NAME WARD signifies a keeper, one who guards or defends. The family is traced in England back through a line of nobility to Osbert de Varde, of Givendale, Yorkshire, in the year 1130. (Fifty Puritan Ancestors, Elizabeth Todd Nash, 72.) One writer goes still farther back, and finds: "Among the seven hundred and ten distinguished persons who accompanied William the Conqueror from Normandy to Britain in 1066, was Ward, one of the noble Captains; there is no doubt that the Wards have their ancestry in these followers of William." (Ward Memorial, 1886, Introduction.)

I. The first of the line in America was Andrew Ward, whose more immediate ancestor was Sir Richard Ward, Knight, of Homersfield and Gorleston, County Suffolk, England, though genealogists have differed as to whether Andrew was his son or his grandson. (Andrew Ward and His Descendants, George K. Ward, 7-10.)

It is evident that he was a man of influence and position, for he entered immediately into the affairs of the colonies, and was early intrusted with important commissions. Undoubtedly he inherited ability as a leader and man of affairs. On his father's side he was of good old landed stock in Suffolk. His grandmother, Anne Gunville, was from the old and famous family of Gonvilles, of the same county. Farther back, he was descended from Sir John Hare, a Doctor of Laws, and a man of considerable property and influence, who died in 1526. (Andrew Ward and His Descendants, 11.) Numerous coats-of-arms inherited by Andrew Ward, are to be found in various treatises about the family. The one shown is credited to our immigrant ancestor by Crozier. (General Armory, 132.)

Andrew Ward was born near the beginning of the seventeenth century, married while young, and, with his family, emigrated to the New World, which in the 30's of that century, attracted so many thousands of pioneers from England—Suffolk, Essex, and Norfolk Counties contributing in great numbers to the followings of Reverend Mr. Phillips, John Winthrop, jr., and other religious leaders. (Ibid. 12.) He was given "an

homestead of 10 acres" in Watertown, Massachusetts, where, on 14 May 1634, he took the oath of a freeman. In those days it was necessary to be a church member to be admitted, by General Court, to citizenship, and church officers took the lead in both civil and ecclesiastical affairs.

On 3 March 1635/6, he was appointed, with Roger Ludlow and six others, by the General Court of Massachusetts, on a Governing Commission for the Colony of Connecticut, for one year, or until it should become organized. (History of Fairfield, Connecticut, Schneck, 1: 418.) He became a first settler at Wethersfield, Connecticut, and was one of the judges of the first legislative body of the State, which convened at Newton (or Hartford), 26 April 1636.

Andrew Ward was a member of the "Upper House" when war was declared against the Pequot Indians, 1 May 1637. In that year, and the next, he was a member of the General Court, he was magistrate of the General Court in Hartford, and for at least four sessions after 1639 he was deputy. (Andrew Ward and His Descendants, 14.)

In 1638, he was appointed to go to Agawam (Springfield) with Captain John Mason and Mr. Allen, "to treat with the Indians of Waronock, concerning the tribute towards the charges of the Pequot War, to the value of one fathom of Wampum a man, and also to the Nawicticke and Pacomtuckett Indians, one fathom and a quarter a man." (History of Fairfield, Schneck, 1: 418.)

He was a great organizer, and seemed to have a native love for town-building. He is named among the free planters at a gathering of the church in New Haven, 3 June 1639. On 27 October 1641, he represented Stamford, then called Toquams or Rippowams, at General Court in New Haven, at which time he was admitted a "member of the Court, and received the charge of freemen."

He was appointed constable of Stamford, 26 March 1640 (Schneck 1: 418), which office carried with it, in those days, considerably more dignity and prerogatives than are attached to a similar-named position today. (History of Stamford, Connecticut, Huntington, 67.) In April 1643 he was appointed to assist at the next General Court of Elections at New Haven, "in counsel and advice for the more comely carrying on of public affairs" (Schneck 1: 418), which indicates that elections, even in those far-off days, often needed a balance-wheel. In 1644 and 1646 he was elected deputy from Stamford to the General Court. "He was wise in counsel, energetic in advancing schemes for the development of resources of new fields, and had a personal magnetism which awoke enthusiasm, and gained recruits for carrying forward plans his fertile brain materialized. He was a leader in Watertown, a leader in Wethersfield, a leader in Stamford, and a leader in Fairfield." (Andrew Ward and His Descendants, 16.)

To this latter place he removed before 6 October 1651, when he was appointed by the General Court, along with one another, to settle an estate there. (Schneck 1: 418.) At the same time, he with two others, was appointed "to join with the magistrates for the execution of justice

in the towns of Connecticut by the seaside." Some genealogists think he lived a while at Hempstead, Long Island (Wallingford Genealogies, Davis, 542), before going to Fairfield, but if he did, it was not for a long period.

His will, dated 3 June 1659, "drawn by his own hand," was probated at Fairfield, "20 October 1659," says one,— "28 February 1660," says another (Ward, 28). In it he declares himself to be "strong, merry and well, both in body and mind." (Schneck 1: 418.) He left nine children, most of whom had received their full portions of his estate before he drew his will.

Andrew Ward was born about 1597 in County Suffolk, England. He married Hester (Esther) Sherman, born 1 April 1606, at Dedham, County Essex, the daughter of Edmund Sherman and his first wife, Joan Makin. Edmund Sherman was a clothier of Dedham, and later an emigrant to New England. Hester survived her husband, dying in Fairfield, between the date of her will, 27 December 1665, and its admission to probate, 28 February 1666.

Andrew and Hester Ward were the ancestors of many distinguished and influential men, among them Aaron Burr, General Andrew Ward, and the eminent divine, Reverend Henry Ward Beecher.

On 13 June 1907, the city of Fairfield unveiled a monument erected in the Fairfield cemetery to the memory of Andrew Ward. In the dedicatory address it was said: "We do not mark a grave today—we memorialize a life, a well-bred, intelligent, consecrated, public-spirited man. He led a useful, trusted life, and followed 'the way.' He consorted with the best, and served well his fellow men. . . . Rest well, Andrew Ward! You lie in friendly soil! Fairfield cherishes your memory, honors your descendants, and is a better town for your guiding hand upon its infancy." (Andrew Ward and His Descendants, 16.)

This tribute also was paid to the founder: "Here is our debt to Andrew Ward—that in his life he built and handed down to us the legacy of a strong, deep-chested, clean-limbed, sturdy body, and a mind fine-fibered, balanced, sane. In his work he was faithful in places of public trust, and so gives us a heritage of faithfulness; in his home he was true, and so the stream of our heredity is pure. . . . The will to do right is better than ancestral halls or crests. Without this, though he be heir to the wealth of the Indies, he is poor."

Children, the first one or two probably born in England:

1. Edmund; mentioned in his father's will as being "away"; married, says Goodwin (Goodwin's Genealogical Notes, 237), to Mary; not mentioned in his mother's will in 1665.

2. Anne; married Caleb Nichols.

3. William, born about 1635; died in Fairfield 1676; married Deborah Lockwood.

4. Mary, born 1637; married Lieutenant John Burr (1623-1692), of Fairfield.

5. John, born 1639; died 1683; married Mary, daughter of William Harris. Will mentions 6 children and "one she goeth with."

6. Sarah; married Nathaniel, son of Jehue Burr, and brother of John Burr who married Mary Ward. Nathaniel was born about 1640; died 1712. He married (2) Widow Ann Wakeman.

7. Abigail, born 1643; married Moses Dimon.

8. ANDREW, born 1645; married TRIAL MEIGS.

9. Samuel, born 1647; died in Fairfield 8 January 1693; married Hannah Ogden.

II. Andrew² Ward (Andrew¹), born in Stamford, Connecticut, 1645, was admitted freeman at Kenilworth (Killingworth) in 1668, receiving several parcels of land by the terms of his father's will and by purchase from his brother Samuel. (Schneck 1: 419.)

He married in the same year, Trial, daughter of John and Tamazin (Thomasine, Tamsen) (Fry) Meigs, of Killingworth. She was born in 1646, probably at New Haven. (Ward Genealogy, Revised 1910, 30.)

Andrew² Ward died in 1690, and his widow accompanied her son Andrew to Guilford, where her death is recorded, also in 1690—a brief survival. (History of Guilford, Smith, 28.)

Children: (History of Guilford, Smith, 145, 163, 167; Genealogical Notes, Goodwin, 237-240; Ward Memorial, 74.)

1. Andrew, born 1669; died 17 August 1750; was justice and deputy to General Court many terms; captain of militia. He married 19 November 1691, Deborah, daughter of Jacob and Elizabeth (Wellman) Joy, of Killingworth. Elizabeth was daughter of William Wellman. These are the ancestors of the family of the well-known Brooklyn divine, Henry Ward Beecher, and a tracing of the line of descent is of interest here.

Captain Andrew³ Ward—Deborah Joy

Captain Andrew⁴ Ward—Elizabeth Fowler (daughter of Abraham)

General Andrew⁵ Ward—Diana Hubbard (daughter of Lieutenant Daniel)

Roxana⁶ Ward—Eli Foote

Roxana⁷ Foote—Reverend Lyman Beecher

To the Reverend Lyman Beecher and wife were born a number of children who became prominent: William Henry Beecher, Pastor of Presbyterian Church, Euclid, Ohio; George Beecher, Pastor of Presbyterian Church at Chillicothe, Ohio; Edward Beecher, Pastor Congregational Church, Boston; Charles Beecher, Pastor of Second Presbyterian Church, Fort Wayne, Indiana; Henry Ward Beecher, Pastor of Plymouth Church, Brooklyn; and Harriet Elizabeth Beecher, who married Calvin E. Stowe, of Andover, Massachusetts, and became famous as the author of Uncle Tom's Cabin.

2. John, born 16 March 1671; died 1700.

3. Abigail, born 15 September 1672; married 25 January 1692/3, John ("Samuel," says Goodwin) Norton, of Guilford.

4. Sarah, born 15 November 1674; married 15 November 1693, Stephen Bradley, 3d.

5. Peter, born 14 October 1676; died 8 December 1763; married 30 March 1698, Mary Joy.

6. WILLIAM, born 18 October 1678; married LETTICE BEACH.

7. Samuel, born 24 September 1680; died 30 April 1681.

8. Esther, born 2 May 1684; died 17 June 1684.

9. Mary, born 1687.

10. Ann, born 1689; married Samuel Rossiter.

III. William³ Ward (Andrew² Andrew¹), born 18 October 1678, at Killingworth, Connecticut, owned land there and at Goshen and Wallingford, same State. In the histories of Goshen (History of Goshen, Hibbard, 32, 548), Cheshire, and Waterbury (History of Waterbury, Anderson, Appendix, 166) he is called Captain William Ward, which title is also given to him in various town records. In a list of freemen in Wallingford, 30 April 1730, we find the names of Captain William Ward and his son "Macock" Ward. (History of Cheshire, 1912, 51, 105.) Included in the list of purchasers in the first division of land in Goshen, is Captain William Ward, referred to as the father of William, Meacock, and Arah, whose names also appear in the Proprietors' Book of that place. (Hibbard, 32, 548.) It is not evident, however, that Captain Ward lived in Goshen.

William Ward married, about 1701, Lettice (Andrew Ward and His Descendants, 35), daughter of John² and Mary (Royce) Beach, of Wallingford, born there 24 December 1679. (*Boston Transcript*, 25 February 1925; *New England Historical and Genealogical Register* 80: 107.) Among their descendants is numbered the distinguished Colonel James Ward, of Hartford. (History of Fairfield, Schneck, 419.) Captain Ward died in Wallingford, 14 December 1769, at the age of ninety-one years.

Children, born at Wallingford: (Descendants of Andrew Ward, Revised 1910, 35.)

1. Meacock, born 17 July 1702; married Hannah Tyler.

2. Mary, born 10 May 1703; married Phineas Atwater.

3. William, born 7 January 1705; married Abigail Crampton.

4. Amy, born 7 April 1707; married, as his second wife, SAMUEL TOWNER. (See Towner sketch.)

5. Ambrose, born 6 March 1709; married Rachel Damron.

6. Lettice, born 17 June 1711; married Daniel Curtiss.

7. John, born 14 January 1714; married Eliza Abernathy.

8. Tryal, born 10 January 1716; married David Pickett.

9. ARAH, born 5 July 1718; married PHEBE TOWNER, daughter of Samuel Towner, mentioned above.

10. Zenas, born 17 September 1720; married Mary Bates.

11. Titus, born 27 April 1723; married 7 June 1764, Ann (or Amey) Smith.

IV. Arah⁴ Ward (William³ Andrew² Andrew¹), was born in Wallingford, Connecticut, 5 July 1718. After his maturity he lived at Ripton (History of Waterbury, Anderson, Appendix, 143), Goshen, Oxford, and Waterbury (Ancient Burying Grounds of Waterbury, 2: 304), in Connecticut, and in Wells, Rutland County, Vermont. (Wells Town Records, 1774 to 1776.)

Along with his father and brothers William, Zenas, and Meacock, he is listed in the Proprietors' Book in Goshen. (Hibbard, 32, 548.) There also is recorded his marriage in 1740. (Ibid. 573.)

At Oxford, in the records of the Congregational Church, is found the entry: "Communicants received by ye Rev. Mr. Lyman: Arah Ward and his wife, received to full communion from ye Pastor and Church of Christ in Ripton, bairing date of June 3d, 1756." (History of Oxford, Sharpe, 12.)

In a petition concerning parish boundaries, dated October 1760, he is listed among the Waterbury men. (Town and City of Waterbury, Anderson, 398.) He was a mill builder, and a man of considerable wealth. The following, from "Old Mills and Early Manufacturies of Waterbury" is of interest:

Long Meadow Brook. This stream enters the Naugatuck from the west, a short distance below the center part of Naugatuck Village. . . . Arah Ward had a grist mill here soon after 1749. . . .

Toantic Swamp. The swampy basin of Toantic Pond, about a mile below Long Meadow pond, at a point on the boundary line between ancient Waterbury and Derby. The enterprising Arah Ward, mill-builder and pioneer, in 1754 undertook the scheme of making a mill-pond of the region. He essayed to stop up the Cockapatane's boundary line (the ancient Toantic brook) by diverting the water into an artificial channel, and bringing it to the saw-mill site on Long Meadow brook.

The scheme was enlarged by his successors, Nathaniel Green and his sons Enos and Abel. They added a reservoir at Long Meadow, since known as Long Meadow Pond, in which undertaking Noah Candee joined for the sake of having the water on his land a part of the time.

While Arah Ward remained in the neighborhood and retained a share of the mills, and had begun to build for himself a second and a larger house, the dam at the head of the ditch which conveyed the water from Toantic Pond to the mills, was undermined by beavers, or in some other way gave out, and produced great disaster, burying Arah Ward's new frame for his second house, and making wild gravel and boulder land of deep muck. A great chasm was left on the side hill where it started, carrying away so much of the highway as to necessitate the laying out of a new one, and changing materially the order of arrangements in the vicinity.—Town and City of Waterbury, Anderson, 1: 580, 711.

This history coincides with the story told in the old letter which is reproduced in the Hale sketch, in this compilation.

Just when Arah Ward removed to Vermont is difficult to determine. Under date of 16 July 1773, he surveyed a piece of land at Wells, then in New York province, now Rutland County, Vermont. This was not recorded, for some reason, until 4 April 1831. A deed on record also at Wells, dated 24 June 1774, is of special interest here, as showing a warm concern for the church and its welfare.

Know all men by these presents that I, Arah Ward, of the Township of Wells, in the County of Charlotte and province of New York, for and in consideration of the Grait things that Christ hath done for his Church and for me, and out of the dutiful regard I have for Christ's Church as it is established in England by the laws of the Kingdom, and out of the love I have for my Brother Professors and Members of the Sd Church in the Sd township of Wells, that do, or ever may hereafter, inhabit in Sd town, do give, grant, release, convey and confirm unto the Sd Bretherin

and Members of Sd Church and to Sd Church as it may hereafter be Set up in Said town, a Certain peace or parsill of land, being in Sd township of Wells . . . (description) . . . containing 10 acres, to have and to hold, etc., etc.,

(Signed) Arah Ward, in the presence of John Ward and John Ludington.

Deeds to and from Arah Ward from this date continue to appear on Wells records, until 21 May 1776, when an exchange of property between him and Samuel Culver was recorded. (Town Records of Wells for years indicated.)

Arah Ward married at Goshen, Connecticut, 13 August 1740 (History of Goshen, Hibbard, 573), Phebe, daughter of Samuel and Rebecca (Barnes) Towner. She was born in Branford, Connecticut, 14 September 1717. (Genealogy of the Towner Family, James W. Towner, 18.)

When they left Connecticut for Vermont, Isaac Hale, their grandson, whose mother, it is believed, had quite recently died, went with them, and grew to manhood in the Vermont home.

Just when Arah Ward died is not apparent. James W. Towner, author of A Genealogy of the Towner Family (published 1910, p. 30), makes the assertion that he "was a Tory, and died in Albany, a prisoner." In an effort to prove or disprove this statement, the compiler of this book has written a number of letters of inquiry. From the replies received she does not feel that the claim is justifiable.

University of the State of New York
New York State Library
James I. Wyer, Director

Manuscripts and History Section
Edward F. Rowse
Head of Section

Mrs. B. M. Anderson
5020 California Street
Omaha, Nebraska

Albany, N. Y., June 3, 1925.

Dear Madam:

In reply to your recent letter, we would state that we have made a search through the genealogies of the Ward and Towner families, as well as references in local histories, and regional and general genealogies.

We have also consulted the accounts of the Loyalists by Sabine and Flick, but have found no mention of an Arah Ward.

The "Minutes of the Committee of the first Commission for Detecting Conspiracies, 1776-1778," as given in the New York Historical Society Collections of 1924, contains no reference to an Arah Ward.

In this Library there is a copy of the "Minutes of the Albany Committee of Correspondence." This is not indexed, however.

We have no further information to give you, but would suggest that you write to the Adjutant General of Connecticut for further information concerning the war record of Arah Ward.

There is no record of an Arah Ward in the Revolutionary records of New York State.

Yours very truly,
(signed) Grace M. Malcolm
Assistant Manuscripts and History Section.

State of Vermont
Office of the Adjutant General
Montpelier

August 3, 1925

Mrs. Audentia S. Anderson
5020 California St.
Omaha, Neb.

Dear Madam:

Replying to your letter of July 30, 1925, in which you request information relating to the Revolutionary service of one Arah Ward. The name does not appear on the Vermont records.

I have also examined the New Hampshire and Connecticut records, and the name does not appear on the records of those States.

Yours very truly,
(signed) Edward Baker
Assistant Adjutant General.

Likewise a query addressed to the Revolutionary War Section of the United States Department of Interior, brought the answer that the Records of that Bureau failed to afford any information in regard to Arah Ward. Letters addressed to the town and county clerks of Rutland County, and to the surrogate courts, also failed to discover information which would give color to Mr. Towner's statement. However, Arah Ward had had loyalty to his king bred in his very nature, for his father was a captain in colonial wars, and his ancestors, for many generations, had stood loyally by their sovereign. So it would not be surprising if he, like many others, while not condoning the offences of which the British were guilty, did not favor a severance of the ties which linked the Colonies to their mother country. The truth in regard to his position, however, may some day come to light.

On 15 December 1780, a deed conveyed to Isaac Hale, "all the land belonging to his Grandfather Arah Ward, of Wells, at his death, except those lands . . . already disposed of, etc. . . . for the consideration of the Said Isaac Hale in taking into his Care his Grandmother Phebe Ward in her old age to keep and provide for during her life, to free her from all or any cost to this State." (Wells Town Records.) This would show that Arah Ward had died some time during the period between 21 May 1776, the date of the last property transfer signed by him, and 15 December 1780, the date of this deed to Isaac.

Phebe Ward, widow of Arah, probably died in Wells, Vermont, about 1684, when Isaac Hale deeded some of the lands received in 1780 to David Ward, and, doubtless feeling free from whatever burden the care of his aged grandparent had been, "tried the West," going down into New York State, as a historian records. (History of Susquehanna County, Pennsylvania, Blackman, 102 4.)

Children, the first one born in Goshen: (Goshen Town Records for 1741; Andrew Ward and His Descendants, 51.)

1. DIANTHA, born 9 August 1741; married REUBEN HALE.
2. Mamre, born 4 June 1744.
3. Sarah, born 8 September 1746.
4. Tryal, born 20 June 1750.
5. Eunice, born in Waterbury; married Jesse Cady.

V. Diantha⁵ Ward (Arah⁴ William³ Andrew² Andrew¹), born in Goshen, Connecticut, 9 August 1741, married at Oxford, Connecticut, 29 August 1759, Reuben⁴ Hale (Samuel³ Gershom² John¹). The ceremony was recorded in the files of Reverend Mr. Lyman, of the Congregational Church of Oxford, which record thus disproves the statement made by a writer in Barnes Family Year Book, 1908, 2: 16, that she married David Candee.

"August 29, 1759, Reuben Hail and Diantha Ward entered into ye Marriage Covenant." (History of Oxford, Sharpe, 39.)

"February 5, 1772, David Candee of Oxford married to Dinah Bristol of West Haven." (History of Oxford, Sharpe, 30.)

(See Hale sketch.)

Our lives are albums, written through
With good or ill, with false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles,
And blot the bad with tears.

—John Milton.

SHERMAN



SHERMAN

Edmund Sherman—Joan Makin
Hester Sherman—Andrew Ward
Andrew Ward—Trial Meigs
William Ward—Lettice Beach
Arah Ward—Phebe Towner
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

TWO QUITE DIFFERENT derivatives for this name, are given. Thomas G. Gentry in his *Family Names* (*Family Names*, Thomas C. Gentry, 106) says it is from the Anglo-Saxon *Scir-mann*,—*scir*, meaning a shire, county, district; *mann*, a man; and its significance a man who superintends; a shireman; an overseer; a governor; a provost. Thomas Townsend Sherman, author of *Sherman Genealogy* (*Sherman Genealogy*, T. T. Sherman, 1), says it comes from the trade or occupation of wool worker, or maker of woollen clothing. The shearer clipped the sheep, and the sheerman made the wool into clothing and was known as clothier, or woollen manufacturer. Since we find among the English progenitors of this family men of influence and position, attorneys, deputy sheriffs, and the like, we might feel that the first explanation of the name would apply, and since we find that the family, in many ramifications, was identified with the business of cloth manufacture, the latter one could equally be considered. The name was variously written in England more than six hundred years ago, Shearman, Shereman, Sherriman, Shermon, etc.

The early family seat was in County Suffolk, the lineage we are tracing beginning, so far as clear and reliable records are concerned, with Thomas Sherman, born 1420, who lived in Yaxley, Suffolk. Later his descendants lived in Dedham, Essex, where most of them followed the occupation of clothier. (Ibid. 18.)

Yaxley, also called Yaslee, Jacksley, etc., is a small village or parish in the Hundred of Hartesmere, in the north part of Suffolk. A "hundred" is a sub-division of a county. As the families of freeholders made up a town or "tithing," so ten "tithings" composed a super-division called a "hundred," as consisting of ten times ten families.

The Yaxley church is an ancient stone building of Norman architecture, with square towers and a church-yard where many of the parishioners are buried. All the gravestones of the Shermans have long since disappeared, except one on the floor of the south aisle of the church, in memory of Barbara Sherman, the widow and second wife of Thomas⁴ Sherman, of Yaxley. She died January 18, 1621/3, and a curious Latin inscription . . . tells of her parentage and of her two sons.—Ibid. 1.

Many interesting things about the Sherman family and its early English surroundings are told by the author of the above book, in which the lineage of the American Shermans is definitely traced to the above-mentioned Thomas¹ Sherman, of Diss, Norfolk, and Yaxley, Suffolk. His will, written in Latin, is dated 4 November 1492, less than a month after Christopher Columbus discovered our country.

This family carried arms recorded in Burke's General Armory, which are similar to the coat-of-arms belonging to early American families, notably that of Honorable Roger Sherman, of Connecticut, one of the signers of the Declaration of Independence. (Ibid. 16.) These are described: Shield: Or, a lion rampant sable between three oak leaves vert. Crest (Yaxley): A sea lion sejant per pale or and argent, gutte de poix, finned of the first. Crest (Dedham): A demi-lion rampant sable. Motto: *Virtute Mortem Vincera* (Conquer death by bravery). The one shown is accredited by Crozier to John Sherman of Watertown, 1660, son of our immigrant. (Crozier's General Armory, 118.)

Several interesting marriages of those early days are those connecting the Shermans with the families of Garneys of Kenton, and Waller of Wortham, both in Suffolk, and Butter of Dedham, and Clere of Colchester, both in Essex. (Sherman Genealogy, T. T. Sherman, 2.) The arms of some of these old families have been quartered with those borne by some of the later Shermans. The author of Hubbard-Thompson Memorial (269) says: "It has been well said that the name of Sherman is a synonym for intellectual power, political honors, glory in war, and high achievements of constructive statesmanship. The Sherman family bears unquestionably the mark of hereditary genius."

Dedham, to which place the early Shermans removed from Yaxley and Diss, is a village and parish in the Hundred of Lexden, in the northern part of County Essex, near the river Stour. It took its name from Robert de Dedham, who held land there, and who died in 1288. (Sherman Genealogy, Charles Pomeroy Sherman, 1922, 4.) "This was antiently a famous cloathing Town even as early as King Richard the Second's reign (1377-1399), and the Bay (baize) trade extended into it afterwards. . . . Michale de la Pole, Earle of Suffolk, had here a Fulling Mill about the year 1382." (Morant, in History of Essex, printed 1768.)

Fleming weavers who came into England to escape religious persecution introduced the arts of certain kinds of weaving—"bay" (baize) and "say" (serge) in particular. When Charles Pomeroy Sherman, author of a small treatise on Sherman Genealogy (printed 1922), visited Dedham in August, 1904, the buildings formerly occupied by those early weavers were still standing.

The father of our first American ancestor of this name, was Edmund Sherman, born about 1548, who married (1) 25 April 1570, at Dedham, Anne Pelatte. She was buried 8 June 1584, and he married (2) 11 September same year, Anne Clere, daughter of Nicholas Clere, of Colchester, Essex, a cloth manufacturer, alderman, elected member of Parliament 23 March 1576 and again in 1578. (T. T. Sherman, 82.) When Edmund

Sherman died, 1600, he left to his son Edmund, besides certain houses and lands, his "shearman's occupation," and authorized him and his heirs for ever, to "appoint a poor child to be freely taughte by the Schoolmaster of the Public Grammar School in Dedham." (Ibid. 105.) He had also given a house and land "unto the Governors of the Public Grammar School in Dedham to be improved for a dwelling house for a schoolmaster." When Mr. Charles P. Sherman visited Dedham in 1904, that "dwelling for a school-master" was still there, and occupied by the schoolmaster. It was called "Sherman Hall," and had a sun dial on its front wall; was in excellent repair, and situated in the center of the town, on the principal street.

I. Edmund¹ Sherman, with whom our American line begins, was born in Dedham about 1572. He married about 1597 Joan Makin, daughter of Tobias Makin, of Fingrinshoe. (*Boston Transcript*, 8 October 1823; Charles P. Sherman, 16.) They lived for a while at Ryes, an estate belonging to his father, from whom he inherited lands, property, and the cloth manufactory—the "shearman's occupation." (*New England Historical and Genealogical Register* 5: 283.)

"He sent his son John to Immanuel College, Cambridge, but being a Puritan, he was so persecuted by the Established Church that he left all, and fled with some townsmen to New England, where he could worship according to the dictates of his conscience, taking with him his sons Edmund, John, and Samuel, his daughters Hester and Grace, and John the grandson of his Uncle Henry." (Charles P. Sherman, 16, 17.)

His first wife, Joan, was the mother of several children, dying, it is deduced, soon after the birth of Bezaleel. On 15 May 1611 (*New England Historical and Genealogical Register* 50: 414), he married Judith Angier, who, it is thought, died before 1634, when the family sailed for America.

Of his English life we can find little. Inheriting from his father some responsibilities about the public school, as well as the industry of manufacture, doubtless he was a man of affairs. It is interesting in connection with the school, to know that it was incorporated in Dedham 14 May 1674, by a charter from Queen Elizabeth. That she was influenced somewhat by the warlike propensities of the period, is evidenced by the injunction she laid upon parents at the time, to "furnish their sons with bows, shafts, bracers, and gloves in order to train them to arms." (Thomas T. Sherman, 3.)

Edmund was living in Colchester, Essex, in 1623, as evident from will of John Angier. (*New England Historical and Genealogical Register* 50: 402.) They sailed for New England in the ship *Elizabeth*, which set out from Ipswich, "the last of April, 1634" (Charles P. Sherman, 17), and arrived at Watertown, Massachusetts, in June.

We find him at Wethersfield, Connecticut, in 1655 (*Memorial History of Hartford County* 2: 437), and later at New Haven, where he died. (On record there we find: "3'd Mo. 1641: An Inventory and Will of Olde

Father Shirman was delivered into Court." (New Haven Colony Records 1: 52.) The will and inventory can not be found.

A will left by his brother Samuel, clothier of Dedham, England, dated two years later, 14 June 1643, provides legacies to his "loving sister Sherman, Edmond's widow," her son John, and her daughters Grace, and "Ester Ward." (T. T. Sherman, 105-6.)

Children of Edmund and Joan: (Compiled from the two Sherman Genealogies quoted.)

1. Edmund, baptized in Dedham 23 October 1599; married (1); married (2) as a widower at Bilston, 8 December 1656, Grace Stevens, of Stratford, Essex. He came to New England in 1634 with his father, and was admitted freeman at Watertown, 25 May 1636, where he was selectman in 1636. (Bond's Watertown, 429.) He returned to Dedham, England, before his second marriage. Will dated 11 April 1673, was proved 28 May 1673. Had three children, one, a son Edmund, whose tombstone in the churchyard at Dedham bears the arms of Sherman—a lion rampant between three oak leaves.

2. Ann, baptized in Dedham, 15 September 1601. Mentioned in the wills of John and Ann Anger, 1623 and 1625.

3. Joan, baptized in Dedham, 13 December 1603. Mentioned in will of Ann Anger, 1625.

4. HESTER (Ester), baptized in Dedham, 1 April 1606; married ANDREW WARD.

5. Richard, baptized in Dedham, 16 October 1608; lived in Dedham; married Mary, and was buried 27 October 1647.

6. Bezaleel, whose mother died soon after his birth; baptized 17 September 1611.

Children of Edmund and Judith:

1. John, born in Dedham 26 December 1613, baptized there 4 January 1614. Married (1) Mary, who died 8 September 1644 at Milford, Connecticut. He married (2) Mary Launce, who died 9 March 1710 at Watertown. Cotton Mather says in his *Magnalia* (1702) that she was the daughter of Lord Darcy who was Earl of Rivers, and that her father was a Puritan gentleman of Cornwall, England, who was murdered in a dispute against the English Episcopacy. Further quotations from Mather, and the author of Sherman Genealogy, C. P. Sherman, give us the following interesting story about Reverend John Sherman.

He was educated at Immanuel College, Cambridge, but when his turn came to graduate, he seriously considered the subscriptions required of him, and refused, and went away under the persecuted character of a College Puritan. Came to America with his father and family, 1634, when but twenty years old.

At Watertown, Massachusetts, under a tree, he preached his first sermon as an assistant to Mr. Phillips, there being present many other divines who wondered exceedingly to hear a subject so accurately and excellently handled by one that had never performed any such public exercise.

He became very prominent in Wethersfield and Milford, where he lived, was magistrate of the Colony 1640, third pastor of the church at Watertown, 1647. Was chosen fellow of Harvard College, lecturer for more than thirty years, mathematician, astronomer, writer, etc. Mather says he "was witty and yet wise, and grave, carrying a majesty in his very countenance; much visited for counsel in weighty cases, and when he delivered his judgment in any matter, there was little or nothing to be spoken by others after him. . . . Such keenness of wit, such soundness of

judgment, such fullness of matter, and such vigor of language is rarely seen in old age as was seen in him when he was old." A tombstone with a lengthy Latin inscription paying him deserved tribute is on his grave at Watertown, where he died 8 August 1685, aged 72. He was the father of four children by his first wife, and ten by his second.

2. Grace, baptized 18 June 1616, in Dedham. She married John Livermore, and died 14 January 1690, aged 75 years, at Chelmsford, Massachusetts. Mentioned in her Uncle Samuel's will.

3. Samuel, baptized in Dedham, 12 July 1618. Came to America with his father, when 14 years old. Lived in Wethersfield, Stratford, Stamford, and Fairfield, Connecticut. Married Mary Mitchell; was a leader in New Haven Colony, "conspicuous" member of the church, Assistant, 1662-1665; on committee to defend the Colony against invasions of the Dutch, 1665. His wife Mary was daughter of Matthew and Sarah (Butterfield) Mitchell, and a sister of Jonathan Mitchell, of Cambridge, a fellow of Harvard College. She was baptized 14 October 1621, at South Oram, Halifax, Yorkshire, England.

Honorable Samuel Sherman died 5 April 1700, at Fairfield. He is the ancestor of General William Tecumseh Sherman.

4. A daughter; "youngest daughter" mentioned in will of Samuel Sherman, 1643. She was likely the "Judith Sherman" mentioned in the will of John Anger (Angier) of Dedham, 19 January 1623, whom he calls the daughter of Edmund Sherman of Colchester, my god-daughter. In the same document he speaks of "my sister Judith, the wife of Edmond Sherman of Colchester." (*New England Historical and Genealogical Register* 50: 402.)

Of the above children of Edmund Sherman, five seem to have stayed in England, some, perhaps, dying young. Along with Edmund Sherman, the immigrant, there came to New England at least one brother and one sister, besides the John, grandson of his Uncle Henry Sherman. Of these the brother Richard, baptized 4 September 1577, died in Boston 20 May 1660. The sister, a half-sister, Mary, baptized 20 March 1599, married Andrew Bacon; she was mentioned in her brother Samuel's will, 1643, in this way: "I give unto my sister Bacon in New England ten pounds to be sent her or her husband in linen cloth and shoes, by my cousin, Edmond Sherman." (T. T. Sherman, 105.)

Of the young relative, John Sherman, we learn (C. P. Sherman, 7) he was baptized 3 September 1612, at Great Horkelesley, near Dedham, and was the son of John Sherman, who died 1616, and who was a grandson of Henry, uncle of our immigrant Edmund. This young John was left fatherless at the age of three; after his mother's second marriage, to Thomas Rogers, they all came to New England, where at Watertown he was made freeman, 17 May 1637. He held many offices there; appointed captain by the General Court, 11 June 1680; steward of Harvard College 1660; deputy to General Court 1651, 1653, 1663, etc. He married about 1637, Martha, daughter of William Palmer. He died 25 January 1690, at Watertown. Was father of seven children, through whom he has many descendants, one of whom was the illustrious signer of the Declaration of Independence, Honorable Roger Sherman. Of the latter it is written:

The oldest man in the Connecticut delegation (at the Convention which adopted the Articles of Confederation 26 June 1778) was Roger Sherman, born at Newton, Massachusetts, 19 April 1721. The support of the family devolved upon him at the age of twenty, on the death of his father. He was descended from the Shermans and Wallers of Yaxley, Suffolk, England, who came to America in 1634.

He was admitted to the bar in 1754, of Litchfield County. Was Deacon in the Congregational Church at New Haven, and Treasurer of Yale College. Was the first Mayor of New Haven, an office he held for life. Was Judge of the Superior Court for 23 years; member of the Upper House of State legislature; member of Continental Congress from 1774, except when excluded by law of rotation in office.—Connecticut Magazine 8: 277.

Captain John Sherman had a cousin Phillipp, about his own age, who came to New England in 1634. His wife was Sarah Odding. They settled at Roxbury, Massachusetts. In 1638 he was one of the purchasers of Aquidneck, Rhode Island. He died at Portsmouth March 1687. Had thirteen children, and was ancestor of Professor Frank Dempster Sherman, of Columbia University, New York. (C. P. Sherman, 9.)

II. Hester² Sherman (Edmond¹), born in Dedham, County Essex, England, baptized 1 April 1606, married, probably about 1629, Andrew Ward, and came to New England about 1634.

(See Ward sketch.)

John Adams, the second President of the United States, once remarked that he was more proud of his descent from one hundred sixty years of a line of virtuous, independent New England farmers, than from regal or noble scoundrels from the time of the flood.

MEIGS



MEIGS

Vincent Meigs Churchill
 John Meigs—Tamsen Fry
 Tryal Meigs—Andrew Ward
 William Ward—Lettice Beach
 Arah Ward—Phebe Towner
 Diantha Ward—Reuben Hale
 Isaac Hale—Elizabeth Lewis
 Emma Hale—Joseph Smith

THE NAME was early spelled Meggs, and the New England family is traced to Devonshire and Dorsetshire, England, more immediately from Bradford Peverell, in the latter county, where the immigrant was born. His father was Lawrence Meggs, whose ancestry is traced back to William Meggs, draper, of London, who died 22 July 1559. In the line is William, an alderman of London, who married Judith West, sister and heir of Thomas West, Bishop of Ely; Thomas Meggs, born 1507, who lived in Devon, Isle of Ely, and married Anne Copleston, daughter and heir of Sir John Copleston, Gentleman, of Exeter; and Nicholas Meggs, born 1527, who lived in Dunham, Isle of Ely, and married Jane Peverell, daughter and heir of William Peverell in the County of Dorset, England, and who held the Manor of Bradford Peverell, said to have been in the Peverell and Meggs families from 1410 to 1610. (*Boston Transcript*, 22 August 1900.)

Lawrence Meggs, son of Nicholas and Jane (Peverell) Meggs, married Anne Wood, daughter of Richard Wood, of Ashbridge, County Devon, England. There was a coat-of-arms confirmed to the Meggs family, thus described: Or, a chevron azure between three mascels gules, on a chief of the last a wolf passant argent. The one we reproduce in connection with this sketch is an illustration of "quartering" or combining of inherited arms—a custom often practiced by English families. In this case, the first and fourth quarters show the above mentioned arms of the Meggs family; the second quarter (upper right of beholder) are the arms of the West family, described thus: Argent, a chevron sable between three roses seeded and leaver proper. The third quarter shows the arms of the Peverell family: Gironny of eight argent and gules. The "quartered" coat-of-arms may be found in *Stevens Genealogy*, Ellis Stevenson (1904), 61, and a description, ascribing the same to Colonel Return Jonathan Meigs may be found in the *Old Northwest Quarterly* 8: 222.)

1. Vincent Meigs, born 1583 in Bradford-Peverell, Dorsetshire, England, married in 1608, Churchill, who died before the family came

to America. (Meigs Family in America, Henry B. Meigs, Appendix 1-a.) "The name Churchill is historical. John Churchill was raised to the peerage by his grateful sovereign for distinguished military service with the Duke of Marlboro, and other members of the family attained high rank in England." (Hudson and Mohawk Valleys Genealogy, Reynolds, 2: 876.)

In a "Roll of Battle Abbey," giving names of Norman noblemen alive after the historic battle fought in Sussex on 14 October 1066, is found the name "F. de Courcy." A footnote concerning this name, says: "Claimed as ancestor of the Churchills, who, according to Ledear, were of the best blood of France, and renowned long before the Norman Conquest. John, son of Sir Winston Churchill, was one of the ablest generals England ever had, and attained its greatest honors under the Duke of Marlboro," etc. (*New England Historical and Genealogical Register* 2: 34.)

Vincent Meigs came with his sons to New England, evidently about 1634. They embarked, it is supposed, from Weymouth, England, and are recorded at Weymouth, Massachusetts, in 1639, where a son was born to John Meigs, son of Vincent, in 1641/2. Later they went with Reverend Samuel Newman's company to Rehoboth, where John's name is found in a division of woodland, in June, 1644. (Vital Records Rehoboth, 911.)

Apparently they left that year, however, making a short stop at Hartford, Connecticut, and finally arriving in New Haven, where John is recorded as taking the oath of fidelity that same year. Here, also, Vincent is recorded two years later, on 6 October 1646, as neglecting to "trayne" on 15 June 1646, and was fined two shillings, 6 pence. "But if he bring proof," runs the quaint old record, "that he trayned twice in one fortnight, the fine is to be remitted." He was recorded in the same year as being "an old man with only two children known to us." (Meigs Family, 8.)

In spite of his age, Vincent seems to have moved about a good deal with his sons. They were in Guilford in 1647, signing the Patentee Charter there. About 1654, the family of John, with the old father, removed to East Guilford, then called Hammonassett, now Madison, where a house was built on property later owned and occupied by Sergeant Daniel Meigs, a prominent descendant. (Ibid. 8.)

Here the pioneer died, on 1 December 1658, his will being probated next day. He was the first to be buried in the town (New Haven Company, Rockey, 203), though the oldest gravestone to be found in the cemetery now bears the date of 1682. Descended in the fifth generation from Vincent Meigs, was Return Jonathan Meigs, Colonel of the Connecticut Regiment in the Revolutionary War, and in the sixth generation, was Major General John Meigs. (Connecticut Genealogy 1: 550.) A romantic story is told concerning the origin of the name Return, which has been borne by several generations of the Meigs men. One Jonathan Meigs, an ardent but unsuccessful suitor, upon being rejected for the steenth time, sadly left the house of his much-desired. Glancing out the

window, the young lady, struck by the dejection and despair of his demeanor as he walked across the lawn to his horse, was swept by a revulsion of feeling, and rushing to the door, she called to the unhappy swain, "Return, Jonathan!" And that bewildered youth afterwards said no sweeter or more welcome words had even fallen on his ears, and in gentle memory, he named his first born son, "Return Jonathan."

Children of Vincent:

1. Vincent, born in England 14 December 1609. Contracted to build a mill at Easthampton, Long Island, in 1653. Was resident of North Sea in 1657, recorded as bringing as action there on 2 June of that year. It is presumed he died unmarried, on 3 November, 1700. (Meigs Family, Meigs, 8.)

2. JOHN, born in England, Wednesday, 29 February 1612; married TAMSEN FRY.

3. Mark, born in England 1614; was with father and brother John in New Haven in 1646-7; to Southampton, Long Island, in 1651-1658, marrying there a wife, Avis. He was granted a lot in East Hampton, but left it before December 1651 and removed to Huntington, farther west on the island, where he died, in his will, probated in 1673, giving all his property after the decease of his wife Avis, to Samuel, the son of John Lum, of Southampton. (History of Southampton, L. I., Howell, 432; Meigs Family, 8.)

II. John² Meigs (Vincent¹), born in England 29 February 1612, was married in England in 1632, to Thomasine (Tamsen, Tamzin, Thimmerzine) Fry, of Weymouth, England. She was the daughter of William and Sarah (Hill) Fry, and granddaughter of James and Judith (Jourdain) Hill. (*Boston Transcript*, 30 April 1923.) Her brother, William Fry, her sister Mary, wife of Walter Harris, and her sister Hannah, wife of William Rawlins, also came to New England, some of them having come on the *William and Francis* in 1632. It is thought letters from Walter and Mary Harris, sent back to England, influenced the coming of John Meigs and his family, about 1634. (Meigs Family, Meigs, 8.)

The will of Mary (Fry) Harris who survived her husband less than three months, "is one of the oldest wills extant in the country, and is rich in allusion to costume and furniture." (History of New London, Caulkins, 269.) A few extracts are here presented of the will, made 18 January 1655, in which mention is made of some of her relationships.

Mentions oldest daughter Sarah . . . daughters Sarah and Mary. . . . daughter Mary Lawrence . . . her eldest sonne and second sonne and youngest sonne . . . youngest daughter Elizabeth Weekes . . . to my sister Migges a red peticoat, a cloth jacket, a silke hud, a quoife (cap), a cross cloth and a neck cloth . . . my cosen Calib Rawlyns . . . my two cosens Mary and Elizabeth Fry . . . Mary Barner . . . my sister Hannah Rawlin and my brother Rawlin . . . my two kinswomen Elizabeth Hubbard and Mary Stevens . . . my brother Migges, his three youngest children . . . my soon Thomas, "if he doe come home or be alive" . . . to Rebeckah Bruen a pynt pott of pewter, a new peticoate and wascote wch she is to spin herselfe, alsoe an old byble, and a hatt wch was my sonn Thomas his hatt . . . my son Gabriell . . ."

John and Tamsen (Fry) Meigs brought one child with them when they came. They settled first in Weymouth, Massachusetts (*New England Historical and Genealogical Register* 8: 348), and then in Rehoboth, where they lived until 1644, and removed to New Haven, Connecticut, where John took the oath of fidelity that year. (Meigs Family, 9.)

In 1648 he bought a lot fronting New Haven Green, known today as Cutler Corner, one hundred thirty-nine feet on Church Street, and two hundred thirty-five feet on Chapel Street, in the main business part of the city—"the lot along the fronts of which pass daily the greatest number of feet, and on which towers the largest private building yet erected in this city."

John was a shoemaker by trade, also a currier and tanner. He bought considerable property about New Haven, as well as having acquired woodland in Rehoboth shortly before leaving there. He was more or less renowned for possessing many books, among them a Greek and Latin dictionary. He was the first of the family to spell his name Meigs.

In 1647 he was admitted as a planter at Guilford, signing the Patentee Charter as one of the twelve men selected and authorized to so do. The same year he was a representative to General Court at Hartford, "standing for Guilford." He purchased much land there and elsewhere, and at his death was possessed of an unusually vast estate. (Fifty Puritan Ancestors, Nash, 136.)

He seems to have been somewhat unpopular, judging from the several suits-at-law in which he was involved. In the record of one of these, he is called "the quarrelsome John Meigs." (History of Guilford, Steiner, 97.) These suits seem to have been varied in nature, such as being sued about some shoes he had made which did not wear to suit the purchaser; suing others for debt, for payments on land sold, or because their hogs got through his fences, etc.

Once he got into trouble through a failure to observe strictly one of the "blue laws" of his day. The record brings a smile:

With all the strictures of the observance of the Lord's Day, we find but one accusation against any one of violating it. This is a most curious complaint, and characteristic of Puritan morals.

On Dec. 4, 1657, John Meigs was brought up for having come "with his cart fr^o Athomonossock on the Lord's Day (Saturday night) making a noise as he came with his cart, to the offence of many y^t heard it."

He plead that "he was mistaken in the time of day, thinking that he had time enough for the journey, but being somewhat more laden than he expected, and the cattell came more slowly than usual, and so cast him behinde, it proving to be more late of day than he had thought."

"But he professeth to be sorry for his mistake, and the offence justly given thereby, promising to be more careful for time to come."

The Court "seeing the matter seemed to be done upon a surprisall," passed it over with a reproof, and commanded him to make a "publique acknowledgement of his evill on the next lecture or fast day." History of Guilford, Steiner, 88.

When the settlement of Hammonasset was begun, 3 March 1653/4, John Meigs was admitted planter there, upon the purchase of a hundred pound allotment. (History of Guilford, Ralph D. Smyth, 19.)

When trouble arose with Connecticut, he took active sides with Connecticut usurpation, and accepted an appointment as constable of Guilford, from the Connecticut authorities, in defiance of the New Haven jurisdiction. This was in May, 1663.

It was a year before this, however, that he made his famous ride on horseback in the night of 12 May 1662, riding from Guilford to New Haven, and reaching that place in time "to notify the Rev. John Davenport that agents of the King were at Guilford, on their way to New Haven, to seize the regicides, Whalley and Goffe, who were then in hiding at Mr. Davenport's. The judges, warned in time, hurried away to another of their mysterious hiding-places, and John Meigs was considered to have saved their lives. He is also said to have carried food to them in their hiding-places." This interesting episode is quite fully described in *The Regicides*, by F. H. Cogswell, and *The Judges' Cave Romance of New Haven Colony*, by Margaret Sidney Chak. (Fifty Puritan Ancestors, E. T. Nash, 135.)

Several years before his death, John Meigs removed to Killingworth, where he and his son John are named in a list of freemen in 1669. Here he died, 4 January 1672. His will, dated 26 August 1671, indicates that, of his family, only his daughter Elizabeth had preceded him in death.

Children:

1. Mary, born in England, 1633; married 3 March 1652/3, William, son of John and Mary Stevens. She was the mother of two daughters and five sons, one of whom, John, the eldest, called "Skipper John" was killed in King Philip's War. She died 30 April 1703, and he married (2) Sarah, widow of David Carpenter, of New London. (*New England Historical and Genealogical Register* 56: 356.)

2. Elizabeth, probably born in America about 1635. She married in 1650, Richard Hubbell, of Stratford, Connecticut. She died after 1655, when she was mentioned in the will of her aunt, Mary (Fry) Harris. (Meigs Family, 9.)

3. John, born in Weymouth, Massachusetts, 29 February 1640/1; died 9 November 1713. Was elected deacon of First Church of Guilford in 1696. He married (1) 7 March 1665, Sarah, daughter of William Wilcoxson, of Stratford. She died 24 November 1691, and he married (2) Lydia Crittenden. His son John was elected deacon of the Congregational Church in Guilford, 1707, and died 19 February 1718, aged 48. (Connecticut Genealogy 1: 550; History of Guilford, Steiner, 292, 360.)

4. Concurrence, born in Weymouth, 1643; married about 1663, Captain Henry Crane, born 1635; died 22 April 1711. They lived in Killingworth, and were parents of four sons and five daughters. She died 9 October 1708, and he married (2) 26 December 1709, Deborah (Jones) Champion, widow of HENRY¹ CHAMPION, of Lyme. (*Boston Transcript*, 8 January 1923; History Ancient Woodbury, Cothren, 2: 1484.)

(See Champion sketch.) After the death of Captain Crane, Deborah married (3) at Haddam, 6 March 1716/7, RICHARD¹ TOWNER. (Genealogy of Towner Family, James Towner, 1910.) (See Towner sketch.)

5. TRYAL, born 1646; married ANDREW WARD, JR.

III. Tryal³ Meigs (John² Vincent¹), born 1646, married at Guilford, Connecticut, 1668, Andrew² Ward (Andrew¹).

(See Ward sketch.)

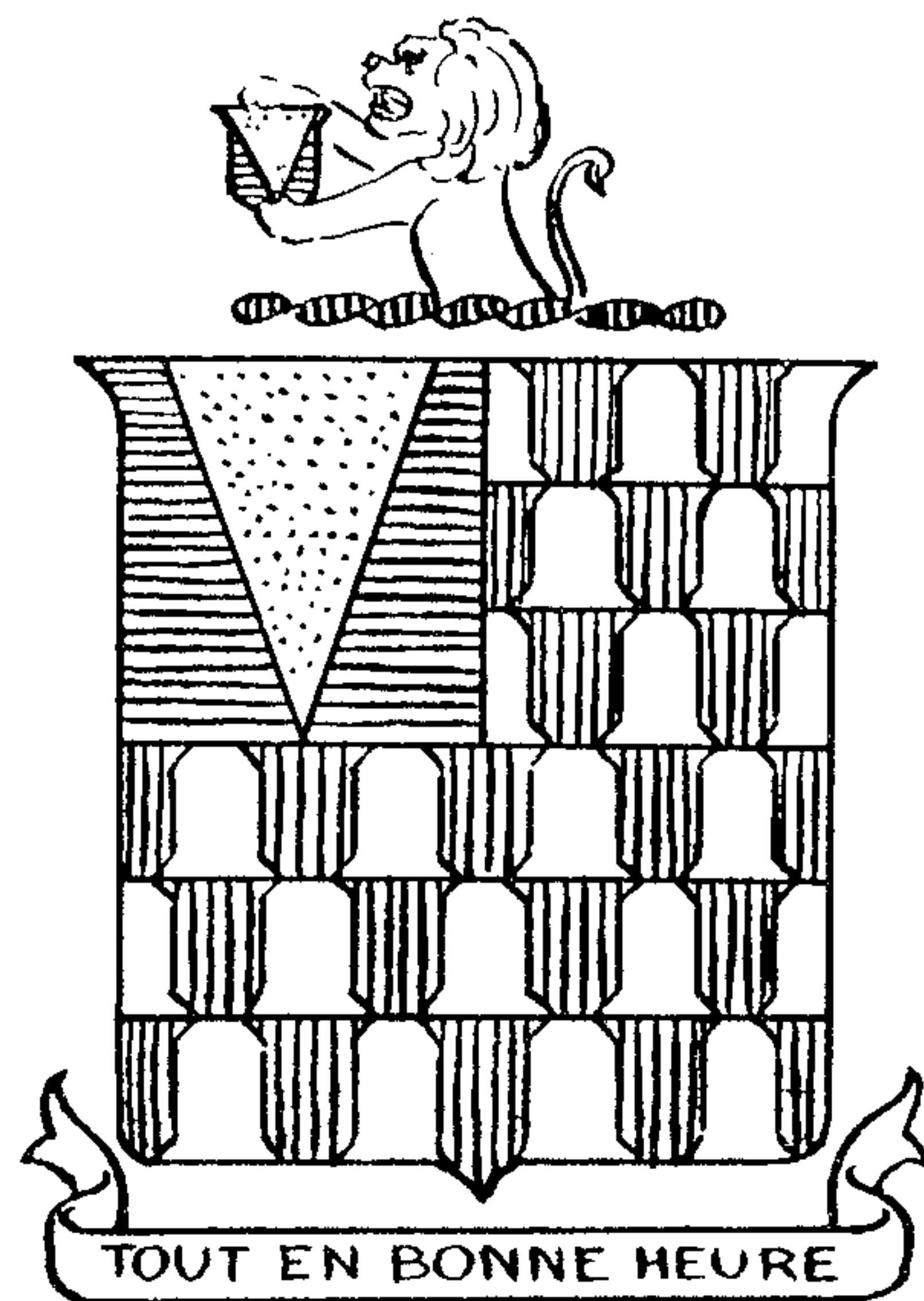
STARS

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

—Henry W. Longfellow.

BEACH



BEACH

Thomas Beach—Sarah Platt
John Beach—Mary Royce
Lettice Beach—William Ward
Arah Ward—Phebe Towner
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

THE NAME BEACH signifies the shore of a sea, lake, or river. Those of the name who came early to New Haven are thought to be descended from the ancient family whose coat-of-arms indicates their support of William the Norman, conqueror of England in the eleventh century. It is pointed out that the device upon this coat conveys no hint of war, but was doubtless bestowed because of moral and financial support of the dynasty rather than that of physical force. The motto, *Tout en Bonne Heure*, meaning in the good old French of the time, "All in good time," or "Everything in its proper season," seems, according to Elmer Taylor Beach, author of *Beach in America* (*Beach in America*, Elmer Taylor Beach, 8), to carry further the idea of quiet dignity and repose, while the metals and colors used readily lend themselves to this interpretation, as blue is for loyalty, red for courage, and silver for purity.

The writer just quoted goes into a brief explanation of some heraldic customs which are interesting and enlightening to those who have not before made a study of them, and some extracts are here presented:

The Charge upon a shield sets forth the central idea intended to be conveyed. In the science of heraldry Charges were classified into Ordinary and Lesser Ordinary. The gold Pile of our Shield was the classification of a Lesser Ordinary, and the accepted significance of the Pile upon a coat-of-arms was that of Support, derived from the well-known use of wooden piles as a support for houses, and foundations built upon soft and unstable ground.

A race of sea-faring men from the coast of Norway, having resided for many generations in northern France, and familiar with rivers and coast of England, surely had had many opportunities to observe the use of wooden piles in the construction and support of houses. And it does not take a wide stretch of imagination to conclude that the House of Duke William, of Normandy, in the days that followed his imposition of the Norman dynasty upon no very solid ground, had need of support, since the native English peoples could hardly be regarded as furnishing any very substantial foundation for such a superstructure. And this appears to have been the heraldic significance intended by the use of the Pile in the Beach coat of arms.

I. Thomas Beach, the immigrant ancestor of the line here traced, is known, from records extant (New Haven Colony Records, November, 1652), to have been a brother of Richard Beach, an early settler at Watertown, Massachusetts, and later at New Haven, Connecticut. They are believed to have been brothers of the John Beach who settled at Stratford, Connecticut, and all three generally supposed to have been the sons of Reverend John Beach, of Devonshire, England. (New Jersey Genealogies, Lee, 4: 1424.)

Richard Beach came from London in 1635, on the ship *Elizabeth and Ann*, and settled at New Haven as one of those who signed the "Fundamental Agreement" there on 4 June 1639. It is thought his younger brothers did not come with him, but arrived soon after. Donald Lines Jacobus, the eminent genealogist of New Haven, inclines to the opinion that the mother of these Beach brothers was an older sister of John Moss, also an original settler at New Haven, whose transfers of land and property indicate the close relationship of the two families.

Thomas Beach is first mentioned in the New Haven records 6 April 1646, and the following 7 March was made a freeman, taking the oath of allegiance. (Genealogies of Central New York, Cutter, 1: 446.) His marriage to Sarah Platt occurred there in 1652, and there is also recorded the birth of his first child. (New Haven Vital Records, printed, 1: 10.)

In 1654 he was offered an acre of land at Milford, on which to build a house, on "condition that he doe sett up and follow his trade" there. This trade is believed by the writer of Beach in America (44) to have been that of blacksmithing, but Mr. Jacobus, in a monograph printed in 1926 (9), says Thomas Beach was a shoemaker.

The colony at Milford began in 1639, and was then called Wepowang. It was begun by a group of forty-one pioneers recruited mainly from Wethersfield, under the spiritual leadership of Reverend Peter Pruden. (Memorial History of Hartford County 2: 438.) Thomas Beach became one of the "after planters" of the colony, removing thither from New Haven in September, 1654. Francis Brown moved the family and household goods to the new location, "probably by water."

Thomas Beach lived in Milford until his death, except for, possibly, a short residence in Wallingford recorded by some writers. (Connecticut Genealogy 2: 1144.) His life was not a long one, however, for he died early in the year 1662, the inventory of his estate being taken on 31 May of that year, just four days after the birth of his youngest child. His estate was small, and its final administration, 13 June 1666, is the first recorded by the Court at Milford. (Reverend John Beach and John Sanford and Their Descendants, Rebecca D. Beach, 1898, 144.)

Deacon Richard Platt, grandfather of the children, assisted in caring for the little family; and at his death in 1684, remembered each of them in his will.

Sarah (Platt) Beach was admitted to full communion in the Milford church, 3 May 1663. In 1665 she married, as his second wife, Miles

Merwin, administrator of her husband's estate. He was born in England, April, 1623, and died 23 April 1697. His first wife, Elizabeth (Baldwin) Canfield, born 10 July 1624, had died 20 July 1664. (Daughters of Founders and Patriots of America, Lineage Book 14: 39; 17: 83.) Sarah bore him four daughters, and died 15 March 1670, after which time he married again. (Monograph of Mary (Royce) Beach, Jacobus, 9.) He was likely the Miles Merwin who was in Windsor in 1648, bought and sold property there, and recorded by a writer in Memorial History of Hartford County (2: 554), as "living in 1684, but not in Windsor."

The Beach and Merwin children were merged into one family, and shared equally in the estate of Mr. Merwin upon his death in 1695. (Connecticut Genealogy 2: 1144.)

Children of Thomas and Sarah. (*Beach Family Magazine*, January, 1926.)

1. Sarah, born 1 March 1653/4 at New Haven; married Samuel, son of Henry and Elizabeth (Bateman) Lyons, of Fairfield. He was born in 1655. After death of Sarah, he married (2) Hannah, daughter of Thomas and Mary (Harrison) Pierson, who survived him, his death occurring 1 February 1707. Three sons and two daughters were born to Samuel and Sarah Lyons, in Newark, New Jersey.

2. JOHN, born 19 October 1655; married MARY ROYCE.

3. Mary, born 27 December 1657; died young.

4. Samuel, born 5 June 1660; died, without issue, 9 September 1728. He married Abigail, who shared, with his brothers and sisters, in the division of his estate, valued at 296 pounds. The record of this administration, on file with New Haven probate records, is of great value in identifying some of the relationships of this Beach family, which have been greatly confused owing to similarity and repetition of names, and proximity of residence of the various families.

His widow Abigail, married (2) 1734, Reverend Samuel Andrews, born 19 January 1656; died 24 January 1737/8. She died 9 September 1742, in the 77th year of her age.

5. Zophar, born 27 May 1662. Removed to Newark, New Jersey, where he held many public offices and was a man of prominence. He married Martha, daughter of Deacon John Pratt, of Milford. Their four sons were born in Newark.

Children of Sarah and Miles Merwin: (Descendants of Thomas Beach of Milford, 1912, 4.)

1. Mary, born 1666; married Joseph³ Hull (Josiah² and Elizabeth Loomis, George¹ and Thamzen Mitchell), of Derby, Connecticut. He was born 10 August 1652; died 1709. She died before 1705. (Daughters of Founders and Patriots of America, Lineage Book 16: 46.)

2. Martha, born 1666; married 1685, James Prime.

3. Hannah, born 1667; married 1683, Abel Holbrook.

4. Deborah, born 1670; married Samuel Burwell, jr.

II. John² Beach (Thomas¹), born in Milford, Connecticut, 19 October 1655, was left fatherless at the age of seven, and motherless at the age of fifteen. It is believed that he was taken in his childhood or early youth, into the care and home of his great-uncle, John Moss, sen., of Wallingford, supposedly the brother of his grandmother Beach. The

conveyance of large holdings of land from Mr. Moss "for naturall affection" to his "well-beloved cousin," while that gentleman had a good-sized family of his own, can hardly be accounted for otherwise than on the grounds of a relationship strengthened by a period of fatherly care. The conveyance of sixty-one acres on 8 February 1689/90 calls the young man "John Beach of Wallingford, Planter."

Owing to the fact that his Uncle John Beach, of Stratford, had purchased land in Wallingford and perhaps lived there for a time, and that his cousin John Beach also lived in Wallingford, our John has been greatly confused with the others named, as well as with his own son John, who, like himself, was a deacon of the church. The records are not always clear, and thus some writers have attributed children to one of the John Beaches which really belonged in the family of another one. However, to the indefatigable efforts of some members of the family, we are indebted for a gradual clearing away of some of the errors, and the establishment of facts.

From the *Beach Family Magazine*, issue of January 1926, from an article in the *New England Historical and Genealogical Register* for same month and year, by Donald Lines Jacobus, and from a Monograph prepared by the same eminent genealogist on the subject "Mary (Royce) Beach," we glean the following data:

John² Beach went to Wallingford in 1673-4, where he was, while still a young man, one of the "Sabbath Day Guards." His name appears on various records of the town, granting land "on ye plain" in 1682/3, more land in 1684, and in 1686 appointed "fence-viewer," a position which in those days was of much importance since live stock was fenced away from crops and vice versa. In 1688 and 1704, he is granted more land, and in 1697 appointed "committee on highways."

He was one of the original members of the church established at Wallingford in February, 1675, and became one of its deacons. (History of Goshen, Hibbard, 421.) A "first planter" of the colony, he was one of its influential and substantial members. (History of Cheshire, Josiah Perkins Beach, 34; Beach in America, Elmer Taylor Beach, 95.)

He married in December 1678, Mary, daughter of Jonathan and Mary (Spinning) Royce, whose surname was omitted from the records at Wallingford, but whose identity is abundantly established from records of wills, and settlement of estates, notably that of her father (New London County Court Records, volume for years 1689-1703, 31, 41), and of her brother David (New London Probate Journal 1: 131).

John Beach died in 1709, the inventory of his estate being made on 26 April of that year, his oldest son, Thomas, named as administrator, and his widow Mary as guardian of the two minor children, John and Samuel. The two surviving daughters were already married at the time.

His widow Mary married (2) 27 November 1718, John Atwater, born at New Haven, 1 November 1654, and who died at Wallingford in 1748. His first wife was Abigail Mansfield. Mary's eldest son, Thomas, married John Atwater's daughter Hannah.

Children, born at Wallingford: (Connecticut Genealogy 2: 1144; Beach in America, 94, 95; *Beach Family Magazine*, January, 1926.)

1. LETTICE, born 24 December 1679; married WILLIAM WARD.
2. Mary, born 11 January 1681/2; died 1 September 1688.
3. Hannah, born 17 March 1683/4; died 21 December 1749; married 5 August 1708, Sergeant Eliphalet Parker, who died in 1758 aged 76.
4. Thomas, born 14 February 1686/7; died about 1752. He settled in Milford soon after the death of his uncle Samuel Beach in 1728. He married (1) 9 May 1711, Hannah, daughter of John and Abigail (Mansfield) Atwater, born 17 December 1690 at Wallingford. He married (2) Ruth Thomas Beach was the father of a large family.
5. John, born 15 October 1690; died at Goshen, Connecticut, 9 May 1773. He married (1) at Wallingford, 18 August 1715, Sarah, daughter of William and Mary (Lathrop) Tyler, born 25 November 1697 at Wallingford; died there 18 July 1716. He married (2) 22 February 1717, Mary, daughter of Samuel and Sarah (Baldwin) Royce, born 17 February 1695; died in Goshen, 27 October 1767.

This John Beach marrying a Mary Royce, as did his father John, added to the confusion about this family. This Mary Royce who married John Beach, jr., was an own cousin of her husband's mother, although more than thirty-five years younger. She was the daughter of Samuel² Royce by his late marriage, while the elder Mary Royce was a daughter of Jonathan² Royce by an early marriage.

John Beach was a deacon of the church, a man of personality, influence, and considerable business ability, and was greatly respected in Goshen, where he lived. He was the father of twelve children, and gave each one a farm when he or she married. Numerous descendants are living in Litchfield County, and in Goshen there is a large monument to his memory.

6. Samuel, born 29 December 1696; settled in Goshen; married (1) 29 April 1718, Phebe, daughter of William and Mary (Lathrop) Tyler, born 28 October 1700 at Wallingford; died there 19 February 1731. He married (2) 23 March 1732, Hannah, daughter of Joseph and Hope (Cook) Benham, born in December 1708, who survived him, and married, secondly, Noah Wadhams.

III. Lettice³ Beach (John² Thomas¹), born in Wallingford, Connecticut, 24 December 1679, married 14 December 1701, Captain William Ward, son of Andrew, and grandson of Andrew the Commissioner.

(See Ward sketch.)

ROYCE



ROYCE

Robert Royce—Mary Sims
Jonathan Royce—Mary Spinning
Mary Royce—John Beach
Lettice Beach—William Ward
Arah Ward—Phebe Towner
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

THIS FAMILY NAME is found with various spellings in the early records—Roise, Royce, Royse, Rise, Rice, and even, by some writers thought to have been confounded with Rose. (Genealogical Dictionary of New England, Savage, 3: 570.)

I. There has been a persistent effort to identify the Robert Rice made freeman at Boston 1 April 1634—disarmed in 1637 as one who favored Wheelright and the opinions of Mrs. Hutchinson, revelator—and to whom three children were there born and recorded (*ibid.* 3: 570), with the Robert Royce who appears as an early settler of Stratford, Connecticut, where land was recorded in his name as late as 1658. According to Donald Lines Jacobus, the careful genealogist of New Haven, in an article printed in the *New England Historical and Genealogical Register* for January, 1926, there is no foundation for this attempt, since the Boston man left a widow Elizabeth, and the Connecticut man left a widow Mary.

Before 1650 he was at Stratford, west of New Haven (*History of New London, Caulkins, 293*), where he was still living in 1656, when the estate of Humphrey Spinning was inventoried at New Haven. (*New England Historical and Genealogical Register 59: 268.*)

In 1657 he removed to New London, Connecticut, and was granted land by the town, his holding being the original Post lot, on Post Hill. (*History of New London, Caulkins, 294.*) By trade he was a shoemaker, but was a man of integrity and good repute, and intrusted with public offices. He was constable in 1660, and the next year was representative to the General Court of Connecticut.

In 1663 he was one of the townsmen, and again in 1668. In 1663 he petitioned the town for grants of land upon which to settle his sons Samuel and Nathaniel, which were obtained. "Their father also gave them his mountain farm 'bought of Weaver Smith, and lying west of Alewife Brook, by the mountain.' The name of Royce's Mountain was long retained in that locality. The Royce Mountain farm was purchased

by John and Wait Winthrop in 1691, and the present (1895) Miller farm is a part of it." (Ibid. 294.)

In 1667 he was appointed to keep a tavern, being freed from training the same year, presumably on account of his age.

Of his five sons, Jonathan removed to Norwich, and the other four became settlers at Wallingford, "a township that had been recently set off from New Haven, and previously called New Haven Village." (Ibid. 294.)

The name of Robert Royce's wife was Mary, she being, it is supposed, the Mary Sims, of Long Sutton, whose marriage at Martock, Somersetshire, England, on 4 June 1634, to a Robert Royce, was there recorded. They came from Ipswich, England, in the ship *Francis*. (Ancestry of Arthur Orison Dillon, 1927, 32.)

Robert Royce died in New London, Connecticut, in 1676. "None of the Royce family were left at New London after the death of Robert, but his aged widow, who, in 1688, was still an occupant of the Post Hill homestead, which was subsequently sold to John Prentiss. The remainder of the Royce land was purchased by Reverend Gurdon Saltonstall, and has of late been known as the Mumford lot. It lies west of the old burial ground, and was the original house-lot of Reverend Richard Blinman." (History of New London, Caulkins, 294.)

Savage also states that the widow was living on the estate in 1688, but Mr. Jacobus is of the opinion that she lived with her son Samuel at Wallingford, quoting the following item from New Haven County Records (1: 251): "On July 14, 1697, Vpon ye Request of Ensigne Samll Royse son of Mary Royse of Wallingford Deceased intestat the Court graunted powr of Adstraton of ye Remaining estate of ye sd Deced to him ye sd Ensigne Royse for ye Recovering of any debt or debts due to ye Deced And yt he give an accompt of his Adson wⁿ by ye Court Required."

The Beach Family Association uses the coat-of-arms shown in accompanying sketch.

Children, known, but order of birth uncertain. (*New England Historical and Genealogical Register* 80: 107-9.)

1. Nehemiah, born about 1635; died at Wallingford, 7 November 1706, aged 72. He married at New London, 20 November 1660, Hannah, daughter of James Morgan (*Genealogical Dictionary of New England*, Savage, 3: 570), born at Roxbury, Massachusetts, 18 July 1642; died at Wallingford, 12 December 1706. The home of Nehemiah Royce at Wallingford is still standing and has been purchased by descendants.

2. JONATHAN; married MARY SPINNING.

3. Samuel; died (before 24 December) 1711. "He was ensign of the Wallingford train band as early as 1697; deputy to Connecticut General Court May 1710, and August 1710." He was married (1) at New London, 9 January 1666/7, to Hannah, daughter of Josiah and Elizabeth (Footc) Churchill, called by Savage and Miss Caulkins, Churchwood. The will of Josiah Churchill in 1683, named his daughter Ann Rice, and did not mention a daughter Hannah. The names were used quite interchangeably, however, in early times. She was born at Wethersfield, 1

November 1644. After her death, Samuel Royce married (2) at Wallingford, 5 June 1690, Sarah, daughter of John and Mary (Bruen) Baldwin, born at Milford, 25 September 1655, and died at Wallingford, 11 January 1729. There were three sons born of the first marriage at New London, and three daughters and a son born at Wallingford. The second wife bore three sons and one daughter, the latter of whom was the Mary Royce, born 17 February 1695, who married in 1717, John³ Beach (John² Thomas¹). (See Beach sketch.)

4. Nathaniel; died at Wallingford, 8 February 1726. He was ensign of the Wallingford train band, and representative to the General Court at the sessions of May 1693, September 1693, May 1694, May 1699, May 1702, and October 1704. He married (1), recorded at Wallingford, 27 October 1673, Esther, who died 19 June 1677. He married (2) 21 April 1681, Sarah Lothrop, born at New London, (recorded at Norwich), in October 1655. She died 11 November 1706, and he married (3) 24 August 1707, Hannah, nee Wilcoxson, whose first husband had been Sergeant Peter³ Farnham (Deacon Henry² and Joanna Rutke or Ruddy, John¹ and Elizabeth, of Dorchester, who died in 1704. (*New England Historical and Genealogical Register* 62: 15.) Hannah (Wilcoxson) (Farnham) Royce died 6 February 1708, and Nathaniel married (4) 25 August 1708, Abigail, daughter of Nathaniel Cooke, of Windsor (*Journal of American History* 4: 376), widow first of Joshua² Pomeroy (Ellwood¹) and afterwards of David Hoyt, the marriage occurring, according to Savage, "after her return from captivity in Canada" (3: 570).

5. Isaac; died at Wallingford in 1681. He married at New London, 15 December 1669, Elizabeth, daughter of Samuel and Elizabeth (Scudder) Lothrop and granddaughter of Reverend John Lothrop, the early pastor of the church at Scituate, Massachusetts. She was born, presumably at Boston, in March 1648. She died at Wallingford about 1690, after having married (2) Joseph Thompson.

6. Ruth; married (1) at New London, 15 December 1669, same day as her brother above mentioned, to John Lothrop, brother to Elizabeth. "This double marriage was performed by Daniel Wetherell, Commissioner, and probably in the Court-room, as it was recorded among other proceedings of the Court. Marriages were sometimes conducted in that manner, the couple entering the room with their friends, and arranging themselves in front of the bench." (History of New London, Caulkins, 294.) John Lothrop was baptized at Boston, 7 December 1645, and died at Wallingford, 26 August 1688, aged 44. Ruth married (2) at Wallingford, 12 February 1689, Abraham Doolittle, born in New Haven, 12 February 1649/50, and died at Wallingford, 10 November 1732.

7. Sarah; died at Norwich, 1 May 1711; married John Calkins, who died at Norwich, 8 January 1702/3.

II. Jonathan² Royce (Robert¹) lived at New London and Norwich, Connecticut. He was made a freeman of Connecticut in October 1663. He married probably about the end of 1656, Mary, daughter of Humphrey Spinning, of New Haven. She died about 1658, and he married (2) in June 1660, Deborah, daughter of Hugh and Ann Caulkins, born at Gloucester, Massachusetts, 18 March 1645. This marriage and the births of the children which issued were recorded (Norwich Vital Records 1: 33) apparently all at the same time, in Norwich, Connecticut, to which place Jonathan Royce removed from New London, and where he

was a first settler. (*New England Historical and Genealogical Register* 1: 314.)

In the records of the inventory of his estate, 22 September 1690, and its final settlement (New London County Court Records, 1689-1703, 31, 41), as well as in the administration of the estate of his youngest son David (New London Probate Journal 1: 131), who died before January 12, 1712/3, unmarried, are found proofs of the fact of his earlier marriage with its issue of one child, the daughter Mary, who married John² Beach, of Wallingford. The latter is named among the other sons-in-law of Jonathan Royce, and sharing equally with them in the distribution of his estate, while at the settlement of the estate of David Royce, above mentioned, besides naming his full sisters and brothers, there is reference also to, "Mary Beach, half sister of the Deceased."

Jonathan Royce's widow was granted administration of his estate, and subsequently she married (2) Woodward, as proven by a conveyance "given on 14 December 1709 by Deborah Woodward of Lebanon, Connecticut, to her son David Roise of Norwich, of 'land at Beaver Brook which was formerly my beloved husbands Jonathan Roises.'" (Norwich Deeds 1: 422.)

Child of Jonathan and Mary:

1. MARY, born about 1658; married JOHN BEACH.

Children of Jonathan and Deborah:

1. Elizabeth, born in January 1661/2; married William Bacchus.
2. John, born in November 1663; settled in Mansfield, where he was sergeant of the train band. Was representative to General Court 1715, 1717 and 1719.
3. Sarah, born October 1665; married Samuel Lincoln.
4. Abigail, born September 1667; died in August 1668.
5. Ruth, born in April 1669; married 4 June 1694, Caleb Chappel.
6. Hannah, born April 1671; living in 1690; died before 1713, probably unmarried.
7. Abiah, born April 1673; married 11 March 1690/1, Robert Wade.
8. Jonathan, born August 1678; settled in Norwich; married in March 1700, Ruth, daughter of Matthew² Beckwith, born at Lyme, Connecticut, 14 March 1681. (*Boston Transcript*, 2 July 1928.)
9. Deborah, born 10 August 1680; married in December 1699, Thomas Stoddard.
10. David, born 19 August 1682; died before 13 January 1712/3, when his property was distributed among his brothers and sisters or their heirs. He was unmarried.

III. Mary³ Royce (Jonathan² Robert¹), was probably born in Stratford, near New Haven, or shortly after the removal of the family to New London, though the records at neither place carry entries of the event. She was married in December 1678, to John² Beach, of Wallingford, the register there omitting to give her surname.

(See Beach sketch.)

SPINNING

SPINNING

Humphrey Spinning—.....
Mary Spinning—Jonathan Royce
Mary Royce—John Beach
Lettice Beach—William Ward
Arah Ward—Phebe Towner
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

OLD COLONIAL RECORDS show this name spelled Spinage, Spenning, Spining, and the more modern Spinning.

I. Humphrey Spinning was an early settler at New Haven, being recorded there as early as 4 December 1639. (*New England Historical and Genealogical Register* 59: 267.) He was evidently a man of enterprise, and is known to have owned lands on Delaware Bay, and at Oyster Bay, besides money in the hands of John Brown, of Salem.

His marriage was probably in England, and upon his emigration to New England he brought with him the "kinsman," thought to be nephew, Humphrey Spinning, whom he remembers in his will, and who "had been taken by his relative when but a child from his father in England." (*Ibid.* 59: 267.)

His wife died at Delaware Bay, leaving two hundred pounds to her husband. Whether she was his only wife or not seems uncertain. The inventory of his estate in 1656 makes mention of his "former wife's daughter," his "own daughter Mary," and at least one "son-in-law" in England.

On 6 December 1655 he refused to watch, claiming he was but a "sojourner" there in New Haven, and too old for the service needed.

He made his will 20 June 1649, before going on a voyage to the Bay (*Genealogical Dictionary of New England*, James Savage, 4: 150), like a provident man making his wishes known before possible accident or disaster should overtake him. However, he lived to return safely, and it was not until 29 September 1656 that his estate was inventoried. The records of the settlement are of interest here, and indicate the marriage of his daughter Mary:

An inventory of the estate of Humphery Spinage, Senio^r, late of New-haven deceased, was p^resented to y^e Court, prised the 29th of y^e 7th m^o, 1656. . . . A will also of the said Humphery Spinage was presented. . . . but yet the Court looked vpon the will as defective and not fully declaring the minde of the testator, but yet by it and by what light they

haue from others . . . they did, wth free consent of all parties present concerned therein (viz^t: Mary Spinage, his owne daughter, Lettice, his former wiues daughter, and Humphery Spinage his kinsman, Edward his sonn in law being in England), dispose of the estate thus: that the whole be deuided in to fiue equall parts, where of Mary, his owne daughter to haue two, and the other three, viz^t: Lettic, Edwa, & Humphery, to haue each an equall share. . . . Richard Myles, Senio^r, saith that he hath heard M^r. Spinage say y^t he would deale wth his kinsman Humphery as wth a child and old Goodman Rice of Stratford (whose sonn is now to marrie Mary Spinage) said that he had heard M^r. Spinage say so also. (New Haven Town Records, printed, 1: 287.)

The above statement was made in court on 7 October 1656, and the marriage of Mary Spinage (or Spinning, to adopt the modern spelling) to a son of Robert Royce, of Stratford, probably took place not long thereafter. There are reasons for believing that Jonathan Royce was the bridegroom. With the exception of Nehemiah, whose age at death would place his birth about 1635, it is unlikely that the brothers of Jonathan were old enough to contract a marriage in 1656. Furthermore, the marriages of his brothers are known, and no evidence has been found to indicate that any one of them had an unlocated former wife. In the case of Jonathan as will be proved below, there is positive evidence that prior to his recorded marriage in 1660 he had a former wife of unestablished identity, and that by his first wife he had a daughter Mary, who in 1678 married John Beach of Wallingford. This daughter Mary gave her eldest child the unusual name of Lettice, and it will be noted that Mary Spinning had a stepsister or half-sister of this name. (*New England Historical and Genealogical Register* 80: 107-9.)

Humphrey Spinning, the "kinsman," married (1) 14 October 1657, Abigail, daughter of George Hubbard, of Guilford, and removed to that town shortly after, being admitted planter there, 13 March 1661/2. About 1666 he removed to Elizabeth Town, New Jersey. He married (2) Anna ----- . He had five sons and three daughters. (*New England Historical and Genealogical Register* 59: 267.)

Of Lettice, the step-daughter of Humphrey Spinning, senior, we have no record, nor of her brother Edward, who in 1656 was in England.

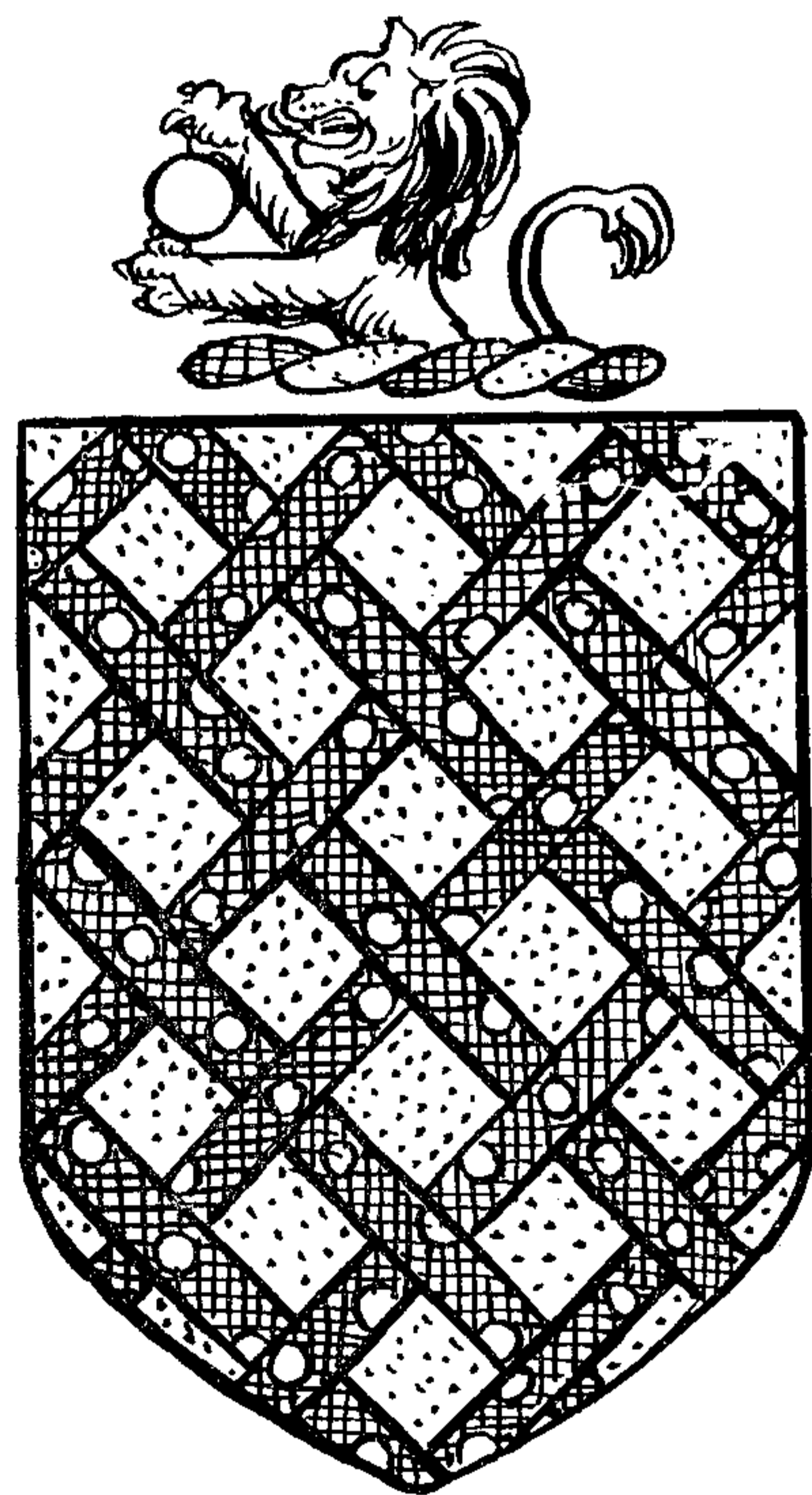
Child:

MARY; married JONATHAN ROYCE.

II. Mary² Spinning (Humphrey¹) married about 1656 or 1657, Jonathan, son of Robert Royce, of Stratford.

(See Royce sketch.)

PLATT



PLATT

Richard Platt—Mary
Sarah Platt—Thomas Beach
John Beach—Mary Spinning
Lettice Beach—William Ward
Arah Ward—Phebe Towner
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

THE NAME PLATT signifies "an open, level piece of land," and is one early found in many countries. In Norman French the name was spelled *Pradt*, then *Pratt*; in German, *Platz*. Coats-of-arms were granted to half a dozen different branches of the family in England as early as 1326. (Connecticut Genealogy 2: 1047.) In the Heraldry Office in London where these are recorded, mention is made of "the ancient and honorable family of Platt." (Hudson and Mohawk Valleys Genealogy, Reynolds, 2: 615.) Sometimes we find the name spelled Plat, Platte, or Platts. The coat-of-arms here shown is one described by Burke in his General Armory, and was used by the Platts of County Middlesex, England.

I. Richard Platt, the immigrant ancestor of most of those who bear the name in this country, was from Hertfordshire, England, where a record in the parish of Bovington bears the entry: "Richard Platt, son of Joseph Platt, was born September 28, 1603." This is the year of the birth of Queen Elizabeth. (The Platt Lineage, G. Lewis Platt, 1891, 14.)

At the age of thirty-five he came to this country, arriving in New Haven, where he obtained eighty-four acres of land. A year later he joined the group which formed Milford, nine miles west, where a church organization was effected 22 August 1639. He is enrolled among the first settlers, 20 November of that year, with four in his family. He became a large landowner, and took a prominent part in local affairs. He is recorded as a free planter in 1646, and in 1669 was chosen deacon of the First Church there. (Ibid. 14, 15.)

He was a man of superior intellectual perceptions, and decided religious tendencies. In his will, dated 4 August 1683, he names all his sons; the children of Mary, his daughter, by her second husband Thomas Wetmore; the children of Sarah, by two husbands, Thomas Beach and Miles Merwin; and daughter Hannah, the wife of Christopher Comstock. (Genealogical Dictionary of New England, Savage, 3: 444.) He provided for a Bible to be given to each of his 19 grandchildren, and one

of his heirs was left a legacy "towards bringing up his son to be a scholar." His estate was valued at 600 pounds sterling. (Platt Lineage, 15.)

Richard Platt married in England, Mary _____, who died in Milford, Connecticut, and was buried 24 January 1675/6. He died in 1684. A beautiful memorial bridge spanning the Wapawany, at Milford, was erected in honor of the first settlers. It has a coping stone which bears this inscription: "Deacon Richard Platt, Obit 1684; Mary, his wife."

The Senators Orville Hitchcock Platt, of Connecticut, and Thomas Platt, of New York, are descendants of this worthy pioneer. (Connecticut Genealogy 2: 1009.)

Children: (Compiled from Connecticut Genealogy 2: 1047; Hudson and Mohawk Valleys Genealogy 1: 263; 2: 615; and Savage, 3: 444.)

1. Mary, born in England; married (1) 1 May 1651, Luke Atkinson, of New Haven; married (2) 3 January 1667, Thomas Wetmore.

2. John, born in England; settled in Norwalk; married 6 June 1660, Hannah, daughter of George Clark, jr. She was baptized in Milford, 29 November 1640, and died before 13 May 1718. (*Boston Transcript* 25 July 1927.) He was sergeant, deputy to General Court, and the father of four sons and three daughters.

3. Isaac, born in England; settled in Huntington, Long Island, in 1666; died 31 July 1691; was captain of militia, and it is said of him that he held every office of consequence in the gift of the people of his town. He married (1) in Milford, 12 March 1640, Phebe Smith; married (2) at Huntington, about twenty years later, Elizabeth, daughter of Jonas Wood. "Plattsburg, New York, was settled by descendants of Isaac and Epenetus Platt." (*Boston Transcript*, 25 July 1928.)

4. SARAH, born in England; married (1) THOMAS BEACH; married (2) Miles Merwin.

5. Epenetus, baptized in Milford, Connecticut, 12 July 1640; settled in Huntington, Long Island. Was captain of foot company. Died 1693. (Register Massachusetts Society Colonial Dames for 1905, 362.) Married 1667, Phebe, daughter of Jonas Wood, of Huntington. Was called captain and lieutenant. There were nine children.

6. Hannah, baptized 1 October 1643; married 6 October 1663, Christopher Comstock, and lived in Norwalk. They were the parents of seven children.

7. Josiah, baptized 16 November 1645. Married 2 December 1669, Sarah, daughter of Thomas Canfield, of Milford. Both were admitted to the church 22 October 1672, and lived at Milford all their lives. They had five sons and four daughters. (*Boston Transcript*, 20 June 1928, and 25 July 1928.)

8. Joseph, baptized August 1648; lived in Milford; was lieutenant; married 5 May 1680, Mary, daughter of Daniel Kellogg.

II. Sarah² Platt (Richard¹), born in England, married (1) 1652, Thomas Beach; married (2) Miles Merwin.

(See Beach sketch.)

TOWNER

TOWNER

Richard Towner—Mary
Samuel Towner—Rebecca Barnes
Phebe Towner—Arah Ward
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

IT IS THOUGHT that the immigrant of this family came from County Sussex, England, though the date of his birth, names of his parents, and time of his emigration are still obscured. (Genealogy of Towner Family, James W. Towner, 1910.) One writer is of the opinion that the immigrant must be looked for under the name of Turner. (Frost Genealogy, Josephine C. Frost, 369.)

I. A tradition is current in the towns of Oxford, Haddam, and Killingworth, Connecticut, among descendants of Richard Towner, that he "was impressed into the British Navy from the Isle of Man. After some years of service on American coasts, he was put ashore at Savannah, Georgia, to die of yellow fever, but recovered, married his nurse, and went with her to Charleston, South Carolina, where he engaged in the grocery business. Afterwards, to escape threatened bombardment by Spanish men-of-war, he provisioned a small vessel from his store, and sailed north, landing on the Connecticut shore." (Genealogy of the Towner Family, James W. Towner.)

On 17 February 1686, a grant of land was given to Richard Towner at Guilford, Connecticut, although it was not placed on record until 2 May 1712, when ordered recorded by the town—"ten acres formerly granted to Richard Towner, now living at Branford." This grant was marked at the corners by stones bearing his initials.

Original town records of Branford, Connecticut, still well preserved, bear this entry: "27 May 1689 . . . Town have given to Richard Towner 12 acres of land lying upon the hill . . . said Richard Towner to build a tenantable house, and settle within six years from date. . . . Mr. William Maltby, John Frisbee and John Butler appointed to lay it out." Later records bear frequent mention of Richard Towner in exchanges of land, deeds, etc. The place first allotted to him here, still is known as Towner's Hill, though later he lived at a place called Short Rocks, "where some of his descendants still live and where the remains of his house are still visible." (Frost Genealogy, Josephine C. Frost, 370.)

Under date of 31 December 1723, an entry is found on the town records of Haddam, Connecticut, recording a deed of land from Rich

ard Towner to his son Benjamin Towner, of Haddam. It is not evident that Richard ever lived there, however. (Towner, 12.)

The family name of his first wife and date of their marriage is not known, except that a Mary Towner found on church records was likely his wife. He married (2) in Haddam, 6 March 1716/7, Deborah Crane, whom he names in his will, made 6 May 1725, wherein he speaks of himself as "aged and weak in body," a ship-caulker by vocation, and "of Guilford." He names all his children, with portions given, except one, and of him he says, like Jacob of old, "and Joseph is not." His will was probated in Guilford, 30 September 1727, Branford records carrying the date of his death as 22 August 1727. (Towner, 12-16.) Deborah had been widow previously of HENRY CHAMPION, of Lyme, and Henry Crane, of Killingworth.

Richard Towner was evidently a man of dignity, of recognized worth and standing, and with a personality which commanded respect. At a meeting of the town of Branford, 2 November 1692, it was voted to instruct the selectment "to desire Richard Towner to have oversight of the youth, to keep them from playing during the Exercises of Worship," an action which indicates that "flaming youth," even in those far-off "modern" days, kept the elders in a state of agitation.

Of the eight or nine children credited to Richard Towner, it is thought the first three were not born in Branford, but in England. The church of Branford recorded the baptism of seven of his children in March 1700. The order of the names as they appear in the record, is taken as an indication of the order of births: Richard, Sarah, John, Joseph, Benjamin, Samuel, and Hannah. The following year Thankful was baptized, and a Mary is also attributed to this family, although record of marriage only is in evidence.

Richard Towner was a husbandman, and also worked at ship carpentry. He was a prosperous man and comfortably well-to-do, as wealth was counted in that period, his estate of £140 being "three times the average fortune for those days." (Towner, 17.)

Children: (Towner Genealogy, 14; History of Goshen, Hibbard, 548; John Hall, of Wallingford, J. A. Shepard, 1902, 46.)

1. Richard; married at Branford, 28 September 1720, Elizabeth Tyler. He died in Branford 28 February 1753.

2. Sarah; married (1) 8 August 1706, Samuel Frost, son of John and Mercy (Paine) Frost, and brother of Abigail Frost, an ancestress of Emma Hale in another line. She married (2) as his third wife, Henry Cook, of Litchfield, one of the first three settlers in Plymouth, Connecticut. He was born about 1683, and was the son of Henry and Mary (Hall) Cook. His first wife was Experience, daughter of Robert Lyman, of Northfield. She died 8 October 1709. He married (2) 13 April 1710, Mary, daughter of John and Mercy (Paine) Frost, of New Haven, a sister of the Samuel Frost just mentioned. She had been, first, the wife of John Wheadon, of Branford. She died 31 May 1718. (See Frost sketch.)

Henry and Sarah removed about 1729 to that part of Waterbury which is now Plymouth, locating where the upper portion of the village of Thomaston is built. He was called "the soldier of the wilderness," and

is said to have been a man of courage, enterprise, and a spirit that withstood injustice. He was foremost in promoting the interests of the established church, but later went over to the Church of England. His grandson, Lemuel Cook (through son Henry), is believed to have been the last survivor of the soldiers of the Revolutionary War, dying 20 May 1866, aged 102.

3. John; died in Derby, Connecticut, some time after 1741. Some of his children resided in Southbury, but his descendants in that vicinity have died out—in the male line.

4. Joseph, born in Guilford; died in Derby, about 1725, before 6 May of that year, the date of his father's will.

5. Benjamin, born at Guilford, 1688; died in Killingworth, 9 January 1761. His gravestone was standing there in 1882, "a valuable find."

6. SAMUEL, born in Branford; married (1) REBECCA BARNES; married (2) Amy Ward, daughter of Captain William Ward, an ancestor of Emma Hale.

7. Hannah, born in Branford; joined Branford Church 1713; married Hitt; died in 1759.

8. Mary, born in Branford; married there 22 October 1713, Samuel Tyler.

9. Thankful, born in Branford; baptized 1701; died 1758, unmarried.

II. Samuel² Towner (Richard¹), was born in Branford about 1691. He seems to have been of the roving, pioneer type, moving about as fancy or new opportunity seemed to beckon.

He married (1) 25 January 1716, Rebecca, daughter of Thomas² Barnes, of North Haven, and granddaughter of Thomas¹ Barnes, signer of the Colony Constitution at New Haven in 1644. She was born at North Haven, 12 December 1691. To this union were born four children, two at Branford and two at Wallingford, where, on 31 January 1728, within a few weeks after the birth of her son Ephraim, Rebecca died.

On 27 June, same year, Samuel married (2) Amy Ward, born 7 April 1707, daughter of Captain William³ Ward. (Andrew² Andrew¹), of Wallingford, Connecticut. (Towner, 18.)

A record at Branford, dated two years after his first marriage, is of interest, recalling as it does, a peculiar custom of those days: "Feby 12th 1718⁹ Samll Towner Entred his Ear Mark which is a crop of ye end of ye left Ear and a half crop on ye under side of ye right Ear." (Branford Town Records, 1694-1788, 7.)

Samuel and Rebecca lived about seven years in Branford where he acquired much realty, and then removed to Wallingford, where she died, and he remarried. About three years later, in 1731, he moved to Waterbury, Connecticut, the part called Watertown, and next year removed to that part now called Plymouth, where he was one of the first three settlers (Frost, 369), the others being Sutcliffe and Henry Cook, from Litchfield, the same who married Samuel's sister, Sarah. (Hibbard, 548.)

On 30 April 1738, at New Haven, Samuel Towner bid off for £160, one right in the township of Goshen, Connecticut, and moved there the following spring. Other purchasers in the first division of land

in Goshen were his father-in-law, Captain William Ward, of Wallingford, and John Beach, also of Wallingford, who received the first deed to Goshen land from the Government, done at New Haven 3 January 1637. (Hibbard, 36.) This latter widely known as Deacon John Beach, of Goshen, was brother to Lettice, wife of Captain William Ward. Captain Ward, however, did not become a resident of Goshen when he obtained land, but lived at Wallingford until his death. (Hibbard, 32, 549.)

Samuel Towner lived in Goshen until 1746, records showing various conveyances of property to and from him. He had been chosen a selectman and grand juror at the first town meeting, 6 December 1739, and again a selectman on 8 December 1740. (Ibid. 548-9.) On 11 January 1740, he was on a committee appointed to hire a minister for the First Congregational Church of Goshen. (Ibid. 72.)

It was here, in Goshen, that his daughter Phebe became the wife of Arah Ward, a son of William Ward, and younger brother of Amy, second wife of Samuel Towner, a curious relationship resulting.

In 1746 Samuel Towner moved to Woodbury, but soon sold out there, and acquired property in Newton. (Hibbard 548-9.) In 1750, he sold his lands in Newton for 2,000 pounds (History of Waterbury, Anderson, Appendix, 166), and moved to New Fairfield, North Society, now part of Sherman. Here he was living in 1753 and 1756, but the records of that place were destroyed by fire, so it is not known exactly when he left. (Frost, 369-70.) In 1763 his name appears at Fredericksburg, New York, as being of "Philip's Patent," now Putnam County. A village of "Towner's" and a post office in the town of Patterson, Putnam County, bear his name.

Tradition says that "when a very old man he returned to Goshen on a visit to his grandsons (sons of Ephraim), and died there,"—in 1784 or 1785.

Children of Samuel and Rebecca: (Towner, 18.)

1. PHEBE, born in Branford, 14 September 1717; married ARAH WARD.

2. Samuel, born in Branford, about 1720. "A deed was recorded in 1742 at Waterbury, made by Samuel Towner of Goshen to his beloved son Samuel, of Waterbury." This son must have died soon after the making of that deed, for another son, born in 1746, was named Samuel.

3. David, born in Wallingford, 3 March 1724; died 1772 at New Fairfield, Connecticut, where several of his brothers and sisters also resided.

4. Ephraim, born in Wallingford, 8 November 1727; lived in Goshen, where he died, 25 December 1760.

Children of Samuel and Amy:

1. Zaccheus, born in Wallingford, 3 April 1729; died at Charlotte, Vermont, 14 February 1814.

2. Dan, born in Wallingford, 25 March 1731; died in New Fairfield, 1796.

3. Lettice, born in Waterbury, 25 July 1733; married Pringle; lived in Philip's Patent, New York.

4. Amy, born in Waterbury, 1734/5; died in New Fairfield, 3 January 1767. Married David Barnum, of New Fairfield.

5. Rebecca, born in Waterbury, 1736/7; died in Canada.

6. Thankful, born in Goshen, about 1738/9.

7. Deborah, born in Goshen, about 1740; died in Canada.

8. Ithiel, born in Goshen, 1 March 1742; died 26 July 1810, in Saint John's, Lower Canada.

9. Samuel, born in Goshen, 1646; came with father to New York State, to Dutchess, now Putnam, County. Married Mary Birdsall; died in Patterson, 1 April 1814, and his wife, 1827. Their graves are near Towner's Four Corners, one mile west of Towner's Station. He was assessor, member of Assembly, a soldier in the Revolution (New York Men in the Revolution, 242), and the ancestor of the Honorable James E. Towner, of New York. Four daughters and two sons were born to him. (From letter to the compiler from Honorable James E. Towner, 1923.)

III. Phebe³ Towner (Samuel² Richard¹), born at Branford, Connecticut, 14 September 1717, was married at Goshen, Connecticut, on 13 August 1740, to Arah⁴ Ward (William³ Andrew² Andrew¹), born at Wallingford, 5 July 1718.

(See Ward sketch.)

High birth is a thing I never knew anyone to disparage except those who had it not; and I never knew anyone make any boast of it who had anything else to be proud of.—Bishop Warburton, in the English House of Lords.

BARNES

BARNES

Thomas Barnes—Mary
Thomas Barnes—Abigail Frost
Rebecca Barnes—Samuel Towner
Phebe Towner—Arah Ward
Diantha Ward—Reuben Hale
Isaac Hale—Elizabeth Lewis
Emma Hale—Joseph Smith

“A DISTINGUISHED FAMILY of Sotterly, Suffolk, England; *Bearn*, a city in France; Cornish British, *Barnyz*, a judge. Traces of the family are found in England under the Norman kings. The name may be a corruption of the Norse *bjorn*, signifying warrior. Family seat for five hundred years has been at Surrey, England.” (Directory of Ancestral Heads of New England Families, Holmes, xiii.)

The name has undergone many changes in spelling,—Berners, Barners, Barner, Bernes, but, more frequently Barnes.

The Barnes family in England is believed to have been founded by Sir Hugo de Berners, whose name is inscribed on the “Roll of Battle Abbey,” having come over with William the Conqueror. The lands which were assigned to him are now in the possession of the Berners, of Wolverton Park, Ipswich. The motto on the coat-of-arms belonging to the family is: “I escaped from the fire.” The simplicity of the arms indicates its great antiquity, crest and motto having been added to the arms proper, by later generations. (New England Genealogies, Cutter, 2: 511.)

Of interest in the early history of the family is one Juliana, daughter of Sir James Berners, of Berners Riding, County Essex, the same who was beheaded on Tower Hill in 1388. This lady was famous as having been the authoress of a treatise on Hawking, Hunting, and Cote Armour. This book, otherwise known as the “Boke of Saint Albans,” is highly prized by collectors of the earliest printed books, since it was issued by that mysterious printer, the “Scholemayster of Saint Albans,” in 1486. “Dame Juliana was Prioress of Sopwell, a nunnery near Saint Albans, in whose Abbey her book was printed.” (Ibid. 2: 511.)

“Early traces of the Barnes race are found in southeast England, indicative of Dano-Norman origin, probably coming to England when England was under Norman kings, 1000-1154.” (Barnes Genealogy, G. N. Barnes, 3.)

Records of the parishes in Surrey, show that for five hundred years before the nineteenth century, Barnes families had lived in that locality. In the great immigration of English settlers to this country before 1650,

it is estimated ten or twelve ancestors of Barnes families came from Surrey, Middlesex, and Norfolk Counties. One authority expresses the opinion that all of these had, without doubt, the same origin at some period in the mother country. (Virginia Genealogies, Hayden.)

Three of these pioneers coming to New England prior to 1638, bore the name of Thomas, and are known as Thomas Barnes of Hartford, Thomas Barnes of Hingham, and Thomas Barnes of New Haven. It is with the last named we are concerned.

I. Thomas Barnes was born in England about 1623, and came while young to this country, 1639. (Connecticut Genealogy 3: 1497.) He shared in the land distribution at New Haven, Connecticut, in 1643 (Coe-Ward Memorial, 78; New Haven Colony Records, 1643), and in 1644 signed the Colony Constitution there. (History of East Haven, Hughes, 24.)

With his brother Daniel, he settled on the plains south of Muddy River. From the colonial records of New Haven we glean the following fragmentary items about him.

1643. Thomas Barns fined 5s. for want of ladders.

1645. Thomas Barns required satisfaction of Ralph Dighton for a cow of his which perished as he conceives through his son's neglect, etc.

1647. Viewers chosen for the severall quarters of the town for this yeare ensewinge. . . . For Greyson's quarter, Henry Lindell and Thomas Barns.

1648. Thomas Barnes informed the court that he served a warrant upon James Till two or three months sinc, but he could not gett him to appear, but hath shifted him of one way or another, etc. (Coe-Ward Memorial 78, 79.)

In the assignment of seats in the meeting house, in 1646-7, Thomas and his "Goodwife" Barnes shared. Center Church was New Haven's only church at that time, and the placement and order observed in assigning seats was a matter of grave importance. The most prominent individuals in the community occupied the front seats, and the rest according to the degree of importance. A writer (Connecticut Genealogy 3: 1497) gives the list of names, with the number of the seats assigned, adding the observation: "In this connection . . . it is shown that all of the early ancestors of Mr. Barnes were prominent in those days, none being further back than the ninth seat in the church." Thomas Barnes was given the seventh seat on the men's side, while his wife occupied the sixth one on the women's side.

Thomas Barnes married (1) probably about 1646, Mary Some historians record her as Elizabeth (Connecticut Genealogy 3: 1497; Barnes Family Year Book 1: 5), but the records of the church in New Haven show the baptisms of several of his children, with the statement that they were "brought by Mary Barnes, wife of Thomas Barnes." (New England Historical and Genealogical Register 9: 357.) The writer of Coe-Ward Memorial names a first and second wife, stating that

the second wife, Elizabeth, died in 1689/90, which, if true, would indicate a third marriage by our immigrant, since in his will, witnessed 6 October 1692, he mentions "my loving wife." (Early Connecticut Probate Records, Manwaring, 1: 401.) According to another, Elizabeth did not die until 1694. (Ancestry of Arthur Orison Dillon, 1927, 11.)

About 1660 Thomas Barnes removed from New Haven to North Haven, and later made another move, to Middletown, where he died 10 June 1693, his will being admitted to probate 7 September of that year.

Children, probably by first wife, and all named in his will:

1. John, born 1648; married 1669 to Mercy Betts (Ancestry of Arthur Orison Dillon, 11). Joan Jones, widow, in her will of 27 December 1673, bequeaths to Mercy, wife of John Barnes. (New Haven Early Abstract and Probate Records 1: 126.)

2. Elizabeth, born 28 May 1650; married (1) Benjamin Brockett; married (2) John Austin. (Ancestry Arthur O. Dillon, 11.)

3. THOMAS, born 26 August 1653; married (1) Mary Hubbard; married (2) ABIGAIL FROST.

4. Mercy, born 1655; married (1) Bartholomew Jacobs; married (2) Joseph Thompson. (Dillon, 11.)

5. Abigail, born 16 March 1656/7; married either, or both, Captain Daniel Harris, jr. (Coe-Ward Memorial, 79); John Frost, jr. (Dillon, 11, 25), born 1668.

6. Daniel, born 29 August 1659; married Mary Tappen. (Daughters of Founders and Patriots of America, Lineage Book 10: 76.)

7. Martha, born 1661.

8. Maybee, born 25 June 1663; married Elizabeth Stow. (Dillon, 11.)

II. Thomas² Barnes (Thomas¹), born in New Haven, 26 August 1653, removed when a child with his father to North Haven, where he lived throughout life.

He was married (1) at New Haven, Mr. John Moss performing the ceremony, 26 June 1675, to Mary Hubbard. (New Haven Vital Records, printed, 1: 41.) Some writers (Barnes Family Year Book 1: 17) assert she died the following spring, and that he married (2) about 1677 (Daughters of Founders and Patriots of America, Lineage Book 15: 48), Abigail, daughter of John and Mercy (Paine) Frost. Since the New Haven records carry clear entries of the marriage of John Frost and Mercy Paine on 9 June 1664 (New Haven Vital Records, printed, 1: 20) and of the births of their children succeeding, including that of Abigail on 8 October 1670 (ibid. 1: 29), it is beyond reason that she became the wife of Thomas Barnes in 1677 (at the age of seven), and bore children from 1679 to 1711, a period of thirty-two years, as must be inferred from the statements mentioned.

The more probable assumption is that the entry: "Mary, wife unto Thomas Barnes died April 1676," found on the old records (East Haven Register, Dodd, 162; New Haven Vital Records, 1: 45), refers to Mary, the first wife of Thomas Barnes, sr., as claimed by the writer of Coe-Ward Memorial (78, 79), and others (Genealogical Dictionary of New

England, Savage, 1: 122). Mary (Hubbard) Barnes doubtless lived for some years, and became the mother of a number of the thirteen children accredited to Thomas Barnes, jr.

Thomas² Barnes died in North Haven in 1712, aged fifty-nine. (East Haven Register, Dodd, 164.) His widow Abigail married (2) Samuel Tuttle, born 9 January 1659/60. She died about 1746. (Barnes Family Year Book 1: 17.)

Children of Thomas and Mary (probably): (Tuttle Genealogy, G. E. Tuttle, Appendix, 632-3.)

1. Mary, born 21 November 1679; died young.
2. Sarah, born 1681; died young.
3. Mary, born 1682.
4. Thomas, born 21 July 1684; died young.
5. Thomas, born 26 July 1687; married (1) May 1709, Mary Leete; married (2) at Killingworth, May 1711, Joanna, daughter of Sergeant Peter and Hannah (Wilcoxson) Farnham, born 17 September 1687. (*New England Historical and Genealogical Register* 62: 15.)

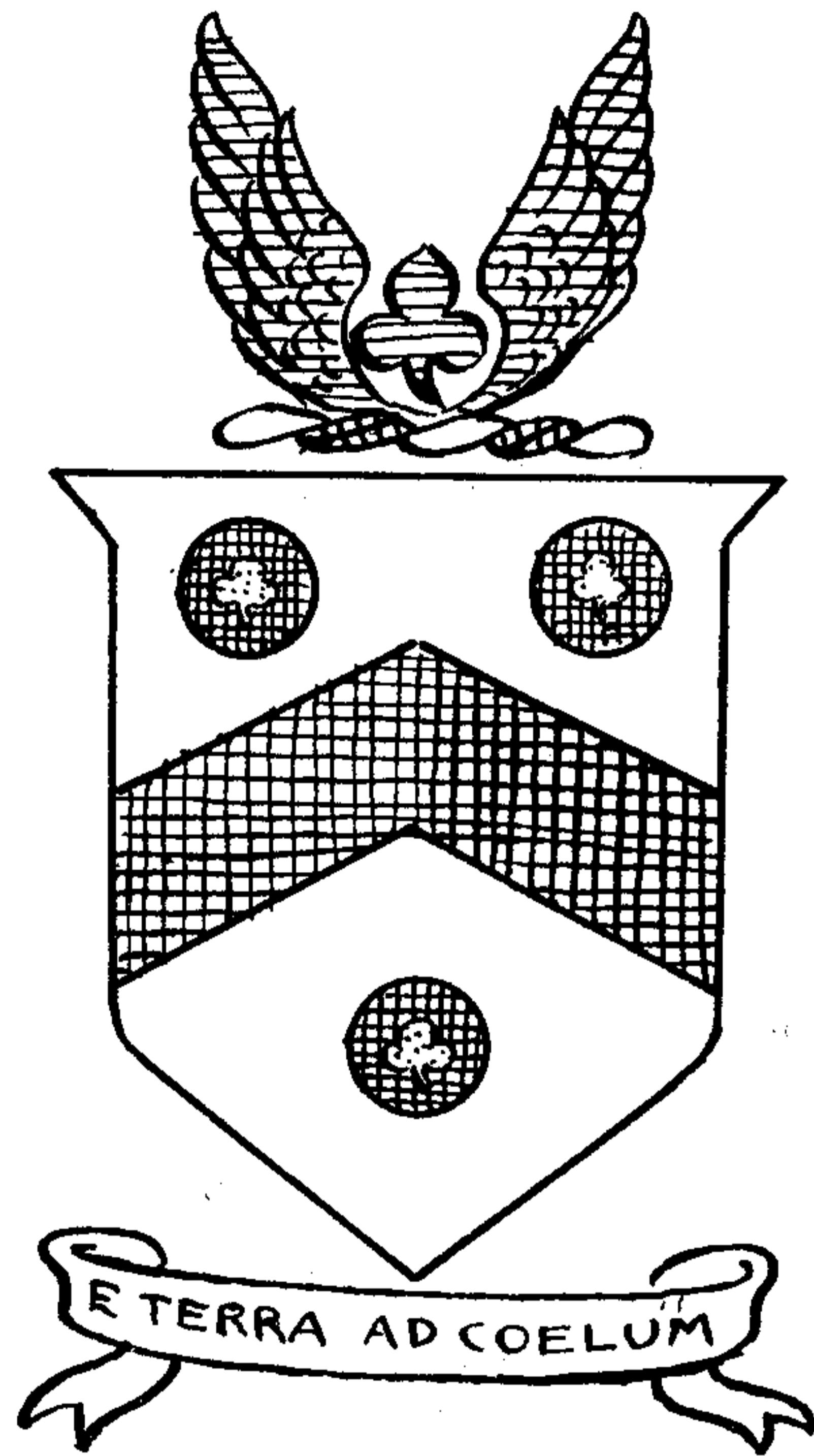
Children of Thomas and Abigail:

1. Sarah, born 1689; married Samuel Moulthrop.
2. REBECCA, born 12 March 1691; married SAMUEL TOWNER.
3. Abigail, born 10 June 1694; married 29 March 1716, Joshua Ray.
4. Elizabeth, born 10 November 1695; died 1765. She married John⁴ Beecher (Isaac³ Isaac² John¹), born 1689 at New Haven; died 15 April 1756 at Cheshire, Connecticut. His mother was Joana, daughter of William and Joana Roberts, of Milford. John and Elizabeth were the parents of five sons and five daughters. (*Ancestry of Arthur Orison Dillon*, 1927, 14.)
5. Deborah, born 1 February 1698; married (1) Josiah Tuttle; married (2) Mathias Hitchcock.
6. Hannah, born 31 May 1702; married Stephen Todd, (or Stephen Brooks.) (*Ibid.* 11.)
7. Samuel, born 11 April 1705; died 21 July 1762, aged 63. He was a captain. He married (1) Rebecca Parker, who died 1739. Married (2) Elizabeth Tuttle, who died 27 September 1751. Married (3) Dorcas Turner, who died 1756. He married (4) Phebe (*Ibid.*, 11.)
8. Nathaniel, born 11 January 1707/8; "married three times." (*Ibid.* 11.)
9. Abraham, born 1711; married Mary Hotchkiss. (*Ibid.* 11.)

II. Rebecca³ Barnes (Thomas² Thomas¹), born 12 March 1691/2, married 25 January 1716, Samuel² Towner (Richard¹).

(See Towner sketch.)

FROST



FROST

John Frost
 John Frost—Abigail
 John Frost—Mercy Paine
 Abigail Frost—Thomas Barnes
 Rebecca Barnes—Samuel Towner
 Phebe Towner—Arah Ward
 Diantha Ward—Reuben Hale
 Isaac Hale—Elizabeth Lewis
 Emma Hale—Joseph Smith

THE NAME is derived from the Welsh *Ffrost*, a brag; a popular Scandinavian name. Frost is a name very common in the north of Germany, and is thought to have been carried to England by the Angles. As early as 1042 Frosts held lands in England, as recorded in the Domesday Book of that period. Particularly many are the Frost names on the parish register of Binsted, County Hampshire, England. (Frost Genealogy, Josephine C. Frost.)

I. John Frost, the first of this line, is thought to have been a relative of Elder Edmund Frost (*ibid.* 16), early in Boston and in Cambridge 1635, and his older brother, Nicholas Frost, who arrived in this country in 1632, settled at Cambridge in 1635, and afterwards became a resident of Portsmouth, New Hampshire. (Directory of Ancestral Heads of New England Families, Holmes, lxxxviii.) They are supposed to be the sons of Reverend John Frost, born 17 November 1558, in Cornwall, England, and his wife, Anne Hamden, born 8 October 1565, also in Cornwall, and married 10 May 1582. Nicholas was born in Tiverton, Devonshire, England, in 1585 (*New England Historical and Genealogical Register* 55: 111), and Edmund in 1610. The coat-of-arms shown in connection with this sketch is that ascribed to Edmund Frost, of Cambridge. (Crozier's General Armory, 50.)

It is possible John Frost was a widower when he followed his brothers and sons to New England, for we find no mention of wife. From Boston he went to Southold, Long Island, where at least two of his sons are early on record. He died there in 1655. (Frost Genealogy, 16.)

Among his children, born in England, were the two sons:

1. JOHN; married ABIGAIL
2. William, who, with his brother John was in Southold, Long Island, 1655.

II. John² Frost (John¹) born in England, with his brother William was among a number leaving Boston and vicinity about 1653. They

went first to New Haven, Connecticut, and then to the Long Island shore, where thirteen men from the New Haven Colony had formed, in 1640, a settlement at Southold. John Frost was living there in 1655-6. (Frost Genealogy, 384.)

Whether he married Abigail, his wife, in England before emigrating with his father and relatives, or after he arrived in New England, is not clear. One writer (*Ancestry of Arthur Orison Dillon*, 1927, 25) states that his son John was born in England in 1642, which, if true, would indicate that the family had not been long in Boston before removing to other parts.

He returned to New Haven a few years later, his son John there marrying in 1664. He seems to have been a man of much enterprise, for he bought land and conducted business in several places. In 1672 he purchased land at Killingsworth (Oyster Bay), Long Island, from Robert Williams, his wife signing the document as Abigail Frost. (Frost Genealogy, 384.)

In 1677 he was in business in Boston, Savage (*Genealogical Dictionary of New England* 2: 211) calling him a merchant, with sons Thomas and John, and possibly the proprietor of New Haven in 1685. In 1679 he bought land opposite Thomas Youngs' in Oyster Bay Cove.

It is not clear just when he again became a resident of New Haven, nor do we know much about the number of children born to him. He died in New Haven "in 1700, leaving a large family." (Frost Genealogy, 19.)

Among his children were:

Thomas.

JOHN, born 1642; married MERCY PAINE.

III. John³ Frost (John² John¹), born 1642, "in England," was married in New Haven, Connecticut, by Mr. Gilbert, on 9 June 1664 (*New Haven Vital Records*, printed, 1: 20), to Mercy, daughter of William and Mary Paine of that place. (*New Haven Town Records*, printed, 2: 131.)

In 1679 William Paine deeds land to "John Frost, husband of his daughter Mercy." In December, 1680, John Frost owned land on the east side of town, with seven numbered in his family. (*New Haven Vital Records*, printed, 2: 406.)

He died in the spring of 1707, his estate being inventoried on 4 April of that year. (Frost Genealogy.)

Children: (*New Haven Vital Records*, printed, vol. 1; Frost Genealogy.)

1. A daughter, stillborn, 17 March 1665/6. (Some writers record this child as Daniel, but the New Haven records are clearly "daughter.")

2. John, born 26 May 1668; married 20 August 1692, Abigail, daughter of Thomas¹ Barnes, of New Haven. She was born 11 January 1656. They were of Newark, New Jersey, in 1717, when he conveyed to his brother Ebenezer all his right in the home of his father and mother, John and Mercy Frost, of New Haven. (In 1748 the estate of a John Frost, of

Ipswich, was administered, four or five of whose daughters bore names like those of this John Frost's sisters—Sarah, Mary, Mehitable, Rebeckah, Elizabeth, and Abigail.)

3. ABIGAIL, born 8 October 1670; married (1) THOMAS BARNES; married (2) Samuel Tuttle.

4. Elizabeth, born 1673; married (1) William Reynolds; married (2) William Headley. (*Ancestry of Arthur Orison Dillon*, 25.)

5. Sarah, born 3 September 1675; died 8 November 1727; married (1) Thomas Youngs, of Southold, Long Island; married (2) 28 May 1690, John Tuthill.

6. Ebenezer, born 15 August 1677; married (1) 4 October 1704, Mary Tuttle, born 31 January 1684/5; died 22 June 1733. They had eight daughters and three sons. He married (2) 19 February 1734, Elizabeth Andrews, of Farmington, Connecticut, and had Lydia. His estate was administered in 1749.

7. Mary, born 27 July 1679; died 31 May 1731; married (1) John Wheadon; married (2), as his second wife, 13 February 1710, Henry² Cook (Henry¹ and Mary (Hall) Cook). After Mary's death he married (3) Sarah, daughter of Samuel Towner, of Branford, Connecticut, and widow of Samuel Frost, mentioned below. (See Towner sketch in this book.)

8. Samuel, born 8 February 1681; married 8 August 1706, Sarah, daughter of Richard Towner, ancestor of Emma Hale in another line. Samuel died in 1718, and his widow married, as his third wife, Henry Cook, as stated above, whom she survived.

9. Hannah, born 2 February 1685.

A writer (*Ancestry of Arthur Orison Dillon*, 26) also adds, as tenth child, Rebecca, baptized 1690. The New Haven Vital Records carry two entries, on page 70 of the printed volume (1: 70): "John Frost's Child died 1690"; and "John Frost's other child died 1690." These may have referred to the Rebecca mentioned. They could not be children of John Frost, jr., who was not married until the following year.

IV. Abigail⁴ Frost (John³ John² John¹), born 8 October 1670, at New Haven, married (1), probably about 1688, as his second wife, Thomas² Barnes (Thomas¹), of North Haven, born 26 August 1653. She took upon herself the care of a number of the small children left by his first wife, and bore a large family of her own. After the death of her husband, in 1712, she married (2) Samuel Tuttle, born 9 January 1659/60. (Frost Genealogy, 384-5.)

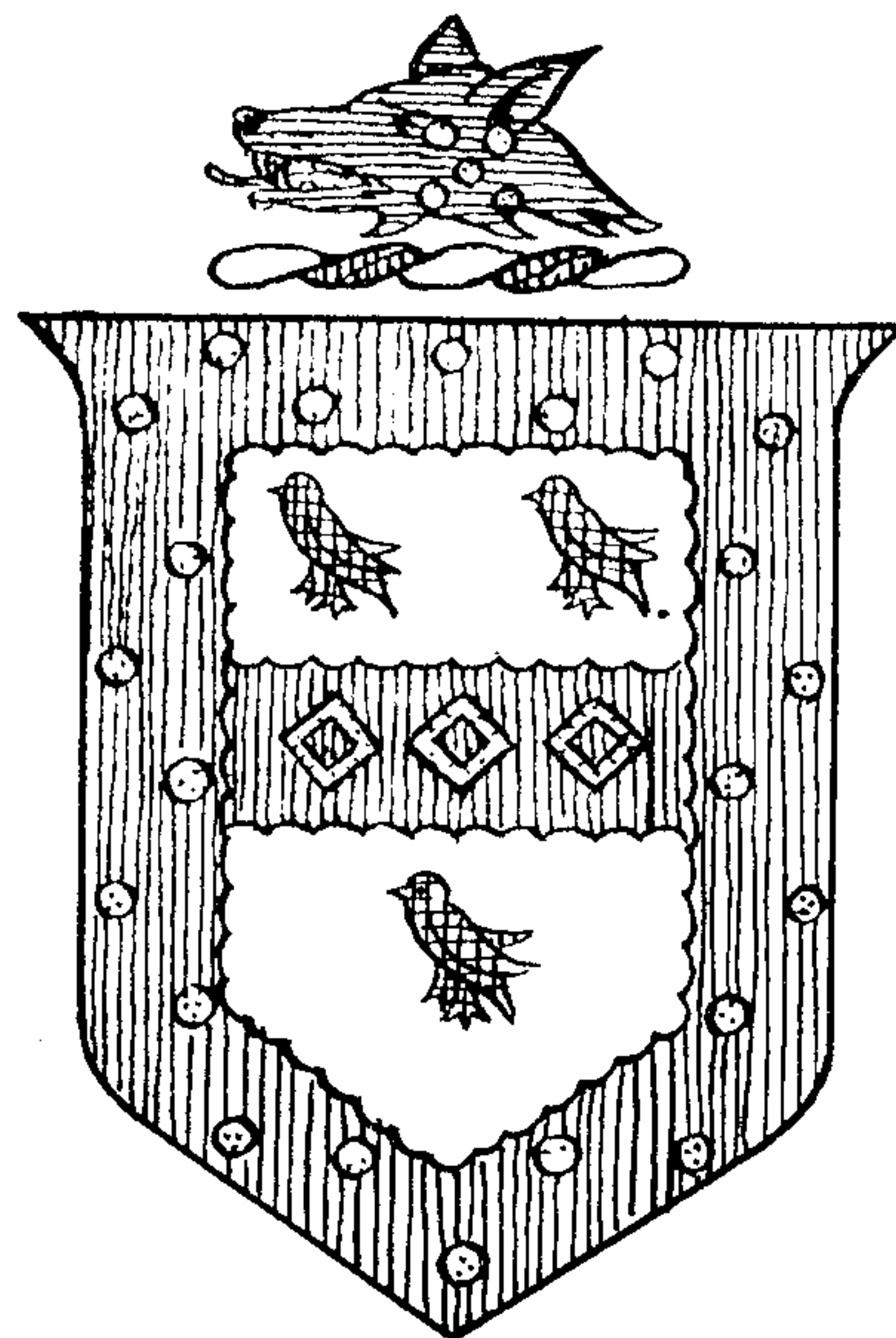
(See Barnes sketch.)

INFLUENCE

Time passes onward with returnless wing,
And action, too, like time may seem to pass,
To pass and be no more; but 'tis not so,
For influence never died! And every act,
Emotion, look and word makes influence tell
For good or evil, happiness or woe,
Through the long future of eternity.

—Anonymous.

PAINÉ



PAINE

William Paine—Mary
 Mercy Paine—John Frost
 Abigail Frost—Thomas Barnes
 Rebecca Barnes—Samuel Towner
 Phebe Towner—Arah Ward
 Diantha Ward—Reuben Hale
 Isaac Hale—Elizabeth Lewis
 Emma Hale—Joseph Smith

THE NAME PAINE is given various origins—from the Latin *pagamus*, “the intercedent of which was *pangus*, or village”; *paon*, a peacock; *payne*, a pagan or unbaptized rustic. (Directory of Ancestral Heads of New England Families, Holmes, clxxix.) It is variously written in the early records Payn, Payne, Pain, Paine, Payen, etc.

Albert W. Paine, author of *Paine Genealogy*, traces the name through its various appearances in Aryan and Scandinavian history, Norman genealogy, and gives a chapter to the discussion of the family name, and another to the various early holdings of the Paynes in different parts of England. He mentions the hopelessness of trying to trace any particular branch of the family, contenting himself with the opinion that they doubtless had their English beginnings when William the Norman took possession of that country. He gives a chapter to a discussion of the Crusades, and Hugh de Payen, a soldier of that period.

His description and explanation of the coat-of-arms held by the family is of unusual interest, since by a series of numbers he adds detailed information not ordinarily found. Argent(1), on a fesse (2) engrailed (3), gules (4), between three martlets (5) sable (6) as many mascles (7) or (8), all within a bordure (9) of the second (10), bezantee (11); crest, a wolf's head erazed (12) azure (13), charged with five bezants (14), salterwise (15).

Interpretation:

1. Argent—silver; referring to the shield, purity.
2. Fesse—the belt of a knight.
3. Engrailed—indented or wavy edges, denoting that the honor was obtained with difficulty.
4. Gules—red; referring to the belt, courage.
5. Martlets—birds of a swallow kind, without feet; denoting a younger son, having no landed inheritance.
6. Sable—black; denoting antiquity of lineage.
7. Mascles—the three rhombs or lozenge forms in the middle of the belt, signifying the meshes of a net; fishing privileges.
8. Or—gold, goodness.

9. Bordure—an additional honor, or mark of cadency distinguishing one branch from another.

10. Second—meaning the second color named, red.

11. Bezantee—sprinkled with round pieces of gold; said to indicate the coins of Byzantium or Constantinople, and that the wearer had been to the Crusades and ransomed.

12. Erased—when the head is torn from the body, and presenting at the neck a rough or ragged appearance, instead of straight; showing strength as against skill with the sword.

13. Azure—blue, meaning truth and fidelity.

14. Bezants—substantive of bezantee, gold coins.

15. Salterwise—arrayed in the form of a cross X; signifying crusade service.

A drawing of this coat is shown, Crozier ascribing it to John Paine, of Boston, 1660. (General Armory, 101.)

Mr. Paine proceeds to trace the English ancestry of William Paine, an early settler of Ipswich, Massachusetts, as the son of William Paine, of Nowton, a parish of Saint Edmund's Bury, one of the shires and principal town of County Suffolk, and a descendant of the knight to whom the above coat-of-arms was confirmed at an early date. Whether or not there is a connection between William Paine, purchaser of Watertown mills, the iron works at Lynn and other places, and the Sturbridge lead mines, and wealthy patron of the free school at Ipswich, and the William Paine of such fragmentary record at New Haven, Connecticut, is a matter yet to be determined. John Frost, who married the latter's daughter Mercy, is listed by Savage (3: 211) as a merchant in Boston 1677, and probably of New Haven in 1685. A more thorough search may discover the earlier residence of these men, and the family relationships which are now obscure.

I. William Paine was made freeman in New Haven, Connecticut, in 1640 (Frost Genealogy, J. C. Frost, 385), and is occasionally mentioned in the town records of that place. One rather amusing entry tells of a William Paine, whether he or a relative, who knows? who jumped through a church window, for which misdemeanor he was properly reprimanded. An entry of 1663 refers to his "only son" John, aged fourteen years. A court record of January 1665/6 refers to "William Payne and his sonne Frost." (New Haven Town Records, Historical Society Collections, 2: 131.)

In the assignment of seats in the meeting-house, 1655, provision was made for William Paine and "Goodw. Paine." (Ibid. 1: 271, 272.) About 1669 he was constable there (ibid. 1: 277), a position of great dignity and responsibility in those early days. In 1679 he deeds lands to John Frost, husband of his daughter Mercy. (Frost Genealogy, 385.)

Josephine C. Frost in Frost Genealogy (ibid. 384) calls the name of his wife Mary. The Probate Records of New Haven, 1647-1687, have the following entry:

William Payne died 11 January 1683. Inventory taken by Moses Mansfield and John Winston, 147 pounds, 12s. 9d. Articles of Agreement between William Payne and Mary Browne, widow, shown: "Whereas there is an intendment of marriage between the said Wm. Payne and Mary Browne, widdow, and (by the will of God) shortly to be consummated; for the preventing of future trouble respecting their estates, and the promoting of love and peace, both with respect to themselves and their children, they have mutually agreed as followeth."—*New England Historical and Genealogical Register* for April 1927, page 130.

This agreement was dated 18 November 1679, and divided the estate after death of William and Mary among children John Payne, Eleazer and Ebenezer Browne, and daughter Bristow.

Just who was the first wife Mary, and who the "widow" Mary, is not clear. A record is found in early Vital Records of New Haven (Historical Collections 1: 16), of the marriage of John Browne and Mary Walker, 1 February 1660, the ceremony being performed by Mr. Gilbert.

William Paine died 11 January 1683, and the entry on New Haven records: "The Widow Pain died the 7 of December 1693," (ibid. 1: 79), doubtless refers to Mary (Browne) Paine, of the prenuptial agreement of 1679.

The town records of that period also record marriages of a John Paine and an Elizabeth Paine, of suitable age to place among the children of William Paine. There may have been others.

Children, order of birth unknown:

1. MERCY; married JOHN FROST.
2. Elizabeth; married 11 October 1667, Thomas Sanford. (Ibid. 1: 24.)
3. John; married by James Bishop, 22 January 1673, to Abigail Brockett. (Ibid. 1: 42.) Four sons and three daughters are on record.

II. Mercy² Paine (William¹) was married at New Haven, Connecticut, by Mr. Gilbert, on 9 June 1665, to John³ Frost (John² John¹). (Ibid. 1: 20.)

(See Frost sketch.)

I am one who finds within me a nobility
That spurns the idle pratings of the great,
And their mean boast of what their fathers were
While they themselves are fools effeminate,
The scorn of all who know the worth of mind and virtue.
—Percival, 17th Century.

LEWIS

LEWIS

George Lewis—Sarah Jenkins
 Edward Lewis—Hannah Cobb
 John Lewis—Elizabeth Huckins
 Gershom Lewis—Mary Maltby
 Nathaniel Lewis—Esther Tuttle
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith



THE NAME LEWIS is an ancient one in England. In the French it is Louis. "It is from the Saxon *leod*, the people, and *wic*, a castle, and signifies the safeguard of the people. The Welsh form signifies a multitude. The original seat of the family in England was in the County Kent." (Directory of Ancestral Heads of New England Families, F. R. Holmes, cxlix.) In early colonial records the name is often spelled Lewes.

Burke says, "This family derives in a direct male line from Cadivor, prince or chieftain of Divet, a portion of country which comprised Pembrokeshire and part of Carmarthenshire. Cadivor flourished about the period of the Norman conquest, and was buried in the priory of Carmathen. The family bore Arms: Or, a lion rampant, guardant, sable. Crest: A griffin sejeant sable. Motto: *Ha persa la fide, ha, perso l'honore*. Seat: Saint Pierre, near Chestow." (Heroes of the Revolution, Whittemore, 62.)

Our American ancestor came from East Greenwich, County Kent, where he was doubtless baptized in the quaint old Saint Andrew's Church—the same in which Henry VIII had his daughter Elizabeth christened with great pomp and ceremony. (*Lewisiana Magazine* 4: 10: 157.)

One of the kinfolk has written of Greenwich: "From the heath above the town, a most charming view may be had of the valley of the Thames, and of grand old London. As we gaze over the quaint old city of Greenwich and the domes and towers of London, with the peaceful valley of the Thames lying between, we may well exclaim, What a mighty force must have been at work in the heart of George Lewis to drive him from these homelike surroundings, across the wild ocean to a still wilder country!" (Ibid.)

I. George Lewis was a clothier by trade, and it is believed he had been an attendant in Reverend Mr. Lothrop's church in London in 1632, and soon after, with wife Sarah and several children, came to New England. (New England Genealogies, Cutter, 4: 1954.)

He settled first at Plymouth, Massachusetts, and was one of a number

dismissed from that church in 1634 "in case they join a body at Scituate." (Hingham Genealogies 2: 440.) There we find him a member 30 September 1635, and a freeman 14 January 1636. There he built his house on Kent Street, before October 1636, where he and his neighbors were known as "men of Kent," or, as others put it, "Kentish men." (Smith with Collateral Lines, Hannah S. Barnes, 1916, 35.)

John Lewis, who came to New England in 1635, in the ship *Hercules*, is believed to have been a brother of George. John also had wife Sarah, and he came with a certificate of character from the mayor and vicar of Tenterden, County Kent. He was in Scituate for a time, and then removed to Boston, where his wife died 12 July 1657. Sons John and Joseph settled in Windsor, Connecticut. (New England Genealogies, Cutter, 1: 23.)

In 1639 George Lewis sold his land in Scituate, and removed, with Reverend Mr. Lothrop and others, to Barnstable, being among the first settlers there. Here he became a planter, there being perhaps little business for a maker of clothing. A list dated 1643, of "males between the ages of 16 and 60 able to bear arms," contains his name. In 1648-50 he was a surveyor of highways; a juryman in 1649, and a constable in 1651. (Ibid. 4: 1954-5.)

In religious matters he was a Separatist, usually called Pilgrims to distinguish them from the Puritans of the Massachusetts Bay Colony. It is written of him: "He was an honest goodman, and got his living by his labor; a sincere Christian, living in peace, and avoiding suits at law. He did not hold that the chief end of man was to gather riches, but, rather, to do good, and to train his children in righteous ways to grow to be honest, industrious men, and useful and respected citizens." (Genealogical Notes of Barnstable Families, Otis, 2: 116.) And one record adds "and his descendants to this day inherit the same good qualities." (Smith with Collateral Lines, 35.)

It is a matter of note that his children were all well educated, which indicates a family outlook upon life and its obligations very commendable in those days of pioneer struggle. (Ibid. 35.)

His wife, Sarah Jenkins, whom he married in England, was a sister of Elder Edward Jenkins, one of the early settlers of Scituate, Massachusetts. (Heroes of the Revolution, Whittemore, 62.) She died in Barnstable, date not apparent. Either George Lewis married a second time, or Sarah used also the name Mary, for a deed of his, dated 1654, was signed by "Mary his wife." She was living in 1670. He died in Barnstable in spring of 1663, his will being exhibited in Court 3 March of that year. In it he mentions sons Ephraim, George, Thomas, James, Edward, John, and daughter Sarah. (Heroes of the Revolution, 62.)

Miss Ida Lewis, called the "Grace Darling of America," is a descendant of George and Sarah (Jenkins) Lewis. She was the daughter of Captain Hosea Lewis, and was born at Newport, Rhode Island, 25 February 1842. Her mother was a daughter of Doctor Aaron C. Willey, of Block Island.

Of her, called "philanthropist," it is written:

Her early childhood was spent at Newport, where she was educated. When she was fifteen, her father was appointed keeper of the lighthouse at Lime Rock. Shortly after, he was stricken with paralysis, and she became expert in using the oars, for to her fell the duty of bringing the supplies from the shore, and also of rowing her brothers and sisters back and forth to school.

Her first philanthropic effort was in the autumn of 1858, when a pleasure boat had been upset by careless sailing, and she saved the lives of four young men. On one of the coldest days of winter in 1866, a man had set out in a light skiff on the stormy waters of the harbor. He was overcome by the cold and the wind, and would have perished if Miss Lewis had not gone to his assistance. Again, in the autumn of 1867, in the teeth of a terrible gale, she rescued two men who were crossing the harbor with a boatload of sheep. She took the men ashore in her boat first, and then returned and saved the sheep.

In March 1869 she performed her greatest exploit. Two young soldiers who had left Newport for Fort Adams in a sailboat managed by an inexperienced lad, were overtaken by a squall, and the boat capsized. Miss Lewis, hatless and shoeless, launched her lifeboat and went to the rescue—too late to save the boy, but took the soldiers from the drifting boat in an exhausted condition, and carried them to the lighthouse. One was unconscious, but careful nursing restored him, and they were able to leave for Fort Adams after the gale subsided.—National Encyclopedia of American Biography.

Miss Lewis was the heroine of eighteen life-saving exploits, and the first woman to receive from Congress a gold medal of the first class. "Lime Rock Lighthouse, the home of this world-famous heroine, is within the harbor, and is a short sail from the New York yacht club-house. At high tide an ordinary cat-rigged sailboat can not land at Lime rock, and a rowboat must be used, from which a landing is effected by climbing up the face of the perpendicular rock upon a ladder lashed with fetters of iron to the stone." (*Lewisiana Magazine* 10: 5: 73.)

Children: (*Lewisiana Magazine* 5: 12: 182; 6: 5: 71; Heroes of the Revolution, Whittemore, 62; Smith and Collateral Lines, Barnes, 35; History of Rehoboth, Tilton, 77; *New England Historical and Genealogical Register* 2: 195; 17: 162, 163; 3: 271; 6: 185; *Americana* 22: 1: 11; History of Cobb Family, Philip L. Cobb, Part 1: 25.)

1. Mary, born in England; married 16 November 1643, John Bryant, sen., of Scituate, Massachusetts, a man active in public affairs and member of General Court 1657, and 1677-8. She died 2 July 1655, leaving three sons and four daughters. He married (2) Elizabeth, daughter of Rev. William Witherell, of Scituate. He married (3) Mary, daughter of Thomas Highland, of Scituate. He died 20 November 1684, having been the father of nineteen children.

2. Thomas, born in England; married 15 June 1653, Mary, daughter of Dolor and Margery (Willard) Davis. Whittemore says they lived at Falmouth, where he died 18 May 1709. Honorable John H. Sheppard, of Boston, writing of this family in *New England Historical and Genealogical Register* (17: 162-3), says he was one of the first settlers of Swanzy, a selectman there, and was twice married, having two sons and one daughter by his first wife and one son and daughter by his second.

3. George, born in England about 1629; married 1 December 1654,

Mary, daughter of Barnard Lumbar, of Scituate. He died 20 March 1709, aged "about 80," having been the father of seven sons and four daughters.

4. James, born 1631; married 31 October 1655, Sarah, daughter of George Lane, of Hingham. She was the first white child born in Hingham. They lived in Barnstable where he was freeman 1658, and selectman 1660, 1679, and 1681 (Plymouth Colony Records), and in the militia had the rank of lieutenant. In these days each town had its "select court," and James Lewis was one of three justices for Barnstable. Otis says he was a very prosperous man, every year adding a new field to his estate; educated his children extremely well for the period; was apprenticed as a youth to a blacksmith, and even when he had become distinguished did not consider it derogatory to his character to blow the bellows or swing a hammer. "He was industrious and frugal, and when he could not earn a shilling, was content to earn a penny which he put to good use." A lesson for all in that story. He was the father of ten children, according to one writer; of four sons and two daughters according to another. He died 4 October 1713, aged 82. Headstones which marked his grave and that of his wife, in the old cemetery in Barnstable, were still to be seen in 1895. Among his children was Sarah, born 4 March 1661, who married (1) 6 January 1684/5, Thomas Lincoln, and (2) Robert Waterman. This Sarah has by some writers been confused with her paternal Aunt Sarah. (See below.)

5. EDWARD, born probably at Scituate; married HANNAH COBB.

6. John, born 2 March 1637/8 at Scituate, being baptized on the 11th. He was of Barnstable in 1670. His wife was Margaret "In the year 1676, the time of that bloody and destructive war with the Indians under 'King Philip,' he was in the battle called 'Pierce's Fight,' which took place in Rehoboth near Mount Hope, the residence of that celebrated sachem. Captain Michael Pierce, of Scituate, commanded the brave band consisting of sixty-three English and twenty Cape Cod Indians. They were decoyed by the wily foe into an ambush, surrounded by five hundred Indians, and, after fighting heroically, were nearly all slain, save only eight Englishmen and ten Indian allies who escaped. John Lewis was slain in this battle, which took place on the Sabbath Day, 26 March 1676." (*New England Historical and Genealogical Register* 17: 162.) He was in his 39th year, and left an only son.

7. Ephraim, born 23 July 1641, at Barnstable. He was living in 1663. A writer gives the opinion that Ephraim and Edward of this family referred to one and the same individual (*New England Historical and Genealogical Register* 3: 271), but George Lewis mentioned both these sons in his will. (Ibid. 6: 185.) For his baptism see ibid. 9: 282.

8. Sarah, born 2 February 1643/4, was baptized on the 11th, at Barnstable. According to Barnes, she married (1) Jonathan Sparrow. Another (*New England Historical and Genealogical Register* 2: 195) says she married 6 January 1684, Thomas Linkhorn—obviously the record of the marriage of her niece Sarah. (See above.) Philip L. Cobb records her as the wife of James² Cobb (Henry¹), the marriage being performed 26 December 1663, adding that James died in 1695, and that they had become the parents of eight daughters and three sons. A fourth authority tells us that Captain Jonathan² Sparrow (Richard¹) married (1) 26 October 1654, Rebecca, daughter of Edward Bangs; (2) Hannah (Prince) Mayo, daughter of Governor Thomas Prince; and (3) in 1698, Sarah (Lewis) Cobb, recording children born to the first and second marriages but none to the third. (*Americana* 22: 1: 113.) Still another writer, giving more particular dates, says that Sarah Lewis married (1) 26 December 1663, James Cobb, and (2) 23 November 1698, Jonathan Sparrow. (*New England Historical and Genealogical Register* 17: 162.)

Some writers (*New England Genealogies*, Cutter, 4: 1995) ascribe two other sons to the family of George Lewis—Nathaniel, born 1645, who married and lived in Swanzy where a son Nathaniel was born in 1673, and where he died on 13 October 1683, and Joseph, born 1647, who married Mary Jones, also lived in Swanzy, and was killed by Indians in King Philip's War, June 1675, leaving a son and daughter. (*History of Scituate*, Deane, 303.) The *Lewisiana Magazine*, however, discredits the assertion, and claims that the two mentioned belong to another family. Mr. James Savage does not mention Nathaniel and Joseph, but does add a son Jabez, whom he says died unmarried.

II. Edward² Lewis (George¹) married 1 May 1661, at Barnstable, Massachusetts, Hannah, daughter of Elder Henry and Patience (Hurst) Cobb. She was born 5 October 1639, at Scituate, Massachusetts, and survived her husband.

"They lived at Barnstable, on the northeast side of a pond known first as Rowley's, then Lewis's, and later, Hathaway's. His house was in a field, and probably built by him. He was allotted meadow land near Dunn's field, where he settled later. His home at Hathaway's Pond was afterwards owned by an eccentric and witty man named Matthew Lumbert, and occupied by his son-in-law, Joseph Cobb, who had a daughter supposed to be bewitched. The house became noted by their curious gymnastic feats." (Smith with Collateral Lines, Barnes, 41.)

Edward Lewis and his three sons were called "South Sea Men" in 1697. He was a farmer, and surveyor of lands, a respected and honest citizen, and of good moral character. He lived at peace with his neighbors, among whom were Dolor Davis and John Linnel, to whom he was related by marriage, and whose land was near his in the easterly part of We-quaquet meadows.

His will, dated 22 February 1703, was proved 6 April of that year, following his death on 28 March, aged nearly seventy years. In the document he mentions five sons, Eleazer having died, and his only daughter Hannah. He gave all his real estate to his youngest two sons, Shubael and Isaac, on condition that they support their mother. She survived him over twenty-five years, dying 17 January 1729/30, at the age of ninety years, three months, and two days. (Barnstable Families, Otis, 2: 120, 127.)

Children:

1. Hannah, born 24 April 1662; living unmarried in 1703.
2. Eleazer, born 26 January 1664/5; died unmarried before 1703.
3. JOHN, born 1 January 1666; married ELIZABETH HUCKINS.
4. Thomas, born March 1669; married Experience Hopkins, 28 September 1698. They had two daughters and three sons.
5. Ebenezer; living in 1703; married April 1691, Anna Lothrop, and had four daughters and seven sons.
6. Shubael; married 8 December 1703, Mercy, daughter of Joseph Lumbar. He died early, and his widow married, 1719 or 1720, Nathaniel Baker.
7. Isaac; joined church 1743; died 25 January 1761.

III. John³ Lewis (Edward² George¹), born 1 January 1666, at Barnstable, Massachusetts, married 4 June 1695, Elizabeth Huckins, born 1 October 1671, daughter of John and Hope (Chipman) Huckins. (Smith with Collateral Lines, Barnes, 42.)

They lived at Cooper's Pond, and in 1697 he was known as one of the "South Sea Men." He was deacon of the church at Barnstable.

He died at Barnstable, 8 March 1738/9, aged seventy-three, and his wife died 12 July 1741, aged seventy years. His will, dated 5 August 1736, proved 25 April 1739, names wife and all the children, giving his real estate to sons John and Shubael, £20 in money to Edward, and to John five shillings, and one third of the dock at Cooper's Island, "he having received most of his portion." To all the others he left legacies, also.

Children: (Smith, with Collateral Lines, Barnes, 42.)

1. Edward, born 6 September 1697; married 14 May 1719, Rebecca Lothrop; moved to Guilford, Connecticut, and later to Litchfield, Connecticut.

2. Thankful, born 6 December 1698.

3. John, born 28 April 1700; married 6 October 1726, Mary Hopkins, of Harwich, Massachusetts. He was dismissed to the Third Church of Windham, Connecticut, on 3 July 1743, and his wife, on 8 November 1747. They had two sons and three daughters.

4. Elizabeth, born 28 August 1701; married 2 April 1724, Jabez Snow, of Harwich, Massachusetts.

5. James, born 4 July 1703; married (1) 5 March 1727, Abigail Taylor, of Yarmouth. He married (2) 2 April 1742, Bethia Hathaway. He is said to have been insane a part of his life.

6. GERSHOM, born 30 December 1704; married MARY MALTBY.

7. Shubael, born 29 December 1705; married 5 June 1735, Widow Mary Snow, of Harwich. He was dismissed 28 March 1738/9 to East Church. There were two daughters and one son.

IV. Gershom⁴ Lewis (John³ Edward² George¹), born 30 December 1704, in Barnstable, Massachusetts, lived for a while in Guilford and Farmington, Connecticut. There is on record in probate files, the will of one Ebenezer Steele, of Farmington, proved on 6 November 1722, which has this interesting passage:

. . . . This legacy to my daughter Sarah is with this proviso, viz, Provided and in case she, my said daughter Sarah shall at any time, match and marry with Gershom Lewis now living in Farmington, which she full well knows is a thing very cross and contrary to my mind and will; that my will in that case is that the bequest and legacy I have here given her shall be utterly null and void, and then my will further in that case is that my foresaid daughter Mary, her heirs and assigns forever, shall have and enjoy that part of my estate herein bequeathed to my daughter Sarah, and then I will and bequeath to my said daughter Sarah, the sum of 5 pounds, personal estate and no more. . . . Then I will the said outlands unto my aforesaid two daughters in equal proportions, except my said daughter Sarah shall marry with Gershom Lewis, which if at any time she shall, then I will and bequeath all of the said outlands

unto my aforesaid daughter Mary Steele. . . . Signed, Ebenezer Steele.

On December 4, 1722, the Court appointed Mrs. Sarah Steele, widow, to be guardian to daughter Sarah, a minor aged 14 years.—Early Connecticut Probate Records, Manwaring, 2: 436.

Evidently the girl, however, who had caused so much anxiety on the part of her solicitous parent, did not risk losing her legacy, for she **did** not "match and marry" with young Gershom Lewis, then but eighteen years of age.

Arthur G. Lewis, in a paper read at the Lewis family reunion, held at Chautauqua Lake, New York, 1902, makes the statement that Gershom Lewis was a physician. He became a resident of Guilford, Connecticut, where, on 17 December 1735, he married Mary Maltby (Town Records of Guilford 2: 56), born at Saybrook, Connecticut, 18 July 1708, daughter of John and Hannah (Lord) Maltby. (Maltby Family History, Dorothy Maltby Verrill, 269.) The ceremony was performed by Mr. Thomas Ruggles, minister of the church at Guilford.

The settlement of the early New England towns was quite frequently effected by means of groups being "dismissed" from one settlement to "form a gathering at another." Often the church was the first form of government for such a plantation, and the following covenant or agreement is quite typical of those used in such cases. This is the description given of the organization of the First Congregational Church of Guilford, Connecticut, as recorded in its Manual.

The church was organized June 19, 1643. The method of procedure was the same as was adopted by Mr. Davenport and the church at New Haven. Seven pillars were chosen as the basis of organization, and to these the remainder of the company joined themselves to constitute a church. The seven pillars selected were Mr. Henry Whitfield, Mr. John Higginson, Samuel Desborough, William Leete, Jacob Steafe, John Mephan and John Hoadly. . . .

The Covenant.

Professing sincere repentance for your sins, you do now, in the presence of God and this assembly, avouch the Lord Jehovah to be your God, and do give yourself (or yourselves) away to Him in everlasting covenant, to walk before Him in holiness and love, to have respect unto all His commandments, endeavoring to approve yourself (or yourselves) a true disciple (or disciples) of the Lord Jesus Christ.

You do also faithfully covenant that you will walk with this Church in all the ordinances of Christ, and constantly endeavor to promote its purity, its peace, and its edification.

In humble reliance on divine grace, do you thus covenant and promise? (Church rises.) Then do we, the members of the Church, affectionately receive you into our fellowship, and promise to watch over you in the Lord, and in Christian fidelity, seek your growth in grace.

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and praise, both now and forever, Amen. Manual of the First Congregational Church, Guilford, 1875, 13.)

One hundred years after its organization, Gershom Lewis and "Mary Maltby Lewis, wife of Gershom" were listed among the 133 members who comprised the church at Guilford, 1 January 1746/7, under the ministry of Reverend Thomas Ruggles, jr. (Ibid. 23.)

About 1750 Gershom and Mary Lewis removed to Litchfield, Connecticut, where the old records call him "from Guilford, a native of Cape Cod." (Register of the Inhabitants of Litchfield, Woodruff, 131.) Here they died, he on 18 October 1766, aged 62, and she many years later, about 1793, "in the 86th year of her age." Their gravestones of red sandstone are still standing in Litchfield's East Burying-Ground, where also a number of their descendants are interred.

Children, all, but the last, born at Guilford: (Smith with Collateral Lines, Barnes, 44.)

1. John, born 2 October 1736; died 30 October 1758.
2. Gershom, born 31 May 1738; died 21 January 1739.
3. NATHANIEL, born 22 October 1740; married ESTHER TUTTLE.
4. Mary, born 19 December 1742; married 13 January 1763, Jacob Smith, jr., of Litchfield.
5. Elizabeth, born 11 November 1745; died 19 August 1767, "in the 21st year of her age."
6. Ozias, born 6 October 1749 or 1750; married 7 January 1773, Lucy Bigelow, born 8 November 1752, at Hartford, Connecticut, daughter of Daniel and Abigail Bigelow. He died 8 March 1812, at Litchfield, and she, 19 April 1840. He was a grand juror 1773, and was a signer, on 9 March 1789, of the pledge of the first temperance society in the United States. There were three daughters and one son.
7. Reuben, born at Litchfield, 22 March 1753; married Patience Bidwell.

V. Nathaniel⁵ Lewis (Gershom⁴ John³ Edward² George¹), born in Guilford, Connecticut, 22 October 1740, was in the French and Indian War in 1762, under Captain Archibald McNeil. (Connecticut Historical Society Collections 10: 2: 339.) He married at Litchfield, Connecticut, 16 January 1767, Esther Tuttle, daughter of Eliphalet and Desire (Bradley) Tuttle (East Haven Register, Dodds, 157), descendant of William Tuttle, early immigrant to New Haven.

In the first year of the Revolutionary War, Nathaniel Lewis served as sergeant, in a Litchfield company under Captain David Welch. (*Lewisiana Magazine* 8: 8: 117.) In 1776, he deeded sixteen acres of land in the southwest part of Goshen, Connecticut, with a dwelling house thereon, to David Welch, and soon after moved to Wells, Rutland County, Vermont.

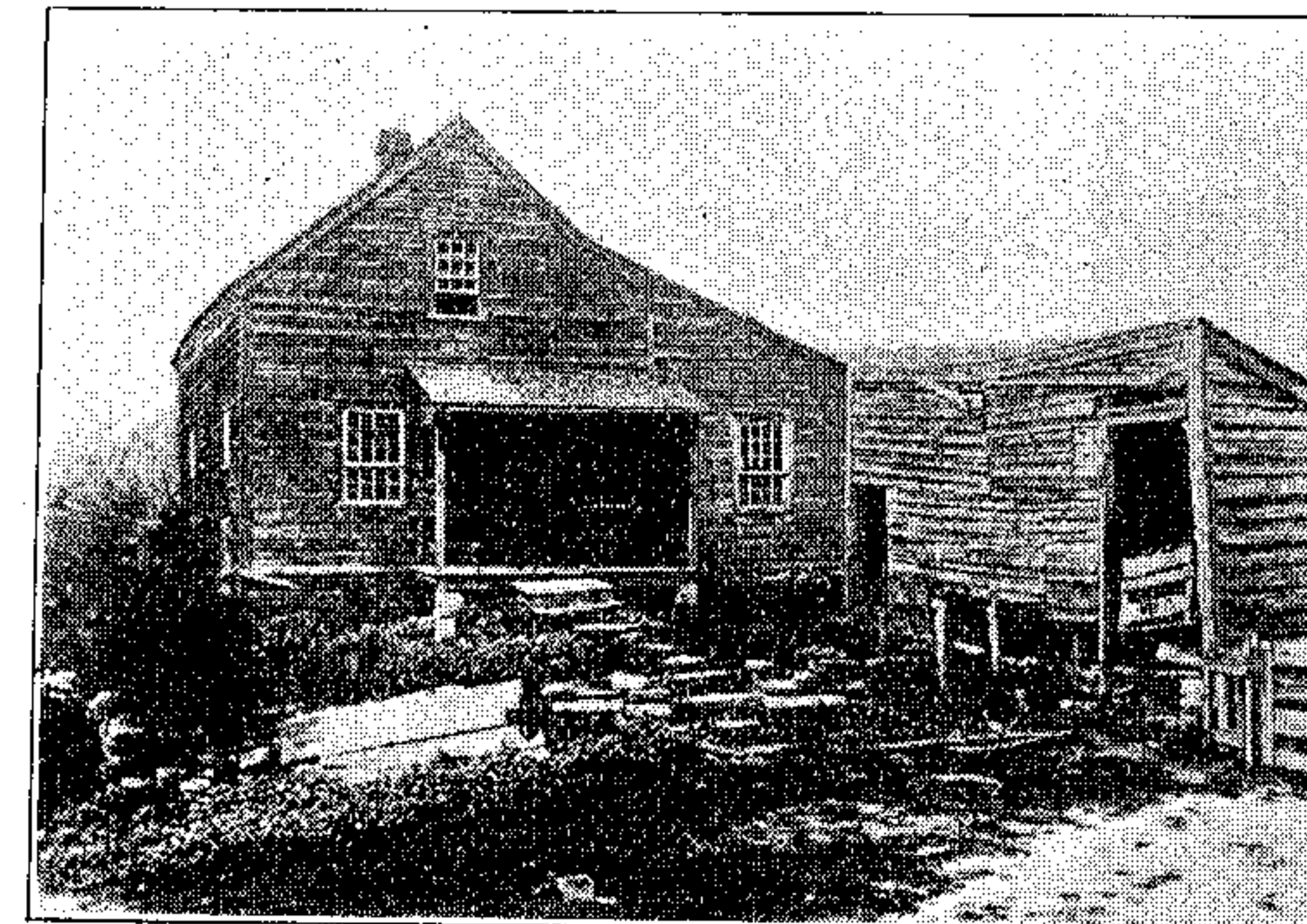
"In 1780, or a little later, the first Methodist preacher visited Wells. His name is not remembered, but he inquired for the poorest family in town, and was directed to the home of Nathaniel Lewis. Here the first meeting was held, and soon a small class was formed, of which Mr. Lewis was appointed class leader." (Vermont Historical Gazetteer, Hemenway, 3: 1194, 1204.)

In October 1781, Nathaniel Lewis served in Captain Abel Merriman's Company, Colonel Thomas Lee's Regiment, of Vermont Militia, march-

ing on one of their tours to Castleton, to prevent Sir John Johnson's threatened raids down through the Mohawk Valley. (Vermont Revolutionary Rolls 467.)

In his old age, he and his wife went to western New York, Chautauqua County, to live with or near some of their children. Their descendants in that locality have held annual reunions for nearly half a century. A letter from the president of their Family Association, dated Ashville, New York, June 25, 1922, says of Nathaniel: "He came to the town of Harmony, New York, with his youngest son, Miles, and died on the farm next to my old homestead, and was buried on the Daniel Carpenter farm just east of Blockville. His wife was buried on the lot of her son Miles, in the Blockville Cemetery. Their resting-places are unmarked."

In the summer of 1922, the compiler visited this locality, and on 22 August called on Mrs. Bouton, a granddaughter of this "youngest son, Miles." She lived near the town of Ashville. She had served the Lewis Family Association many years as secretary; had suffered, some years before our visit, a slight paralysis, which prevented her from speaking rapidly or easily, but she conversed pleasantly, revealing a mind keen, clear, and alert, and acquainted with current events. Our visit with her was very enjoyable, and resulted in our obtaining considerable information concerning our common ancestor.



Ruins of the pioneer home of Nathaniel Lewis at Wells, Vermont.
Photograph by Ira W. Lewis.

"In the back end of a farm, near Blockville," she said, "in the woods, years ago there used to be a stone to mark the grave of Nathaniel Lewis, but it is gone, now. . . . I used to have an aunt Elizabeth, who was named after my grandfather's sister, Elizabeth. She was the one who was the mother of the wife of Joseph Smith, the great Mormon."

Hemenway, in Vermont Historical Gazetteer (3: 1194), indicates that Nathaniel Lewis was a very poor man in Wells. He did accumulate some property, however, for it is pointed out that there are tax receipts in existence, and deeds of transfers of land. He left no will, apparently, and his estate did not pass through probate courts, as he evidently preferred to divide it by deeds of gift among his children. Physicians, county judges, and members of Congress have been numbered among his descendants. (Hemenway, 3: 1204.)

In the effort of the compiler to prove her eligibility to membership in the Society of Mayflower Descendants, it was necessary for her to find some proof of the fact that Nathaniel Lewis, of Wells, Vermont, was the Nathaniel Lewis born to Gershom Lewis, of Connecticut. The following copies of town records were accepted by the society as such proof, and membership granted:

Office of the Town Clerk,
Town of Goshen, Connecticut, Sept. 16th, 1922.

Nathaniel Lewis. Enos his son born May 16th, A. D. 1772.

I, Joseph H. North, Jr., hereby certify that the above is a true copy of record as found in the First Volume of Births, Deaths and Marriages of the said Town of Goshen, Connecticut, on page 353.

Attest. (Signed) Joseph H. North, Jr.
Town Clerk, Goshen, Conn.

(S E A L)

Office of L. L. Hopson, Town Clerk, Wells, Vermont.

Copy of Birth Records:

DATE OF BIRTH	NAME	BOOK	PAGE	PARENTS' NAMES
Nov. 19, 1767	Elizabeth Lewis	1	140	Nathaniel Lewis & Esther Tuttle
May 27, 1769	Nathaniel Lewis	1	140	" " " "
Oct. 3, 1770	John Lewis	1	140	" " " "
May 16, 1772	Enos Lewis	1	140	" " " "
May 31, 1774	Esther Lewis	1	140	" " " "
Aug. 20, 1776	Zekiel (Jehial) Lewis	1	140	" " " "
June 9, 1779	Molly Lewis	1	140	" " " "
Jan. 13, 1782	Reuben Lewis	1	142	" " " "
April 7, 1785	Amos Lewis	1	144	" " " "
No date given	Miles Lewis	1	144	" " " "

(Signed) L. L. Hopson
Town Clerk.

It will be seen that the date of birth of Enos, the fourth child, is identical with the record found in Goshen, Connecticut. Furthermore, George C. Woodruff, in his Genealogical Register of the Inhabitants of Litchfield, Connecticut, 131, 132, records the family of Gershom Lewis, "from Guilford, a native of Cape Cod," following with: "Nathaniel, married Esther Tuttle, Jan. 16, 1767. Their daughter Elizabeth, born Nov. 20, 1767." The date of birth of Elizabeth will be seen to differ by one day from the birth record carried to Wells, Vermont, and there recorded, but the Connecticut record was doubtless the day of baptism instead of birth.

Children: (From papers of the Lewis Family Association and data furnished by descendants.)

1. ELIZABETH, born 19 November 1767; married ISAAC HALE.
2. Nathaniel, born 27 May 1769, at Litchfield; married 11 February 1790, at Wells, Vermont, to Sarah (Hart) Cole. They moved to Susquehanna County, Pennsylvania. Had twelve children. He died 26 October 1860 at Amboy, Illinois, aged 91 years, his wife preceding him on 8 November 1852, aged 77. They are buried in Temperance Hill Cemetery, near Amboy.
3. John, born at Cornwall, Connecticut, 3 October 1770; married 7 May 1797, at Wells, Vermont, by Reverend Sylvester Hutchinson, to Rhoda Hall. They had six children. He died in 1860, aged 90 years.
4. Enos, born at Goshen, Connecticut, 16 May 1772; married 13 April 1799, at Wells, Vermont, Eunice, daughter of Peter and Sarah (Glass) Button. They moved to Harmony, New York, in 1832; were the parents of four children. He lived to be 88 years old.
5. Esther, born at Goshen, Connecticut, 31 May 1774; married 18 August 1791, at Wells, Vermont, Anthony Cole. She was the mother of ten children, and died at Magnolia, Wisconsin, aged 80 years.
6. Jehial, born at Goshen, Connecticut, 20 August 1776.
7. Molly, born at Litchfield, Connecticut, 9 January 1779.
8. Reuben, born at Wells, Vermont, 13 January 1782; married there, Deborah, daughter of Captain William and Phebe (Woodward) Potter. He was a physician; removed in 1816 to Strykersville, New York. She died in 1826 and he married (2) He died in 1834, aged 52. There were eight children.
9. Amos, born in Wells, Vermont, 7 April 1785; married there, 28 March 1809, by the Reverend Shubael Lamb, to Keziah, daughter of Lieutenant David and Abigail (Pray) Ward. They were divorced in 1830, and he moved to Harmony, New York, in 1832.
10. Miles, born at Wells, Vermont; married, and lived in Harmony, New York. There are many descendants.

VI. Elizabeth⁶ Lewis (Nathaniel⁵ Gershom⁴ John³ Edward² George¹), born 19 November 1767, at Litchfield, Connecticut, was married at Wells, Vermont, 20 September 1790, to Isaac⁵ Hale (Reuben⁴ Samuel³ Gershom² John¹), and moved to Susquehanna County, Pennsylvania.

(See Hale sketch.)

Greatest of earthly honors, from the great
And good to be descended. They alone
Against a great and noble ancestry cry out
Who have none of their own.

—Ben Jonson.

COBB

COBB

Henry Cobb—Patience Hurst
Hannah Cobb—Edward Lewis
John Lewis—Elizabeth Huckins
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE ANCIENT MEANING of the name is a harbor; as the Cobb of Lyme-Regis, Dorsetshire.

I. Henry Cobb was born in the County of Kent, England, near London, in the year 1596. He was an attendant at the meetings held by the non-conformist party when they took a stand against the intolerance of the prevailing religion there, and became a follower of Reverend Lothrop and his fellows. "He was not, however, of the twenty-four members who, with their preacher Lothrop, were confined in the 'foul and loathsome' prisons of London, but it was his privilege, a few years after, to welcome Lothrop and his fellow-sufferers to New England, and help to organize for him a school at Scituate." (New Jersey Genealogies, F. B. Lee, 2: 462.)

The Reverend Mr. Lothrop was an ancestor of Joseph Smith, husband of Emma Hale, and it becomes of interest to note that the blood of these two pioneers, so closely associated through years of ministry devoted to the spiritual welfare of the church gatherings at Scituate and Barnstable, finally merged two hundred years afterwards in the person of Joseph Smith, 3d, the father of the compiler of this book.

It is believed Henry Cobb came to New England in 1629, in the ship *Anne*, for there is record of him at Plymouth that year. His name is also on a list of freemen at Plymouth in 1633, but in that same year he was dismissed from the church there, to Scituate, where a considerable number of early settlers were locating and needing a church and a preacher. John Cobb, an inhabitant of Taunton, Massachusetts, 1659, is thought to be a brother of Elder Henry Cobb (Directory of Ancestral Heads, Holmes, li), though he does not appear with him at Scituate.

On 18 September 1634, Reverend John Lothrop arrived, and in his writings of the persons who were there to meet and greet him, he mentions "Goodman Cobb." Mr. Lothrop's records are of great interest, and typical of their day and general sentiment. As, for instance; "Uppon January 8, 1634, Wee had a day of humiliation, and then att night joyned in covenant together, so many of us as had beene in Covenant before, To

witt: . . .”—and in the list which follows, is the name of “Goodman Cob and his wife.” This would indicate that there had been an association previously in London.

“December 15, 1635, our Brother Cobb was invested into the Office of a Deacon.”

“In 1636 Brother Cobb built a house on his Lott at Scituate.”

“April 15, 1640, att the investing of a Brother into the office of a Teaching Elder, upon whome myselfe, Brother Hull, and Brother Cobb lay hands,” etc.

Again, on 10 June 1641, there was a day of humiliation “in regard of ye wett and very cold Spring, also for the quelling of Strange and heretical tenets raised principally by the Ffamlists, as alsoe for ye healing of a bloodye Coffe amonge children, especially at Plymouth.” (History of the Cobb Family, Philip L. Cobb, 6, 7, 8.)

It is known a plantation had been attempted in 1638/9 at Seppekann, now Rochester, but plans were changed, and they had, instead, on 13 June 1639, a “day of humiliation.” And again, on 29 June 1639, they “fasted for the presence of God in mercy to goe with us to Mattakeese.” This place was later called Barnstable. As they went, they prayed and fasted—and took their crops with them, to bring about themselves the desired answers to their prayers!

Henry Cobb had thirty-five acres in Barnstable, besides being one of the proprietors of the common lands, and owning land in Falmouth. Of the two houses he built upon his home lot, the first was probably but a temporary one, until he had means to build a better one. “It is a curious fact that the three deacons of the church lived in stone or ‘fortification’ houses. It was required that such houses be built in every plantation, as a place of refuge for the inhabitants, should the Indians prove treacherous or hostile. It seems that the deacons then, provided for the personal safety as well as spiritual wants of the people.” (Smith with Collateral Lines, Hannah S. L. Barnes, 39.) This is significant when one considers the extensive economic program included in the doctrines of the church established in 1830, and the stewardship tenets, to which many descendants of Henry Cobb today subscribe.

For over a quarter of a century Henry Cobb served as deacon, and was then elevated to the office of ruling elder—14 April 1670, a position he held until his death, nine years later. (Cobb Family, Cobb, 10.)

Otis, in writing of the life of Henry Cobb in his Genealogical Notes of Barnstable Families, says:

He was a useful and exemplary Christian, though not brilliantly talented. With but one exception, his life was a living illustration of his political and religious opinions. When in 1657, mainly through the influence of men in the Massachusetts Colony, a spirit of intolerance spread through the Plymouth Colony, and laws were enacted that an enlightened common sense condemns, and when made, in violation of the principles of religious liberty which the fathers had held sacred, Elder Cobb was one of the Deputies to the General Court, and there is no evidence to show that he did not approve of these enactments. In so doing, he violated

principles he had long cherished, and held sacred. It would have been better for his reputation had he, like his friends Smith, Cudworth and Robinson, and nearly all the “first comers” then living, protested against these intolerant measures, and like them retired to private life with a clear conscience and an unspotted reputation.

Four years were sufficient to sweep away every vestige of the fanatical and intolerant spirit which had spread over Old Colony. How otherwise? How could men who had themselves suffered persecution, imprisonment and stripes for conscience’s sake, and who had, through life, stoutly maintained that God alone was judge of men’s consciences, how could they, when the excitement had passed away, believe it right to persecute Baptists and Quakers and wrong to persecute Puritans? The absurdity of such a course forced itself upon the minds of such men as Elder Cobb, and soon wrought a complete change in public opinion.

Henry Cobb was many times a juror; was deputy to General Court at Plymouth, 1644, 1645, 1647, 1652, 1659, 1660, 1661, 1662,—verily a lawmaker for the Colony, and, in addition, for many years he was one of the three selectmen who managed local affairs. (Cobb Family, 12.)

After living in the Colony forty-seven years and more, he passed away, and was buried in Barnstable’s Old Cemetery, where a monument designed to preserve his memory, reads: “Elder Henry Cobb, the Ancestor of the Cobb Family in Barnstable. Died in 1679. Erected by Enoch T. Cobb, a Descendant, in 1871.” (Cobb Family, Cobb, 13.)

Elder Cobb was twice married, the first time in April 1631, in Plymouth, to Patience, daughter of Deacon James and Catherine (Thurston) Hurst. (Ancient Landmarks of Plymouth, Davis, Appendix, 336.) A Charles Thurston, recorded as of Plymouth in 1643 (*New England Historical and Genealogical Register* 4: 255), may have been a brother or other relative of Mrs. Hurst.

Included in Reverend Lothrop’s interesting old records, there is the following: “Patience, wife of Henrye Cobb buried May 4, 1648, the first that was buried in our new burying place by our Meeting house.” She was the mother of eight children. (Cobb Family, Cobb, 17.)

Henry Cobb married (2) 12 December 1649, Sarah, daughter of Samuel and Sarah Hinckley, a sister of Governor Thomas Hinckley. Mr. Prince performed the marriage ceremony. She also bore eight children. She was born in England, and had come to New England in 1634, in the ship *Hercules*, along with her parents, who settled first at Scituate and later at Barnstable. She died soon after her husband.

Children of Henry and Patience:

1. John, born 7 June 1632, Plymouth. He married 28 April 1658, Martha, daughter of William and Martha (Ford) Nelson. They had four sons and one daughter. He died 22 February 1714, in his 83rd year.

2. James, born 14 January 1634/5, Plymouth. He married 26 December 1663, Sarah, the daughter of George and Sarah (Jenkins) Lewis, baptized 11 February 1643. She was a sister of Edward Lewis, husband of James’s sister Hannah. James Cobb was a juror on “the Grand Inquest” in 1667, and the next year appears on a jury to try Nathaniel

Soule "for his telling of a pnisious lye." They lived in Barnstable, where he died 1695. They were the parents of eight daughters and three sons.

3. Mary, born 24 March 1637, at Scituate. She married 15 October 1657, as his second wife, Jonathan Dunham, whose first marriage had been on 29 November 1655 to Mary Delanoy. They removed to Middleboro. He was a minister to the Indians.

4. HANNAH, born 5 October 1639; married EDWARD LEWIS.

5. Patience, born 19 March 1641; married (1) in August 1667, Robert Parker, who died about September 1682. She married (2), in 1686, Deacon William Crocker.

6. Gershom, born 10 January 1644/5; married Hannah Davis. He was beheaded by the Indians, and buried at Swanzey, 24 June 1675.

7. Eleazer, born 30 March 1648. Was probably unmarried. His death is not recorded.

8. Edward; married Mary Hoskins. (Ancient Landmarks of Plymouth, 64.)

Children of Henry and Sarah, all born at Barnstable:

1. Mehitable, born 1 September 1652; died 8 March 1653.

2. Samuel, born 12 October 1654; married 20 December 1680, Elizabeth, daughter of Richard and Ruth (Wheldon) Taylor, of Yarmouth. (*Boston Transcript*, 9 August 1927.) He was a farmer. He died 7 December 1727 in his 73rd year. She died 4 May 1721, in the 66th year of her age. There were five sons and five daughters.

3. Sarah, born 15 January 1657/8; died same month.

4. Jonathan, born 10 April 1660; married 1 March 1683, HOPE (CHIPMAN) HUCKINS, daughter of Elder John Chipman, and widow of John Huckins. She was the ancestress of Emma Hale through her first marriage. About 1703 they removed to Middleboro, where she died 25 July 1728, and he, 5 August same year.

5. Sarah, born 10 March 1663; married 27 December 1686, Deacon Samuel, son of Deacon John and Hope (Howland) Chipman, brother of Hope just mentioned. He was born 15 April 1661, and died 1723. She died 8 January 1742/3, aged 79.

6. Henry, born 5 September 1665; married at Barnstable 10 April 1690, Lois, daughter of Joseph and Elizabeth Hallett. In October 1705 they were "dismissed to Stonington, Ct." He died 24 September 1725, and is buried in the ancient graveyard at Wiequetequock, two miles north-east of Stonington. There were five sons and three daughters.

7. Mehitable, born 25 February 1668/9; died young.

8. Experience, born 11 September 1671; died young.

II. Hannah² Cobb (Henry¹), born 5 October 1639, in Scituate, Massachusetts, married 9 May 1681, Edward² Lewis (George¹). She died 17 January 1736.

(See Lewis sketch.)

HURST

HURST

James Hurst—Catherine Thurston
Patience Hurst—Henry Cobb
Hannah Cobb—Edward Lewis
John Lewis—Elizabeth Huckins
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE NAME HURST is derived from a Saxon word signifying a wood or a grove.

I. Of the family here considered, the first to come to New England was James Hurst, who was in Plymouth in 1632, if indeed not earlier. According to an article in *Boston Transcript*, 27 July 1927, he came with a party of thirty-five persons, from Leyden in 1629, in a ship called the *Mayflower*, whether the same one which came in 1620 or not is apparently a matter for conjecture.

He was a tanner by trade, and built the first tannery in the Colony. (Genealogical Dictionary of New England, Savage, 2: 506.) His name is frequently found in Plymouth records as appraising estates, taking inventories, witnessing wills or deeds, etc. (*Mayflower Descendant* 1: 82, 198; 4: 186; 6: 174.) It also appears in a list of Plymouth "males between 16 and 60 able to bear arms," in 1643. (*New England Historical and Genealogical Register* 4: 255.) He was one of the purchasers of Dartmouth, 7 March 1652, and received allotment there of "one whole share," in 1654. His "meddow" is mentioned in 1657. (*Mayflower Descendant* 4: 186, 187.)

He was a member of the Plymouth Military Company (General Register Society of Colonial Wars, 1899-1902, 677), and also, for many years a deacon of the church. (Smith with Collateral Lines, Barnes, 40.)

He married, probably in England, Catherine Thurston. (Ancient Landmarks of Plymouth, Davis, 158.) Charles Thurston, of Plymouth, in 1643 (Savage 4: 296), may have been her brother or other relative.

Deacon James Hurst died in Plymouth in 1657, his will being drawn on the 10th of December of that year, and inventory taken on the 24th. In his will he appoints his wife executrix, gives her his house, names no children but several grandchildren, all of whom were children of his daughter Patience, wife of Elder Henry Cobb. (Ibid. 2: 506.)

The will of Widow Catherine Hurst, whose name, written poorly in early records, has been variously interpreted Gartend and Gartherew,

was proved 30 May 1670, and John Cobb appointed to administer the estate of his grandmother. (*Mayflower Descendant* 18: 251.)

A correspondent in *Boston Transcript* (28 February 1923) says he had always believed that the wife of James Hurst was Patience Faunce.

Child:

1. PATIENCE, born probably in England; married HENRY COBB.

II. Patience² Hurst (James¹), born in England, married in Plymouth April 1631, Henry Cobb.

(See Cobb sketch.)

Distinguished ancestors shed a powerful light on their descendants, which forbids the concealment of either their merits or demerits.—
Sallust.

HUCKINS

HUCKINS

Thomas Huckins—Widow Rose Hyllier
John Huckins—Hope Chipman
Elizabeth Huckins—John Lewis
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE NAME is variably spelled Huckins, Huckens, Hutchins, Huckings, and Huggins, although the first named form is by far the most common.

I. The first ancestor of the name on these shores was Thomas Huckins, who came over before he was of age, being first a resident of Boston, Massachusetts. As to the year of his birth, accounts differ. Strangely, several place it as 1617, at the same time stating that he was one of the assistants mentioned by Hutchinson, "elected in England on 13 May 1628," coming to America probably soon after. An extremely young "assistant" one would think. (Smith with Collateral Lines, Hannah S. Barnes, 28.)

In 1637 he was in Boston, his name appearing seventh on the original muster roll of the "Military Company of Massachusetts," that year. It is said he had served as a member of the Honorable Artillery Company of London, which he had joined 4 April 1630—in which case, again, his birth date should apparently be placed much earlier than 1617.

When this military company was chartered, in 1638, his name appears sixth on the roll. He was ensign of the company the following year (History of the Ancient and Honorable Artillery Company of Massachusetts 1: 28), a notable distinction for one of his years. This company was first armed with pikes, wand guns, and swamp branches. In 1658 the name was changed to "The Ancient and Honorable Artillery Company of Massachusetts," and is still in existence.

In 1640 Thomas Huckins moved to Barnstable, Massachusetts, one of its first settlers, and for eight years he was a member of its board of selectmen. (Ibid. 1: 28.) On the list of inhabitants able to bear arms, 1643 (*New England Historical and Genealogical Register* 4: 255), his name appears, and he was made freeman 1647. (Smith with Collateral Lines, 28.)

On 1 March 1653, he was licensed to "retail wine and strong water until the next June Court," and ten years later, on June 1, records again show him licensed as an inn keeper.

On 5 June 1667, he was appointed collector of excise duty, and three years later, collector of "minister's rates," the taxes imposed upon the inhabitants for the support of their minister. He was deputy to the court of elections and to the General Court held at Plymouth, from 1669 to 1675, and again in 1677 and 1678.

He was elected member of the council of war, 5 June 1671, for the Plymouth Colony. In 1669, 1670, and 1672 he was auditor of the Colony accounts. He was in the expedition against the Indian Fort, or what is now known as Kingston, Rhode Island, in December, 1675, and was given the appointment of commissary general of the Colony forces, procuring supplies for the soldiers of the Indian Wars. (New Hampshire Genealogies, Stearns, 3: 1439.)

Thomas Huckins was one of a number who returned to England and, under the command of Colonel William Rainsburrow, fought in the Army and cause of Parliament. Unlike many others of his comrades not so fortunate, he lived to return to America.

A grant of a house-lot on 3 February 1661 is recorded. He had a landing-place near his house, where freight was received and shipped, and he was one of the partners, or "farmers," who hired the fisheries at Cape Cod. It is said of him that "as a business man he perhaps had no superior in the Colony, certainly not in the town."

"He was an exemplary member of Reverend Lothrop's congregation." It is said his name appears but once on the criminal calendar, and that was when he was accused of abusing a poor servant, the court being considered the guardian of poor boys who came over here as apprentices. This accusation does not seem to have been sustained, for no fine or punishment was imposed.

In 1642, at Barnstable, Thomas Huckins married Mary, daughter of Isaac Welles. She bore him three daughters, and died in 1648 (Genealogical Dictionary of New England, Savage, 2: 423), being buried on 28 July. He married (2) 3 November 1648, at Nocett, Rose Hillier, widow of Hugh Hillier, of Yarmouth. Pope, in his *Pioneers of Massachusetts* (246), adds the information that she was also Widow Tillye. She died in 1687, aged seventy-one years.

On 9 November 1679 Thomas Huckins and his son Joseph, the latter twenty-four years old, were "cast away in a vessel in a gale," and both perished. Thomas was then in his sixty-second year. The inventory of his estate is found in Plymouth Colony Wills. Among his descendants is numbered Rutherford B. Hayes, President of the United States. (History of the Ancient and Honorable Artillery Company of Massachusetts 1: 28.)

Children of Thomas and Mary: (Barnstable Town Records; *Mayflower Descendant*, vols. 5, 6, 10, 12, 24, etc.)

1. Lydia, born 4 July 1644; died 28 July 1644.
2. Mary, born 29 March 1646; died 24 September 1683; married 6 December 1666, Samuel Storrs. They were the parents of six daughters

and one son. They resided at Mansfield, Connecticut. He married (2) 14 December 1685, Hester Egard, and had two sons and one daughter.

3. Elizabeth, born 2 February 1648; died 4 December 1648, about four months after her mother.

Children of Thomas and Rose:

1. JOHN, born 2 August 1649; married HOPE CHIPMAN.
2. Thomas, born 25 April 1651; married (1) 1 May 1680, Hannah Chipman, born 14 January 1658/9, daughter of Elder John and Hope (Howland) Chipman, and sister of his brother John's wife. She died 4 November 1696, and Thomas married (2) 17 August 1698, Widow Sarah Hinckley. He was the father of three daughters and five sons by his first wife, and one child by the second. He lived in Barnstable.
3. Hannah, born 14 October 1653; died 13 February 1727. She married 24 February 1673, James Gorham, son of Captain John and Desire (Howland) Gorham. There were ten children.
4. Joseph, born 21 February 1655; drowned at sea with his father, 9 November 1679. He was apparently unmarried.

Children of Hugh Hillier and Rose:

1. Deborah, born 30 October 1643, at Yarmouth; married 19 March 1662/3, as his first wife, John Sargent, son of William. He was baptized at Charlestown 8 December 1638; was a soldier in King Philip's War under Lieutenant Gillam and Major Savage. They had at least three sons—Joseph, John, and Jabez, the latter of whom is mentioned in the settlement of the estate of Thomas Huckins. Deborah died 20 April 1669, and John married (2) 3 September 1669, Mary Bense, who died in February 1671/2. He married (3) Lydia, daughter of Elder John and Hope (Howland) Chipman, born 25 December 1654 (Genealogy of the Puritans, Hinman, 574); died 2 March 1730. John Sargent died in Malden, Massachusetts, 9 September 1716, where his gravestone may still be seen in Bell Park Cemetery. (New Hampshire Genealogy, Stearns, 3: 1526.)
2. Samuel, born 30 July 1646.

II. John² Huckins (Thomas¹), born at Barnstable, "about y^e 2 of August 1649," married 10 August 1670, Hope, daughter of Elder John Chipman, and granddaughter of John and Elizabeth (Tilly) Howland, the *Mayflower* Pilgrims. She was born 31 August 1652.

He was a constable of Barnstable in 1672, and commissioned commissary general in King Philip's War, 1675. (Smith with Collateral Lines, 30.) He died 10 November 1678, in his twenty-ninth year, leaving five daughters. His widow married (2) 10 March 1682/3, Jonathan Cobb, born 10 April 1660, son of Henry¹ Cobb and his second wife, Sarah Hinckley. Through this marriage is descended General Adolphus Washington Greeley, famous soldier and Arctic explorer. (Smith with Collateral Lines, 25.)

Hope (Chipman) (Huckins) Cobb died 26 July 1728, and her husband, Deacon Jonathan Cobb, a few days after, on 5 August 1728, aged sixty-eight. Both are buried in Old Cemetery at the Green, Middleboro, Massachusetts. (*Genealogical Quarterly*, 1903, 170.)

Children of John and Hope: (*Mayflower Descendant* 6: 103; 24: 179.)

1. ELIZABETH, born 1 October 1671; married JOHN LEWIS.
2. Mary, born 3 April 1673; married 1690, Nathan Bassett, born 1667, son of William and Mary (Rainsford) Bassett, and grandson of William and Elizabeth (Tilden) Bassett. They lived in Chilmark, Massachusetts, where she died 16 November 1743, and he the same year, in his 77th year of age. There were eight sons and four daughters. (Chilmark Vital Records.)
3. Experience, born 4 June 1675; married 28 September 1699, Thomas Lewis.
4. Hope, born 10 May 1677; married 24 March 1697/8, Thomas Nelson.
5. Mehitable, (not on Barnstable records, but mentioned in settlements of father's and grandfather's estates). (*Mayflower Descendant* 24: 179.)

Children of Jonathan Cobb and Hope: (*Mayflower Descendant* 3: 149.)

1. Samuel, born 23 February 1683/4.
2. Jonathan, born 26 April 1686.
3. Ebenezer, born 10 April 1688.
4. Joseph, born 24 August 1690.
5. Lydia, born 17 January 1692/3.

III. Elizabeth³ Huckins (John² Thomas¹), born 1 October 1671, at Barnstable, Massachusetts, married 4 June 1695, John³ Lewis (Edward² George¹), born 1 January 1666.

(See Lewis sketch.)

CHIPMAN

A people which takes no pride in noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants.—Lord Macaulay.

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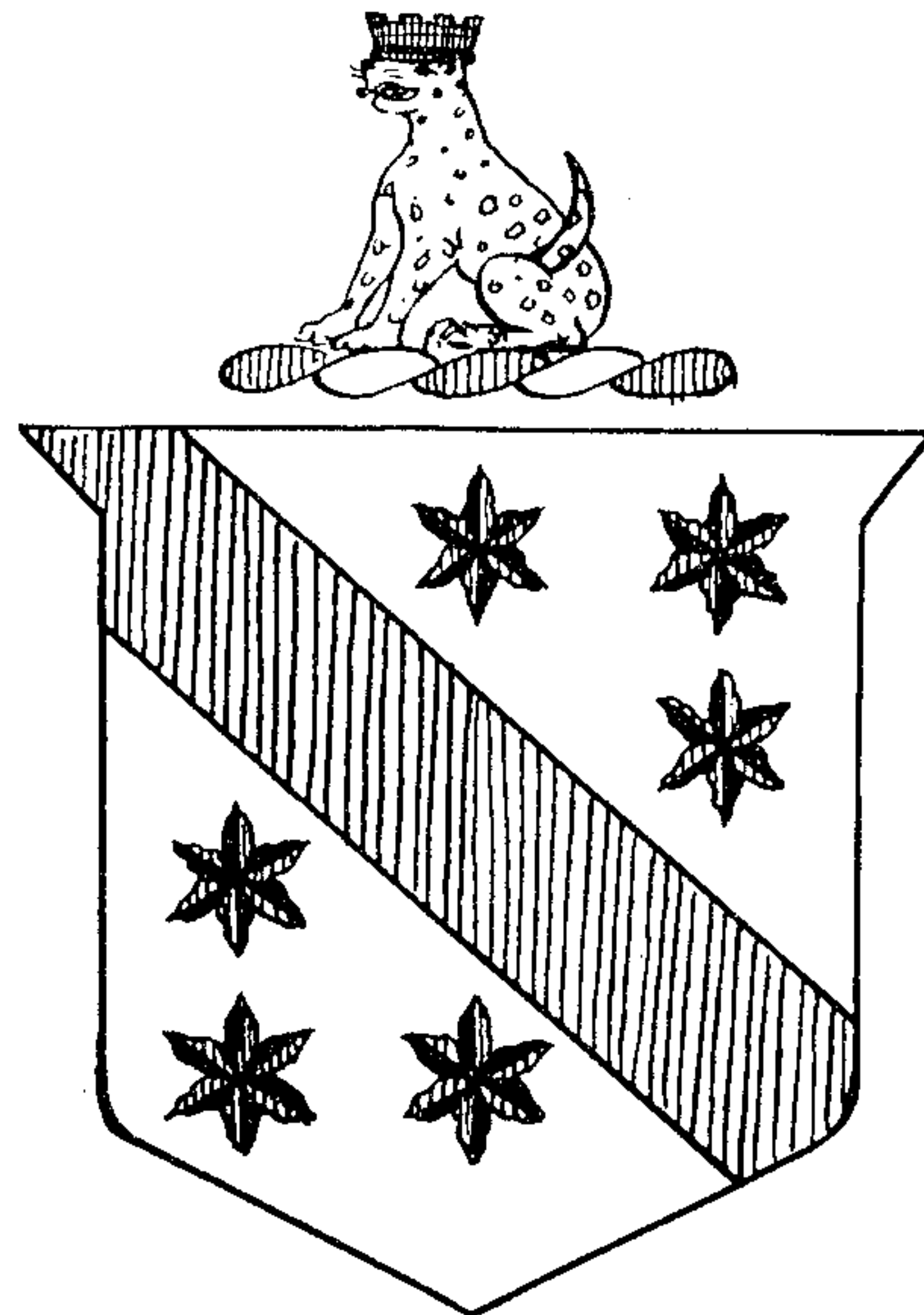
(See Lewis sketch.)

A people which takes no pride in noble achievements of remote ancestors, will never achieve anything worthy to be remembered by remote descendants.—Lord Macaulay.

CHIPMAN

CHIPMAN

John Chipman—Hope Howland
Hope Chipman—John Huckins
Elizabeth Huckins—John Lewis
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith



"THE NAME CHIPMAN, as Chapman, is from the Saxon *ceapan*, or *cypan*, to buy or sell. Saxon *ceap*, a bargain, a price, a trader, a shopman." (Directory Ancestral Heads New England Families, Holmes, xlv.) The varying forms of the old English name are: Chipinham, Chippenham, Chiepman, Chipman. In England several towns bear the name, and it is found frequently on the books prepared by the Record Commission appointed by Parliament. The prefix *de*, as "*de* Chippenham," is a usual form of the period 1085 to 1350, showing the French influence of the Normans.

"The earliest published mention of the name found is of Willielmus de Chippenham, Chairman of Commissioners in the Hundred of Stapleton, County Cambridge, England, and who, by order of William the Conqueror took an inventory of the extensive estates possessed by the Monastery of Ely, in 1085. Original records of the survey are preserved among Cottonian manuscripts, and are marked 'Tiberius A.VI.'" (Chipmans in America, Alberto Lee Chipman, Introduction.)

In the book just quoted is a picture of the Chipman Arms, the coloring of which "renders it quite certain the picture was made in England." Arms: Argent, a bend between six estoiles gules. Crest: A leopard sejant argent, murally crowned gules. Less technically: "Upon a white shield or escutcheon, a red shoulder belt, between six red stars. Seated above the shield, a white leopard, on his head a red mural crown." The description is given by Messrs. Burke as pertaining to the Chipmans once residing in Bristol, England. "The crest or cognizance, served to distinguish the combatants in battle or tournament." (Burke.) "A mural crown was conferred on him who first, at an assault, mounted the walls of a besieged town and there set up a standard." (Pory.)

So it would seem that the Chipman to whom the coat-of-arms was first awarded, had proven his valor as a soldier, and was thus acknowledged.

I. John Chipman was the ancestor who came to New England. Inquiries made in 1775 by a descendant, concerning the estate, in Marshwood Vale (Genealogy of the Puritans, Hinman, 574), of one Thomas Chipman, of Whitechurch, near Dorchester, gives a clue as to the locality from which the immigrant came. He was the only one of the name to come to these shores in the early period, so all the American Chipmans today are undoubtedly descendants of this John.

Opinions differ as to the year of his birth, varying from 1614 (Chipmans in America, A. L. Chipman) to 1621; also as to the year of his coming to America, which the author of Chipmans in America sets as 1631. In 1658, a "brief declaration on behalf of John Chipman of Barnstable," states that he is "ye only son and heir of Mr. Thomas Chipman, late deceased at Brinspittell, about five miles from Dorchester, in England" . . . and that he "supposes his age to be 37 years, it being 21 years since he came from England." (Smith with Collateral Lines, Barnes, 23.) This would make the year of his birth 1621, and the year of his arrival here, 1637, at the age of 16. Hinman, in his Genealogy of the Puritans (574), says he came in the *Friendship*, arriving at Boston 14 July 1638.

Mrs. Barnes, in Smith with Collateral Lines (23), says he had two sisters, Hannah and Tamsen, and that after his father's death, he lived with an uncle, Christopher Derby, Gentleman, of Stirthall. In May, 1637, Richard Derby, a son of Christopher, came to New England, and brought with him several persons in the capacity of "servants," among them being this young cousin, John Chipman. This custom of booking friends or relatives as "servants," or as part of the household retinue, was quite common in that period of great emigration from England, for the passage rates were thereby greatly reduced.

Stopping for a while in Boston and Yarmouth, John Chipman finally reached Plymouth, where the records of 1642 make mention of him, then just reaching his majority. It is thought he served an apprenticeship during the years which had intervened between his arrival in New England and his appearance in Plymouth. (Barnes, 23.)

In the Colony he was destined to become very influential. For four years he served as "celectman" (Genealogy of the Puritans, Hinman, 574), an office at that time invested with the authority of a magistrate or justice of the peace. For five years he was a deputy or representative to the General Court. In June, 1659, he with three others, was "designated to frequent the Quaker meetings and endeavor to reduce them from the error of their ways." (Barnes, 23.)

In 1649 he is found at Barnstable, having purchased a homestead next to that of George Lewis, sen., whose descendants intermarried with his. This homestead consisted of eight acres and a garden spot and orchard, but this holding had passed from his possession by 1659. He bought half the farm of his brother-in-law, John Howland, jr., containing forty-five acres of "upland." Among many deeds to and from him, there is one

dated 10 December 1672, drawn on parchment and signed by Governor Hinckley, then an assistant, which is still in existence. (Hinman, 574.) Near the house he built, for more than a century after, stood the Court and Custom House. For over two hundred years this property was in the possession of the Chipman family.

On 30 June 1653 he joined the church at Barnstable, his wife having become a member nearly three years previously. (Barnes, 23.) The records of that church state that Henry Cobb and John Chipman were "chosen and ordained to be Ruling Elders of the said Church, and were solemnly invested with this office upon ye 14 Day of April, A. D. 1670." (Chipman, 9.)

He removed to Sandwich, but soon returned, brought back by the desires of the people among whom he had labored. It is written: "His removal was deeply regretted by the people; and many efforts were made to induce him to return." The town voted him a liberal grant of meadow land, and they also agreed that if he would resume the office of elder, they would pay him a salary, all of which goes to show the degree of esteem in which he was held as a citizen and a minister in the church.

In 1667 he was on the Colony's council of war, and for this service he was granted one hundred acres of land. (Smith with Collateral Lines, Barnes, 23.)

John Chipman married in 1646, Hope, second daughter of John and Elizabeth (Tilley) Howland, who were passengers on the *Mayflower* in 1620. She was born 30 August 1629, and died 8 January 1683. There still lately stood, in the ancient burying ground on Lothrop Hill, at Barnstable, a headstone marking the place: "Here Lyeth interred y^e Body of Mrs. Hope Chipman, wife of Elder John Chipman, Aged 54 years, who changed this Life for a Better, y^e 8th of January 1685."

The year following the death of his wife, he married (2) Ruth, youngest daughter of William and Sarah (-----) (Minshall) Sargent (New Hampshire Genealogies, Stearns 3: 1526), and widow (1) of Jonathan Winslow of Marshfield, and (2) of Reverend Richard Bourne, who died in 1682. (Chipmans in America, Chipman, 9.) She was born in Charlestown, Massachusetts, 25 October 1642. (Connecticut Genealogy 3: 1257.) It was her brother, John Sargent, who married for first wife, Deborah Hillier, half-sister of John Huckins, son-in-law to John Chipman, and for his third wife, Lydia, daughter of John Chipman, and thus became a son-in-law to his own younger sister—an interesting relationship tangle.

As mentioned in the Huckins sketch, among the notable descendants of Elder Chipman may be counted General A. W. Greeley, and President Rutherford B. Hayes.

John Chipman died 7 April 1708, his will, dated at Sandwich, Massachusetts, 12 November 1702, being proved 23 May 1708. (Smith with Collateral Lines, 23.) His widow died in Sandwich, 4 October—in 1711 according to some writers (Genealogy of the Puritans, Hinman, 574;

Connecticut Genealogy 3:1257), but in 1713 according to others (Chipmans in America, Chipman, 9; Mack Genealogy, Martin, 2: 1366). Her will, dated 6 December 1710, was proved 8 October 1713.

Children, all by first wife, and all except the first one or two born at Barnstable:

1. Elizabeth, born 24 June 1647. Was she baptized 18 August 1650? She married, as his second wife, Hosea Joyce, of Yarmouth. Hinman thinks she died in infancy.

2. HOPE, born 31 August 1652, baptized 5 September 1652; married (1) JOHN HUCKINS; married (2) Jonathan² Cobb (Henry¹).

3. Lydia, born 25 December 1654; died 2 March 1730; married, as his third wife, John² Sargent (William¹), of Malden, Massachusetts. (See Huckins sketch in this book.)

4. John, born 2 March 1656; died 29 May 1657.

5. Hannah, born 14 January 1658/9; married 1 May 1680, Thomas² Huckins (Thomas¹), of Barnstable, a brother of John Huckins who married her sister Hope. Hannah died 4 November 1696, and he married (2) 17 August 1698, Widow Sarah Hinckley. He was the father of three daughters and five or six sons by his first wife, and one child by his second.

6. Samuel, born 15 April 1661; married 27 December 1686, Sarah² Cobb (Henry¹), of Barnstable. He was a deacon of the church at Barnstable. They were the ancestors of many men of public affairs, among them Daniel Chipman, LL. D., member of Congress from Vermont, and professor of law at Middlebury College, and Nathaniel Chipman, LL. D., first United States Senator and a chief justice, of Vermont, serving as lieutenant in the Revolutionary War (Brief Genealogy of Howland Family, Franklyn Howland, 323)—these two being of a group of six brothers distinguished for public service. Other descendants include Reverend John Chipman, pastor at Beverly, Massachusetts, from 1715 to 1775; Honorable Ward Chipman, senior, President of New Brunswick, in 1824, and Honorable Ward Chipman, junior, LL. D., chief justice of the Supreme Court of that Province; General Timothy Fuller Chipman, of Shoreham, Vermont, and the Honorable Isaac Chipman of the same place. (*New England Historical and Genealogical Register* 15: 79.)

7. Ruth, born 31 December 1663; married 7 April 1682, Eleazer Crocker, of Barnstable. She died 8 April 1698.

8. Bethiah, born 1 July 1666; married Shubael Dimock, "probably as his third wife."

9. Mercy, born 6 February 1667/8; married 13 December 1699, in Sandwich, Nathan Skiff, of Chilmark, Massachusetts. He was a deacon. They are ancestors of a numerous progeny.

10. John, born 3 March 1669/70; lived in Sandwich and Chilmark in Massachusetts, and Newport, Rhode Island. He married (1) Mary, daughter of Captain Stephen Skiff, of Sandwich; married (2) Elizabeth, daughter of Captain Thomas Handley, and widow first of Pope, and secondly, of Russell. She died in 1725, and he married (3) Hannah Hookey, of Rhode Island. He was judge at Martha's Vineyard while residing in Chilmark, and after his removal to Newport was first assistant to the governor. He was the father of twelve children, and died 4 January 1756. Among his descendants are Judge Handley Chipman, of Rhode Island; Captain Zachariah Chipman and Honorable

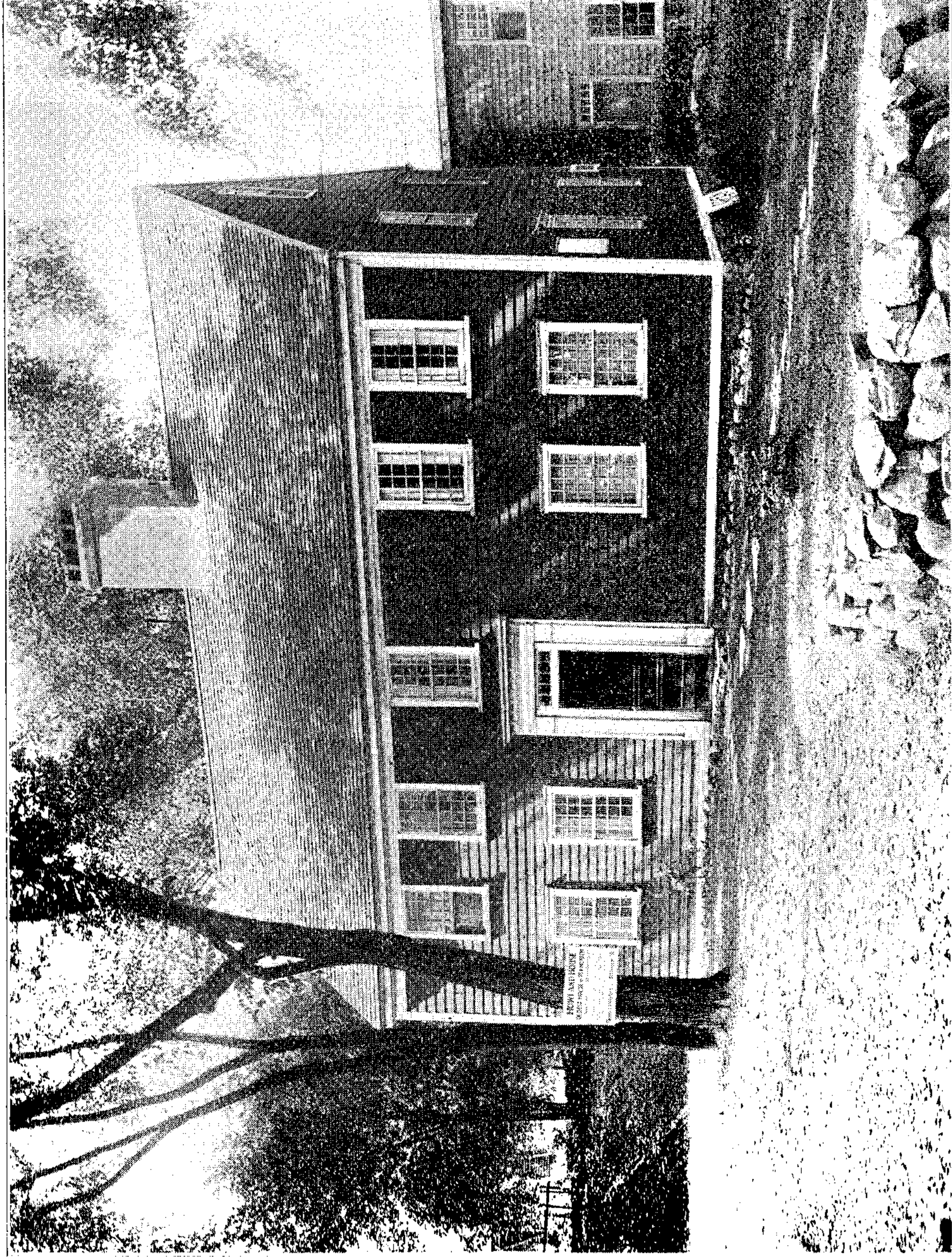
Major Chipman, both of Nova Scotia, as was also Professor Isaac Chipman, of Acadia College, Nova Scotia. (*Ibid.* 15: 79.)

11. Desire, born 26 February 1672/3; married in 1695, Honorable (called Colonel by another) Melatiah Bourne, of Sandwich, Massachusetts, and bore a large family.

II. Hope² Chipman (John¹), born 31 August 1652, at Barnstable, Massachusetts, was married (1) 10 August 1670, at Barnstable, to John² Huckins (Thomas¹). After his untimely death, 10 November 1678, she married (2) 1 March 1682, Jonathan, son of Elder Henry Cobb by his second wife, Sarah (Hinckley) Cobb.

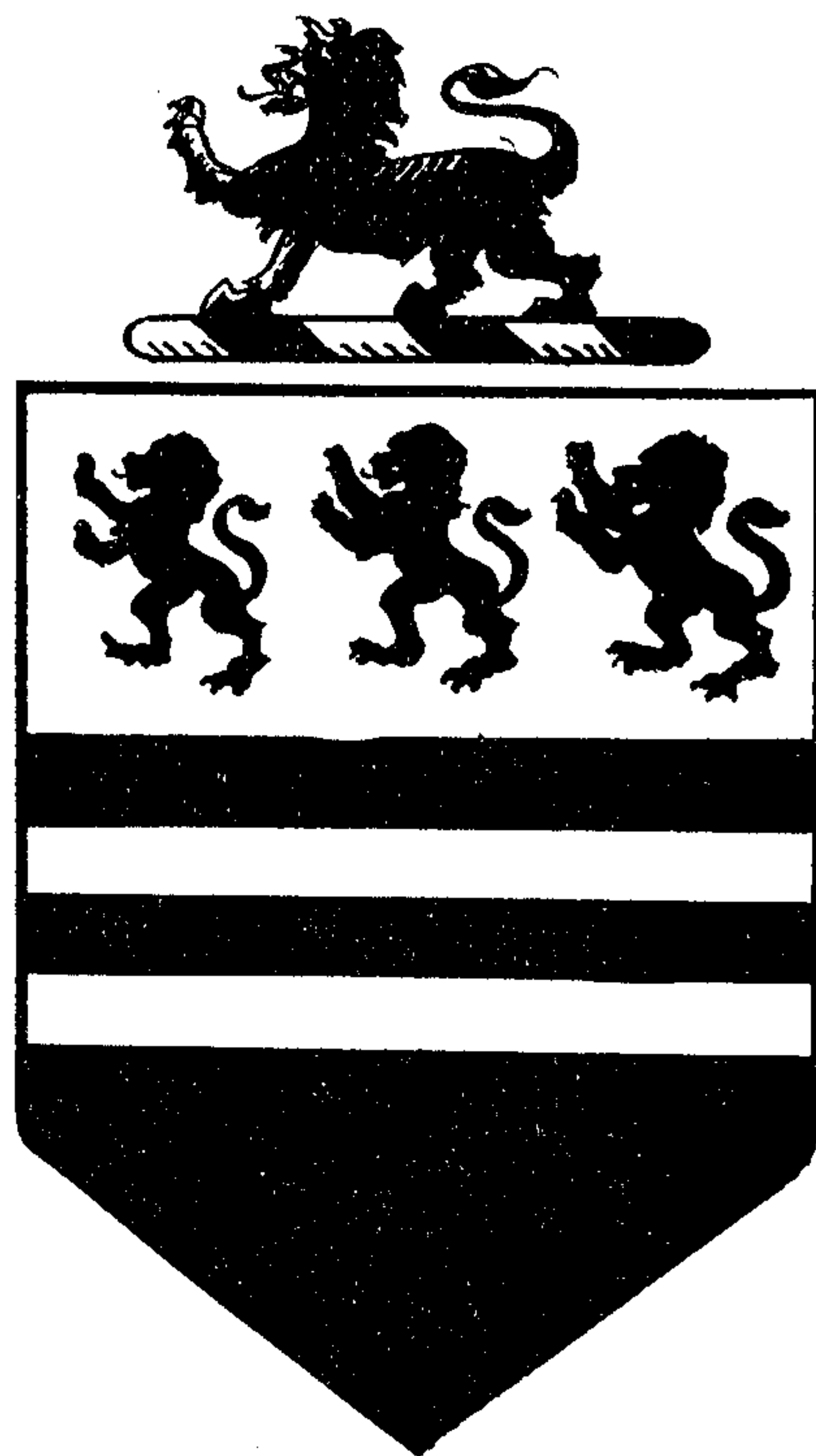
(See Huckins sketch.)

It is a reverend thing to see an ancient castle not in decay; how much more, an ancient family, which have stood against the waves and weathers of time!—Lord Bacon.



The Howland House, Plymouth, 1667.

HOWLAND



HOWLAND

John Howland—Elizabeth Tilley
Hope Howland—John Chipman
Hope Chipman—John Huckins
Elizabeth Huckins—John Lewis
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE SCOTCH word *howe*, meaning hollow or dell, may be the origin of the name.

Among the names of "those who came over first in the *Mayflower* in the year 1620, and were, by the blessing of God, the first beginners and founders of the Settlements and Colonies of New England, with their families"—the names being "written down, A. D. 1650," there were, according to Governor Bradford's History of the Plymouth Settlement (337), just quoted:

John Carver
Katharine, his wife
Desire Minter
Two men-servants, John Howland and Roger Wilder
A boy, William Latham
A maid-servant
A child who was put under his charge, called Jasper More

Goodwin, in *The Pilgrim Republic* (59), comments: "For instance, Howland is mentioned as 'servant' to Carver; but a man of Howland's character and standing would hardly have 'served' except as secretary or general man-of-affairs. . . . So Brewster is described by Bradford as having been in youth the 'servant' of Davison,—by which is clearly meant what we should call a 'private secretary.'"

I. John Howland, some historians have claimed, was a son of John Howland, "gentleman and salter" of London (*New England Historical and Genealogical Register* 34: 192-4; *Pilgrim Republic*, Goodwin, 508); but the majority, and with perhaps better reason, trace his origin to County Essex, where there were five John Howlands, "any one of whom may have been the Pilgrim's father." It has been ascertained that the name Howland is found in no other county in England than Essex, and originally in no other locality in that county than at Newport. (*Brief Genealogy and Biographical History of Arthur, Henry and John Howland, and Descendants*, Franklyn Howland, 1885, 16.)

"One who investigates in person the records of Essex, England, and of London, should emerge fully convinced that the John, Arthur, and Henry Howland named in the will of Humphrey Howland of Saint Swithin's parish, London, proved 10 July 1646, were the testator's three brothers in New England; also that those Howlands derived from the Howlands of the Wood, or of the Stone, adjacent to Newport, Essex." (*Boston Transcript*, 26 February 1923.)

The will referred to was that of Humphrey Howland, a "citizen and draper" of London, in which he left to his brothers, Arthur, Henry, and John, respectively, £8, £4, and £4, "out of a debt due from Mr. Ruck of New England," a fact which goes far to identify the brothers as those of the Old Colony. Another of these brothers was George, of Saint Dustan's, in the East of London. (Franklyn Howland, 18.) Henry Howland was of Duxbury, Massachusetts, and Arthur Howland of both Duxbury and Marshfield (Pilgrim Republic, 488), and both are recorded as having come to the Plymouth Colony in 1633, and settling in those places. That they had resided in London for a period prior to coming to New England, and that they had, possibly through their brother Humphrey there, or otherwise, gained recognition and confidence, is evident from a notation found in the notebook of Lichford, noted genealogist: "John Floyd, of London, and wife Anne, put their son Thomas in charge of Arthur Howland of Duxbury in New England." (*New England Historical and Genealogical Register* 40: 272.)

Herald's College, London, records a grant of coat-of-arms confirmed to "Richard Howland, D. D., son and heir of John Howland, of London, Gent., and allowed to him and all the posterity of John Howland, father of said Richard, under the hand and seal of Robert Cook, Clarendieux, King of Arms, by patent dated 10 June 1684. Act 27, Elizabeth." (Franklyn Howland, 27.) It is asserted that the Bishop Howland to whom the coat was issued performed the obsequies of Mary, Queen of Scots. (*Boston Transcript*, 10 January 1923.)

"He beareth sable, two bars argent, on a chief of the second three Lions rampant of the first, and for his Crest on a wreath of his colors a Lion passant Sable. By the name of Howland." (Howland Genealogy, Franklyn Howland, 28.)

Tradition says that this coat-of-arms was brought from England by some member of the Howland family, soon after the coming of the *Mayflower*. Reverend T. Howland White, of Shelburne, Nova Scotia, a grandson of Joanna, granddaughter of John Howland, the Pilgrim, had it in his possession in 1865. It had been in the possession of General Winslow, also a descendant of John Howland, as evidenced by writing on its back.

Be this tradition as it may, it is true that the great body of early immigrants to this country took no pains to make clear to their descendants an account of their own origin, or place, or standing. They seemed desirous of throwing off, with the yoke of their oppression, all memory of

the days when it had galled, and to face life anew, high with hope and courage, and unhandicapped by paraphernalia and records of their past existence.

In 1620 John Howland set sail with the other passengers on board the historic ship, *Mayflower*, from Leyden, Holland, where they had found sanctuary for several years from the persecution of the English conformists. This young man was at that time twenty-eight years old, and unmarried. Just how, when, and under what conditions he had joined the Pilgrims in their Leyden home, is shrouded in the mystery of the past, but we find him there, young, vigorous, alert, ready to assist in all the varied tasks incidental to the grave undertaking of establishing a new home in a far-off, untried, and but dimly perceived country.

So they committed themselves to the will of God and resolved to proceed. In sundrie of these stormes the winds were so fierce and ye seas so high as they could not beare a knote of saile, but were forced to hull for diverce days together. And in one of them, as they thus lay at hull in a mighty storme, a lustie young man (called John Howland, coming upon some occasion above ye grattings, was, with a seale of ye shippe, throwne into ye sea; but it pleased God yt he caught hold of ye tope-saile hal-lards which hunge over-board and rane out at length; yet he held his hould (though he was sundrie fadomes under water) till he was held up by ye same rope to ye brime of ye water, and then with a boat hooke & other means got into ye shippe again & his life was saved; and though he was something ill with it, yet he lived many years after, and became a profitable member both in church and comonewealthe.—History of Plymouth Settlement, Bradford, 63.

As they neared the end of their journey, a council was called, and an agreement reached in regard to their association after they should land. This memorable "Compact," a progenitor, perhaps, of the several liberal agreements reached by New England pioneers, if not indeed a forerunner of the revered Constitution of the United States itself, is of particular interest here, since its spirit of fraternity, equality, and close cooperation has come down through the generations as a rich treasure of heritage.

The adult males were summoned to the *Mayflower's* cabin, the necessities of the case explained, and the following document was drawn up and signed by all the men of the company:

In Ye Name of God, Amen! We whose names are underwritten, the loyal subjects of our dread sovereigne Lord, King James, by ye grace of God, of Great Britaine, France, and Ireland, king, defender of ye faith, etc., having undertaken, for ye glorie of God and advancement of ye Christian faith, and honour of our king and countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia doe by these presents solemnly and mutually in ye presence of God and one another, covenant and combine ourselves together into a civill body politik, for our better ordering and preservation and furtherance of ye ends aforesaid; and by vertue hereof to enact, constitute, and frame such just and equall lawes, ordinances, acts, constitutions, and officers, from time to time, as shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cap-Codd, ye 11. of November, in ye year of ye raigne of our soveraigne Lord, KING JAMES, of England, France & Ireland, ye eighteenth, and of Scotland ye fifty-fourth. Ano. Dom. 1620.

Of the forty-one names attached to the compact, John Howland's appears as the thirteenth signature.

Ten of the "principal men" of the *Mayflower*, while the little ship was still in Cape Cod harbor, were sent out in a boat manned by eight sailors, to select a spot upon which the weary band might establish their new homes. John Howland was one of this committee (Franklyn Howland, 316), and so helped to decide the location of the new Colony, which location, it may be added, was chosen partly through the accident of being driven ashore in Plymouth harbor by a sudden storm. The spot looked good to them, winter was imminent, and so the important decision was made, the brave little band disembarked 11 December 1620, and the new Colony became a reality.

The "lustie young man" whom the *Mayflower* people fished out of the sea with a boat-hook, soon became a leader. He was Assistant Governor of the Colony in 1633-4-5, and as late as 1670 was serving his 17th year as Deputy from Plymouth to the General Court. He is credited with a military turn, and in the Hocking affair, showed himself a chivalrous commander.

As in the height of the Quaker troubles he was dropped from the General Court, there is reason to think that he, like the other Howlands, was found too liberal for the times. Yet his high standing in their Church was shown at Cotton's ordination in 1669, when four visiting clergy conducted the exercises, and Elder Cushman was the preacher, while the church-members appointed Howland as their proxy to join in the laying-on of hands.—Pilgrim Republic, Goodwin, 507.

In the witchcraft delusion and the persecution of the Quakers which left such a blot upon the old New Englanders' memory, John Howland leaned far towards liberality and tolerance. In this he doubtless reflected but a family trait, for it is of interest to know that his brothers, Henry and Arthur, as well as some of his nephews, frequently gave offense to the ruling authorities by expressing tolerant views, contrary to the prevailing opinions. In 1657 Henry Howland was arraigned for harboring non-resident Quakers, and two years later was disfranchised for continued violations of the stern "Quaker laws." He was repeatedly fined for permitting these persecuted people to come from abroad and hold meetings in his house. For neglecting to attend public worship he and his wife were fined, and their son Zoeth, was "set in the stocks" for speaking disrespectfully of the clergy. (Ibid. 488-9.)

Arthur Howland, younger brother of the Pilgrim, turned a constable out of his house when he came there to arrest a Quaker preacher, and he was later duly arrested and taken to trial before John Alden, Collier, Winslow, and others. Ordered to give bonds, he refused, and was put in charge of the Colony marshal, Lieutenant Nash.

"He was eventually fined four pounds for harboring Tuchin, and five pounds for resisting an officer. He immediately sent the General Court an indignant protest against its anti-Quaker measures, and then he was arrested for contempt. However, he was released, the court deciding his estate would not bear further fines, and he was too old and infirm to be whipped." This decision is thought to have been reached because of the eminent position and influential standing in the Colony of his brother John, whose liberality in such cases undoubtedly helped later to bring about a more tolerant state of affairs when the excitement had died away. (Ibid. 488-9.)

John Howland was on the list of Plymouth's early freemen. In the list of members in the governor's council, composed of seven prominent men of the Colony, his name is third. It is often preceded by the title "Mr."—"a distinction," points out Hutchinson in History of Massachusetts Bay, "which was not lightly or carelessly bestowed in those days. Not more than half a dozen gentlemen in Massachusetts Colony took the title of 'Esquire,' or, in a list of 100 freemen, not more than four or five were distinguished by a 'Mr.,' although they were generally men of substance." (Franklyn Howland, 316.)

He was in the "first encounter" with Indians, at Great Meadows Creek, 1620, and in command of Kennebec's Trading Post, in 1634. (General Register Society Colonial Wars, 1899-1902, 673.) Was on the "jewry" in 1636, a "celectman" in 1666, and a deputy from Plymouth to General Court in 1652-6, 1658, 1661, 1663, 1666-7, and 1670, being nearly eighty years of age at the last named date. He is recorded as a "godly man, and an ancient professor in the ways of Christ."

His marriage with Elizabeth Tilley, who, with her father John and stepmother, was also a passenger on the *Mayflower*, occurred 14 August 1623 (Smith with Collateral Lines, Barnes, 29), and in the division of land in 1624, their names were coupled together. Theirs was one of the early marriage ceremonies performed in the new Colony and took place soon after the arrival of the ship *Anne*. (Women of the *Mayflower*, Ethel J. R. C. Noyes, 1921, 129.) Elizabeth had been in her early teens at the time of the historic voyage, and had been left an orphan that first winter, when almost half of the Pilgrim band succumbed to the ravages of "the first sickness."

For a discussion of the popular belief that she was a descendant of Governor John Carver, see the Tilley sketch in this book. That her mother, a first wife of John Tilley, was a daughter of Governor Carver, is a position still tenaciously held by many. As one writer puts it: "A family tradition as complete and decided as the one which claims Howland's connection by marriage with Carver's family, coming to us through every branch of the family, and in one instance through but four generations from the Pilgrim, is deserving of most exhaustive investigation." (*New England Historical and Genealogical Register* 34: 192.)

Elizabeth Howland was a worthy helpmeet for the sturdy Pilgrim, being a woman of superior natural abilities, and devoted Christian faith. According to the records of Swansey, Massachusetts, where she passed the last years of her widowhood with her daughter Lydia, wife of James Browne, she died 21 December 1687, "aged 80 years," which indicates her birth year as being 1607, and therefore she was but thirteen years old when first she stepped on Plymouth Rock. Only three of the *Mayflower* passengers survived her: Resolved White, who died in 1690; John Cook, who died in 1694; and Mary (Allerton) Cushman, last living link between us and that far-off past, who died in 1699.

Elizabeth Howland's will, dated December 1686, declaring herself to be seventy-nine years of age, is indicative of a strong Christian hope, a portion running thus: ". . . and calling to Remembrance ye uncertain Estate of this transitory life, and that all flesh must yield unto Death when it shall please God to call, . . . being penitent and sorry for all my sinns past, most humbly desiring forgiveness for ye same, I give and committ my Soule unto Almighty God, my Savior and Redeemer, in whom and by ye meritt of Jesus Christ I trust, and believe assuredly, to be saved, and to full remission and forgiveness of all my sins, and that my Soule, when my Body, at the general Day of Resurrection shall rise again with Joy, and show ye meritts of Christ's Death and Passion, possess and inherit ye Kingdom of Heaven prepared for his Elect and Chosen. . . . and I will and Charge to all the Children that they walke in ye Feare of ye Lord." (Franklyn Howland, 323.)

Before 1665 John Howland made his last move, going to Rocky Nook, in Kingston, where he spent the closing days of his life, and where he died 23 February 1672, "Old Style reckoning—1673, New Style." (Ibid. 318.) There is a house still standing in Plymouth, however, which is more nearly associated with the Pilgrim than any other now existing. It is known as the "Carver House," on Sandwich Street, and was "originally a six- or eight-foot-post house. For full description see *Massachusetts Magazine* (Salem) for July, 1911, 145-6. "The rafters indicate that the roof has been raised three times, and it is now quite modern in appearance. The house was erected by Jacob Mitchell, probably between 1665 and 1679, as he married in 1666, and bought the lot in 1667. He sold it to Jabez, son of John¹ Howland, undoubtedly before the latter's death, and it is not difficult to believe that the aged Pilgrim John, and his wife Elizabeth, were frequently entertained beneath its roof. The main room of the old house remains in nearly its original condition, and if its walls could speak, they could doubtless repeat words of John and Elizabeth Howland." (Franklyn Howland 320.)

The earliest burials of the Plymouth Colony were on Cole's Hill, but later "Burial Hill" was used, some time before John's death. So many of his descendants are buried there, it was concluded that his ashes must also be mingling with that dust, and so in 1836, a memorial stone was there erected by their descendants, to the memory of John and Elizabeth

Howland. The inscription which carries the age-old tradition about Elizabeth's lineage, reads:

Here endeth the pilgrimage of John Howland and Elizabeth, his wife. She was the daughter of Governor Carver. They arrived in the *Mayflower* December 1620. They had four sons and six daughters from whom are descended a numerous posterity. 1672, February 23, John Howland, of Plymouth, deceased. He lived to the age of 80 years. He was the last man that was left of those that came over in the *Mayflower* that lived in Plymouth. Plymouth records.

Davis, in his *Ancient Landmarks of Plymouth* (134), expresses the opinion that "it is more probable that he was buried on his estate, where, in the cultivation of his fields, his grave was long since leveled, and all signs of it were obliterated." Elizabeth was buried in Swansey, Massachusetts. (*Women of the Mayflower*, Noyes, 186.)

It would be difficult to present a complete list of the many descendants of John and Elizabeth Howland who have won distinction, or performed marked services for our country. Besides the two that have been named in the Huckins and Chipman chapters, Rutherford B. Hayes, Ex-President of the United States, and General A. W. Greeley, Arctic explorer, the following might be mentioned: Reverend Phillips Brooks, bishop of Massachusetts; Edward Herbert Noyes, journalist and traveler, and private secretary to Honorable John Lothrop Motley, United States ambassador to the Court of Saint James; Reverend Thomas Clap, fourth president of Yale College; Doctor Ira Hart Noyes, of Providence, prominent in overseas duty in the World War; the late Henry Billings Brown, associate justice of the Supreme Court of the United States; Mr. A. Howard Clark, editor of the *Smithsonian Institution Magazine*; Honorable Henry Cabot Lodge, of Massachusetts, chairman of committee on foreign relations, and the Revolutionary soldiers, John Howland, long the honored president of the Rhode Island Historical Society, and Lieutenant Nathaniel Chipman, United States senator, and chief justice of Vermont. (*Women of the Mayflower*, Noyes, 189-194.)

Children:

1. Desire, born 1624; died 13 October 1683, Barnstable. She married 1643, Captain John Gorham, son of Ralph, baptized at Benefield, Northamptonshire, England, 28 January 1621, and who died 5 February 1675/6.

2. John, born 24 February 1626/7; married 26 October 1651 to Mary, daughter of Robert Lee. He was a lieutenant, and the father of three sons and seven daughters, the two first born at Marshfield, and the others at Barnstable.

It is interesting to know that this man is an ancestor of Joseph Smith, the husband of Emma Hale, and a more extended sketch of him may be found elsewhere in this book.

3. Jabez, born probably about 1628; married Bethia Thacher, of Yarmouth; died in Bristol, Rhode Island.

4. HOPE, born 30 August 1629; married JOHN CHIPMAN.

5. Elizabeth; married (1) 13 September 1649, Ephraim Hicks, of Plymouth, who died 2 December 1649. She married (2) 10 July 1651, John Dickerson (or Dickinson), of Plymouth, whose first wife had been Elizabeth, a sister of Ephraim Hicks.

6. Lydia; married James², son of John¹ Browne, the assistant governor, commissioner of the United Colonies, magistrate, and brother of the Peter Browne of the *Mayflower*. James was brother of John² Browne, who married as her first husband, Lydia Buckland, who became, through her second marriage to William² Lord, of Saybrook, Connecticut, the ancestress of Emma Hale Smith. James was born in 1623, and died 10 October 1710. They lived in Swanzey, Massachusetts, and their home became the home of Elizabeth Howland in her declining years.

7. Ruth; married 17 November 1664, Thomas³ Cushman (Thomas² Reverend Robert¹), of Plymouth, born 16 September 1637, and died 23 July 1726, buried at Plympton. Ruth died, and he married (2) 16 October 1679, Abigail Fuller, of Rehoboth.

8. Hannah; married 6 July 1661, Jonathan³ Bosworth (Jonathan² Edward¹), whose father was a brother of Mary, wife of William Buckland, of Rehoboth, ancestors of Emma Hale Smith through the line mentioned above. Jonathan³ was born, probably in Hingham, in 1639. They lived in Swansea.

9. Joseph; died January 1704. Married in 1664 Elizabeth Southworth. They lived in Plymouth.

10. Isaac; born 15 November 1649; died 9 March 1724. He married Elizabeth Vaughan. Their home was in Middleborough.

II. Hope² Howland (John¹), born 30 August 1629, married in 1646, Elder John Chipman.

(See Chipman sketch.)

'Titles and ancestry render a good name illustrious, but an ill one, contemptible.—Addison.

TILLEY

TILLEY

John Tilley
Elizabeth Tilley—John Howland
Hope Howland—John Chipman
Hope Chipman—John Huckins
Elizabeth Huckins—John Lewis
Gershom Lewis—Mary Maltby
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THERE is a town in France which bears this name.

I. John Tilley was the sixteenth signer of the *Mayflower* Compact. With him on that memorable voyage was his wife, and a young daughter by a former marriage. Besides, a brother Edward and wife, also with a young daughter, Ann Tilley (Women of the *Mayflower*, Ethel Noyes, 71), were among those chosen in Leyden to leave with the first group and come to the "wild, New England shore."

Mourt, in Relations of Plymouth (44), says:

Edward Tilley came with his wife Ann and two children that were cousins, Henry Samson and Humility Cooper. He was probably older brother of John Tilley who brought over his wife and daughter Elizabeth. All of both families died in the first mortality except Henry Samson and Elizabeth Tilley, the former of whom married Ann Plummer and had nine children; the latter married John Howland, and had ten children.

John Tilley I find in the Leyden Mss. records: "This February 1615 John Tilley, silk worker of Leyden, married Bridget Van der Velde," which may be the hint of the man's occupation and affiliation. Bradford does not give his wife's Christian name.

It should be added that some genealogists do not believe that this Leyden record refers to the John Tilley who came in the *Mayflower*. The Society of Mayflower Descendants does not give credence to the statement that it was Bridget (Van der Velde) Tilley who came over, or that Elizabeth Tilley was the daughter of Governor Carver's daughter.

The tradition that Elizabeth was a descendant of the governor prevails among various branches of the Howland family descendants. This view was so commonly held that in 1836, when a stone was erected in Plymouth, in honor of John and Elizabeth (Tilley) Howland, a statement to that effect was inscribed thereon.

An old Bible, printed in 1588, which in 1888 came into the possession of Mr. Charles M. Taintor, of Manchester, Connecticut, carries on its 37th page, the entry: "John Howland married Katharain Tilley grand-darter of John Carver Governor appointed Anno Domini 1620 of Plymouth now called New Plymouth." Many other inscriptions show that the book was used almost as a diary. A *fac simile* of the marriage entry referred to, may be seen on page 149 of *Connecticut Magazine* for March, 1899.

Governor Bradford in the journal which was so miraculously restored to the commonwealth of Massachusetts upon being discovered in London after a lapse of a century or more, makes the statement that Governor Carver left no descendants.

"Some still cling to the hope that he meant *none of the name* . . . Bradford was only 18 when he left England, too young to be interested in much of the personal history of those he probably was surrounded by, even if he knew 'John Carver, soone of James Carver, Lincolnshire, Yoe-man.' He was fully occupied with his own troubles, repeated imprisonments, which were part of his history incidental to joining the Pilgrims in Holland. Graver matters filled his mind than the parentage of John Tilley's young daughter. She was in good hands, why heed things that in no way concerned him—the mother, probably, not in evidence!" (Smith with Collateral Lines, Barnes, 31.)

John Tilley was under Myles Standish in the "first encounter" with the Indians, at Great Meadow Creek, 8 December 1620 (General Register Society Colonial Wars, 1899-1902, 783), three days before the landing of the Pilgrims. But, before springtime came, he and his wife, together with half the brave band, were laid away, on the sloping hillside—the heavy and pitiful toll taken by the "first sickness."

"In less than a week after the first visit of the women ashore, not all the prowess of Myles Standish, hero of war in Flanders, not all his own unending strength and endurance, could defend his Rose from the blight of illness, nor shield his heart from the sharp stab of sorrow. . . . Others soon followed her, and, having but crossed the threshold, Ann Tilly, Mrs. Martin, little Ellen More, and Mary Chilton's mother, were gone from the colony! Another month and Mary Allerton, John Tilley's wife, Sarah Eaton, and the sister-in-law of Doctor Fuller (Mrs. Edward Fuller) were numbered with them.

"Meanwhile Susanna White had become a widow, and Elizabeth Tilley an orphan, and soon Priscilla Mullins was added to these girls' forlorn state. Alice Rigdale and her husband; Thomas Tinker, his wife, and child, needed not houses nor land in Plymouth. Two of the More boys, and a number of the young men fell victims to the great mortality, and Sarah Priest, left behind in Leyden, was a widow, though nearly a year passed before she knew it. A little later, and Elizabeth Winslow slipped from the gentle hand clasp of Katherine Carver to join her other dear friend, Rose Standish. Thus twelve wives were swept away by this fatal

epidemic, some from the *Mayflower*, and some from the rude hoven on the land. . . .

"From the time of the first anchoring of the ship, at Cape Cod, of the total of twenty-five women and young girls, thirteen were released from their labors. It is indeed remarkable that even twelve should have survived. Into the hearts of those recovering from their own illness, the spirit of desolation must have entered for a time, as they struggled to their feet again, to grieve for those who were laid to rest under the snow, and to take up the burdens of life once more. Many of the men had gone, too, but few of the children. For the five elder women left, life, even under the circumstances, still was worth while. . . . Humility Cooper, Elizabeth Tilley, Priscilla Mullins, and Mary Chilton were indeed the most truly alone, each one being the sole representative of her family."—*Women of the Mayflower*, Noyes, 92-94.

John Tilley was ancestor of all the descendants of John Howland, John Chipman, John Huckins, and certain others treated of in this book. Of him Annie A. Haxtun wrote: "John Tilley's spirit of adventure has fallen upon one, at least, of his descendants. General A. W. Greeley, the Arctic explorer, watched over by the God of his Pilgrim forefathers, was saved by the naval relief expedition to do good to the country which is his on a claim of more than two centuries." (Ibid. 189.)

He was also represented in the conventions which framed the Constitution of the United States, by his descendant Nathaniel Gorham, who was several times requested by General Washington to occupy the chair of the presiding officer. (Ibid. 192.)

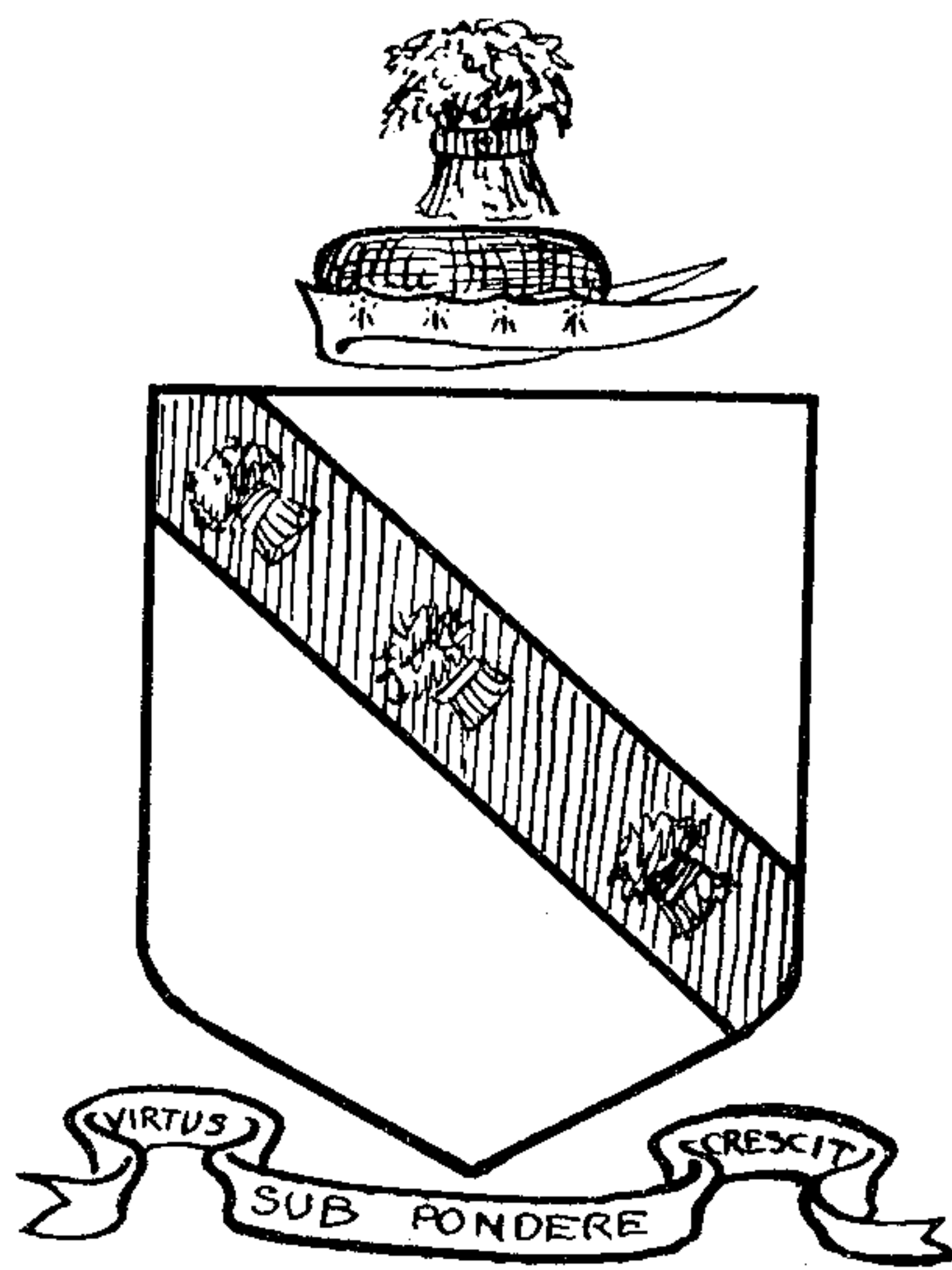
Child:

1. ELIZABETH, born 1607; married JOHN HOWLAND.

II. Elizabeth² Tilley (John¹), born 1607, married 14 August 1623, at Plymouth, Massachusetts, John Howland.

(See Howland sketch.)

MALTBY



MALTBY

William Maltby—Mary
 John Maltby—Hannah Lord
 Mary Maltby—Gershom Lewis
 Nathaniel Lewis—Esther Tuttle
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith

COATS-OF-ARMS of the Maltby family are found as early as 1097, in Yorkshire parish registers (Maltby Family, Dorothy Maltby Verrill, 9), and have descended to the American members of the family. In the inventory of Samuel, son of our immigrant, mention is made of the family coat-of-arms. (Ibid. 119.) Crozier describes the arms of William Maltby, of Branford, 1667. (General Armory, 88.)

I. The ancestry of William Maltby is quite clearly traced to John Maltby, early of Kexbie Hall, Kexbie, Lincolnshire, England, whose will was proved in 1557. (Maltby Family, 119-122.) William and brothers John and Robert came to New England, all three apparently to New Haven and Branford, Connecticut. Of these the eldest was John, born about 1640, who is first of record in June 1664, at New Haven. (Ibid. 215.) In 1662 we find him selling his property in East Retford and West Retford, Babworth, Nottinghamshire, England, at about which time his father left his houses in Briggate, East Retford, Carr Lane, close in Little Soringley in Clarborough, to his youngest son, Robert, lately born. (*Boston Transcript*, 4 February 1925.) These Maltbys had relatives in Yorkshire. The following year no Maltbys were assessed in that locality, showing a complete removal of the family. (Maltby Family, 219.)

This John Maltby was evidently engaged in West Indies merchant trade, and made trips to London, upon one of which, it is supposed, he brought his two younger brothers, William and Robert, to New England with him.

In a letter received by the compiler from Dorothy Lord Maltby Verrill, author of *The Maltby Family*, dated 28 September 1928, she writes:

I wonder if you would like the following for your book? It has never been published, and if you feel you could give me credit for it, I should appreciate it. It is the marriage record of the parents of William Maltby, emigrant. (I may say that since my book was published there is no "supposed" about the Maltby ancestry.)

"The Nottinghamshire Marriage Licenses, (Archdeacon's Court) 1632, May 22, John Maltbye of East Retford and Mary Williamson of Habblestrobe (Habblesthorpe) Spinster, at East Retford."

Habblesthorpe is now called Leverton, Notts. Anciently called Ape-thorpe.

William Maltby had probably been married in England, for when he appears in New Haven, records of 1672, he had children Jane and John with him. Prior to this, however, we find his name in a signature to the New Plantation Covenant in Branford, 20 January 1667. (Taintor's Colchester (Branford) Records, 1864, 152.) The name of this wife is unknown.

William Maltby came to New England with the rank of "gentleman." He is referred to, throughout many town records, with the titles of respect, such as Master, Judge, Esquire, etc. Indeed, in 1703/4, a special court at New Haven issued a license to "ye Worshipful Mr. William Maltby, of Branford." This title was not used in the Colonies prior to 1685, and then, and subsequently, usually applied only to governors. Next in degree of honor was the title, Esquire; then Gentleman, which was soon discarded in Connecticut. "Mister" was accorded to all gentlemen, including those often given higher titles. (Maltby Family, 235-6.)

On 16 May 1673, William Maltby was made "cornet" of troops. (Colonial Records of Connecticut, 1665-1667, 199.) This corresponds to what is now termed "lieutenant." The next year he was chosen constable (Branford Records, 144-147), and for two years, collector.

In a list of church members dated 17 January 1676/7, we find William and five children, the last one born 30 April of that year.

From certain records it is inferred he lived a while at Guilford, Connecticut, before becoming an inhabitant of Branford. In the latter place he purchased land in 1682, and in October following was admitted freeman of the colony.

He was elected deputy from Branford to the General Court in 1685 (Colonial Records of Connecticut 3: 168), and was either deputy or representative for the following years: 1685-6-7-9, 1690-3-4-5-6-7-8-9, 1700-1-2-3-5-6. He was commissioner in 1687-8, 1690-2-3-4-7; justice of the peace, 1689, 1698, 1701-2-3-4-5-6; and probate judge in 1702. Branford records (35) show his commission as ensign of the train band there, and the confirmation by the town, in 1690, of his appointment.

William Maltby was baptized at Retford, Nottinghamshire, England, 16 March 1644/5. He married (1) _____ Married (2) Hannah Hosmer, widow of Josiah Millard, who bore him no children. He married (3) Abigail, daughter of Deputy Governor James Bishop.

Children, by first wife:

1. JOHN, born about 1670; married HANNAH LORD.
2. Jane, thought to be a twin sister of John; married 4 March 1689/90, at New Haven, David Parker, of Saybrook. (*Boston Transcript*, 31 October 1923.) Died childless.

3. Mary, born at New Haven, 1 May 1672 (New Haven Register, 131); died in New Haven in infancy.

4. William, born 9 January 1673, at Branford; married Elizabeth, daughter of John Morris.

5. Elizabeth, born 30 April 1676; married 14 March 1697/8, Abraham Hoadley.

6. Daniel, born 19 May 1679; married 27 October 1702, Esther Moss, whom the author of *Maulsby Family* calls a second wife. (*Maulsby Family*, Ella K. Barnard, 1909, Baltimore, 31.)

Children of William and Abigail:

1. Samuel, born 7 August 1693; married 8 December 1715, Elizabeth Parker.

2. Jonathan, born 26 July 1698; married 25 September 1719, Mrs. Sarah Potter.

II. John² Maltby (William¹), born about 1670, was in New Haven, Connecticut, with his father, at the age of two. In 1688 and later he held land in Branford. On 1 April 1694 he "entered his ear mark." Sometime between 1694 and 1699 his father purchased a place for him in Saybrook, Connecticut. "On 21 March 1700, John Maltby removed to New London, and sells to his father William." (Maltby Family, Verrill, 267.)

Mr. Ralph D. Smyth, a careful historian, writes of him in a letter dated 1866: "He was a cooper, but belonged to the better class in society. . . . He lived in Saybrook all his life, and died in August 1727, aged 57." Mr. Smyth doubtless got his authority for the dates from the tombstone in Saybrook, which has long since vanished through decay.

John Maltby married at Saybrook, Connecticut, 13 August 1696, Hannah Lord. (Original Records of Town of Saybrook 2: 546.) She was the daughter of William and Lydia (Buckland) (Browne) Lord. His will, dated 11 March 1727, was proved 12 September 1727, and mentions his wife Hannah, and all his children except William. He gave each daughter a share in his "mansion house."

There is an interesting old Maltby chest, which belonged to Hannah, daughter of John. There is strong probability that it was made by himself or son, since they were coopers. This chest has a fanciful design upon it, branching, feathery sprays entwining about a shield bearing the initials "I M" and the date, 1726. The "I" was doubtless the old-fashioned "J." This old relic of a distant past has been the center of attention upon many occasions when the descendants of the Maltby pioneers have gathered together, and it inspired the following poem, by Seraph Maltbie Dean, of Cambridge, which, with a change of name and particular reference, might well serve to express the emotions with which many descendants of other early ancestors view their precious heirlooms.

THE MALTBY CHEST

Quaint heirloom, as alone this day you stand
 A relic of the past, what could you tell
 Of our ancestors, and the home and land
 From whence they came, and of one, as well,
 Who formed you for his own utility,
 With somewhat, e'en, of skill and artistry?

In red and black and gold, traced clearly, see
 The letters, and the date, which seem to give
 An index of the owner's family,
 As well as time in which the man did live—
 John Maltby, grandson of the one we own
 As sire of Maltbys in our lineage known.

This much we gather, but no further clue
 From which to unroll the years between
 That early date and this, is given by you;
 Nor may we ever know all you've seen,
 Made, as you were, full half a century
 Before our country's independency!

You know the natives who tried souls of men;
 Witnessed privations, loss, disease and death;
 And, midst these scenes, saw the empire rise and gain
 Of a new Nation,—ever to Freedom's breath
 A Nation known this day, her treasures sought
 By all lands,—and we cry, What God hath wrought!

Yet pride and honor, wealth and fame must pass;
 Not e'en a nation can unchanged remain;
 The things we value, in an instant's flash,
 Are gone from us,—we must new treasures gain!
 But still, with you, Old Chest, to our beloved Tree,—
 The Maltby genealogy—cling we!

—Maltby Family, 269.

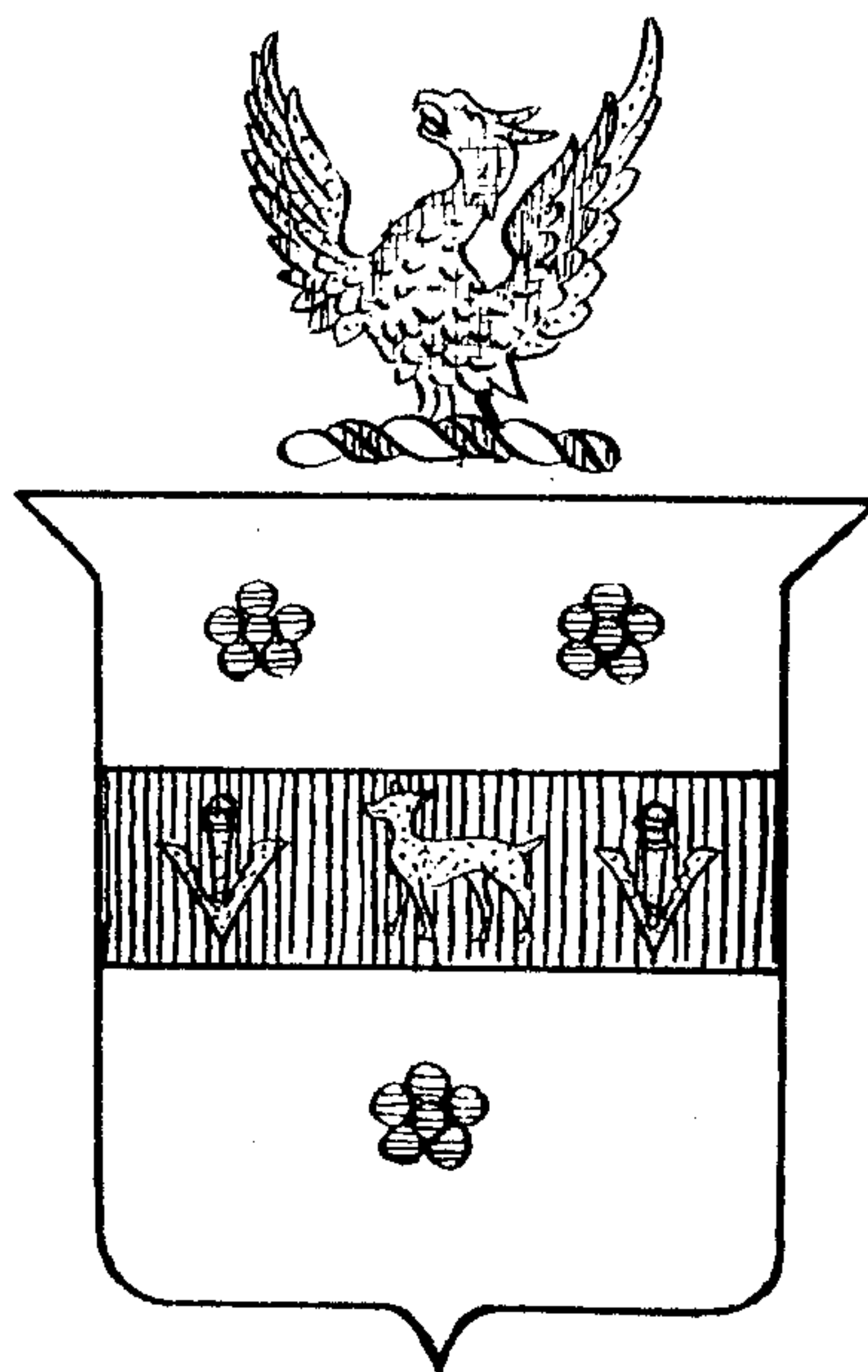
Children, born at Saybrook: (Original Records of Town of Saybrook
 2: 546.)

1. John, born 29 September 1698; married 12 November 1724, Mehit-
 able Clark; had Esther, 1725; William, 1727; and probably others.
2. Nathaniel, born 29 December 1700.
3. William, born 6 July 1703; died young.
4. Hannah, born 18 September 1704; died 1 December 1779; married
 17 January 1730, Abraham Hodgkin. (*New England Historical and
 Genealogical Register* 58: 281.)
5. MARY, born 18 July 1708; married GERSHOM LEWIS.
6. Jane, born May, 1712.
7. Dorothy, born 29 April 1715.

II. Mary³ Maltby (John² William¹), born in Saybrook, Connecticut,
 18 July 1708, married at Guilford, Connecticut, 17 December 1735,
 Gershom⁴ Lewis (John³ Edward² George¹), the ceremony being performed
 by the Reverend Mr. Ruggles. (Original Records of Town of Guilford
 2: 56.)

(See Lewis sketch.)

LORD



LORD

Thomas Lord—Dorothy Bird
 William Lord—Lydia Buckland
 Hannah Lord—John Maltby
 Mary Maltby—Gershom Lewis
 Nathaniel Lewis—Esther Tuttle
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith

“THE NAME is derived from the Anglo-Saxon *ord*, contracted from *ored*, a governor, with the prefix *L*, *le*, denoting the person or place. The Gaelic *ard*, *ord*,—high, lofty, the prime chief, superior. Lord has also been derived from *Hlaford*, which is compounded of *blaf*, a loaf, and *ford*, to give,—a bread giver.”

I. Thomas Lord, immigrant ancestor in the line here traced, was born about 1585, son of Richard Lord and wife Joan, of Towcester, County of Northampton, England, husbandman. Richard Lord's will dated 30 May 1610, was probated the 7th of February next, and is filed in the Archives of North Hants, Second Series, Second Vol. V, folio 38.

Laward, alias Lord, Arms: Argent on a fesse gules, between three cinquefoils azure, a hind passant between two pheons. Crest: A demi-bird wings expanded sable, on the head two small horns or, the dexter wing outside gules, inside argent; the sinister outside of the last, inside of the third. (General Armory, Crozier, 86.)

Thomas Lord married Dorothy Bird, born 1589, daughter of Robert Bird, of Towcester. Their marriage occurred 20 February 1610/11, and the record of the license issued is found in the Marriage License Book of Peterborough, nearby. (*Boston Transcript*, 5 November 1923.)

Thomas Lord embarked from London, England, in the *Elizabeth and Ann*, Captain Roger Cooper, which left that port 29 April 1635. (Hotten's Original Lists, 1874, 72.) He was at the time 50 years of age, and his wife, Dorothy, was 46. With them were their children: Thomas, 16; Ann, 14; William, 12; John, 10; Robert, 9; Aymie, 6; and Dorothy, 4. Other passengers on this trip were Clement Chaplin, Christopher Stanley, William Swayne and others, who became prominent in the settlements of New England. (Memorial History of Hartford County 1: 248.)

In the clearance lists of London, Thomas Lord is called a “smith”—“but,” adds one writer, “that may have been a godly deception.” (*New England Historical and Genealogical Register* 3: 116.) In this country, at least, he was known to be a merchant and mill owner.

Upon arrival at Boston, he joined for a year or two, his eldest son, Richard, who had preceded his parents to New England some two or three years, and was living at Newton, now Cambridge, Massachusetts. In 1636, in company with Reverend Mr. Thomas Hooker and his party of one hundred followers, he crossed the wilderness and became one of the founders and original proprietors of Hartford, Connecticut. (Lord Family, Rev. John M. Lord, 3.) His home-lot in 1639 was on the highway, on the bank of Little River, now Wells Street. (Memorial History Hartford County 1: 248.) Twenty acres were allotted to him on 3 March 1640.

The emigrant Thomas Lord died at Hartford, in 1667, and is buried there. His name is inscribed upon the monument in the old Center Church Burying Ground, which was erected in memory of the founders of the city. His widow, Dorothy Lord, died 2 August 1676, at Hartford. Her will, which was dated 8 February 1669/70, is found in the probate records in the office of the Secretary of State, at Hartford (3: 142). The document was sealed with the seal of her late husband. (E. E. Salisbury's Family Histories and Genealogies, 1892, 1: 277), "the armorial bearing thereupon depicted corresponding exactly with the Arms of the De Laward, alias Lord, as given in English heraldry." (Foster's Pedigrees.) This circumstance seems conclusive proof of the Norman origin of the immigrant.

Concerning coats-of-arms, E. E. and Evelyn Salisbury, authors of Family Histories and Genealogies, say: "It is surprising to find how few New England settlers, known to have belonged to heraldic families, transmitted their arms and history to descendants. Either the emigrants on leaving lands, social and civil distinctions in the old country for the primitive and bare condition of life in a new country, cared little for the mere insignia which had pertained to the former more artificial surroundings, or else their children, in their struggle for existence, took no interest in armorial devices which represented to them so little, and seemed so useless in their changed conditions." (Preface viii.)

Another factor may have entered, viz, that many of the earliest immigrants came here under pressure of persecution in their English homes, and were very intolerant, therefore, of anything which tended to remind them of the oppression which the upper classes, or nobility, had sometimes wielded over those less fortunately born. Indeed, at one time it was considered disloyal to the commonwealth built up on these shores by such sacrifice and privation, for anyone to be found in possession of insignia, coat-of-arms, or other badge of superior position "back home."

Children:

1. Richard, born in England about 1611; died 10 May 1662. He preceded his parents to America, and was early in Hingham and Cambridge, later of Hartford, and finally of New London, where he was buried. A tablet of red sandstone, said to be the oldest inscribed stone east of Connecticut River, marks his grave in the Old Cemetery there. The inscription is widely quoted:

The bright starre of our Cavallrie lyes here:
Unto the State a Councelour full Deare
And to ye Truth a Friend of sweet Content
To Hartford Towne a silver Ornament.
Who can deny to Poore he was Relfefe,
And in composing Paroxysmes was Chiefe;
To Marchantes as a Patterne he might stand
Adventuring Dangers new by Sea and Land.

—*Boston Transcript* 16 June 1925.

He was a constable at Hartford, 1642, and a prominent man as citizen, military captain, and ship owner, carrying trade between New London and the West Indies. He married in 1635 Sarah, and at his death left two daughters and an only son, Richard, born 1636, probably the Richard Lord "lost at sea, November 5, 1685, aged 49." (Lord Family, John M. Lord, 3.)

2. Thomas, born 1619; will dated 28 October 1661, being evidently near death at the time. In it he names wife Hannah, and "my sweet babes," not giving names. From other sources it is learned they were Mary, Hannah, and Dorothy. (*Boston Transcript*, 16 June 1925.) He married 28 September 1652, recorded at Boston, Hannah Thurston. (Memorial History Hartford County 1: 249.) He settled at Wethersfield, Connecticut, where he was physician (Memorial History Hartford County 1: 136, 352) and school-teacher (ibid. 2: 438). His widow married (2) as his second wife, CAPTAIN NICHOLAS OLMSTED, of Hartford, an ancestor of Joseph Smith, whose wife, Emma Hale, descends through Doctor Thomas Lord's brother William. (See below.)

3. Ann, born 1621; married in 1637, Thomas Stanton, of Stonington, Connecticut. They had six sons and four daughters. He died in 1678, and she ten years later.

4. WILLIAM, born 1623; married (1) Dorothy; married (2) LYDIA (BUCKLAND) BROWNE.

5. John, born 1625; married (1) Rebecca, daughter of Francis Bushnell, of Guilford. She died before 1647, and he married (2) 15 May 1648, Adrean Basey, probably the sister of John Basey of Hartford, whom he abandoned, and in September 1651, the General Court ordered the Townsmen of Hartford to "require of John Lord the wearing apparel of his wife and a bed for her to lodge on." He wrote from Appomatox, Virginia, 20 February 1663/4, to his nephew Richard Lord, promising if the next season was "favorable to tobacco," to pay his debts. (Memorial History of Hartford County 1: 248.)

6. Robert, born 1626/7; settled in Boston. Married Rebecca, daughter of Christopher Stanley. He was a sea-merchant, and captain, and died in London, England.

7. Aymie, born 1629; married 6 May 1647, Captain John Gilbert, who died 29 December 1690, according to one authority,—in 1700, according to another. They had five sons and three daughters, but not all lived to maturity. She died 8 January 1690/1.

8. Dorothy, born 1631. She married, in 1651, as his third wife, John Ingersoll, of Hartford. They lived later in Northampton, where she died 3 January 1657.

II. William² Lord (Thomas¹), born 1623, in England, came with his parents to New England in 1635. He settled in Saybrook, Connecticut, in 1645, and was granted land at the division of 1648. He was among the early settlers of Lyme, which was set off from Saybrook in 1665. (Family Histories and Genealogies, Salisbury, 1: 267.)

In Lyme records is found the following: "Chapeto Sachem made a deed to William Lord, sen. of Saybrook, April 6, 1669. It was confirmed by his sons in 1681." A part of the tract thus purchased from the Indians was, in later years, exchanged by his sons Richard and Robert for smaller tracts, which they deemed more desirable, and descendants of Thomas and Richard Lord continued to occupy a part of it until a very recent date. (Ibid. 269.)

William Lord also obtained for the town of Lyme the large tract of land which afterwards made the town of Salem. (Ibid. 277.) He served as deputy to the General Court (General Register Society Colonial Wars, 1899-1902, 699), was an eminent merchant, a large landowner, and was engaged in various commercial enterprises on quite an extensive scale. His name is mentioned as one of the lookers-on in the famous trial of Cussaquine, for wounding Uncas, the faithful friend of the English settlers. (Foster's Pedigrees, Wm. Foster, 7.) Of him it has been written: "William Lord must have been a man of unusual character, for he has been classed with Gardiner, Winthrop, Higginson, Whittlesey, Griswold, and Kirtland." (Salisbury 1: 267.)

When very young he married a first wife, whose name seems to have been elusive. Albert Mack Sterling, in Sterling Genealogy (1: 337) calls her Dorothy, and says they were married about 1642. Some one in the *Boston Transcript* (5 November 1923) has given the name as "Hattie Nickerson." She bore him seven children, between October 1643 and September 1656. In June, 1664, he married (2) Lydia, daughter of William and Mary (Bosworth) Buckland, of Hingham, Massachusetts, and widow of John Browne, jr., of Rehoboth, who had died 31 March 1662 (New England Genealogies, Cutter, 1: 290), just ten days before the death of his father, John Browne, sr., magistrate, commissioner, etc., the eminent brother of Peter Browne, a signer of the *Mayflower* Compact on board that historic vessel. (James² Brown (John¹), married Lydia² Howland (John¹), which sketch see.)

According to a writer in *Boston Transcript* (28 September 1925), Lydia Buckland had been the second wife of John Browne, jr., as shown by Rehoboth records dated 12 July 1682, wherein James Browne, above mentioned, brother of John, jr., states: "My mother, Dorothy Brown, died and left a will dated December 7, 1668, proved March 29, 1674, in which she left to my loving nephew, John Brown, her grandson and eldest son of my deceased brother John Brown, by his first wife, one half of all the lands my father had given her."

Another writer in the *Transcript* (7 October 1925) says: "The consensus of opinion seems to be that the first wife of John Browne, jr., was

Ann Dennis, and she must have died soon after the birth of her son, John³ Browne, in 1650, and after her death, John² married Lydia Buckland, daughter of William and Mary (Bosworth) Buckland."

Of the sons of William Lord it has been written: "It is a peculiar fact that the elder sons of William² Lord seem to have waited until well past thirty before they married. His son Thomas was about forty-eight at the time of his marriage." (*Boston Transcript*, 6 October 1924.)

William Lord died at Lyme, Connecticut, 17 May 1678. (Salisbury 1: 267; Hyde Genealogy, Walworth, 1864, 9.) The compiler has found no record of the death of Lydia, his wife. Concerning their children, dates are lacking. Several writers mention their sons, and add "and three other daughters." (Genealogical Notes, Goodwin, 354; *New England Historical and Genealogical Register* 3: 116.) The authors of Family Histories and Genealogies, Salisbury (1: 281) mention one as Sarah, and the compiler of Bosworth Genealogy gives the names of the three as Sarah, Dorothy and Abigail, the latter of whom married Ebenezer Skinner. (Bosworth Genealogy, Mary Bosworth Clarke, Part II, 1928, 145.)

Sergeant Ebenezer Skinner, born in Malden 1684, married Abigail, daughter of William Lord and Lydia (Brown) Lord. Her mother, Lydia Brown, was, as is supposed, the daughter of John Brown, jr., of Rehoboth, and granddaughter of John Brown, the distinguished magistrate, assistant, and commissioner of the Plymouth Colony. Her father, William Lord, of Saybrook and Lyme, was born in England, 1623, and came with his father, Thomas Lord, in the *Elizabeth and Ann* in 1635.—*New England Historical and Genealogical Register* 53: 403.

The very evident error in this statement in regard to the identity of Lydia Browne, alleged mother of above Abigail Lord, renders it probable the writer was also mistaken in the identity of her father. William Lord died in 1678; therefore Abigail, if his daughter, was born some seven years before Ebenezer Skinner—possible, but not probable.

From the evidence it seems reasonable to believe the above Abigail Lord was of other parentage than that indicated in above citation.

The eminent genealogist, Honorable Ralph D. Smythe, is one authority for naming one of these daughters as Hannah, who married John Maltby (Maltby-Maltbie Family History, Dorothy Maltby, Verrill, 1916, 267), and the Honorable Francis Parker, of Hartford, who has made an intensive research into these family lines, is another. In a letter to the compiler, dated 5 August 1922, he says: "In June, 1664, William Lord married, secondly, Lydia (Buckland) Browne, daughter of William Buckland, of Hingham, Massachusetts, and widow of John Browne, jr., of Rehoboth, by whom he had seven children, the eldest born March 30, 1666. The three youngest were daughters whose birth dates were never recorded. All three were born between 1670 and 1678. Their names were Dorothy, Elizabeth, and Hannah. Which was the eldest is not

known. Dorothy married John Hopson (shown by deed—record not found). Elizabeth's marriage not found. Hannah married John Maltby, August 13, 1696, and settled in Saybrook, where they were living in 1710, but seem to have removed before his death in 1727."

Children of William and Dorothy:

1. William, born October 1643; died 4 December 1696, at Haddam, Connecticut. He married Sarah Shaylor, who married (2) before 2 March 1702/3, Samuel Ingram, who administers the estate of William Lord in right of Sarah, his wife. There were eight children born to this William Lord, four sons and four daughters, the youngest being 9 months old at the time of the father's death. (Early Connecticut Probate Records, Manwaring, 1: 570.)

2. Thomas, born at Saybrook, December 1645; died 22 June 1730, and buried in Duck River Cemetery. He married 22 December 1693, Mary, said and said not to be Mary Lee, daughter of Ensign Thomas Lee, of Saybrook. There has been a great deal of discussion about the identity of this wife. The inscription on the tombstone of Mary Lord, wife of Thomas, reads: "Died February ye 28, 1734-35, aged 63 years." (*Boston Transcript*, 6 October 1924.)

3. Richard, born at Saybrook, May 1647; died 27 April 1727. He was a lieutenant, and a landed proprietor of Lyme. He married in 1682, Elizabeth, daughter of Samuel and Jane (Lee) Hyde, of Norwich, Connecticut. She was born August 1660, and died 22 July 1736. (Sterling Genealogy, Albert Mack Sterling, 1: 337.)

4. Mary, born May 1649; married Samuel³ Olmsted (Captain Nicholas² James¹), of East Haddam. He died 13 January 1726, and she, on 14 September 1736. They are both buried in the Cone Cemetery at East Haddam. (Samuel's father was an ancestor of Joseph Smith. See Olmsted sketch in this book.)

5. Robert, born August 1651.

6. John, born September 1653.

7. Joseph, born September 1655; was a captain.

Children of William and Lydia:

1. Benjamin, born 30 March 1666; died 1714, aged 47. (Hyde Genealogy, Walworth, 1864, 9.) He married at Guilford, Connecticut, 6 April 1693, Elizabeth Pratt. They were the parents of the Reverend Benjamin Lord, D. D., of Norwich, Connecticut.

2. Daniel.

3. James.

4. Samuel.

5. Dorothy; married, in 1701 (Bosworth Genealogy, Mary Bosworth Clarke, Part II: 145), John Hopson.

6. HANNAH; married JOHN MALTBY.

7. Elizabeth.

Child of John² Browne, by first wife: (Ibid. 144, 145; New England Genealogies, Cutter, 1: 290; Genealogical Dictionary, Savage, 1: 270.)

1. John, born "last Friday of September 1650." He inherited much of his grandmother Brown's property.

Children of John² Browne and Lydia:

1. Lydia, born "5 or 6" of August, 1655; died 11 June 1728, aged 73 years. She married, at Saybrook, 6 September 1676, as his second wife, Deacon William Parker.

2. Anna (or Hannah), born 29 January 1657; married 7 January 1675/6, her cousin Hezekiah Willett, son of Captain Thomas and Mary (Browne) Willett.

3. Joseph, born 9 April 1658; died 5 May 1731, aged 72. He married 10 November 1680, Hannah, daughter of John Fitch, of Rehoboth. He was a captain, and lived both in Rehoboth (*Boston Transcript*, 24 August 1927) and Attleboro. Seven sons and three daughters were born to them.

4. Nathaniel, born 9 June 1661; married Sarah, daughter of Joseph Jenckes, jr., of Pawtucket, and his wife Ester Ballard. There were five sons and six daughters.

III. Hannah³ Lord (William² Thomas¹) was one of the "three youngest daughters" mentioned among the children of William Lord, of Saybrook. Her marriage to John Maltby occurred in August 1696, and is on record in the court of probate, District of Saybrook, Connecticut, in the old town records. (Old Town Records of Saybrook 2: 546.) There the births of their children are also recorded.

(See Maltby sketch.)

ANCESTRY

Froude, in his *Short Studies in Great Subjects*, says this shocking thing: "In every department of life, in its business and pleasures, in its beliefs and in its theories, in its material developments and in its spiritual connections,—we thank God we are not like our forefathers!"—On Genealogy, in *Representative Families of Northampton, Massachusetts*, 1917.

BUCKLAND

BUCKLAND

William Buckland—Mary Bosworth
Lydia Buckland—William Lord
Hannah Lord—John Maltby
Mary Maltby—Gershom Lewis
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

WHEN the first actual settlers of New England had been but fifteen years in what is now Massachusetts, a group of adventurous pioneers pushed into the unbroken forest and established Hingham, Massachusetts (Massachusetts Genealogies, Cutter and Adams, 3: 1998), to which settlement came the first of this line.

I. William Buckland came to New England, with Mary, his wife, and the family of Edward Bosworth, her father. (*Boston Transcript*, 24 October 1923; History of Cambridge, Paige, 493.) It was in the spring of 1634, when the ship in which they sailed, the *Elizabeth and Dorcas*, Captain Watts, Commander, set out from Gravesend, England. (New England Genealogies, Cutter, 4: 2042.) They seem to have settled early in Hingham, where William had land granted to him the next year, on the north side of Weary-all (Otis) Hill (Hingham Genealogies, Lincoln, 2: 96), and, in 1636, a home-lot of five acres near the present railroad station of West Hingham. The only family record there, however, is that of the baptism of a son Benjamin, in 1640. It is probable that there were at least two small children in the family when they come to America. (Bosworth Genealogy, Clarke, Part I: 51.)

Holmes, in his Directory of Ancestral Heads of New England Families (xxxv) says that William Buckland came from Weymouth, England. Pope says the Bosworth family, into which he had married, was probably from Coventry. (*Boston Transcript*, 24 October 1923.) Much of the early history of many of these first trail-blazers seems veiled in impenetrable obscurity, and we are only left to conjecture what it may have been.

On 7 July 1635 the court ordered that William Buckland should, together with the three sons of Edward Bosworth, pay to Henry Sewall the sum of twenty pounds advanced by the latter to pay the expenses of the Bosworth family on the voyage to America. (Records of Massachusetts 1: 123, 152.)

In 1650 and afterwards, he owned land at Broad Cove, near Hingham. (Hingham Genealogies, Lincoln, 2: 96.) In 1652 William Buckland's

name is recorded in connection with the inventory of an estate in Hingham, but it is likely that he removed within a few years thereafter to Rehoboth, where on 19 May 1656 he was chosen "grandjuryman." It is recorded there, that on 17 March 1657 he was engaged "to enlarge the meeting house the bredth of 3 seats throughout & to find boards," etc. From this entry we gather he was a carpenter, though the contract seems to have been canceled, indicated by lines drawn through the record (Bosworth Genealogy, Mary Bosworth Clarke, Part I: 52.)

Another quaint records runs:

December ye 9th 1657

It is agreed upon betweene the Towne of Rehoboth & Leiftennant Hunt & William Bucklin that ye said Leiftennant Hunt & William Bucklin is to shingle the new end of the meeting house & to be done as sufficiently as the new end of Goodman Paynes house & they are to find nails & to be done by May day next ensuring provided that the frame be up in season—In Consideration whearof they are to have 8^{l^b} to be paid in good Marchantable wampam when their work is done.—History of Rehoboth, Reverend George H. Tilton, 1918, 44.

The following year he is listed among those who had taken the "oath of Fidelitie" in Rehoboth (Plymouth Colony Records 7: 178), and in a drawing of lots in the north meadow there, on 22 June 1658, he drew number 46. On the Old Proprietary Records of Rehoboth (Book 2: 81) is listed the land which he owned in that locality, totaling well over seven hundred acres.

On the 1st of September, 1659, he signs a contract by which he conveys considerable property to his son Joseph, then purposing to enter into a marriage contract with "Deborah Allin of the same plantation." (Plymouth Colony Records 2: 2: 66.) In 1664, on 18 April, he makes a liberal conveyance of land and possessions to his "son Benjamine," which document was "Signed sealed and delivered in the presence of William Lord Lydia Browne." (Ibid. 3: 117.)

Other records are frequent showing his hand in various transactions not only in Rehoboth, but in Attleboro (Original Records of the Town of Attleboro, 1) and in New Bristol, at which latter place he witnessed a deed 1 May 1682. (Bosworth Genealogy, Clarke, Part I: 58.) This disproves the statement made by Savage (Genealogical Dictionary 1: 285) and others, that he died and was buried 1 September 1679. Mrs. Mary Bosworth Clarke, in Bosworth Genealogy (Part I: 59), points out that the error was made through some undated records in Rehoboth. An entry in the records of the meetings of the proprietors of Rehoboth, at Taunton, also shows he was living after above date:

October ye 22d 1680 Land was laid out to William Bucklen, and a Comitte was Impowered by the Town to agree with Bucklens Respecting a highway to the Salt water for the Cattle to go to Drink. Proprietors of Rehoboth Meetings, at Taunton.

His son-in-law, John Browne, jr., died 31 March 1662, in his will leaving the care of his family to his father, John¹ Browne, the prominent magistrate of Rehoboth. (New England Genealogies, Cutter, 1: 290.) That father, however, survived the son but a few days, dying on 10 April same year, and John's brother James assumed the guardianship of the children. (New England Historical and Genealogical Register 39: 187.) In the will of John Browne, jr., he left to his wife the money which his "father-in-law William Buckland standeth engaged to me in the sum of three score pounds, which was to be for the portion he was to give me on marriage with my wife, and was to be paid to me in the year 1660." (Boston Transcript, 28 July 1926.) Some infer from this that Lydia Buckland married John Browne about 1660, but it is to be noted her father only pledged her marriage portion at the time of her marriage, to be paid in 1660. This was evidently not paid before John Browne, jr.'s, will was written, but was receipted for on 26 June 1663: "I Lidia Brown the late wife of Mr. John Brown Jun^r. lately deceased, do acknowledge that I have received of my Brother James Brown the sum of Three score pounds to my satisfaction which was left me by my husband. The mark of Lidia M Brown." (Taunton Probate, Book 1: 15.)

He seems to have lived in East Hartford for a brief period at some time, his residence there, according to some writers (Massachusetts Genealogies, Cutter and Adams, 3: 1998), being on the present site of the Buckland homestead on Meadow Hill, at the corner of Mill and Prospect Streets. "Under the east front room was a secret cellar, entered by a trap door from above; its common cellar was on the west side." Mrs. Clarke, compiler of Bosworth Genealogy (Part I: 51) says: "There was a William Buckland in Boston in 1631, but I cannot find that he had any connections with this one, whom I believe came to this country in 1634, as stated. The former may have been the one, or related to the one, whom Savage says went to Hartford, Connecticut, and died there 13 May 1691." Mrs. Clarke does not include a son William among the children of our immigrant, although the writer of New England Genealogies (Cutter, 3: 1304) does, identifying him as the one mentioned whose death occurred in May, 1691, and states that his wife was Elizabeth Hills. Two genealogists in tracing this line have come to the conclusion that the male line of Thomas Buckland, an early settler of Hartford and who is thought to have been a brother of William, died out, and that the later members of the Buckland family in Windsor were descendants of William, the early settler of Hingham. (Ibid. 3: 1304.)

William Buckland's name is on a list of those who gave money for the Colonists in King Philip's War. (Vital Records of Rehoboth, 920.) This war, called so after the Indian who headed the savages, began in June, 1675, and lasted a year. It is estimated thirteen towns were destroyed, six hundred buildings burned, and six hundred Colonists lost their lives in this cruel warfare. (Bosworth Genealogy, Clarke, Part I: 57, 58.) The money cost was estimated at one million dollars, and most of the

settlements contributed portions to that expense. The Buckland family not only gave money, but the son Benjamin, with eight other pioneers, was slain on 26 March 1676 in Pierce's fight with the Indians, at a place afterwards called "Nine Men's Misery."

William Buckland died in Rehoboth, and was there buried 1 September 1683, his wife following him on 29 July 1687. (Vital Records of Rehoboth 1: 56, 57.) In November 1684 Joseph Buckland was granted rights of administration on his father's estate, he giving bond in the sum of one hundred pounds for the just discharge of his responsibility. (Plymouth Colony Records 6: Court Orders, 18; Published Records of Plymouth Colony 6: 145-6.)

Children, so far as known, order of birth uncertain:

1. LYDIA, born probably in England. She married (1) John Browne, jr.; married (2) WILLIAM LORD.

2. Joseph, born probably in England, 26 June 1633. He married 5 November 1659, Deborah Allen. Had two daughters and seven sons born between 1660 and 1680 which are recorded at Rehoboth, where he was a landed proprietor. He died in that place 28 March 1718, and his wife on 1 April 1720. (Vital Records of Rehoboth 1: 4; History of Rehoboth, Tilton, 805.)

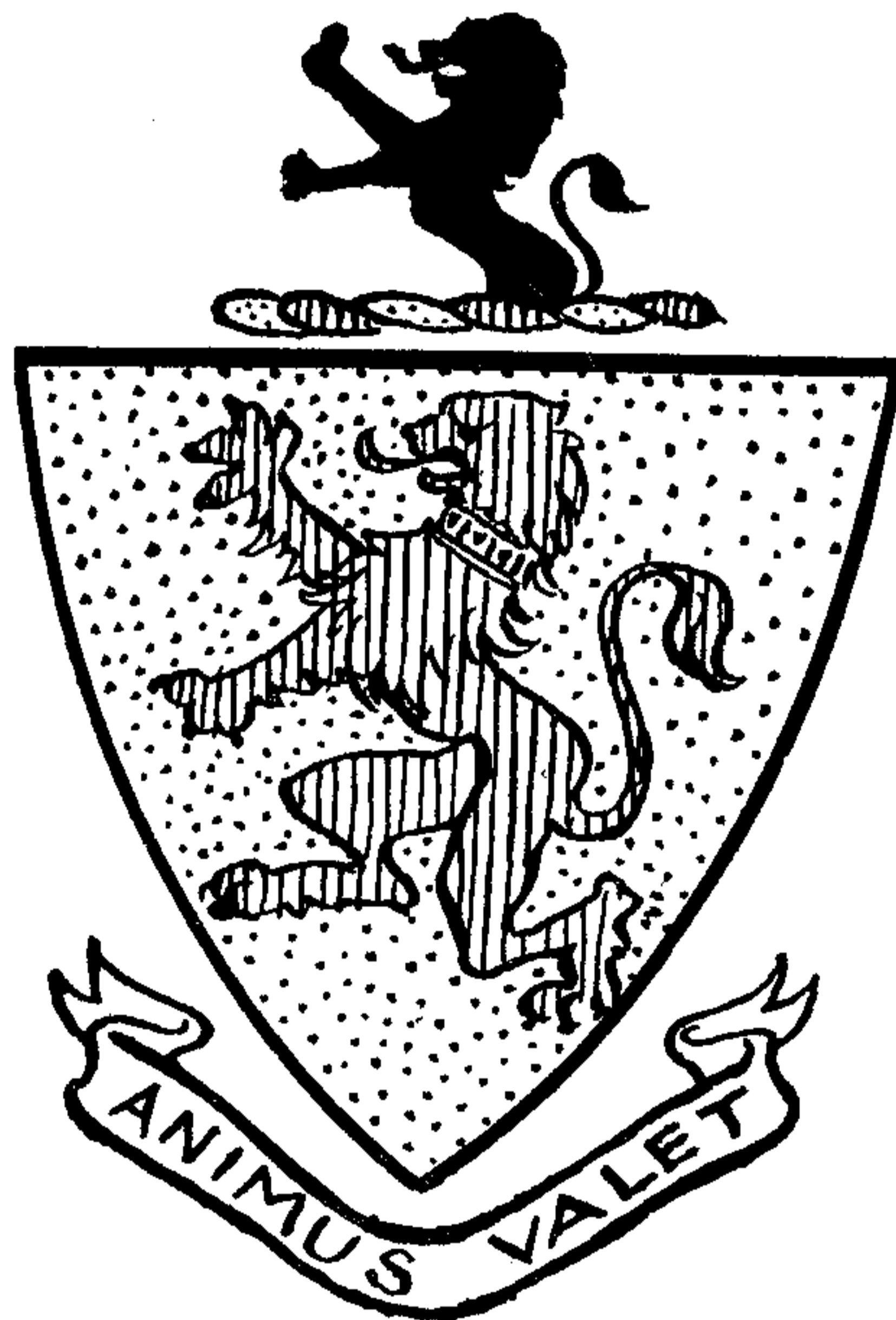
3. Benjamin, baptized in Hingham, Massachusetts, 2 July 1640, by the Reverend Peter Hobart. He lived in Rehoboth; married Rachel, only child of John Wheatley, of Braintree, Massachusetts, who was born in 1643. He was slain by the Indians 26 March 1676, and his widow married (2) 22 September 1679, as his second wife, John² Loring (Thomas¹), of Hull. She died 20 September 1713, aged 70, and Mr. Loring died in Hingham, while on a visit to his son Thomas, 19 September 1714, in the 84th year of his age. Four sons and two daughters were born to Benjamin and Rachel Buckland, on record at Rehoboth, among them Leah, born 1668, who married, at Hull, 10 January 1686/7, Thomas³ Loring, son of John Loring, her stepfather, and died 4 January 1759, in her 91st year. (Hingham Genealogies, Lincoln, 3: 27.)

II. Lydia² Buckland (William¹), born probably in England, came with her parents to New England in 1634. She married (1), as his second wife, John, son of Magistrate John Browne, of Rehoboth, assistant and commissioner of the Plymouth Colony.

After his death on 31 March 1662, she married (2), as his second wife, William² Lord (Thomas¹), of Saybrook and Lyme, Connecticut.

(See Lord sketch.)

BOSWORTH



BOSWORTH

Edward Bosworth—Mary
Mary Bosworth—William Buckland
Lydia Buckland—William Lord
Hannah Lord—John Maltby
Mary Maltby—Gershom Lewis
Nathaniel Lewis—Esther Tuttle
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

BOSWORTH is an ancient English surname, derived from the name of a place. Thomas G. Gentry, in *Family Names*, 1892, 180, states it is from the Anglo-Saxon words *bos*, an ox, and *weordb*, value, price, and signifies ox-value. Spelling varies frequently—Bossworthe, Boseworth, Boasworth, Bozewurth, etc.

I. The immigrant ancestor was Edward Bosworth, who, with wife Mary, sons Benjamin and Nathaniel, and daughter Mary with her husband, William Buckland, sailed from Gravesend, England, in the ship *Elizabeth and Dorcas*, in the spring of 1634. (*New England Genealogies*, Cutter, 4: 2042.) A son Edward may have also been of this family (*Records of Massachusetts* 2: 5), and an older son Jonathan had preceded them to America, settling at Newe Towne, later called Cambridge. (*History of Cambridge*, Paige, 493.)

This vessel proved to be unfortunate in having been injured upon a rock at the Scilly Isles, in mid ocean, and the voyage proving longer than anticipated, provisions were inadequate. (*History of New England*, John Winthrop, 1: 161.) A scourge broke out on board, and many passengers died and were buried at sea. John Winthrop in his *History of New England*, and Samuel Sewall, in his *Diary* (3: 396), both speak of the afflictions which befell, and of Edward Bosworth who died just before the ship landed at Boston.

“Edward Bosworth, the Father, being ready to dye, asked to be carried upon the Deck, that he might see Canaan. When he had seen the Land he resigned his Soul and dyed: was carried ashore and buried at Boston,” writes Samuel Sewall. (Henry Sewall, father of the first chief justice of the name of Samuel, came over in this same ship.)

That this family had come from Coventry, in the heart of England, seems probable, since “on 1 September 1640 two of the sons, Benjamin and Nathaniell Bosworth charge bills upon Joseph Bosworth of Coventry in the County of Wa^rk shoomaker for tenne pounds to be paid by Thomas Lund of London leatherdresser or his assignes upon 20 dayes sight. (1 s.)

A bond to pay it accordingly by Will^m Buckland carpenter & Thomas Turner of Hingham. (1 s.) A writing for Counter security. All dated 1 Sept. 1640." (Manuscript Note Book of Thomas Lechford, paragraph 172.)

According to a writer in *Boston Transcript* (24 October 1923): "He (Edward Bosworth) was perhaps of Coventry. Tradition is that they were a gypsy family getting into Scotland some centuries ago, where they were granted arms."

Crozier, in *General Armory* (26) describes their coat-of-arms as: Gules, a cross vair between four annulets argent, the crest being: A lily proper slipped and leaved. Burke (*General Armory*, 1884, 102), agrees with this statement. Mrs. Mary Bosworth Clarke, however, in *Bosworth Genealogy*, (Part I: 35), printed at San Francisco, 1926, says this crest was "given by James II to his natural son, James Fits-James, when he raised him to the peerage and gave him, among other titles, that of 'Baron Bosworth.' I feel sure the American Bosworths have no desire to claim this crest; besides, it was created after our ancestors left England, and became extinct when James II was banished."

The Bosworth Family Association use as a crest on their bulletin and stationery, the one appearing in connection with this sketch. Descendants of Edward Bosworth in two different lines, possess two different coats-of-arms, though showing a common origin. The one which denotes the greatest antiquity, being bestowed "when arms were young and scarce used," is the following, commonly used by the Bosworth family: Or, a lion rampant gules, collared argent. Crest: A demi-lion rampant, ppr. Motto: *Animus valet*. "The history of the coat-of-arms throws the family back into Scotland in very early times. No family can use the red lion except they are Scotch, and then only by permission of the king. The Bosworth coat-of-arms is precisely the same as the king's except the silver collar (the king's is a gold collar), which proves they must have been in royal favor or they could not have used it." (*Bosworth Genealogy*, Part I: 34.)

The widow of Edward Bosworth, with her young sons and daughter Mary and husband, went to Hingham, Massachusetts, where they were joined by the older son Jonathan. (*New England Genealogies*, Cutter, 4: 2042.) He made deposition in 1639, stating his age to be twenty-six years (Manuscript Note Book of Thomas Lechford, 54), and Paige, in his *History of Cambridge* (32), says he was in that place in 1632, in 1635 owning a house and land on the westerly side of Garden Street, not far from the Botanical Gardens. The Records of Town and Selectmen of Cambridge (1: 4, 5) show he was granted land 5 August 1633. But he removed to Hingham, to be near his folks, presumably, being granted a two-acre lot there in 1637 (*New England Historical and Genealogical Register* 2: 151), which was located on Bachelor Street, not far from the corner of what is now South Street. Later, this son Jonathan participated in a drawing for lots in Rehoboth (1660), where his name also

appears as witness to the transfer of a tract of land from the Indians, said tract including what is now Attleboro, Massachusetts, and Cumberland, Rhode Island. (*History of Rehoboth, 1643-1918*, Rev. George H. Tilton, 1918, 46, 57.)

Jonathan Bosworth and his brothers Nathaniel and Benjamin, and brother-in-law, William Buckland, were ordered by the General Court, held at Newtowne, 6 July 1635, "in consideration of money disbursed by Mr. Henry Sewall for the transportation of Edward Bosworth and his family," to pay the twenty pounds due said Sewall, each to pay five pounds. (*Massachusetts Colony Records* 1: 123, 152.)

According to the records, it is evident the widow of Edward Bosworth was not able to support herself and family without help, for on 5 August 1634, "At a Court holden at New Towne," it was ordered that "such moneyes as shalbe layde out for the mainetenance of Widd. Bosworth and her famyly shalbe payde againe by the Treasurer." (*Massachusetts Colony Records* 1: 123.)

Benjamin, eighteen years old when he came with his parents, was granted land in Hingham, the year following their arrival, his property being on Weary-all (Otis) Hill (*Hingham Genealogies*, Lincoln, 2: 87), evidently very near that granted to his brother-in-law, William Buckland. In 1636 he was given a home-lot of five acres on Town (South) Street, near West and Fort Hill Streets.

Near Hornbine church, Rehoboth, there is a small burying-ground called the Bosworth Cemetery, where a number of Bosworths and Joneses are buried. (*History of Rehoboth*, Tilton, 299.)

Records of Hingham, so carefully kept by the Reverend Peter Hobart, first pastor there, show that "May 18, 1648, Widow Bosworth died."

Children, so far as known, and all born in England:

1. MARY, born probably about 1611; married WILLIAM BUCKLAND.

2. Jonathan, born 1613; married Elizabeth Lived in Cambridge, Hingham (1635 to about 1650), and Rehoboth later, where his name appears in a list of those taking the oath of fidelity in 1658. He was a very prominent man, and large landowner. He died at Rehoboth, 3 January 1687/8, and Elizabeth, his widow, died at Swansea, Massachusetts, 15 June 1705, "Almost ninety one years of Age." They were the parents of two sons (one of whom married a daughter of John Howland, the *Mayflower* Pilgrim), and six daughters. (*Bosworth Genealogy*, Mary Bosworth Clark, Part I: 61-75.)

3. Benjamin, born 1615; married (1); married (2), Mrs. Beatrice Joscelyn, widow of Abraham Joscelyn and daughter of Philip Hampson, citizen and merchant tailor of London. They were married at Lancaster, Massachusetts, 16 November 1671. He is called sergeant; was a large landowner, fence viewer, freeman in 1680 at Hull, etc. He owned land at Stow in 1682, removing there 14 December of that year, selling his home lot in Hull with the buildings and other property to Robert Gould, sen. Was one of the first selectmen of Stow, and on commissions and important committees.

Benjamin Buckland was the father of two children, a son and daughter, born to his first wife, both baptized at Hingham by Reverend Hobart, 6

April 1647. His second wife had a daughter by her first marriage. He died in Boston, November 1700, aged 75 years, and was probably buried in Granary Burying Ground, near there, where eleven years later his widow was also interred. (Ibid. 77-94.)

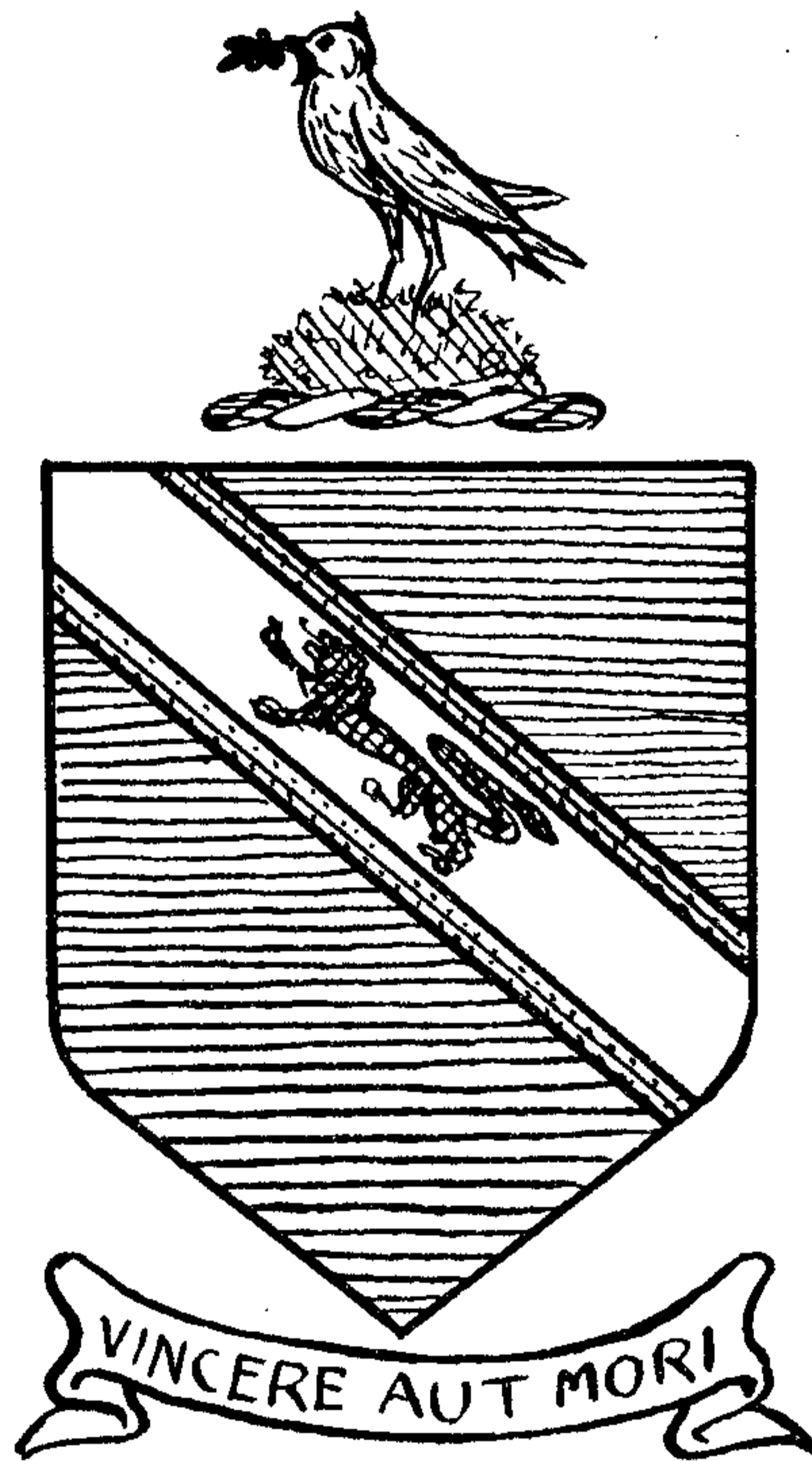
4. Nathaniel, born 4 September 1617; married about 1645 or 1646 Bridget, thought to be the daughter of Jeremiah Bellamy. Was of Hull from about the time of marriage, where he held many offices of trust, being deputy to court, 1680, given power to marry, represented the town in agreements, etc., until about 1682, when he bought land in Bristol—then in Massachusetts but since 1747 in Rhode Island—and removed there with his family. Three of his sons went with him to Bristol, three remaining residents of Hull. The house he built at Bristol on the banks of Silver Creek, is still standing, and has been kept in the line of succession ever since. Judge Bourn, member of the first Continental Congress, was of this lineage, and once owner of the old house. Nathaniel's name appears on the Founders' Tablet in Memorial Hall of Bristol; was the first deacon of the church there, and held positions of civic responsibility. He died 31 August 1690, in the 73d year of his age, his tombstone, near the wall of the Congregational church in Bristol states. He was the father of four daughters and six sons, probably all born in Hull, though most of them baptized at Hingham. (Ibid. 95-113.)

II. Mary² Bosworth (Edward¹), born in England, married there William Buckland, and with him came to this country in 1634.

(See Buckland sketch.)

It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.—Plutarch.

TUTTLE



TUTTLE

William Tuttle—Elizabeth
 Thomas Tuttle—Hannah Powell
 Caleb Tuttle—Mary Hotchkiss
 Eliphalet Tuttle—Desire Bradley
 Esther Tuttle—Nathaniel Lewis
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith

VARYING FORMS of this name are Tuttle, Tuttel, Toutle, Tuthill, and Totyl. "The name comes from the ancient 'tothills' of England, meaning 'Hills of God.' Locally, an ancient town in Caernarvon, on the coast of Wales. The word *tuthill* signifies a conical hill, the name being given to a number of locations in England in early times." (Directory of Ancestral Heads of New England Families, Holmes, ccxiv.)

The permanent seat of the family in England was in Devonshire. A family pedigree, dated 1591, begins with William Totyl, who was Lord Mayor of Exeter, in 1552. He was the father of thirty-six children, by three wives, though only one marriage seems to be on record—that to Elizabeth Mathew, of Vorganwg, Wales. (New Hampshire Genealogies, Stearns, 2: 482.)

The coat-of-arms which descended to our immigrant is described in Crozier's General Armory (129), and the crest may be seen in Crests of Great Britain (vol. 2, plate 104, crest 8).

I. William Tuttle, husbandman, left Gravesend, England, in April, 1635, and landed at Boston, Massachusetts, about the 1st of July, that year. (Tuttle Genealogy, G. E. Tuttle, preface.) In the old shipping lists kept in London, is found this entry:

"Emigrants to New England, passengers in the *Planter*, Nicholas Travice, Master, having brought certificates from the minister at St. Albans, Hertfordshire, and attestation from the justice of the peace, according to the lord's order, Signed, Richard Fenn, Alderman." Among the names of the passengers appear those of: "Wm. Tuttell, husbandman, ae 26; Elizabeth Tuttell, ae 23; John Tuttell, ae 3½; Ann Tuttell, ae 2¼; Thomas Tuttell, ae 3 months."

In the passenger list, William Tuttle is called a "husbandman." The distinction between a husbandman and a farmer was that the husbandman owned the land he lived upon, while the farmer rented from others. This would show that William and Elizabeth were probably not without means when they came to the new country. A petition on file in Boston calls him a merchant. However, his name is always found with the respectful prefix of "Mr.," a term rarely bestowed in that period, and

seldom upon so young a man. Palfrey, in *History of New England*, says: "There was great exactness in the application of both official and conventional titles. Only a small number of persons of the best condition, always including ministers and their wives, had Mr. or Mrs. prefixed to their names, others being called Goodman, and sometimes Brother, or Neighbor, and Goodwife or Goody for a woman." (*History of East Haven*, Sara E. Hughes, 1908, 13.)

"To be called Mr. or to have one's name recorded by the secretary with that prefix, two hundred years ago was a certain index of the rank of the individual, as respects birth, education, and good moral character. There were scores of men of good family and honored stations who still did not possess all the requirements of 'Mr.' College graduates were sometimes called Sir." (*History of Connecticut*, Hollister.)

William Tuttle was from the Devonshire Tuttles, and the coat-of-arms belonging to this family, with its crest showing a hill upon which stands a dove with an olive branch in its mouth, is considered one of the most beautiful in heraldry.

Embarking with William Tuttle in the ship *Planter*, were his two older brothers, Richard and John. The former, born 1593, termed a husbandman, remained a resident of Boston. John, called a merchant, was a resident of Ipswich, Massachusetts, but returned to England in 1652 (*Directory Ancestral Heads New England Families*, Holmes, ccxiv), and died 30 December 1656 at Carrick Fergus, Ireland.

William was first a proprietor of Charlestown, Massachusetts, where in 1635 he was given permission to build a windmill. (*Massachusetts Genealogies*, Cutter and Adams, 3: 1714.) In 1636 he became a proprietor of Boston, where on 24 July that year, his wife joined the church, and on 2 July 1637 brought son Jonathan to be baptized, and on 7 April 1639 son David. That spring they removed to New Haven, in time to help frame and sign the Colony Constitution in Mr. Newman's barn on 4 June that year (*Mack Genealogy*, Martin, 2: 1316), and throw the weight of their presence and influence with the Puritan preacher, John Davenport, and his band of associates. (*Hughes and Allied Families*.)

In 1640 we find his first official act was in the capacity of Commissioner, to decide an equivalent to those who had received inferior meadow lands. In this brief sketch we could not follow him in all his different transactions and offices from year to year until his death. Suffice it to say, that in all his different offices and numerous public duties, of watchings, trainings, arbitrations between contending settlers, fixing boundaries of farms and towns, adjusting difficulties of dissatisfied neighbors, road commissioner, constable and juror, he was a man of courage, enterprise, intelligence, probity and piety, a just man whose counsels were sought and judgments respected.

He was largely engaged in buying and selling lands, and we know not what else beside. The Colony records give us some idea of the diversity of his activities and occupations, and also that he was the equal, socially, of any of the colonists, that he lived in a manner befitting his condition, and that he carefully provided for his children the means of starting in life. (*History of East Haven*, Sarah E. Hughes, 14.)

At the first division of land in New Haven, 1640, William Tuttle shared. "His house was on the south side of the fresh meadow, on the north side of the road now leading from Tomlinson's Bridge to the Valley of East Haven." (*Hughes and Allied Families*, 3.)

William Cothren, in his *History of Ancient Woodbury* (2: 1566) says: "In 1651 in company with several others he hired a vessel, put his effects on board, and sailed for Delaware Bay. Upon reaching Manhattan they were intercepted by the Dutch, treated with great indignity, and compelled to return. At the next session of the Commissioners, William Tuttle and Jasper Crane, for themselves and associates, presented a highly wrought statement of their grievances, and demanded severe measures of redress. After the Delaware expedition, Mr. Tuttle resided in New Haven until his decease. . . . He had eight sons and four daughters, six of the former and three of the latter married and had families. Their descendants may now be found in almost every State in the Union, and among them many who have acquired an extended reputation of distinguished ability."

In 1661 he owned a home lot in New Haven, purchased of Edward Hopkins, located on the square bounded by Grove, State, Elm, and Church Streets, his lot being one of eight contained in the square.

William and Elizabeth were assigned seats in the meeting-house in 1655, the record giving him the title of "Mr.," and she the deferential one of "Mrs." The list of such assignments for that year, as given in the *New Haven Town Records* (*New Haven Historical Society Collections* for years 1649-1662, 270-273) is of special interest, as it contained the names of at least twenty-six of the ancestors of Emma Hale, who were living there contemporarily. These were, with the quaint spelling and abbreviations retained:

"On the men's side:"

Ro Talmage
Jno Tompson
Jno Tompson, Junr.
William Paine
Mr. Tuttill
Wm. Bradley
Thomas Powell
John Chedsey
Benj. Willmott
Thomas Barnes
Peter Mallary

"Adjacent to ye Souldior's Seats:"

Sam. Hodgkins (Hotchkiss)

"The women's seats:"

Mrs Tuttell
Goody Bradley
Goo. Tompson
Goodw. Talmaig
Goow. Wilmot Sen
G. Willmot Jun
Goodw Paine
Goodw. Nash, ye elder
Mrs. Powell
Goodw. Barnes
Goodw. Chidsey
Goodw. Barnes
Goodw. Mallary (Mary)
Goodw. Hodgkins (Hotchkiss)

In 1656, William Tuttle bought of Joshua Atwater his original allotment, mansion-house and barn, with certain other lands recorded in the Proprietor's book. (*Massachusetts Genealogies*, Cutter, 3: 1714.) This place became the homestead of the Tuttle family until many years after the death of the immigrant and his wife.

In 1717 this property was sold to the trustees of the collegiate school, and the first college building was placed upon this spot. It was not a large building, only twenty-two feet wide by one hundred seventy feet long, and three stories high, but in 1718 it received the name of Yale College, the name given out of compliment to Governor Elihu Yale, who was, in those years, a large financial contributor to the educational enterprise. Sixty-four years later this building was taken down, and the South College, the old Chapel, the Atheneum, and the South Middle, succeeded. The latter, begun in 1750, is the oldest building now on the College Square.

For nearly thirty years the old Tuttle homestead was the only land owned by the College which has today taken its proud position well at the head of the great seats of learning of the world. It is a fitting tribute to the worthy ancestor of Jonathan Edwards, so long a student and professor in that institution, that from his domain, as well as from his blood, should emanate influences which uplift and enlighten the world.

In 1659 Mr. Tuttle acquired land at North Haven, and "in 1661, a dwelling-house and home lot of John Punderson, which he gave to his son John Tuttle." He served as "fence-viewer," a duty quite important in those days when it was easier to protect crops against cattle than to place restraining boundaries around the cattle. He did garrison duty, served on juries and on committees to settle boundary lines. In 1667 he was constable, a position of trust and dignity. (Massachusetts Genealogies 3: 1714.)

But a year before his death, he signed a boundary agreement between New Haven, Milford, Branford, and Wallingford, 1 May 1672, he, with others, acting for New Haven. (Tuttle Genealogy, G. E. Tuttle, preface lvii.) His death occurred "early in June" 1673, the inventory taken on the 3d of that month by John Harriman and William Bradley estimating his estate at £440. (History of Wallingford, Davis, 1870, 908.) When reminded that the average wealth in those days was forty pounds, an opinion may be formed of the business acumen, industry, and thrift of this ancestor.

That these commendable traits of character were supplemented by softer qualities which bespeak the higher attainments of the spirit, may be evidenced by the record which has come to us concerning his attitude in the case of a young girl found guilty of lying and stealing. "Mr. Tuttle, being given liberty to speak, with great affection said that the young girl's sin was very great, yet he did much pity her, and he hoped the court would deal leniently with her, and put her in some pious family where she could enjoy the means of grace for her soul's good. The court, in consideration of his appeal, said that her punishment should be as light as compatible with a proper sense of the heinousness of her sin, and for her soul's good, she was sentenced to be publicly and severely whipped after the lecture." (Massachusetts Genealogies, Cutter, 3: 1714.) One can but wonder what terrible sentence might have been pronounced upon her had she not found clemency through the plea from such an advocate!

Elizabeth Tuttle survived her husband a number of years, dying at the home of her son Nathaniel, on 30 December 1684, aged seventy-two years—computing her age as given in the shipping lists at the time of her emigration. It seems undetermined just what were her family name and connections, but the following entries found in early New Haven records may provide a basis for further research. The Nathaniel Hill referred to was a boy taken and cared for by the Tuttles.

"The exact relationship of Mrs. Elizabeth Tuttle (born 1612; died 1684) and the late Robert Hill (born 1615; died 1663) and his first wife (died about 1660), parents of Nathaniel Hill, is unknown." (New Haven Town Records, printed, 2: 807.)

"Mr. Tuttle informed the court at New Haven, 7 June 1664, that his cousin, Widow Hill, had come to terms of agreement about Nathaniel Hill, youngest son of Robert Hill, late of New Haven." (Ibid. 2: 90.)

"Robert Johnson's will, dated 26 November 1661, was recorded at New Haven. His second wife, Adeline, became his widow, and on 7 January 1662 she married, as his second wife, Robert Hill, of New Haven. He died August, 1663, and on 22 May 1666, she became the second wife of John Scranton, of Guilford, Connecticut, who died 27 August 1671. She died April 1685." (New England Historical and Genealogical Register 56: 133.)

"Robert Hill brought to be baptized in New Haven, 23 January 1647, Abiah; 12 January 1650, John; 23 January 1652, Hannah; 14 August 1655, Ebenezer; and 22 May 1659, Nathaniel." (Ibid. 9: 359.)

The inventory taken of the belongings of Mrs. Elizabeth Tuttle "indicates a lady-like refinement in apparel and household appointments." She had the blood and spirit that characterized our nation builders. Amid the privations and dangers of a pioneer land, she had reared to maturity twelve boys and girls—surely the record of a faithful wife and mother.

The dust of William and Elizabeth Tuttle mingles with the sod of Old Green Cemetery. In 1821 her gravestone was removed, with others, to Grove Street Cemetery, and stands in the row along the north wall of that God's Acre. "A part of the inscription is still plain, a part obscure, and a part gone . . . but it is still a fragment, like a faint or broken whisper from the far distant and rapidly receding past:

Age: 76: 10: 1684

Elizabeth Tuttle

The: Blest: live: af

They: are: the: blest

That: live: at: Rest

—Tuttle Genealogy, Tuttle, preface, lx.

"Man's natural abilities are derived of inheritance under exactly the same similarities as are the forms and physical features of the whole organic world," says Galton in *Heredity Genius*. "Both moral and physical qualities are communicated by descent far more than they are developed by education, and there is no ascertained limit to the nobleness of form

and mind which the human creature may attain by persevering in obedience to the laws of God respecting its birth and training," says Ruskin's *Political Economy*. Writers of heredity and eugenics such as Davenport, a recognized authority, have cited groups descended from William and Elizabeth Tuttle as examples of the transmission of genius, for included in their posterity is a large and brilliant array of college professors, divines, judges, and statesmen.

It is plain that somewhere along the ancestral lines of the strain a remarkable energy has been infused, that has shown itself in every form of human activity and achievement. In theology it has produced an Edwards; among educators, a Dwight and a Woolsey; in art, a Kensett; in literature, a Peter Parley. It learned all languages in the sweat and grime of the blacksmith's forge, in Burritt. It marched to the sea, with Sherman. It wrote histories with half-blind eyes, in a Prescott.

The books it has written would fill a large library. Its memorial windows and tablets are seen everywhere genius and piety are recognized, and in perhaps more than one instance it has changed the spirit of a weak and helpless woman, as in Chloe Lankton, bed-ridden and pain-racked for many a long, weary year, into something so sublime and beautiful in spiritual strength and grace as almost to revive our old faith in the reality of heavenly winged visitants!—*Ibid.*, preface, vii.

And years after, one who had intimately known Emma Hale, descended from these worthy ancestors, said of her:

Emma's health at this time was quite delicate, yet she did not favor herself, but whatever her hands found to do, she did with her might, far beyond her strength at times; and, although strength were exhausted, still her spirits were the same, which, in fact, was always the case with her, even under the most trying circumstances.

I have never seen a woman in my life who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal and patience which she has ever shown. I know what she has had to endure—she has been tossed upon the ocean of uncertainty; she has breasted the storms of persecution, and buffeted the rage of men and devils which would have borne down almost any other woman. It may be others may yet have to encounter similar troubles,—I pray God that this may not be the case,—but, should it be, may they have grace given them according to their day, even as has been the case with her.—Joseph Smith and His Progenitors, Lucy Mack Smith, 1912 edition, 204, 205.

Among the descendants of William and Elizabeth Tuttle may be mentioned the following prominent people:

Through daughter Elizabeth:

Reverend Timothy Edwards, D. D., for sixty-four years minister of East Windsor.

Jonathan Edwards (1703-1758), president of Princeton College, "and the most celebrated theologian America ever produced." (*History of Ancient Woodbury, Cothren, 2: 1568.*)

Jonathan Edwards (1745-1801), president of Union College.

Reverend Timothy Dwight (1752-1817), president of Yale College.

Timothy Dwight (1828-1916), president of Yale University from 1886 to 1899.

Theodore Dwight Woolsey (1801-1889), president of Yale from 1846 to 1871.

Colonel Aaron Burr (1756-1836), third Vice President of the United States. (*Hughes and Allied Families.*)

Through son Joseph:

Joseph F. Tuttle, president of Wabash College.

Reverend James M. Tuttle, D. D., very eminent in the Methodist Episcopal Church.

Through son Simon:

Bishop Tuttle, of Montana. (*History of Ancient Woodbury, Cothren, 2: 1568.*)

Of necessity this is but a fragmentary list, which, supplementing the lines indicated in the above quotation from Tuttle Genealogy, will form a basis for interesting research.

Children: (*Hughes and Allied Families; Memorial History Hartford County 1: 237; History of Ancient Woodbury, Cothren, 2: 1568; History of East Haven, Sarah E. Hughes, Appendix 62, 63; Massachusetts Genealogies, Cutter and Adams, 3: 1714; Tuttle Genealogy, G. E. Tuttle; New England Historical and Genealogical Register 57: 134; Mack Genealogy, Sophia S. Martin, 2: 1320.*)

1. John, born in England 1631; married Kattareen (Catharine), daughter of John and Widow Mary (.....) (Camp) Lane. He received a house and lot in East Haven, from his father, in 1661.

2. Hannah, born in England 1632; married (1) 1649, John, son of William and Margaret Pantry. He died in 1653, and she married (2) 23 June 1654, Thomas, son of Governor Thomas Welles. She died 9 August 1683, in her 50th year.

3. THOMAS, born in England 1634-5; married HANNAH POWELL.

4. Jonathan, baptized in Boston, Massachusetts, 2 July 1637; died in 1705. He married Rebecca, daughter of Lieutenant Francis and Rebecca Bell, of Stamford, Connecticut. She was born August 1643 and died 2 May 1670. They lived in North Haven, and were the parents of four sons and two daughters.

5. David, baptized in Boston 7 April 1639; died 1693 in Wallingford, Connecticut, unmarried.

6. Joseph, baptized in New Haven 22 November 1640; died September 1690; married 2 May 1667, Hannah, daughter of Captain Thomas Munson. This was a double wedding, for his sister Mercy married the same day, Samuel Brown. Hannah Munson was baptized in February 1647/8. After Joseph's death, she married (2) 21 August 1694, as his second wife, Nathan Bradley, half-brother of William Bradley, an immigrant ancestor of Emma Hale Smith. She died 30 November 1695, and Nathan married (3) 16 May 1698, Rachel, widow of Thomas Strong, and daughter of William Holton.

Joseph and Hannah Tuttle were the parents of four sons and five daughters.

7. Sarah, baptized in New Haven, April 1642. She married 23 November 1663, John Slauson. Whether or not the following paragraph refers to this Sarah, it is of interest: "It seems that an old English custom was to seize a girl's glove on May Day and demand a kiss in forfeit. We are told that on May Day, 1660, Jacob Murline seized Sarah Tuttle's gloves and demanded a forfeit. Despite the law prohibiting love-making of any kind without the consent of the parents, they sat down together and kissed for half an hour, much to the amusement of a group of onlookers who had gathered about them. Sarah's father had Jacob dragged to court 'on the charge of inveigling his daughter's affections,' but the young lady calmly informed the court that the inveigling had been all on her part, and that she wanted to be kissed! She was fined and warned to mend her ways." (The Customs of Mankind, Marion Eichler, 427.)

8. Elizabeth, baptized in New Haven, 9 November 1645; married 19 November 1667, Richard, son of William and Agnes (Spencer) Edwards. They were the grandparents of Jonathan Edwards, the celebrated philosopher, and among their descendants are numbered many other noted men. Richard Edwards was born May 1647. In 1691 he was divorced from Elizabeth, and about 1692 married (2) Mary, daughter of Lieutenant Colonel John Talcott, of Hartford. He died 19 April 1723.

9. Simon, baptized at New Haven, 28 March 1647. He was a resident of Wallingford, Connecticut, in 1670. He married (1) Mary, daughter of John Beach, the pioneer settler of Stratford. She was born September 1656, and died in August 1722. "After her death, Simon married (2) a daughter of William Abernathy, and may have married a third time," says a writer in *Beach Family Magazine* 1: 1: 10, though on page 9 of same issue the statement is made that he died 6 April 1719 aged 72, in which case his death preceded hers, and there were no subsequent marriages. Five sons and four daughters were born to them between 11 November 1680 and 25 April 1713. Mary is called Abigail by some writers.

10. Benjamin, baptized in New Haven 29 October 1648. He died unmarried, 13 June 1677, willing his property to his brother-in-law, Richard Edwards.

11. Mercy, born 27 April 1650; married 2 May 1667, Samuel Brown.

12. Nathaniel, born 24 February 1652; died 20 August 1721. He married 10 August 1682, Sarah, daughter of Ephraim Howe. They lived in Woodbury, Connecticut.

II. Thomas² Tuttle (William¹), born in England, came to America with his parents in April, 1635, at the age of three months. He was married at New Haven, 21 May 1661, by Mr. Gilbert, to Hannah (New Haven Town Records, printed, 1: 16), daughter of Thomas Powell, of New Haven, born August 1641. (Long Island Genealogies, Bunker, 342.)

Thomas Tuttle was a cooper. In the spring of 1671, he "propounded for liberty of y^e town to remove his shop out of his lot into y^e townes land, for where it is, is too hot in summer, the orchard keeping off the wind." This was granted. (New Haven Town Records, printed, 2: 289.)

In March 1672 and 1674, he was chosen "packer"; "guager and packer" in 1704; juryman in 1682; constable in 1683. (Massachusetts Genealogies, Cutter and Adams, 3: 1122.) In 1689 he was excused from training "on account of gout."

Thomas Tuttle is named among the New Haven proprietors in 1685. (*New England Historical and Genealogical Register* 1: 158.) He lived and died in that locality which is now a part of the College Square. His lot, which he acquired in 1657, fronted on the Square, and adjoined his father's on the south. The "old Observatory" stands on about the center of what was Thomas Tuttle's lot. "It fronted on Market place (Upper Green) nearly 170 feet, and extended back about half the square." (Massachusetts Genealogies 3: 1122.) This lot was in possession of the Tuttle family for one hundred twenty-three years, or from 1657 to 1780. In 1797 it was sold to the College.

Thomas Tuttle left his homestead to his son Joshua, whom he made executor of his will, dated 6 May 1704, which was proved "2d Tuesday of November 1710." His death occurred 19 October 1710, his wife having died just four days before, on 15 October 1710. He bequeathed to his son Caleb his set of cooper's tools, and mentions his grandchildren Hannah, Priscilla, Abigail, Mary, and Abraham Hotchkiss, and others. (Tuttle Genealogy, 135.)

Children:

1. Hannah, born 24 February 1661/2; died 17 February 1719; married about 1685, as his second wife, Joshua, son of Samuel and Elizabeth Hotchkiss. They had four daughters and three sons. (See Hotchkiss sketch in this book.)

2. Abigail, born 17 January 1663/4.

3. Mary, born 14 June 1665; died 12 August 1683.

4. Thomas, born 27 October 1667; married 28 June 1692, Mary, daughter of Andrew Sanford, of Milford. He died 30 June 1703, and she married (2) 23 December 1707, Daniel³ Johnson, (John² Robert¹), born 21 February 1671. (*New England Historical and Genealogical Register* 56: 133.)

5. John, born 5 December 1669; married Hannah (or Mary)

6. Esther, born 9 April 1672; married 27 February 1694, Samuel Russell.

7. CALEB, born 29 August 1674; married (1) MARY HOTCHKISS; married (2) Hannah (Butler) Todd, widow of John.

8. Joshua, born 19 December 1675; married 26 February 1710, Mary (Bradley) Mix, daughter of Nathan Bradley, of Guilford, Connecticut, and widow of Caleb Mix (1661-1708).

9. Martha, born 23 May 1679; died 25 January 1690.

III. Caleb³ Tuttle (Thomas² William¹), born in New Haven, Connecticut, 29 August 1674, married (1) 1 March 1699, at New Haven, Mary, daughter of Samuel and Sarah (Talmage) Hotchkiss, of East Haven. The ceremony was performed by Mr. Ebenezer Johnson, justice of the peace. (New Haven Town Records, printed, 1: 91.)

Caleb received land from his father, by deed, in 1702. "In 1739 he conveyed 20 acres in the 5th division to his son Thomas. In 1743 he bought land, which his children, eleven years later, 1754, sold, the conveyances being made by James, Enos, Timothy, Abraham, Mary (wife of Timothy Ford) and Eliphalet, of Litchfield." (Tuttle Genealogy, G. E. Tuttle, 176.)

Caleb Tuttle was prominent in the first secession from the First Church Society, a movement strongly opposed, but which gathered momentum until the Second Ecclesiastical Society in New Haven, now known as the "North Church," was organized. In 1744 a church was built, which was called the "Blue Meeting House." When its bell was first hung, it could be heard, it is said, in more towns than any other bell in New Haven County. This bell was eventually taken to Cheshire, Connecticut, and hung in the tower of the Episcopal Church there.

President Stiles, in *History of the Judges*, says of Caleb Tuttle:

He was a plain, good man, whom I well knew, a man of integrity, very intimate with Governor Jones' son, they having married sisters. . . . He was a zealous religionist, and warmly captivated with characters distinguished for holiness and piety, and, according to my ideas of the man, whom I well remember, he would, I should think, have listened to the anecdotes and history of these pious and heroic sufferers with avidity, and curious and feeling attention. I doubt not he knew more about the subject than all his posterity, and he is the source of information about the Whalley Stone.—Tuttle Genealogy, G. E. Tuttle, 177.

Mary (Hotchkiss) Tuttle died 12 November 1723, and Caleb married (2) 17 February 1725, Hannah, widow of John Todd, and daughter of John Butler, of Branford, Connecticut. (Ibid. 176.) She died 27 October 1748, in her sixty-fifth year. In 1751 Caleb Tuttle died, intestate, and his son Enos was appointed to administer.

Children of Caleb and Mary:

1. Sarah, born November 1699; married 29 April 1725, Noah Wolcott.
2. Caleb, born December 1701; died 27 December 1725.
3. Thomas, born 24 November 1705; married 1 January 1730, Silence Sperry.
4. James, born 30 November 1707; married 13 May 1730, Abigail Potter.
5. Enos, born 11 November 1711; married 16 December 1736, Deborah Payne.
6. Timothy, born 21 February 1713; married Mary Humiston.
7. Mary, born March 1715; married Timothy⁴ Ford (Matthew³ Matthew² Timothy¹), born New Haven, 3 December 1715. He died, will dated 16 December 1754.
8. ELIPHALET, born 2 December 1718; married DESIRE BRADLEY.
9. Levi; married Bradley.
10. Abraham, born 16 February 1722; married 22 January 1741, Lydia Humiston.

Children of Caleb and Hannah:

1. Joshua, born 31 January 1731.
2. Stephen.

IV. Eliphalet¹ Tuttle (Caleb³ Thomas² William¹), born at East Haven, Connecticut, 2 December 1718, married in 1739, Desire, daughter of William and Elizabeth (Chedsey) Bradley, born in East Haven 1722.

About the time of their marriage they sold their right in the estate of their father, William Bradley, and later (about 1750) moved to Litchfield, Connecticut. In 1754 Eliphalet "of Litchfield," conveyed to his brother James a tract of land in East Haven, called "The Vineyard." (Ibid. 181.)

On 15 April 1755 he enlisted in the French and Indian War, being enrolled in the Fifth Company, First Regiment, under Captain John Patterson, of Farmington, Connecticut. The pathetic end of this story is told in the entry on the records: "Eliphalet Tuttle, soldier, enlisted April 15. Listed among the 'dead and taken' November 10th." (Connecticut Historical Society Collections, ix; French and Indian War Rolls, 1755-1757, 1: 14.)

Three months later, on 12 February 1756, a little daughter was born, whom the sorrowing, widowed mother most significantly named "Submit."

Desire (Bradley) Tuttle married (2) Isaac Cotting. (New Haven Probate Records 12: 259, 260, 327.) In the distribution of the estate of her brother Joseph, in 1778, she is called Desire Cotting.

Children of Eliphalet and Desire: (History East Haven, Hughes, Appendix, 64.)

1. Mary, born 23 March 1741; married Jonathan H. Colt.
2. Desire, born 5 May 1743; married Thomas Marshall.
3. Mehitable, born 20 March 1745.
4. ESTHER, born 19 February 1747; married NATHANIEL LEWIS.
5. James, born 15 June 1749.
6. Levi, born at Litchfield, 3 April 1751; died in the Continental Army, 19 April 1778. (Genealogical Register Residents of Litchfield, Woodruff, 225.)
7. Rhoda, born 11 September 1753.
8. Submit, born 12 February 1756.

V. Esther⁵ Tuttle (Eliphalet⁴ Caleb³ Thomas² William¹), born in East Haven, Connecticut, 19 February 1747, was married at Litchfield, Connecticut, 16 January 1767, to Nathaniel⁵ Lewis (Gershom⁴ John³ Edward² George¹), born at Guilford, Connecticut, 22 October 1740. (Ibid. 132.)

(See Lewis sketch.)

POWELL

POWELL

Thomas Powell—Priscilla

Hannah Powell—Thomas Tuttle	Priscilla Powell—John Thompson
Caleb Tuttle—Mary Hotchkiss	Priscilla Thompson—Ebenezer Chedsey
Eliphalet Tuttle—Desire Bradley	Elizabeth Chedsey—William Bradley
	Desire Bradley—Eliphalet Tuttle
Esther Tuttle—Nathaniel Lewis	
Elizabeth Lewis—Isaac Hale	
Emma Hale—Joseph Smith	

THE NAME POWELL is a contraction of Ap Howell, meaning the son of Howell. "It may also be deduced from Paul, of which it was a former orthographical variation." (Dictionary Ancestral Heads, Holmes, cxci.)

On 21 May 1635 there emigrated from London for Saint Christophers, in the ship *Matthew*, of which Richard Goodladd was master, a number of passengers who had obtained warrant to do so, from the Earl of Carlisle. Among them were the following, whose names, at least, are of interest to us:

Jo: Thomson, ae 34.
Tho: Hodges, ae 20.
Tho: Powell, ae 21.
Thomas Powell, ae 24.
Margaret Prichard, ae 17.

—*New England Historical and Genealogical Register* 14: 353-4.

Whether any or all of these were connected with the early families of identical names in which we are concerned, is only a matter of conjecture. It is tolerably certain that one of the men named Powell was the ancestor of the New Haven family considered in this sketch.

I. Thomas Powell lived in New Haven, Connecticut, from 1638 to 1681. (Long Island Genealogies, Bunker, 342.) The surname of his wife is not determined, but her Christian name, Priscilla, appears in the records. From the fact that the first of six children brought by her for baptism was born in August 1641, it may be inferred that their marriage had occurred but a short time after his coming to New Haven.

Thomas Powell was among the first settlers of the Colony, signing the original agreement entered into by the followers of Reverend John Davenport, 4 June 1639. (Genealogy of the Puritans, Hinman, 76.) He and his wife were members of the First Church there, and in 1655 were as-

signed seats in the meeting-house, the record of that assignment giving Priscilla, at least, the title accorded women of superior birth and station, "Mrs." (New Haven Town Records, printed, 1: 277, 273.)

Thomas Powell died 3 October 1681, at New Haven. (New Haven Vital Records, printed, 1: 49.) He was the father of several daughters, but, apparently, no son. His will, dated 29 September 1681, mentions "daughter Hannah Tuttoll," son-in-law Thomas Tuttoll, grandchildren John, Hannah, Caleb, Joshua, Martha, Abigail, Mary, and Esther Tuttoll, son-in-law John Thompson and Priscilla his wife, and daughter Mary Sanford. (Early Probate Records of New Haven, Book 1, Part I, 1647-1687.) In the list of proprietors at New Haven, 1685, both John Thompson, jr., and Thomas Tuttle are named, sons-in-law of Thomas Powell. (*New England Historical and Genealogical Register* 1: 157.)

It is of interest to note here that Emma Hale was a descendant of Thomas and Priscilla Powell through two daughters, and that one of the lines of descent is one whole generation longer than the other. In the line Powell-Thompson-Chedsey-Bradley, which was along the female line, we find one more generation than through the Powell-Tuttle line, which was of male descent. It seems that the average age, at marriage, of the three Tuttle men between Esther Tuttle and Thomas Powell, was twenty-six-plus, while that of the four "grandmothers," involved in the longer line, was less than twenty.

Children: (Ibid. 9: 362; Long Island Genealogies, Bunker, 342.)

1. HANNAH, born August 1641; baptized 1643; married THOMAS TUTTLE.

2. PRISCILLA, born December 1642, baptized 1644; married JOHN THOMPSON, JR.

3. Mary, baptized 20 July 1646; married 1669, Ephraim Sanford, of Milford, Connecticut.

4. Martha, baptized 28 January 1648; died young.

5. Martha, baptized January 1650.

6. Esther, baptized on day of birth, 6 June 1653.

II. Hannah² Powell (Thomas¹), born in New Haven, Connecticut, August 1641, was married there, on 21 May 1661, to Thomas² Tuttle (William¹), the ceremony being performed by Mr. Gilbert, of that place. (New Haven Vital Records, printed, 1: 16.)

(See Tuttle sketch.)

II. Priscilla² Powell (Thomas¹), born in New Haven, December 1642, was married at Branford, Connecticut, to John² Thompson (John¹), the ceremony being performed by Mr. Jasper Crane, on 22 May 1666. (Ibid. 1: 24; East Haven Register, Dodd, 113.)

(See Thompson sketch.)

HOTCHKISS

HOTCHKISS

Samuel Hotchkiss—Elizabeth Cleverly
Samuel Hotchkiss—Sarah Talmage
Mary Hotchkiss—Caleb Tuttle
Eliphalet Tuttle—Desire Bradley
Esther Tuttle—Nathaniel Lewis
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE NAME HOTCHKISS is variably written in the early records: Hodgke, Hodskis, Hodgkin, Hodgins, Hotchin, and Hotchkiss.

I. The American ancestor, Samuel Hotchkiss, is supposed to have come from County Essex, England, and to have been a brother of John Hodgkin (History of Waterbury, Bronson, Appendix, 502), who arrived at Guilford, Connecticut, as "Governor Leete's man," about 1648.

As early as 1641 we find Samuel Hotchkiss in New Haven, Connecticut. The following year, 7 September 1642, he married Elizabeth Cleverly. (History of Wallingford, Davis, 798.) In June 1664 he attended General Court at New Haven, taking the oath of fidelity there 4 August that year. (Daughters of Founders and Patriots of America, Lineage Book 15: 87.)

In 1652 he bought of John Thompson a house and lot, which purchase was "passed at a court the same year." (Tuttle Genealogy, G. E. Tuttle, Appendix, 652.) In 1655 he was assigned a seat in the meeting-house "adjacent to ye Souldier's Seats," and his wife was given one on the women's side. (New Haven Historical Society Collections, Town Records, 271, 273.)

He died 28 December 1663, at New Haven, his name in the records of death appearing as "Samuel Hodskis, senior." (Ibid. Vital Records 1: 18.) His estate was inventoried the following month, and valued at £86, 18s.

In January 1665 his widow Elizabeth, appears in an action of slander, but was cleared by the findings of the Court. (Ibid. Town Records 2: 132.) She died in 1681. (Tuttle Genealogy, 652.)

Children: (*New England Historical and Genealogical Register* 58: 283; 66: 328.)

1. John, born about 1643; died in 1689, his will proved 23 September of that year. He married 4 December 1672, Elizabeth Peck, born 16 March 1649; died before 1732, daughter of Henry and Joan Peck. (*Boston Transcript*, 19 May 1924.) They had five sons and three daughters.

2. SAMUEL, born 1645; married (1) SARAH TALMAGE; married (2) Hannah

3. James, born 1647; "probably died without issue." (Tuttle, 652.)

4. Sarah; married Jeremiah Johnson, of Derby. He and Joshua Hotchkiss are called brothers in the court records.

5. Joshua, born 16 September 1651; died 22 December 1722. Was an ensign, sheriff, and a prominent man in New Haven. He married (1) 29 November 1677, Mary Pardee, who died about 1684; married (2) about 1685, Hannah Tuttle, born 24 February 1662; died 17 February 1719. She was the daughter of Thomas² and Hannah (Powell) Tuttle. (See Tuttle sketch in this book.) After her death Joshua Hotchkiss married (3) about 1719, Mary Ashburn, of Milford. There were two daughters and one son by the first marriage, and four daughters and three sons by the second.

6. Thomas, born 31 August 1654, by one authority, and 16 December 1654 by another. (Connecticut Genealogy 3:1402.) He was a sergeant, and appears to have owned lands in Hamden and Woodbridge. He married 27 November 1677 (two days before his brother Joshua's wedding), Sarah Wilmot, born 8 March 1663. She was probably the daughter of William² and Sarah (Thomas) Wilmot. (See Wilmot sketch in this book.) They lived at Sperry's Farms. Thomas Hotchkiss died 27 December 1711, and his widow married (2) about 1713, Lieutenant Daniel Sperry. She died in 1731. There were four daughters and three sons born to Thomas and Sarah.

7. Daniel, born 8 June 1657; died 10 March 1710. He was also a sergeant, and lived at New Haven. He married 21 June 1683, Esther Sperry (History of Waterbury, 502), born in September 1654. According to G. E. Tuttle, author of Tuttle Genealogy (Appendix, 652), he married (2) Eunice Beach. According to the writer of the sketch of the Hotchkiss Family, which appeared in the *New England Historical and Genealogical Register* (66:328), Esther was the one who survived, and married (2) Stephen Pierson. There were four daughters and two sons born to Daniel Hotchkiss.

II. Samuel² Hotchkiss (Samuel¹), born 1645, was a carpenter by trade, and became an inhabitant of East Haven. At a town meeting at Guilford, Connecticut, 22 February 1668, it was voted to accept him as a planter, but it does not appear that he went there to live. (*New England Historical and Genealogical Register* 58:283.) In 1685 he is listed among the proprietors of New Haven. (Ibid. 1:157.)

He was a lieutenant of militia (East Haven Register, Dodd, 163), and a man of great wealth, his estate, inventoried in January after his decease, being estimated at £1,705, and was administered by his widow Hannah. (Tuttle Genealogy, 655.)

He was married (1) in New Haven, 18 March 1678/9, to Sarah, daughter of Robert and Sarah (Nash) Talmage, her uncle, Major John Nash, pronouncing the ceremony. (New Haven Vital Records, Historical Collections 1:47.) He married (2) Hannah, who survived him and died 19 January 1712. His death occurred 29 December 1705.

Children:

1. MARY, born 1 January 1679/80; married CALEB TUTTLE.

2. Sarah, born 7 April 1681; married

3. Samuel, born 6 March 1682/3; died 22 December 1740. "He did not, as most published accounts assert, marry Sarah Bradley who was in fact wife of his cousin Samuel, but he married Mary" (*New England Historical and Genealogical Register* 66:328.) They had six sons and three daughters. After his death she married (2) Henry Tolles, according to the last quoted authority. According to another writer, Samuel survived his first wife, and married (2) Hannah Russell. (Connecticut Genealogy 3:1402.)

4. James, born 8 December 1684; died 1747; married Tamar

5. Abigail, born 12 February 1686/7.

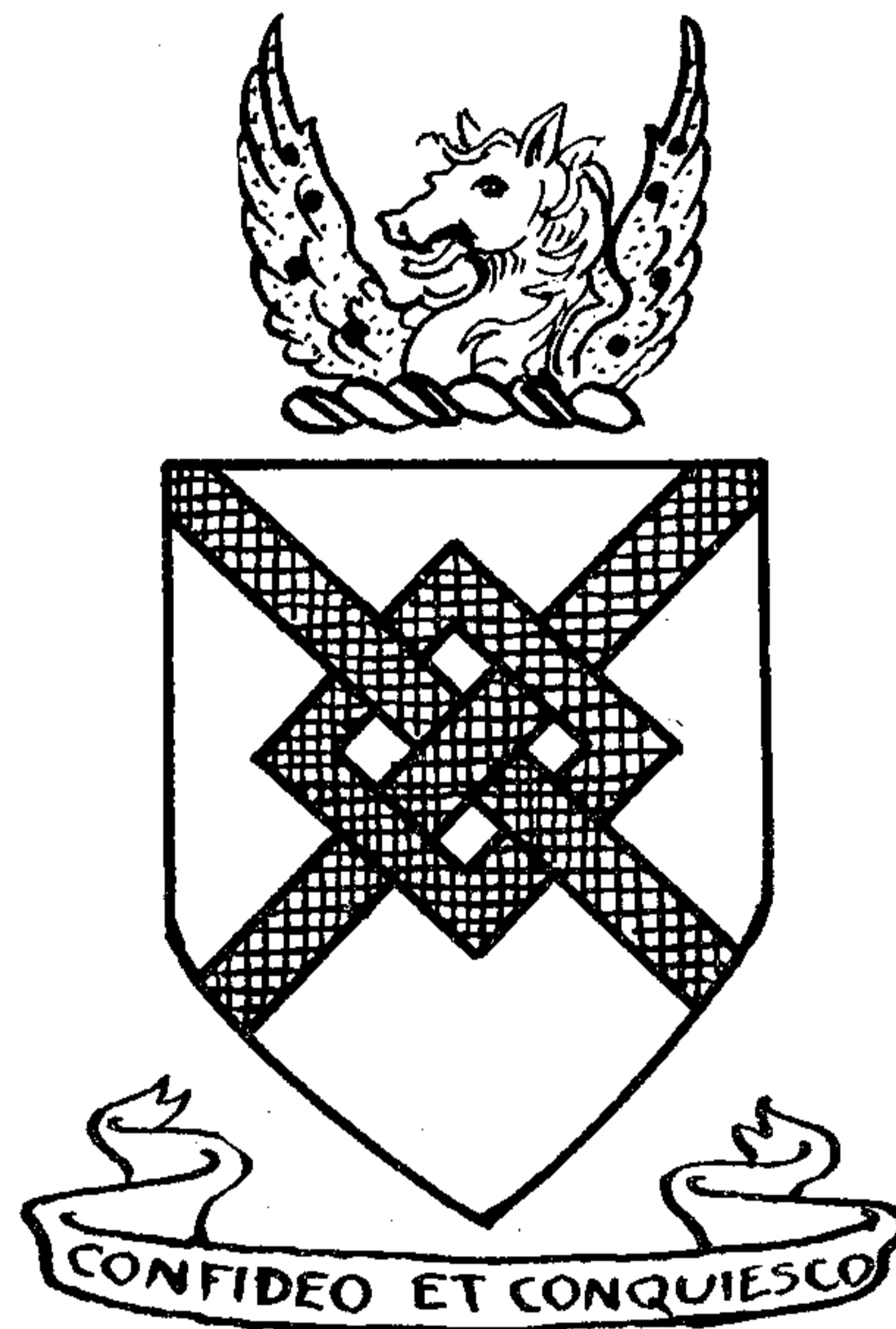
6. Ebenezer, baptized 16 December 1688. "He removed to Milford. In 1743 Ebenezer Hotchkiss of New Milford, deeded to Samuel Hotchkiss and the rest of the heirs of Samuel Hotchkiss, jr., deceased, all his right to the estate of Lieutenant Samuel, deceased, and of Samuel, jr., deceased. (New Haven Deeds 12:24.) He was probably the father of the Deacon Ebenezer Hotchkiss of New Milford, who died in 1796, and whose descendants are given in Orcutt's History of New Milford. He married, and had probably one child."

7. Enos.

III. Mary³ Hotchkiss (Samuel² Samuel¹), was born 1 January 1679/80, at New Haven, where she was married, 1 March 1699, by Mr. Ebenezer Johnson, justice, to Caleb³ Tuttle (Thomas² William¹). (New Haven Historical Collections, Vital Records 1:91.)

(See Tuttle sketch.)

TALMAGE



TALMAGE

Thomas Talmage
 Robert Talmage—Sarah Nash
 Sarah Talmage—Samuel Hotchkiss
 Mary Hotchkiss—Caleb Tuttle
 Eliphalet Tuttle—Desire Bradley
 Esther Tuttle—Nathaniel Lewis
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith

THIS NAME was anciently written Tollmache and Tollemache, and the coat-of-arms used by the family is ascribed to Thomas Talmage, of Long Island. (Crozier's General Armory, 125.) The crest may be seen in Crests of Great Britain (vol. 2, plate 19, crest 13).

I. Thomas Talmage was from County Southampton, England (History of Southampton, Long Island, Howell, 392), and had brothers William and John. William came in Winthrop's fleet, in 1630, and settled in Boston, where he was made freeman in 1643, later becoming an inhabitant at Lynn, same State. John was a husbandman living in Newton Stacey, County Southampton, England, who died, apparently without issue, leaving his estate to his nephews.

Thomas Talmage came to New England, according to some authorities, in 1631 in the ship *Plough*, which carried ten passengers. (Connecticut Genealogy 4: 1861.) Another has it that he, too, came with Governor Winthrop in 1630.

He landed first at Charlestown, settling later at Lynn, where he is mentioned as farmer as early as 1630. (History of Lynn, 14.) Was admitted freeman 14 May 1634 at Boston, apparently. (Directory Ancestral Heads New England Families, Holmes, ccxxxiii.) In 1638 he was possessed of two hundred acres of land at Lynn, his son Thomas owning twenty. (Annals of Lynn, Lewis and Newhall, 171.) In the Proprietors' Book for that year, his name is recorded.

Many of the original settlers of Lynn went to Southampton, Long Island (*New England Historical and Genealogical Register* 15: 132), which was founded in 1640. There we find that Thomas Talmage acquired land in October 1642 (History of Southampton, Howell, 392), and was listed among its inhabitants as late as 10 March 1649 (*ibid.* 31), being made freeman there two days previously. His house-lot was granted him in 1642, and in 1651 land at Runney Marsh became his. (*New England Historical and Genealogical Register* 8: 54.) We do not find him on record there later.

It is thought that he left about 1650, for Easthampton, of which place his son Thomas had become a founder. For absence from town meeting at Easthampton, he was fined 24 May 1651. (Connecticut Genealogy 4: 1861.)

"He probably died in 1653, for on 9 December 1653, the town records show that it was 'ordered that the share of whale in controversy between Widowe Talmage shall be divided even as the lott is,' and in February next, Thomas Talmage, no 'Sen.' or 'Jr.' signed to the name, was given five acres of land.

"Also there is a record of a Thomas Talmage, sr., deceased, and a Thomas mentioned on the same page as living, though no junior is attached to the name." (Ibid. 4: 1861.)

We have found no record of the name of his wife. In the early records the family name was variously spelled, and among the many descendants scattered throughout the United States today, it appears as Talmage, Tallmage, Talmadge, Tallmadge, etc.

Numbered among the descendants of Thomas Talmage are many illustrious soldiers and statesmen of our country, as well as a host of respectable, law-abiding, and prosperous citizens whose names have not been enrolled on the scrolls of fame.

Children, order of birth uncertain: (*New England Historical and Genealogical Register* 40: 272; 60: 127; Connecticut Genealogy 4: 1861; History of Southampton, Howell, 392.)

1. Simon, who died without issue.
2. William; was of Boston 1630, in that part known as Muddy River. He was a carpenter.
3. Thomas; lived at Boston, Lynn, and Southampton. Married Elizabeth He was a captain. His will was proved in 1679.
4. ROBERT; married SARAH NASH.
5. Jane; married Richard Walker.
6. Christian; married (1) William Wornam. Admitted to Boston First Church, 1646. Married (2), about 1650, Edward Belcher, of Boston. She had two daughters by her first marriage. Edward Belcher was an original member of the First Church at Boston.
7. David, born 1630.

II. Robert² Talmage (Thomas¹) came from England, when a young man. His uncle, John Talmage, of Newton Stacey, Hants, England, left legacies to him and his brothers and brothers-in-law, and on 3 September 1640, at Boston, Massachusetts, they all signed a letter granting power of attorney to Ralph King, of Watford, authorizing him to get their portions from the overseers.

It is claimed Robert Talmage was one of the original purchasers of the New Haven settlement in 1639, and was made freeman there, 1 July 1644. However, he is recorded also as being in Southampton, Long Island, 7 March 1644.

He married Sarah, daughter of Thomas and Margery (Baker) Nash, original settlers at New Haven. She was born in England, and was living

on 30 June 1687 when her brother, Major John Nash, made his will and left her a legacy as the "Widow Talmage." (Connecticut Genealogy 4: 1861.)

Robert Talmage died in 1662, the invoice of his estate being taken on 3 October that year. (Early Probate Records of New Haven, Book 1, Part 1.) It was estimated at £131, 14s. In the list of proprietors of New Haven in 1685, appears: "Robert Talmage's heirs." (*New England Historical and Genealogical Register* 1: 157.)

Robert and Sarah Talmage were the ancestors of many prominent men of the name. Third in descent was Captain James Talmadge, of the Connecticut family, and in the fourth generation was Reverend Benjamin Talmage, of Brookhaven, Long Island. (Connecticut Genealogy 4: 1861.)

Descended from them, also, was Colonel Benjamin Talmadge, officer on the staff of General Washington during the greater part of the Revolutionary War. He was considered to be one of the handsomest men in the Revolutionary Army; was born in Brooklyn, 1754; graduated 1773, receiving the degree of A. M. from Yale College in 1778. He was in charge of separate detachments for special service in the War, receiving his orders directly from the great Commander-in-Chief, himself.

"Major Andre, the British spy, was delivered to Major Tallmadge, and remained in his custody until the day of his execution, 2 October 1780. He accompanied the unfortunate prisoner to the gallows, and witnessed the execution. Years afterwards he wrote: 'I became so deeply attached to Major Andre that I can remember no instance when my affections were so fully absorbed in any man. When I saw him swinging under the gallows, it seemed for a time as if I could not support it.'

"Major Talmage was an original member of the Cincinnati Society. His son, Frederick Augustus Talmage, was Congressman in 1847, 1849." (Heroes of the Revolution, Whittemore, 12.)

Children of Robert and Sarah, born in New Haven: (*New England Historical and Genealogical Register* 9: 362.)

1. Abigail, born 3, baptized 13, May 1649.
2. Thomas, born 17, baptized 20, October 1650. He was a lieutenant. He married Elizabeth, daughter of Joseph Alsop, jr., who was born 22 June 1650. (*New England Genealogies, Cutter*, 4: 2046.)
3. SARAH, born 19 September 1652, baptized same day; married SAMUEL HOTCHKISS.
4. John, born 11 September 1654; died April 1690. He married 18 November 1686, Abigail, daughter of James and Mary (Lamberton) Bishop, born 30 October 1658.
5. Enos (Enoch), born 4 October 1656; married 9 May 1682, Hannah Yale. (*Early American Marriages, Clemens*, 208.)
6. Mary, born 2 September 1659; died 6 December 1678.

III. Sarah³ Talmage (Robert² Thomas¹), born 19 September 1652 in New Haven, was married there, 18 March 1678/9, by her uncle, Mr. John Nash, to Samuel² Hotchkiss (Samuel¹). (*New Haven Vital Records*, printed, 1: 47.)

(See Hotchkiss sketch.)

NASH

NASH

Thomas Nash—Margery Baker
Sarah Nash—Robert Talmage
Sarah Talmage—Samuel Hotchkiss
Mary Hotchkiss—Caleb Tuttle
Eliphalet Tuttle—Desire Bradley
Esther Tuttle—Nathaniel Lewis
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

“THE NAME NASH is supposed to be a corruption of *atten-ash*, at the Ash. Naisby, a place near Bristol, England. In Gaelic, *naisq*, meaning made fast bound, protected; probably an old fortress or watchtower.” (Directory Ancestral Heads New England Families, Holmes, clxxi.)

On 26 July 1637 there landed in Boston a company composed largely of merchants of London, and other men of wealth, whose standing at home allowed them to come to the New World under more favorable auspices than many who had hitherto arrived. They came in the ship *Hector* and one other whose name is not known. They were followers of the Reverend John Davenport, the Puritan preacher of Coleman Street, London, who came with a large number of associates, to the New England shores for freedom of conscience and worship. (Fifty Puritan Ancestors, Elizabeth Todd Nash, 3.)

The leaders of this group were men of good practical understanding. The needs of the infant colony they were about to establish had been largely anticipated, and the men composing the company were well versed in the trades and arts most likely to be used in pioneer life.

I. Among the number of pioneers in the Colony above mentioned, was Thomas Nash, a Puritan who had been at Leyden, Holland, and who wrote from there in 1625 (1628, says Schneck, *History of Fairfield* 1: 396), to his brethren in Plymouth, “informing them of the death of John Robinson, pastor of the church which included in its membership the planters of Plymouth as well as the brethren still sojourning in Leyden.” (*History of New Haven Colony*, Atwater, 124.) Thomas Nash had returned to London from Leyden, and came later to America with Davenport.

Thomas Nash was a gunsmith by trade, and knew also the details of blacksmithing, which made him “doubly useful to a people whose situation required both arms and implements of husbandry to be kept in repair.” (Nash Family, Reverend Sylvester Nash, 14.)

In March 1638 the whole company sailed from Boston, arriving two weeks later at Quinnipiac, now New Haven, Connecticut, which place had been selected for the purpose of the new Colony by a committee chosen and sent out from Boston. Quinnipiac was then owned by a small tribe of Indians, with whose chief, Momauguin, an agreement was made the following November for the purchase of lands. The summer and winter of 1638 were fully occupied by laying out these lands to the settlers, and building houses for shelter and comfort.

On 4 June 1639 the little company of Colonists met "in Mr. Newman's barn," and there drew up the famous "Fundamental Agreement" of the New Haven Colony, its consideration and adoption following a season of most solemn religious exercises. This Agreement sought to crystallize the ideas of the settlers concerning the civil and religious conduct of the Colony, and was signed at the time by sixty-three individuals, forty-eight others signing soon afterwards. Touching one phase of this document, the following comments are of interest:

The alleged early "Resolve" of the New Haven colonists "to adopt the Law of God until they should have time to make a better," has caused much merriment and some sneering. In the decision of a perplexing case, the General Court at New Haven, 2 March 1641, laid this down as a principle:

"According to the Fundamental Agreement made and published by the full and general consent when the Plantation began and government settled,—viz., that Judicial Law of God, given by Moses, and expounded in others parts of Scripture, so far as it is a Ledge and a fence to the Morall Law and neither ceremonial nor typical, nor had any reference to Canaan, hath an everlasting equity in it, and should be the rule of these proceedings." (Colonial Records 1: 32.)

Is there anything to sneer at in this? On the contrary, was it not a glorious fundamental principle? It had been well for other states if they had built upon so wise a foundation!—Nash Family, Nash, 14.

The name of Thomas Nash is the third one of the later subscribers. Four days before the meeting in Mr. Newman's barn, another company, located at Guilford, not far away, had drawn up their "Compact," upon which document the name of Thomas Nash appears. (Ibid. 15.) It seems that a company coming from the Counties of Kent, Surrey, and Essex, England, under the leadership of their pastor, the Reverend Mr. Whitfield, had, together with some of the first-comers to New Haven, formed the beginning of a plantation at Guilford. Barber says: "The planters of Guilford had not one blacksmith among them," and that it was "with great cost that the town obtained one to live among them."

Schneck, in *History of Fairfield* (1: 396) infers that Thomas Nash was invited to join the Guilford party, but that his services being required by the New Haven planters, and the latter location being considered more central and important for the establishment of his much-needed shop, he was prevented from joining permanently the group at

Guilford, and was finally released by them, and signed the New Haven Agreement.

Atwater, in *History of New Haven Colony* (124), takes the position that Thomas Nash had come with Mr. Whitfield's party from England, and had, on shipboard, signed an agreement that they would remain together, but that later, "being not only a smith but a gunsmith, it was for the common welfare, as well as his own, that he should join the largest and most central plantation." This explains, perhaps, why his name appears on the "constitutional agreements" of both these Colonies, which started so nearly together.

Be that as it may, we find Thomas Nash, wife Margery and five children, residents of New Haven near its beginning, the home-lot assigned to them being "on the west side of State Street, about a third of the distance from Chapel to Elm Streets, as shown by an old map of New Haven settlers." (Fifty Puritan Ancestors, Nash, 3.) Another describes it: "The north line of the Thomas Nash land must have run about where the Courthouse now is; west, where Orange Temple now stands, near its northwesterly corner." (Nash Family, Nash, 18.)

According to traditions which seem uniform throughout the various branches of his descendants, Thomas Nash was from Lancaster, England. (Ibid. 16.) He was well advanced in years when he came to this country, and is often referred to as "Brother Nash" on the early New Haven town records.

On 1 September 1640 he took the oath of fidelity, and was deputy to the General Court in New Haven, same year. (General Register Society Colonial Wars, 1907-1911, 375.) In 1646, by action of the town council, he was "spared from Trayning." In 1651 he was given charge of all the town muskets of the settlement.

He married, in England, Margery, daughter of Nicholas and Mary (Hodgetts) Baker, of Hertfordshire. Schneck says she died within two years after his death (*History of Fairfield* 1: 396), but from the fact that Thomas Nash does not mention her in his will, dated 1 August 1657, it is inferred she died before that time. She was living at the time of the allotment of seats in the meeting-house, 11 February 1655. Savage says her death occurred on 11 February 1656. Thomas died 12 May 1658. (New Haven Vital Records, Historical Society Collections 1: 4.) His will mentions his "daughter Sarah, wife to Robert Talmadg" (Nash Family, 17) and all his other children.

"Descendants of Thomas Nash can lay no claim to ancestry renowned in the thought which usually constitutes glory of the human race. Their ancestors have not been eminent for deeds of blood, or schemes of policy, or for the acquisition of immense wealth. But if honest and generally successful industry, if life-enduring and life-regulating and generally unquestioned piety be a virtue to be commended, then, in the history of their forefathers, there is just cause for gratitude if not for pride. In this respect, most of the seventh generation may look back on an un-

broken line of respectable, industrious, pious, and generally thriving men. . . . Too, a generally prolific race."—Reverend Sylvester Nash, Rector of Saint John's Church, Essex, Connecticut. (Nash Family, Nash, 7.)

Children, born in England, order of birth not known:

1. Mary, married in New Haven, Roger Alling, treasurer of the New Haven Colony in 1661, deacon of church 1664-1672. "He was the son of James Alling, of Kempstead, Bedford, England." (*Boston Transcript*, 27 June 1928.) "When his father died in 1657, he returned to his paternal homestead in England to receive his patrimony and that of his sister, Joanna, wife of Abraham Doolittle." He died 27 September 1674. (Mack Genealogy, Martin, 2: 1320.)

2. John; captain and major. Lived in New Haven. His will, probated 30 June 1687, mentions four daughters and legacies left them by their grandfather Tapp. His estate was valued at over £660. (Early Probate Records of New Haven, Book 1, Part 1.)

3. SARAH; married ROBERT TALMAGE.

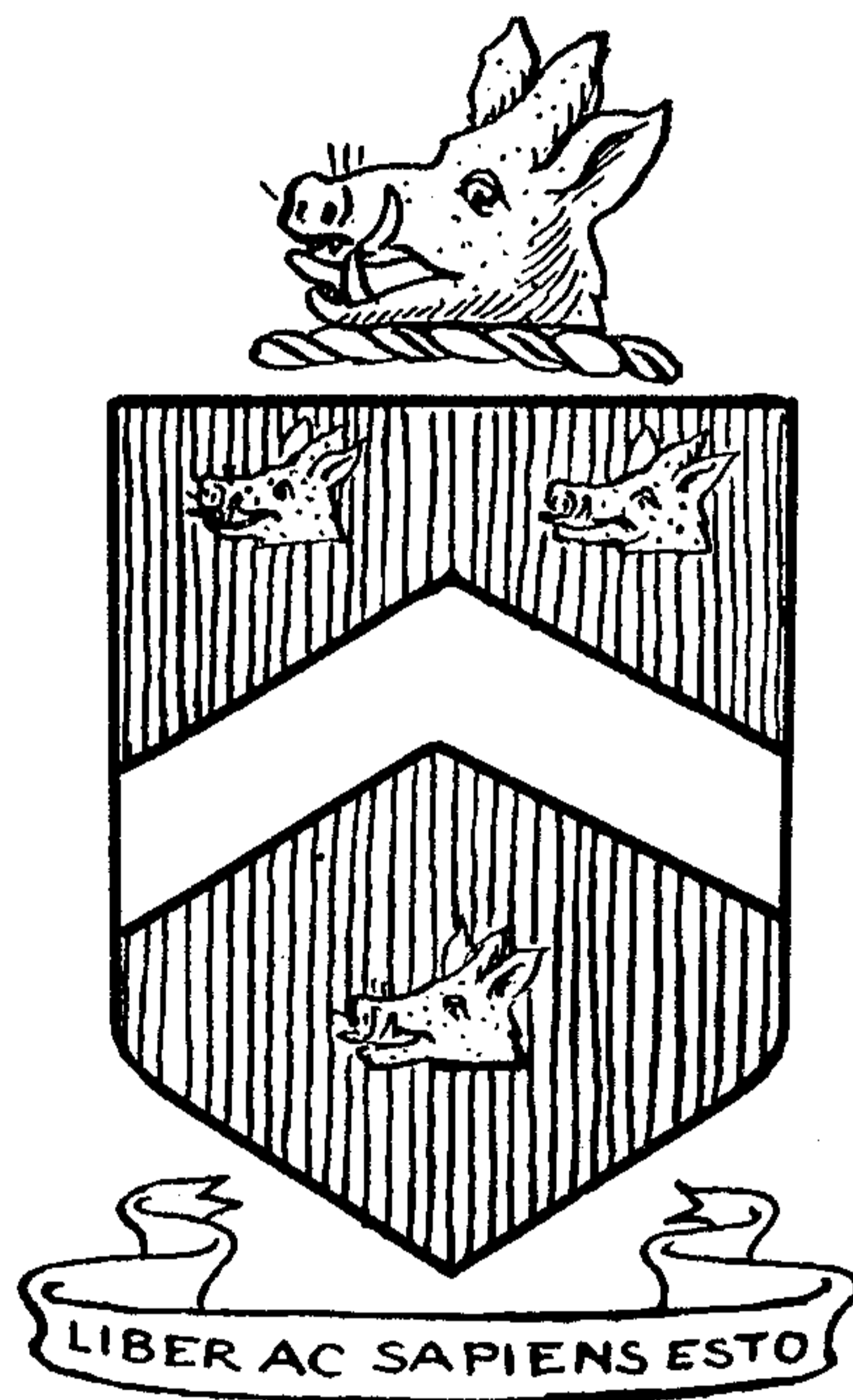
4. Joseph; was sergeant; of Hartford in 1658. Married (1) Mary who died in New Haven, 1654. He married (2) before 15 June 1665, Margaret, widow of Arthur Smith, of Hartford. (Memorial History of Hartford County 1: 275.)

5. Timothy, born 1626, in Leyden, Holland. He married about 1657, Rebecca, daughter of Reverend Samuel Stone. They removed to Hartford, 1661, and to Hadley in 1663. He was a lieutenant. He died 13 March 1699, and his widow in 1709. (Ibid. 1: 263, 275.)

II. Sarah² Nash (Thomas¹), born in England, married, probably about 1648, Robert² Talmage (Thomas¹), of New Haven. She was living in 1683 when her brother, Major John Nash, made his will and left her a legacy.

(See Talmage sketch.)

BRADLEY



BRADLEY

William Bradley—Alice Prichard
 Isaac Bradley—Elizabeth
 William Bradley—Elizabeth Chedsey
 Desire Bradley—Eliphalet Tuttle
 Esther Tuttle—Nathaniel Lewis
 Elizabeth Lewis—Isaac Hale
 Emma Hale—Joseph Smith

ACCORDING to Franklin R. Holmes, in his *Directory of Ancestral Heads* (xxix), the name Bradley "is Anglo-Saxon, compounded of the words *brad*, broad, and *lea*, a field or meadow. In England numerous townships bear the name." Thomas G. Gentry, in *Family Names* (197), tells us it is from the Scotch *brade* or *braide*, broad, and *lic*, like, meaning broad-like, broadly.

An early mention of the name was in 1183, when at the feast of Saint Cuthbert, in Lent, all the revenues of the district of Lord Hugh, Bishop of Durham, were, by his order, described, and Roger de Bradley was mentioned as holding forty acres at Bradley, Walsingham, in the Survey of Bolton (Burke), "and rendering half marc besides forest service." (*New England Genealogies*, Cutter, 3: 1080.)

In the Normanton pedigree as given in the *Herald's Visitation* for the County of York, 1563-64, mention is made of the marriage of Arthur Normanton to Isabel, daughter of Sir Francis Bradley, in the early part of the fourteenth century. Fifteen coats-of-arms are given by Burke to the Bradleys, most of them being variations of the same coat containing a boar's head, which shows common origin. The arms here shown are accredited by Crozier (27) to our ancestor, William Bradley, of Yorkshire, England, and New Haven, Connecticut. They are engraved on a silver tankard owned by his granddaughter. Of them it is written: "The shield is red. Red in heraldry denotes boldness, daring blood and fire, 'a burning desire to spill blood for God and country.' Silver stands for purity, justice and peace. The chevron represents the rafters of a roof and was often given to ambassadors and eminent statesmen as a reward for the protection (as under a roof) they gave their king and country. The boar symbolizes a well-armed, undaunted and courageous warrior, who resists his enemies bravely and never thinks of flight, the same as the boar who will fight to the bitter end." (*Americana* 22: 1: 102.)

According to a writer in the *Boston Transcript*, 21 December 1925, Francis Bradley, of Fairfield, Connecticut, 1660, and William Bradley, of New Haven, 1644, were related, the father of Francis being a cousin of William, both being grandsons of William Bradley, of the city of Cov-

entry, County Warwick, England. This was a branch of the Yorkshire family which may be traced to a remote period, Sir Francis Bradley living there in the time of Edward III. (Harleian Society Publication xvi: 147.)

Theophilus Eaton, who became a co-leader with Reverend John Davenport, of the New Haven Colony, was born in Coventry in 1592, the son of a minister there. Davenport, also, was born in the same city, in 1597. "As they all belonged to Puritan families, there is little doubt that Francis Bradley, jr., whose father was a man of respectability, entitled to his coat-of-arms, was on intimate terms with both of these eminent men, and when, as happened in the course of time, Eaton became a prominent merchant, and Davenport a popular preacher, in London, it was quite natural that Francis Bradley, jr., should place his sons under their auspices in the great city, and entrust his younger son, Francis, to the personal care of his friend Eaton." (*Boston Transcript*, 21 December 1925.)

This Francis Bradley, jr. (born 1595), had a younger brother, William Bradley, who lived in Coventry, and whose infant son, not yet named when the visitation of 1619 was made, is conjectured to be the William Bradley who came to this country and settled in New Haven. (Ibid.)

The first Bradleys to come to America are said to have come from the West Riding of Yorkshire, near a small market town called Bingley, about twelve miles northeast of Leeds, on the River Aire, if another authority is to be believed. "The town of Bradley (or Broadlea) was about seven miles to the north of Bingley." (*New England Genealogies*, Cutter, 3: 1080.)

According to the History of Bingley, England, William Bradley, whom universal tradition in the different branches of the family say was a friend of Cromwell, was a major in the Parliamentary Army, and removed to New Haven, United States of America. Attempting to combine or reconcile these two theories, it would seem William Bradley, not yet named in 1619, would have been a very young major in the Parliamentary Army prior to coming to America. *Compendium of American Genealogy*, 1925 (969), says he came from England with Governor Theophilus Eaton, to New Haven in 1637.

He sojourned a time at Branford and Guilford, Connecticut, and then moved to New Haven, where he took the oath of fidelity in August 1644. (*New England Genealogies* 3: 1080.)

He obtained large holdings of land in North Haven, on the west side of the river, then called Quinnipiac, now East River, about nine miles north of New Haven, where he soon gained possession of the "cotter's 189 acres," in addition to his own. He is said to have been the first landowner in the village of North Haven. (*History of North Haven*, Thorpe.) He served as deputy at the General Court 1675, 1676, 1678-1680, 1683. (*New Haven Town Records*, Historical Society Collection 2: 303, 383, 391.)

His stepmother, the Widow Elizabeth Bradley, followed him to Amer-

ica, bringing with her four sons and one daughter. They arrived in 1648, and later she married (2) John Parmalee, who died 8 November 1659. She married (3) 27 May 1663, John Evarts, who died in May, 1669, leaving her a widow for the third time. Both these men were residents of Guilford. Elizabeth died in 1683.

Concerning the children of Elizabeth Bradley, (half brothers and sister to William, the ancestor of the line here considered) the following is of interest: (*New England Historical and Genealogical Register* 57: 134.)

1. Daniel, was of New Haven. He died, inventory taken 4 January 1658, unmarried.
2. Joshua, recorded at New Haven in 1653, as a "youth hardly of years of puberty."
3. Ellen (Ella); married 14 October 1652, John Allin.
4. Nathan, born 1638; married (1) 1668, Hester; married (2) 21 August 1694, Hannah, widow of Joseph² Tuttle (William¹) of New Haven, and daughter of Thomas Munson. She died 30 November 1695, and he married (3) 16 May 1698, Rachel, widow of Thomas Strong, and daughter of William Holton. Nathan Bradley lived at Guilford. He died 10 November 1713. Nathan Bradley's daughter Mary married as second wife Caleb² Mix (Thomas¹). (*Mack Genealogy*, Martin, 2: 1320-1.) She married (2) 2 February 1710 Joshua³ Tuttle (Thomas² William¹).
5. Stephen, born 1642. He was a captain of militia. He married (1) 9 November 1663, Hannah, daughter of George and Sarah Smith, of New Haven. He married (2) Mary, widow of William Leete, jr. He died 20 June 1701.

William Bradley married 18 February 1645, Alice, daughter of Roger and Frances Prichard, of Springfield, Massachusetts, and Milford, Connecticut. He died in 1690, and she in 1692, "1671," say *Connecticut Genealogy* 1: 588 and *Massachusetts Genealogies* 3: 1559. There was a William Bradley named among the first settlers of Dorchester, in 1664, where, also, his name is found among the signers of a petition to the deputy governor at General Court, Boston, 19 October 1664. (*New England Historical and Genealogical Register* 5: 393.)

Seventh in descent from William Bradley, of New Haven, was Adjutant General Edward Elias Bradley, of Connecticut Militia, prominent also in legislative circles of the State. (*Connecticut Genealogy* 1: 81; *New England Genealogies* 3: 1081.)

Concerning Isaac Bradley, he is not named among the children of William Bradley by some authorities. The Honorable Ralph D. Smythe, well-known genealogist, places him there, however (*New England Historical and Genealogical Register* 57: 134), as do also several other writers. (*Connecticut Genealogy* 1: 81; 2: 1061.) According to the record of baptisms in New Haven, there seems to be a gap of several years between the baptism of Joseph and that of Martha, and another between Abraham and Mary. Smythe, and the writer of *Connecticut Genealogy*, place him in the first gap mentioned, but an entry in *New Haven Land Records*,

1: 242, dated 22 March 1685/6, begins this way: "The testimony of Isaac Bradley, aged 35 or thereabouts, . . ." This would place his birth at about 1650 or 1651, which might have occurred between that of his brother Abraham and sister Mary.

Children:

1. Joseph, baptized 4 January 1646; died January 1705; married 25 October 1667, Silence Brockett.
2. Martha, baptized October 1648; died 9 January 1707; married 26 October 1665, Samuel Munson, baptized 7 August 1643. (*Boston Transcript*, 10 September 1924.)
3. Abraham, born 24 October 1650; died 19 October 1718. He married 25 December 1673, Hannah, daughter of John (or George) Thompson, born 22 September 1654, died at New Haven, 26 October 1718. He was a deacon in First (now Center) Church, and justice of the peace. There were four sons and three daughters.
4. ISAAC; born about 1651 (?); married ELIZABETH
5. Mary, born 30 April 1653; married 26 November 1668, Samuel Todd, born 26 April 1645; died April 1714. (*Boston Transcript*, 10 September 1924.) She died October 1724.
6. Benjamin, born 8 April 1657; died 1728.
7. Hester (Esther), born 29 September 1659.
8. Nathaniel, born 26 February 1660/1; died 17 August 1743.
9. Sarah, born 21 June 1665; married 23 May 1682, Samuel Brackett.

II. Isaac² Bradley (William¹), perhaps born about 1651, is mentioned in the records of Branford, Connecticut (volume 1, present page 319), as a signer to an agreement for the settlement of a minister. The document is dated 20 January 1667. He was at that time in his seventeenth year.

Seven years later, 29 October 1674, "the town did grant unto Isaac Bradley, a sojourner at New Haven, a parcel of upland containing two acres, where he should find it most convenient for him, provided it be not prejudicial to any highway; or to any particular man; provided also he build upon it within two years, or else return it to the town again." (Descendants of Isaac Bradley, Leonard A. Bradley, 46.)

The term *sojourner* is meant to imply that, while living then at New Haven, he did not expect to make it his permanent abode. The villagers at Branford, by their action in granting him two acres at Canoe Brook, merely expressed their opinion that he would be a desirable addition to their colony. At that period no man could obtain land without first obtaining the consent of the town. In many instances a man could not sell his interests without first obtaining like consent. These rules were made for the purpose of keeping out undesirable settlers. Isaac Bradley was a carpenter by trade, or a "joiner," as it was sometimes called, and as was the case with those who were proficient in pioneer trades, was considered a valuable acquisition to a new settlement.

On 4 December that same year, more land was allotted to him, in Branford, and he built his house, and lived there about nine years, when he conveyed it to Christopher Todd, deed dated 10 March 1682/3 (Branford Land Records 2: 11), sold out all his other interests in the village

and removed to East Haven. On 3 October 1683, at a meeting of the village proprietors of East Haven, land was granted him (Descendants of Isaac Bradley, 46), and he established his home adjoining that of Daniel Bradley (History of East Haven, Hughes, 37). It was later sold to Ebenezer Chedsey, father-in-law to Isaac's son William.

He seems to have had some interest in East Haven before he moved to that settlement, for in 1681 he contributed money towards building a house for the minister there. His lot is described as being "next to the river, and north of John Potter's." He also retained property at New Haven, for he is listed among the proprietors of that town in 1685, as also was his father. (*New England Historical and Genealogical Register* 1: 157.)

The family name of Isaac Bradley's wife seems lost in the oblivion of the years. Her given name was Elizabeth, and she died on 3 January 1712/3, aged 56 years. Her husband survived her but nine days, passing away on 12 January 1712/3, aged 62 years. Administration of his estate was granted to his eldest two sons, 3 February 1712/3. "Division of the estate, shows two shares set to William, eldest son, the 'joiner's tools' being equally divided between him and Samuel, and a right to the home-lot being set to William, Samuel and Daniel. All the children survived the parents." (Descendants of Isaac Bradley, 49.)

Isaac Bradley seems to have been, from his young manhood, deeply interested in church affairs. We find him contributing money for the establishment of a minister, both at Branford and East Haven, and find his name on a list of signers to a church covenant before he was seventeen years of age. (*New England Historical and Genealogical Register* 3: 153.) This tendency was only to be expected in a descendant of such zealous supporters of Davenport and Eaton as were the Bradleys, with their ardent championship of the rights and viewpoints of the early Puritans.

Children, order of birth uncertain:

1. Mary.
2. Sarah; married 1703, George Pardee, 3d.
3. WILLIAM, born 1682; married ELIZABETH CHEDSEY.
4. Isaac; died 10 July 1716.
5. Samuel, born 1686; died 23 March 1758, ae 72. He married Sarah Robinson.
6. Elizabeth; married 1 July 1710, John, son of Robert Anger (Augur), born 16 November 1686.
7. Daniel, born 20 December 1696; died 13 December 1780, ae 84. He married Mehitable Hemenway.

III. William³ Bradley (Isaac² William¹), born 1682, became possessed of a part of his father's property by terms of the latter's will. (New Haven County Probate Records 4: 240, 417.) He lived and died in East Haven, Connecticut.

He married on 7 January 1713/4, Elizabeth, daughter of Ebenezer and Priscilla (Thompson) Chedsey, born in East Haven, 6 February 1693. William died 27 January 1727 (East Haven Register, Dodd, 164), at the age of forty-five years, and his widow married (2), as his second wife, Theophilus³ Alling (Samuel² Roger¹). (Families of Ancient New Haven, Donald Lines Jacobus, 1922, 16.) This man was her step-cousin, his father having married (1) Elizabeth Winton, mother to Theophilus, and (2) 26 October 1683, her aunt, Sarah Chedsey. (Mack Genealogy, Martin, 2: 1320.)

Children of William and Elizabeth:

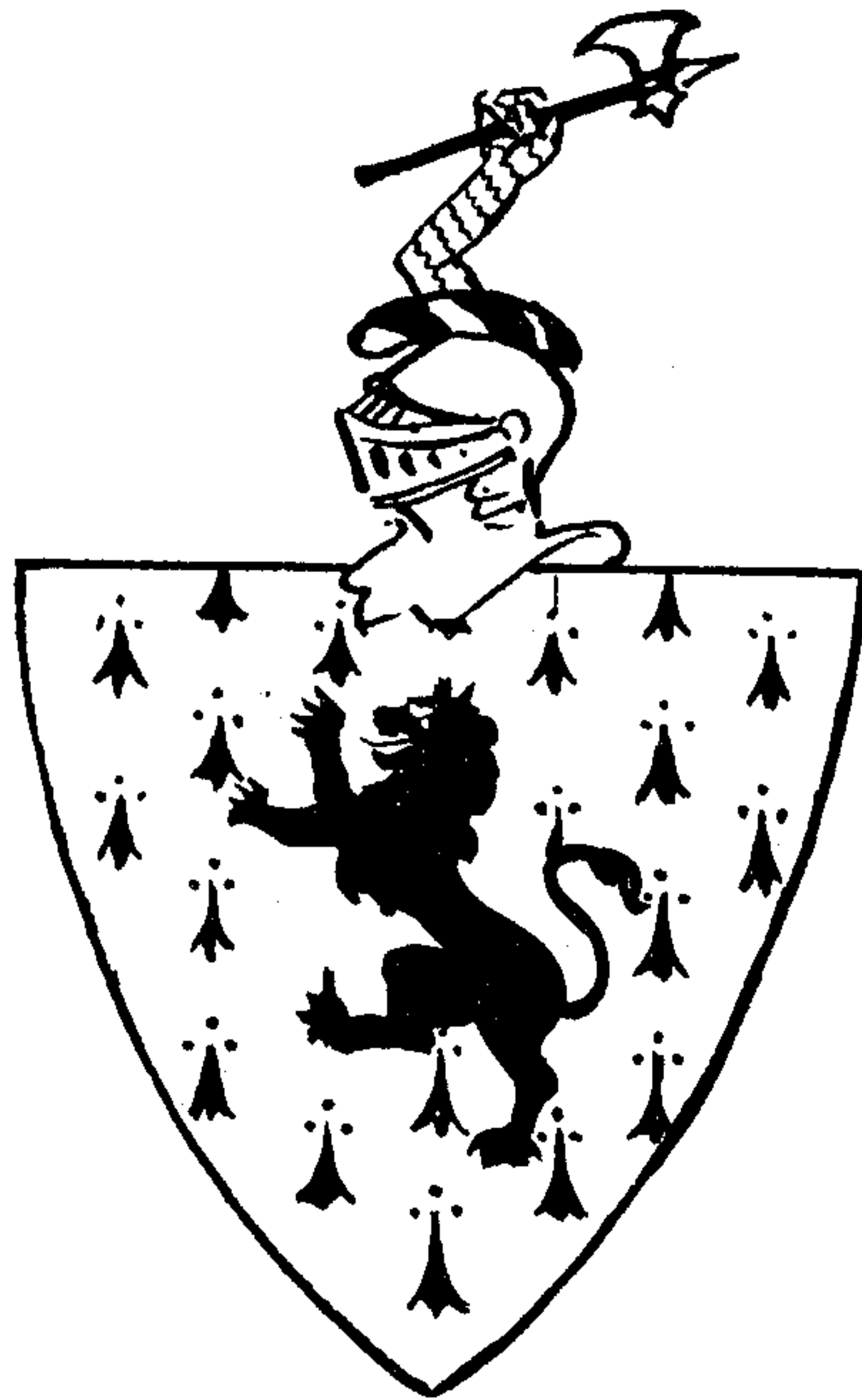
1. Caleb, born 17 October 1714; died 17 March 1782; married Sarah Russell.
2. Ebenezer, born 25 March 1716; married Mabel Grannis. Moved to Northbury.
3. Joseph, born 13 July 1718; died unmarried, his estate being divided (division approved 15 May 1778) among his three brothers and two sisters who survived him.
4. Elizabeth, born 1720; married John Thompson.
5. DESIRE, born 1722; married (1) ELIPHALET TUTTLE; married (2) Isaac Cotting.
6. James, born 15 June 1726; died 1806 in Jericho, Vermont.

IV. Desire⁴ Bradley (William³ Isaac² William¹), born 1722, married in 1739, Eliphalet⁴ Tuttle (Caleb³ Thomas² William¹), born 2 December 1718. (East Haven Register, Dodd, 157.)

After his death in the French and Indian Wars, she married Isaac Cotting, whose wife she was at the division of the estate of her brother Joseph. (New Haven Probate Records 12: 327.)

(See Tuttle sketch.)

PRICHARD



PRICHARD

Roger Prichard—Frances
Alice Prichard—William Bradley
Isaac Bradley—Elizabeth
William Bradley—Elizabeth Chedsey
Desire Bradley—Eliphalet Tuttle
Esther Tuttle—Nathaniel Lewis
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THIS NAME is from the Welsh, and is a contraction of Ap Richard, son of Richard. *Ap* in the Welsh corresponds to *Mac* in the Scotch, *Mc* in the Irish, *Von* in the German, *De* in the French, and the ending *son* in the Scandinavian, all indicating "son of." Prichard was variably spelled Prichat and Pritchard in early colonial records.

I. Roger Prichard was born in England, perhaps Wales (*Boston Transcript*, 7 December 1925), and came early to this country. Exact information as to when he came, or from which locality, seems to be lacking. A clue which might afford results if followed, is the record of a seventeen-year-old girl named Margaret Prichard who was among the passengers on the *Matthew*, Richard Goodladd, Master, which sailed from London 21 May 1635, for the port of Saint Christophers. She had a warrant from the Earl of Carlisle. (*New England Historical and Genealogical Register* 14: 354.)

Descendants of Roger Prichard have claimed the coat-of-arms seen in the accompanying sketch. (*Americana*, vol. 22, no. 1.)

On 15 November 1640 Roger Prichard witnessed at Wethersfield, Connecticut, the will of Widow Joyce Ward. (Early Connecticut Probate Records, Manwaring, 1: 38.)

In the allotment of lands at Springfield, Massachusetts, on 6 April 1643, he was given five acres. His name appears on the tax lists of that town in 1644, and various years thereafter. On 13 April 1648 he was made freeman at Springfield, and "meddow" land at Pecowsic and Mill River were granted to him and his son Nathaniel. (History of Springfield, Greene, 69, 78, 96, 98, 110.)

His wife, Frances, died in 1651 (*Boston Transcript*, 29 November 1922), and he removed to Milford, Connecticut, where on 18 December 1653 he married (2) Elizabeth, widow of William Slough, and daughter of James Prudden, an original settler of Guilford. He removed to New Haven, where he died 26 January 1670/1.

Children of Roger and Frances: (Massachusetts Genealogies 3: 1559; Genealogical Dictionary of New England, Savage, 3: 486.)

1. ALICE; married WILLIAM BRADLEY.
2. Joan; married 1 September 1647, John Lumbard, of Springfield, Massachusetts.
3. Nathaniel; of Springfield in 1648. He married 4 February 1652 Hannah, daughter of George Langton. She died in 1690, and he married (2), same year, Hannah, widow of Samuel Davis, of Northampton.

Children of Roger and Elizabeth: (History of Waterbury, Bronson, 524; *Boston Transcript*, 29 November 1922.)

1. Joseph, born 2 October 1654. Lived in Milford; died about 1676.
2. Benjamin, born 31 January 1657/8. He married 14 November 1683, Rebecca Jones. He died 9 April 1743. Was of Milford, 1713.

11. Alice² Prichard (Roger¹) married at Springfield, Massachusetts, 18 February 1645, William Bradley, born in England.

(See Bradley sketch.)

CHEDSEY

CHEDSEY

John Chedsey—Elizabeth
Ebenezer Chedsey—Priscilla Thompson
Elizabeth Chedsey—William Bradley
Desire Bradley—Eliphalet Tuttle
Esther Tuttle—Nathaniel Lewis
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THE CHEDSEYS are supposed to be of English origin, where the name is commonly so spelled, although some American descendants use the spelling Chidsey. (East Haven Register, Dodd, 111.)

I. John Chedsey signed the Colony Constitution in New Haven in 1644, being then about twenty-three years of age. In 1647 he took the oath of fealty, and in 1655 "an honorable" seat in the meeting-house was assigned to him (History of East Haven, Sarah E. Hughes, 36), and one to his "Goodwife" on the women's side. He was deacon of the First Church there, his trade or occupation being that of tanner and shoemaker.

In 1681 he removed to Stoney River, settling on the north side of the Green, on a "three-square" lot of about three acres. Afterwards the village, East Haven, granted him ten acres on the west side of the "first meadows," which has ever since been known as "Chedsey's Hill" or "Chedsey's Field."

He was only a resident in East Haven seven years, and then died, on 31 December 1688, "aged 67," according to the records. His wife's name was Elizabeth, though the surname seems elusive. She died the same year he did. (*New England Historical and Genealogical Register* 60: 268.) He was succeeded in East Haven by his sons Caleb and Ebenezer, the North Guilford branch of the family descending from his son Joseph.

Children: (Ibid. 9: 358; 60: 268.)

1. Mary, born 22 September 1650; died 9 October same year.
2. John, born 21 October 1651; died 1693, "without issue."
3. Sarah, born 21 October 1653; married 26 October 1683, as his second wife, Samuel, son of Roger Alling. His first wife had been Elizabeth Winton.
4. Joseph, born 5 December 1655; died 1712; married Sarah and had five daughters and three sons, one of whom died young.
5. Daniel, born 30 July 1657; died 4 June 1667.
6. Mary, born 24 November 1659; married, according to one authority, 2 March 1695, Jonathan Gilbert. Another (*Genealogical Dictionary*

New England, Savage, 1: 370) says she married William Wilmot. New Haven Vital Records, published by the New Haven Historical Society (1: 65), carry the entry: "William Wilmot and Mary Chidsey, both of New Haven, married by Mr. Wm. Malby, Commiss^r 20 October 1692."

7. Caleb, born 20 November 1661; died 20 February 1713. (History of East Haven, Hughes, 36.) He married (1) 10 May 1688, Ann, daughter of John and Anne (Vicars) Thompson. (*Americana* 22: 1: 105, 106.) She died 15 January 1691/2, without issue. He married (2) 6 January 1693, Hannah Dickerman, who bore three sons and one daughter, and died 25 December 1708. One son died at the age of twenty-one. Caleb was deacon in the East Haven church, and one of its first officers. He was "moderator" in April 1704, and commissioner.

8. Hannah, born 9 January 1663; married Caleb, son of Thomas Mix, born 1661. She died 11 December 1693, and he married (2) Mary, daughter of Nathan Bradley, of Guilford. He died in 1706, and Mary married (2) 26 February 1710, Joshua³ Tuttle (Thomas² William¹), born 1676. (Mack Genealogy, Martin, 2: 1320.)

9. EBENEZER, born 10 February 1665/6; married PRISCILLA THOMPSON.

10. Elizabeth, born 16 December 1668; died 26 July 1688.

II. Ebenezer² Chedsey (John¹), was born 10 February 1665/6. He lived in East Haven, Connecticut, and held offices of public trust. He was clerk of the village from 1702 to the time of his death, 26 September 1726. (East Haven Register, Dodd, 165.)

He married, about 1689, Priscilla³ Thompson (John² John¹), who was born 7 August 1671. (New Haven Vital Records, printed, 1: 34.) She survived her husband a little over a year, dying 1 January 1728, aged 57. (East Haven Register, Dodd, 166.)

Children: (*New England Historical and Genealogical Register* 58: 76; 60: 269; *Genealogical Dictionary of New England*, Savage, 1: 370.)

1. Sarah, born 8 December 1689; died 22 May 1709; married 1708 John, son of Robert Dawson, a farmer near East Haven, born 1677. He married (2) 1715, Mary, daughter of William Luddington, born 31 May 1691; died 11 October 1742. He died 28 August 1732. (Descendants of Robert Dawson, 14.)

2. John, born 6 November 1691; died at two years.

3. ELIZABETH, born 6 February 1693; married (1) WILLIAM BRADLEY; married (2) Theophilus Alling.

4. John, born 4 March 1694/5.

5. Samuel, born 6 June 1699; died 8 October 1726.

6. Ebenezer, born 6 December 1701; killed 28 June 1716, "by the upsetting of a cart."

7. James, born 23 August 1704; died young.

8. Abigail, born 1 April 1707; married David Hitchcock.

9. Isaac, born 3 June 1710.

III. Elizabeth³ Chedsey (Ebenezer² John¹), was born 6 February 1693 and married (1) 7 January 1713, William³ Bradley (Isaac² William¹), born 1682. He died 27 January 1727, aged forty-five years. She married (2), as his second wife, Theophilus³ Alling (Samuel² Roger¹), stepson to her aunt Sarah² Chedsey (John¹).

(See Bradley sketch.)

THOMPSON

THOMPSON

John Thompson—Dorothy
John Thompson—Priscilla Powell
Priscilla Thompson—Ebenezer Chedsey
Elizabeth Chedsey—William Bradley
Desire Bradley—Eliphalet Tuttle
Esther Tuttle—Nathaniel Lewis
Elizabeth Lewis—Isaac Hale
Emma Hale—Joseph Smith

THERE HAS BEEN considerable confusion among genealogists about the identities of the various early inhabitants of New Haven by the name of Thompson. According to an account published in 1912 (*New England Historical and Genealogical Register* 66: 197-209) by the careful genealogist of West Haven, Mr. Donald Lines Jacobus, the John Thompson, "Farmer," of East Haven, was not related to the three brothers who founded the New Haven families, in spite of the fact that the latter supposition has influenced the opinions of many writers. Mr. Jacobus forms his conclusions from a most critical and analytical study of the county, court, and probate records, and therefore they may be considered sound and reliable.

I. John Thompson married Dorothy, and lived at East Haven, Connecticut. His estate was inventoried in 1655, which was probably the year of his death. His widow was still unmarried in February, 1656, when her name appears in the Proprietors' Records, but shortly thereafter she married (2) Thomas Harrison, of Branford, Connecticut, by whom she had two sons—Thomas, born 1 March 1657, and Nathaniel, born 13 December 1658.

Evidently she did not live long after the birth of this second son, for on 29 March 1666, Thomas Harrison married (2) Elizabeth Stent.

Children of John and Dorothy:

1. Hannah; married 26 June 1662, Matthew Molthrop, who died in 1691. She died in 1681.
2. JOHN; married PRISCILLA POWELL.
3. Mary; married 27 December 1666, John Cooper, baptized 28 May 1642. She died November 1714.
4. Joseph.
5. Abigail (twin), born 26 January 1651; married (1) 25 November 1672, Joseph Alsop, jr., born 1649; died 12 January 1691. She married (2) Captain John Miles, jr., born 1668 and died 1710. She died 1727.
6. Rebecca (twin), born 26 January 1651; married (1) 3 February 1669, Daniel Thomas, of West Haven, who died 1694. She married

(2) about 1703, John Perkins, born 18 August 1651, died after 1727. She died after 1730.

7. Sarah, born 30 April 1654; married 24 November 1678, Alling Ball, born 27 June 1656, died 1710. She died 1716.

II. John² Thompson (John¹), born about 1645, lived at East Haven, Connecticut. He was called "farmer," to distinguish him from John Thompson, seaman, or "mariner." He was also a sergeant.

He married 22 May 1666, Priscilla Powell, daughter of Thomas and Priscilla Powell, the ceremony being performed at Branford, Connecticut, by Mr. Jasper Crane. (New Haven Vital Records, Historical Collections 1: 24.)

He died 13 February 1692/3, according to the records, his will, bearing same date, being probated in June following. In this document he mentions eldest son John, and the two youngest children, Samuel and Abigail. The other daughter, Priscilla, was then already married.

His widow survived a number of years, dying 18 April 1726, the records of that event referring to her as "Priscilla, widow of Sergeant John Thompson, ae 80." (East Haven Register, Dodd, 162.)

Children:

1. John, born 6 August 1667; like his father was called "farmer" and sergeant. He married Mary Mansfield.
2. A daughter, born 17, died 29, October 1669.
3. PRISCILLA, born 7 August 1671; married EBENEZER CHEDSEY.
4. Samuel, born 29 January 1674; died young.
5. Samuel, born 1 May 1677; married Abigail Potter.
6. Abigail, born 24 February 1680; married 8 September 1698, Daniel Collins, born 28 May 1677.

III. Priscilla³ Thompson (John² John¹), born at East Haven, Connecticut, 7 August 1671, married about 1689, Ebenezer² Chedsey (John¹), born 10 February 1665/6.

(See Chedsey sketch.)

POSTERITY OF JOSEPH SMITH
AND
EMMA HALE



THE FOUR SONS OF JOSEPH AND EMMA HALE SMITH

Standing: Alexander H. Smith and David H. Smith.

Seated: Major Bidamon, their stepfather; Frederick G. W. Smith, and Joseph Smith.

IN EXPLANATION

IN THIS GENEALOGY dealing with the posterity of Joseph and Emma Hale Smith, the following system has been adopted:

The first figure in the group at the left of a name, indicates through which child of the first generation, speaking numerically, the owner of the name descends; the second figure indicates through which child of the second generation the child descends; the third figure indicates through which child of the third generation, etc.

Illustrations:

6. Alexander Hale Smith. This indicates that Alexander Hale was the *sixth* child born in the first generation; that is, to Joseph and Emma Hale Smith.

64. Emma Belle Smith. This indicates that Emma Belle was the *fourth* child born to Alexander Hale Smith, who was the *sixth* child of his parents.

645. Glenna Marie. This indicates that Glenna Marie was the *fifth* child of Emma Belle, who was the *fourth* child of Alexander Hale, who was the *sixth* child of Joseph and Emma Smith, etc.

Where there were marriages more than one, such marriages are indicated in parentheses, thus:

4(1)1. Emma Josepha Smith. This indicates that Emma Josepha was the *first* child through the *first* marriage of Joseph Smith, who was the *fourth* child born to Joseph Smith and Emma Hale.

4(2)3. Frederick Madison Smith. This indicates that Frederick Madison was the *third* child born of the *second* marriage of Joseph Smith, who was the *fourth* child of Joseph Smith and Emma Hale.

4(3)1. Richard Clark Smith. This indicates that Richard Clark was the *first* child born of the *third* marriage of Joseph Smith, who was the *fourth* child of Joseph Smith and Emma Hale, etc.

A ‡ in front of a name indicates that the record of that individual is carried forward elsewhere.



JOSEPH SMITH, 1853

"On coming of age, I made two great resolutions."

POSTERITY OF JOSEPH SMITH AND EMMA HALE

FIRST GENERATION

Joseph⁶ Smith (Joseph⁵ Asael⁴ Samuel³ Samuel² Robert¹), born 23 December 1805, at Sharon, Windsor County, Vermont, was married 18 January 1827, at South Bainbridge (now Afton), Chenango County, New York, to Emma⁶ Hale (Isaac⁵ Reuben⁴ Samuel³ Gershom² John¹), born 10 July 1804, at Harmony (now Oakland), Susquehanna County, Pennsylvania. The ceremony occurred at the home of Squire Tarbell, who officiated.

Joseph Smith died 27 June 1844, at Carthage, Hancock County, Illinois, at the hands of a masked mob, while he was under the avowed protection of Thomas Ford, Governor of Illinois.

Emma (Hale) Smith married (2) 27 December 1847, at Nauvoo, Illinois, as his second wife, Major Lewis Crum Bidamon, the Reverend William Hana, brother of the celebrated Reverend Dick Hana, of the Methodist Episcopal Church, officiating in the ceremony. He was born 16 January 1806, at Smithfield, Jefferson County, Virginia. His father, John D. Bidamon, was a harness maker and saddler, and a native of Pennsylvania, though of German extraction. His mother was Polly Crum. (Illustrated History of Hancock County, Illinois, 1874, 44.) He was major and colonel of Illinois State militia regiments during the Civil War. (*Saints' Herald* 35: 602.)

She died in Nauvoo 30 April 1879, and is buried in the family burying plot, near the old "Homestead." Major Bidamon married again, and was living in the old Nauvoo home as late as September, 1888.

Children:

1. Alva, born 15 June 1828, at Harmony, Pennsylvania. Died 15 June 1828. Is buried in McKune Cemetery, Oakland, Pennsylvania.
2. Thaddeus (twin), born and died 30 April 1831, at Kirtland, Ohio.
3. Louisa (twin), born and died 30 April 1831, at Kirtland, Ohio.

Upon the death of these twins, Joseph and Emma adopted a boy and girl, twins, who had been born the same night as their own, and whose mother had died. They were the children of Mr. and Mrs. John Murdock. The boy died 31 March 1832, at Kirtland, Ohio. The girl, Julia, lived to womanhood, and married (1) Elisha Dixon, who was killed in a steamship explosion on the Red River, in Texas. She married (2)

John J. Middleton. She had no children; died at the home of Mr. and Mrs. James Moffatt, near Nauvoo, Illinois, in 1880.

‡4. Joseph, born 6 November 1832, Kirtland, Ohio.

‡5. Frederick Granger Williams, born 20 June 1836, Kirtland, Ohio.

‡6. Alexander Hale, born 2 June 1838, Far West, Caldwell County, Missouri.

7. Don Carlos, born 13 June 1840, Nauvoo, Illinois. Died 15 August 1841, Nauvoo, Illinois.

‡8. David Hyrum, born 17 November 1844, Nauvoo, Illinois, five months after his father's death.

THE UNKNOWN GRAVE

There's an unknown grave in a green, lowly spot,
The form that it covers will ne'er be forgot,
Where haven trees spread and the wild locusts wave
Their fragrant white blooms o'er the unknown grave,—
O'er the unknown grave.

And nearby its side does the wild rabbit tread,
While over its bosom the wild thistles spread,
As if, in their kindness, to guard and to save
From man's footstep intruding, the unknown grave,—
Guarding the unknown grave.

The heavens may weep and the thunders moan low,
Or the bright sun shine, and the soft breezes blow;
Unheeding the heart, once responsive and brave,
Of the one who sleeps there in the unknown grave,—
Low in an unknown grave.

The prophet whose life was destroyed by his foes
Sleeps now where no hand may disturb his repose
'Til the trumpets of God drown the notes of the wave
And we see him arise from his unknown grave,—
God bless that unknown grave.

The love all-embracing that never can end,
In death, as in life, knew him well as a friend;
The power of Jesus, the mighty to save,
Will despoil of its treasure the unknown grave,—
No more an unknown grave.

—David Hyrum Smith,

SECOND GENERATION

4. *Joseph Smith*, son of Joseph and Emma (Hale) Smith, born 6 November 1832, lived, after the tragic death of his father, with his mother at Nauvoo, and helped her manage the hotel and boarding house she conducted.

He married (1), at Nauvoo, Illinois, 22 October 1856, Emmeline, daughter of Elias and Lucinda Griswold, born 12 March 1838 (1839, ac-



EMMELINE GRISWOLD SMITH

ording to Church records). Lucinda Griswold was born 10 September 1798. She was the mother of seven daughters and four sons. Her husband died in Texas while on a business venture there, and she was living,

a widow, in Nauvoo, when Joseph Smith made the acquaintance of the family.

In 1860 Joseph Smith took his place at the head of the Reorganized Church of Jesus Christ of Latter Day Saints, becoming its "president, prophet, seer, and revelator." He held this position until his death, almost fifty-five years later.

In his young manhood he studied law, and held various offices of public trust. He was justice of the peace in Hancock County, Illinois, for seven years, and served a like period as member of the Board of Education. He resigned these positions in 1865, when he removed to Plano, Kendall County, Illinois, to become editor of *The Saints' Herald*, the official publication of the church.

In all movements of uplift and welfare, he was extremely active, especially so in the temperance cause. He was strongly opposed to the saloon and its attendant evils, and headed many active organizations which worked for their eradication. His lectures and writings on these subjects were in great demand, and wherever he lived, and his church people were numerous enough to control public affairs, the saloons were banished.

When he became of age he had had it impressed upon him that he might have something to do with church work, and he early resolved to live and conduct himself in such a manner that no one, from his actions, would be justified in saying that his father had been a bad man, in the sense of "like father, like son." He added to that resolution, another to the effect that, should opportunity offer, he would try to make the religion for which his father had sacrificed his life, honorable in the sight of men.

That he was successful in carrying out these two resolutions, which, he said, dominated his whole life, is abundantly attested by the great esteem in which he was held wherever he lived, and the gradual building up of the Church whose cause he espoused in 1860, to its present size and honorable position.

He made the public statement that he felt himself particularly called upon to preach and teach against the doctrine of polygamy, which doctrine had been introduced into the Church eight years after his father's death, and responsibility for which had been falsely laid at that father's door. Most carefully and conscientiously he examined every book or treatise which came to his notice, which was written with an attempt to thus fasten such responsibility upon his father, but often stated that he had failed to find any proof for such a claim, and, instead, had found much of error and falsehood. "But," he would add, "that is neither here nor there! If *he* did it, it was wrong; *whoever* did it, it was wrong—wrong in the sight of God and against the teachings of the standard books of the church."

Elsewhere in this book are presented copies of some personal letters written by Joseph Smith, explaining his position upon the question of polygamy. He and his fellow churchmen were deeply interested in the

introduction into Congress of such legislation as resulted in the abatement of the evil in Utah, and assisted materially in obtaining its passage.

Emmeline (Griswold) Smith identified herself with the church of which her husband was leader, being baptized 13 March 1866. She was never a strong or robust woman, and died at the age of thirty, on 25 March 1869, at Plano, Illinois. Her body was interred in the old family



JOSEPH SMITH, ABOUT 1865

burying ground at Nauvoo, where also lie the bodies of two of her children, and other relatives.

Joseph Smith married (2) 12 November 1869, Bertha, second daughter of Mads and Mary (Thomason) Madison. The marriage occurred at the home of Bishop Israel A. Rogers, Sandwich, Illinois, Elder Elijah Banta officiating. Elsewhere in this book may be found what little is now known of the ancestry and family of Bertha Madison Smith.

She was a woman of sterling qualities of mind and heart, and the possessor of a strong personality which won for her many devoted friends. She had a sturdy, healthy body, which stood her in good stead through the years of labor and toil involved in bearing and rearing a large family, in a pioneer and rural locality. The home she helped her husband plan and build, a mile west of the little prairie town of Lamoni, Iowa, and to



BERTHA MADISON SMITH

which they moved in October, 1881, was named by its happy possessors Liberty Hall, and its doors were ever open to friends, passers-by, admirers, the indigent, the curious, or the casual caller. Its simple but boundless hospitality was known far and near, and from its hearth there ever radiated a wholesome and happy friendliness and welcome, generously shared.

Seldom was there a time when some aged and friendless person did not find there a home, rounding out life's span in the genial environment of Liberty Hall. Beneath its broad roof children were born and died, young folks joyfully married, and tired age found respite, sooner or later to be carried gently to their long rest! What tales its walls could tell of those busy, happy years, now so far away! When Joseph Smith left Lamoni, in 1906, to reside in Independence, Missouri, this property was taken over by the Church and converted into a home for the aged, called Liberty Home.

Bertha (Madison) Smith passed from earth life on 19 October 1896, six weeks after being severely injured by being thrown from a carriage in a runaway accident. Her body was laid to rest in beautiful Rose Hill, the silent city which overlooks the broad acres of Liberty Hall farm. She is but a memory, now, to the sons and daughters who owe, more than they can realize, perhaps, their splendid heritage of health and serenity to the wholesome sweetness and poise of her life and character.

TO MY WIFE

Six years along life's rugged road
 We've passed in quiet peace together;
 And held for each the same regard
 Through frosty, rough, and pleasant weather.

Six times the sun his annual course
 Has gone, for earth, in joy or sadness;
 And days successive, good or worse,
 Have filled the years with grief or gladness.

Three times in joy, our married tie
 For us has budded, bloomed, and fruited;
 Nor have the years, in passing by,
 Proved yet for other each unsuited.

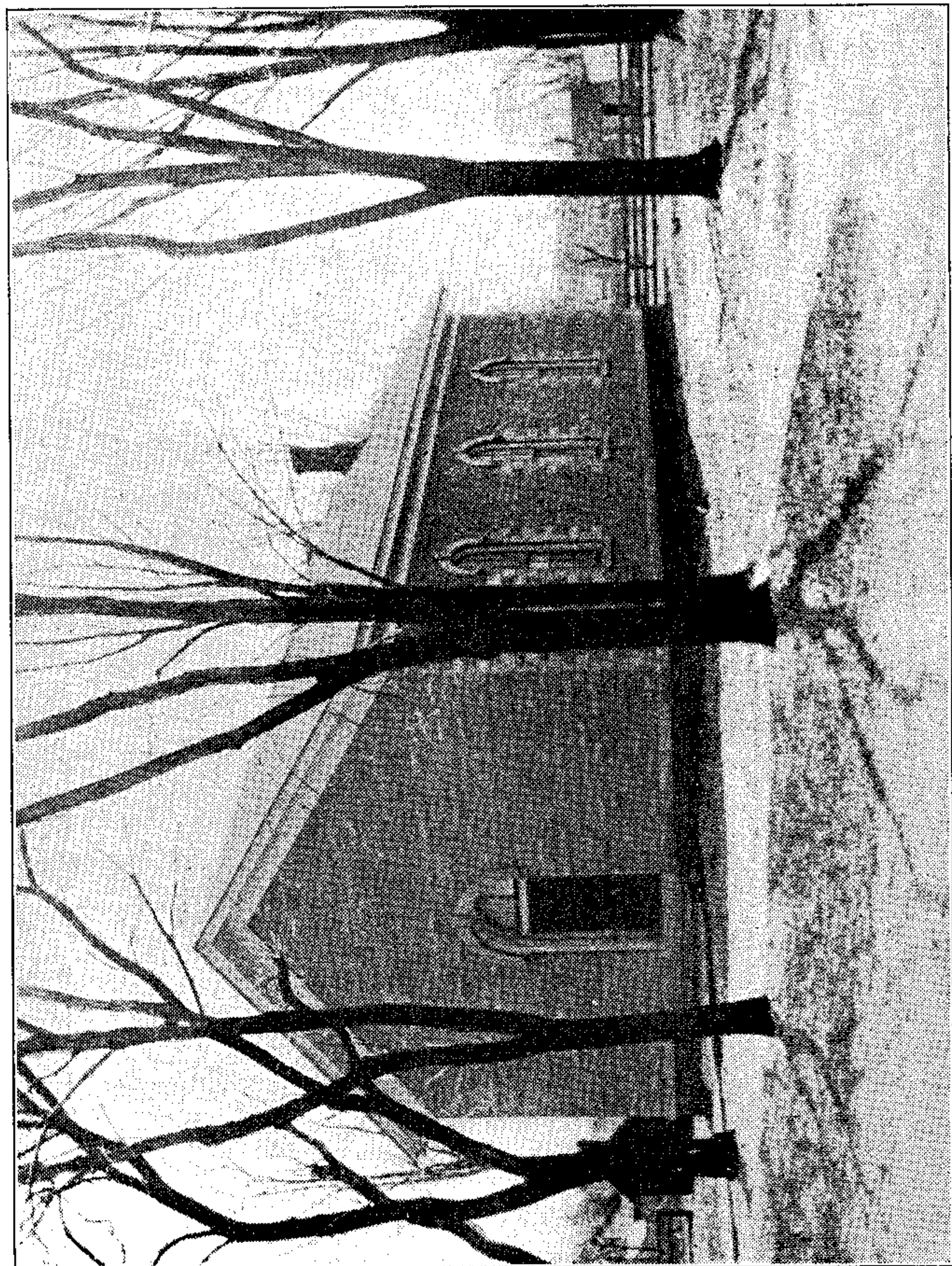
Then may the years that are before,
 As have the past, in peace be tarried,
 That looking back to "days of yore,"
 We'll ne'er regret that we were married.

Yours,

JOSEPH.

PLANO, ILLINOIS.

November 12th, 1875.



The Stone Church, Plano, Illinois

OUR ANNIVERSARY

BERTHA:

'Tis sixteen years today, Good Wife,
This bright, though chill, November,
Since we in bonds began our life,
And I as husband, you as wife,
Pledged each the other in time's strife;
Oh! that I still remember.

And hand in hand we've held our way
Through fair and stormy weather;
'Mid skies of blue, or skies of gray,



B. M. Smith

In stint of toil, or meed of play,
We've been to each a staff and stay,
In joy and grief,—together.

When, after days of peace and pain,
You bore the title, "Mother,"
We journeyed on, o'er hill and plain,
In winter's snow or summer's rain,
Nor deemed our care or labor vain,
Our love, each for the other.



Liberty Hall, Lamoni, Iowa; home of President Joseph Smith from 1881 to 1906.

We've laid some dear ones down to rest
 Beneath the hillside grasses,
 And tried, in faith, to think it best
 That human heart-ties thus be wrest,
 That they in heaven might be blest,
 When time's tomorrow passes.

And as the years have waxed or waned,
 Our lives in being blended,
 We have Life's treasures earned and gained,
 By joys been pleased, by sorrows pained,
 And thankful been for grace obtained
 When each sad grief-time ended.

Thus, Bertha dear, I call to mind
 That day in chill November,
 We made the vows whose ties still bind,
 The bonds made sweet by love entwined,
 As at the first, by God designed,—
 And trust you still remember!

Yours ever,

BEAVER, UTAH,
 November 12th, 1885.

JOSEPH SMITH.

Joseph Smith married (3) 12 January 1898, at Waldemar, Ontario, Ada Rachel, daughter of Alexander and Mary (Middleton) Clark, of that city. She was born 23 July 1871, near Bellwood, Garafraxa Township, Wellington County, Ontario. While much younger than her husband, she gave him close and sympathetic companionship through the declining years of his life, bore him three splendid sons, and presided over his home with gracious dignity and hospitality. Trained as a nurse, with wide experience in that profession, she tenderly cared for him during the four years of darkness which closed down upon him ere he was called home. Always cheerful, appreciative, encouraging, her life was filled with kindly ministrations, and when, within so short a time, she followed her beloved and honored husband into the dark valley of death, she left many aching hearts behind.

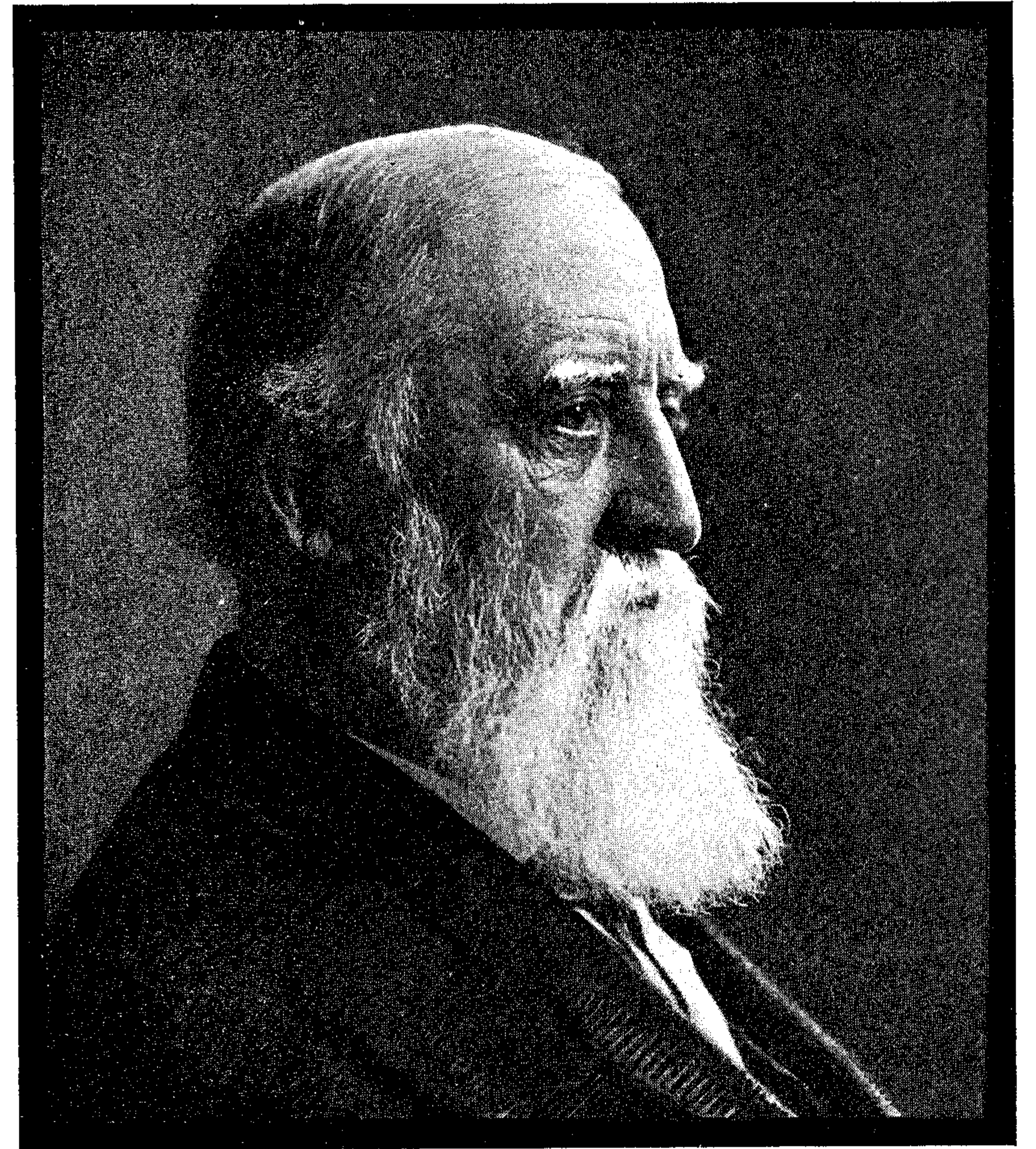
Facial neuralgia from which he had been a great sufferer since the meridian years of his life, finally resulted in total loss of eyesight for President Smith, and his last four years were spent in physical darkness. Through all his afflictions he kept his characteristic attitude of patience, faith, and optimism. He never failed to give counsel or sympathy where needed, and he died as he had lived, beloved and respected by all with whom he had come in contact.

His last illness, which was of two weeks' duration, was marked by many expressions of his love and thoughtfulness for those around him. Gifts of fruit or flowers he directed should be passed on to others of whose illness he had learned. His mind reverted to the scenes of a long and busy life, and from its riches of memory and experience, he drew



Ada R. Smith

valuable counsel for his children. "I am not afraid to die," he said, "and I am ready when the Lord shall call me. I have never owned a dishonest dollar in my life, and I have not knowingly wronged man, woman, or child. And I haven't an enemy in the world that I know of—unless it be one, and some might consider him my enemy." (He referred to his cousin of similar name, then president of the church in Utah.) And



Joseph Smith

after a pause, added, "And deep down in his heart, he knows I have been right in this controversy, all along!"

President Joseph Smith passed away at his home in Independence, Missouri, shortly after noon on the 10th day of December, 1914. His widow, not long surviving, died on 20 October 1915. Both are sleeping in Mound Grove Cemetery, Independence, where suitable markers indicate their resting places.

Children of Joseph and Emmeline:

- ‡4(1)1. Emma Josepha, born 28 July 1857, Nauvoo, Illinois.
- ‡4(1)2. Evelyn Rebecca, born 25 January 1859, Nauvoo. Died 30 September 1859, and is buried in Nauvoo.
- ‡4(1)3. Carrie Lucinda, born 15 September 1861, Nauvoo.
- ‡4(1)4. Zaide Viola, born 25 April 1863, Nauvoo.
- ‡4(1)5. Joseph Arthur, born 12 August 1865; died 12 March 1866. Is buried in Nauvoo.

Children of Joseph and Bertha:

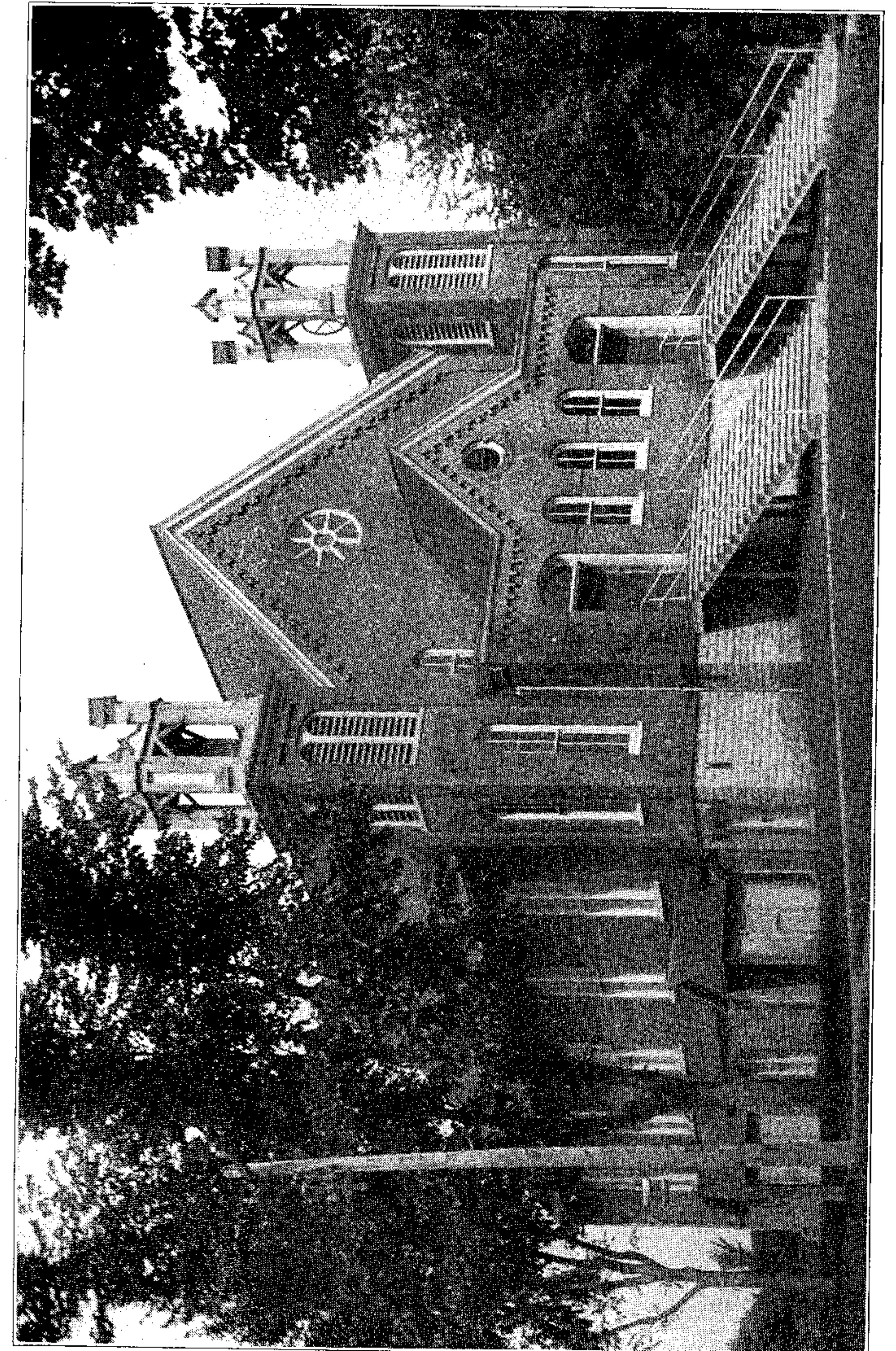
- ‡4(2)1. David Carlos, born 14 August 1870, Plano, Illinois. Died 24 January 1886, Lamoni, Iowa. Is buried in Rose Hill Cemetery, Lamoni.
- ‡4(2)2. Mary Audentia, born 23 March 1872, Plano.
- ‡4(2)3. Frederick Madison, born 21 January 1874, Plano.
- ‡4(2)4. Israel Alexander, born 2 February 1876, Plano.
- ‡4(2)5. Kenneth, born and died 6 October 1877, Plano. Buried in Fox River Cemetery.
- ‡4(2)6. Bertha Azubah, born 15 October 1878, Plano. Died 14 October 1884, Lamoni, Iowa. Rose Hill Cemetery.
- ‡4(2)7. Hale Washington, born 22 February 1881, Plano.
- ‡4(2)8. Blossom, born and died 1 May 1883, Lamoni, Iowa. Rose Hill Cemetery.
- ‡4(2)9. Lucy Yeteve, born 11 December, 1884, Lamoni.

Children of Joseph and Ada:

- ‡4(3)1. Richard Clark, born 26 December 1898, Lamoni.
- ‡4(3)2. William Wallace, born 18 November 1900, Lamoni.
- ‡4(3)3. Reginald Archer, born 8 January 1903, Lamoni. He graduated from Independence High School, 1921. Attended Graceland College, Lamoni, Iowa, one year, and University of Kansas, Lawrence, Kansas, four years, graduating from its Law Department in June, 1926. He was president of Kappa Sigma; captain of the University football team, 1925-6, and elected member of the *Sachem*, highest honorary men's society of the University. He is chief deputy constable for Blue Township, Jackson County, Missouri.

4. *Frederick Granger Williams Smith*, son of Joseph and Emma (Hale) Smith, born 20 June 1836, was married 13 September 1857 to Annie Maria, daughter of William and Alice (Anderson) Jones, born 7 April 1841, Steubenville, Jefferson County, Ohio.

Frederick G. W. Smith lived in Nauvoo, Illinois, where he was engaged in farming, and later in mercantile business. He died there, 13 April 1862, and is buried in the family plot. His widow married (2) in 1866,



The Brick Church at Lamoni, Iowa.

William John Creen, born 1843 in Statun, Germany. Mrs. Creen died in Chicago, Illinois, 11 October 1901, following which Mr. Creen and the daughter came to Independence, Missouri, to live. He died 21 January 1918, at Independence, and is buried in Mound Grove Cemetery

Child:

51. Alice Fredericka, born 27 November 1858, Nauvoo. Was a professional nurse in Chicago for many years. Is living unmarried, in Independence.

6. *Alexander Hale Smith*, son of Joseph and Emma (Hale) Smith, born 2 June 1838, was married 23 June 1861, at Nauvoo, to Elizabeth Agnes, daughter of John and Elizabeth (Milliken) Kendall, born 16 June 1845 in Marysport, England.

Alexander H. Smith was a farmer near Nauvoo, and as a young man was noted for his athletic vigor, his skill in hunting, and his marksmanship with the rifle. He early associated himself with his brother Joseph in the work of the Reorganization, became a minister widely known throughout the Church, and a missionary to many foreign lands, including Australia, New Zealand, South Sea Islands, Hawaiian Islands, England, Scotland, Wales, besides Canada and nearly every State in the Union. He was an apostle, a counselor to the president, and for the many later years of his life, presiding patriarch of the Church.

His was a gentle and genial nature, instantly winning the friendship and confidence of those who knew him. He lived in Nauvoo, Illinois, Independence and Harrison County, Missouri, and Lamoni, Iowa. He died while on a visit to Nauvoo, 12 August 1909, passing away in the historic "Mansion House" in which he had been reared to manhood. He is buried in Rose Hill Cemetery, Lamoni, where his wife, who passed away 7 May 1919, rests beside him.

Children:

‡61. Frederick Alexander, born 19 January 1862, Sonora Township, Hancock County, Illinois.

‡62. Vida Elizabeth, born 16 January 1865, Nauvoo.

‡63. Ina Inez, born 27 November 1866, Nauvoo.

‡64. Emma Belle, born 17 March 1869, Plano.

‡65. Don Alvin, born 17 May 1871, Nauvoo.

‡66. Eva Grace, born 1 March 1874, Nauvoo.

‡67. Joseph George, born 7 May 1877, Colfax Township, Harrison County, Missouri.

‡68. Arthur Marion, born 8 February 1880, Colfax Township.

‡69. Coral Cecile Rebecca, born 29 October 1882, Independence, Missouri.

8. *David Hyrum Smith*, son of Joseph and Emma (Hale) Smith, born 17 November 1844, was married 10 May 1870, at Sandwich, DeKalb County, Illinois, to Clara Charlotte, daughter of William Harrison and Charlotte (Eastman) Hartshorn, born 18 May 1851, near Beloit, Wisconsin.



Alex. H. Smith

He was a man of considerable talent, his artistic impulses finding expression in drawing, painting, music, and poetry. He composed a large number of hymns which have been widely used throughout the Church, as well as poems which have been put in book form. He was an early and devoted missionary, and traveled quite extensively in this country. He was a counselor to the president of the Church in 1873, and later, and labored at length in the Pacific Coast States.

He died 29 August 1904 at Elgin, Illinois, and was buried in Rose Hill Cemetery, Lamoni, Iowa. For a number of years before his death, his brilliant mind had been under a cloud.

His widow died at the home of her son, in Independence, Missouri, 9 August 1926, interment being in Rose Hill Cemetery, Lamoni, beside her husband.

Child:

‡81. Elbert Aoriul, born 8 March 1871, Nauvoo, Illinois.



David H. Smith

THE POET'S SONG

Do not expect the Poet's lay
 His inner thought will always tell;
 The wind that stirs the rose today,
 Tomorrow may be hushed and still.
 The impulse that inspires a song,
 To shape a life will not remain;
 They are like flowers that bloom not long,—
 Those songs that ring and fade again.

'Tis well to change a mournful theme
 Howe'er its sweetness touch the soul;
 While too much laughter weak will seem,
 And too much diction spoil the whole.
 The rose that widest spreads its heart
 Is rifled by the hungry bee,
 Who with his spoil will then depart,—
 The blossom fades upon the tree.

So we will keep some inner cell
 Well stored with faith you may not know,
 We give you part, and it is well,
 The best we may we do bestow;
 The mistress of a well-kept home
 To rooms well chosen leads the guest;
 It were a thankless wish to come
 Into the rooms she prizes best.

Then do not dream he means each line
 A revelation of himself!
 Sing of himself?—conceit sublime!
 You'd lay his book upon the shelf.
 The preacher preaches righteousness;
 The actor seeks to woo each light
 And shade of feeling, to express
 Our thoughts, and keep himself from sight.

And do not think that he has passed
 Through every scene he pictures forth;
 Think of the Poet least and last,
 And take his song for what 'tis worth.
 An universal life he leads;
 He lives in you, and many more;
 From every field a flow'ret steals,
 And gleans a gem from every shore.

—David Hyrum Smith.

THE WOODLAND PATH

Adown the woodland path, at break of day, I love to roam,
To brush the dewdrops from the fresh, green grass;
To hear the wild bird singing in his cool and shady home,
And watch the painted moths and butterflies go past.
The minnows dart along the stream
And in the golden sunlight gleam;
The distant hills are hazy like a dream,
And all is fair,—adown the woodland path.

In every nook some sight of beauty wakes a tender thought;
Some flower blooming by some old gray stone;
Or tiny bird's nest, with abundant skill and labor wrought;
Or faithful shadow over shining waters thrown.
The thickets darkly dense and still,
Where scarce the slender vine leaves thrill;—
Unbend, oh, brow! and sad heart, take thy fill
Of rest, beside the lonely woodland path.

Oh, bend above me, honeysuckle, blooming in the wood;
And breathe upon my face, thou low, sad wind;
Thy gentle cadences will do my weary spirit good,
While care and toil a moment enter not my mind.
The forest brings to me a balm;
Its moving gives my soul a calm;
As if the Spirit of the great I AM,
Came to me, while I roam the woodland path.

—David Hyrum Smith.

THIRD GENERATION

4(1)1. *Emma Josepha Smith*, daughter of Joseph and Emmeline (Griswold) Smith, born 28 July 1857, was married on 1 January 1875, at Plano, Kendall County, Illinois, to Alexander, son of James and Penelope (Jones) McCallum, born 4 April 1848 at North Gower, Carlton County, Ontario. He was a dentist, practicing his profession in Turner's Junction, Dupage County, Illinois, where they made their first home. Later they lived in Stewartsville, DeKalb County, Missouri, and finally in Independence, Jackson County, Missouri, where she still resides. He died 8 October 1928 in Silver City, New Mexico, and is buried in Mound Grove Cemetery, Independence, Missouri.

Children:

- ‡4(1)11. Joseph Alma, born 19 September 1878, Turner's Junction.
- 4(1)12. Arthur Alexander, born 2 June 1882, Stewartsville.
- ‡4(1)13. William James, born 1 August 1890, Independence.
- 4(1)14. Oscar Maceo, born 12 June 1896, Independence; died 20 February 1898.

4(1)3. *Carrie Lucinda Smith*, daughter of Joseph and Emmeline (Griswold) Smith, born 15 September 1861, was married 14 September 1887, Lamoni, Decatur County, Iowa, to Francis Marion, son of George Washington and Mary (Olson) Weld, born 9 September 1858, LaSalle County, Illinois.

He attended Oberlin College, Ohio. Was a pharmacist, and in business in Lamoni, of which town he was also mayor for several terms. He spent a number of years in the missionary field, holding the office of high priest in the Reorganized Church. Their home is in Lamoni, Iowa.

Child:

- ‡4(1)31. Emma Rebecca, born 3 July 1889, Lamoni.

4(1)4. *Zaide Viola Smith*, daughter of Joseph and Emmeline (Griswold) Smith, born 25 April 1863, was married 19 June 1883, at Lamoni, Iowa, to Richard Savery, son of Joseph and Marie Elizabeth (Savery) Salyards, born 16 June 1857, at Steubenville, Jefferson County, Ohio. He was a telegrapher, and they early lived in Wheeling, West Virginia, Pittsburgh, Pennsylvania, and Kirtland, Ohio.

Soon after their marriage, he gave up his secular work, and became active in the Church, holding the office of high priest. For over thirty years he was general secretary of the organization. Built and occupied a home in Lamoni, Iowa, where he was on the editorial staff of the *Saints' Herald*, and for several years mayor of the town.

Zaide (Smith) Salyards died 8 January 1891, in Lamoni, Iowa, where her body was buried in Rose Hill Cemetery. Her family of three small children were cared for by Mr. Salyards's mother, in Lamoni, until he married (2) 27 June 1895 at Lamoni, Christiana, daughter of Charles and Catharine Ure (Landers) Steadman, born 30 March 1861, at Rochelle, Illinois. For thirty years or more she has written the Sunday school quarterlies in use throughout the church. She has no children of her own. They reside in Independence, Missouri.

Children of Richard and Zaide:

4(1)41. Emma Marie, born 8 August 1884, Pittsburgh. Died 16 September 1886, Wheeling, and is buried in the Temple Cemetery at Kirtland.

4(1)42. Zaide Aileen, born 11 January 1887, Kirtland. She is secretary and stenographer in Colorado State Office, Denver, Colorado.

‡4(1)43. Joseph Richard, born 18 August 1888, Lamoni.

‡4(1)44. Richard Savery, jr., born 21 June 1890, Lamoni.

4(2)2. *Mary Audentia Smith*, daughter of Joseph and Bertha (Madison) Smith, born 23 March 1872, was married 24 February 1891, Lamoni, Iowa, to Benjamin M., son of Andrew K. and Enger (Ormsdatter) Anderson, born 17 October 1869, Mission, La Salle County, Illinois. Andrew K. Anderson was born 24 June 1832, near Stavanger, Norway, where also his wife was born 17 January 1836. They came to America in 1857, with a party of immigrants, locating in La Salle County, Illinois, where, at Mission, they were married 5 July of that year. In March, 1872, they removed to Decatur County, Iowa, living near and in the town of Lamoni the rest of their lives, where they were most highly respected and beloved. They were the parents of five sons and two daughters, all of whom are living, together with twelve grandchildren and twelve great-grandchildren. Mrs. Anderson died on 14 February 1921, and Mr. Anderson on 9 June, of the same year. Both are interred in Rose Hill Cemetery, Lamoni.

B. M. was early a printer, and for several years superintendent of the mechanical department of the Herald Publishing House, at Lamoni, Iowa. Since 1902 he has been with the Carpenter Paper Company, Omaha, Nebraska, traveling as salesman for fourteen years, and in the office as sales manager and buyer, since. Is a stockholder in the company, and on its board of directors. He holds the office of high priest, and for four years served as president of the Omaha congregation of the Church.

Mrs. Anderson graduated from Lamoni High School, 1888, and took a course in music at Western Normal College, Shenandoah, Iowa, subsequently. Taught music in and about Lamoni, and continued her study at the School of Music, Graceland College, from which she took certificates of graduation in 1906, 1907, and 1908.

In November 1908 the family moved to Independence, where for five years she directed the Stone Church Choir. For three years she was superintendent of the Department of Women for the church, editing its columns in *The Saints' Herald* and other publications.



Mary Audentia Smith Anderson

In July 1915 they moved to Omaha, Nebraska, where they still reside, and where Mrs. Anderson has identified herself with the work of various patriotic societies. She was regent of the Major Isaac Sadler Chapter, Daughters of the American Revolution, for two terms, and served two years as a State officer in that organization. In the fall of 1926 she became organizing regent for a new chapter, in her city, composed of young women. It was organized 4 December 1926, as Mary Katharine Goddard Chapter, which she still serves as regent.

Her interest in genealogy was aroused in these activities, and she identified herself with other organizations which base their eligibility upon the records of ancestors. In this way she has placed upon the files of various societies the names and achievements of over one hundred ancestors of the Colonial period, besides recording the services of seven Revolutionary War patriots. She has filled the following other offices: president of the Nebraska Chapter of Daughters of Founders and Patriots of America; treasurer of the Nebraska Society of Daughters of the American Colonists; recording secretary of the Nebraska Society United States Daughters of 1812; member of Board of Assistants of Nebraska Society of Mayflower Descendants; contributing editor of the *Genealogical Record*, official magazine of the Nebraska Genealogical Society; genealogical secretary for the Mack Family Association of America, and on the National Council of Women of the United States Flag Association. Besides these, she holds membership in the Loomis, Bosworth, Royce, and Olmsted Family Associations, and the Topsfield (Massachusetts) Historical Society.

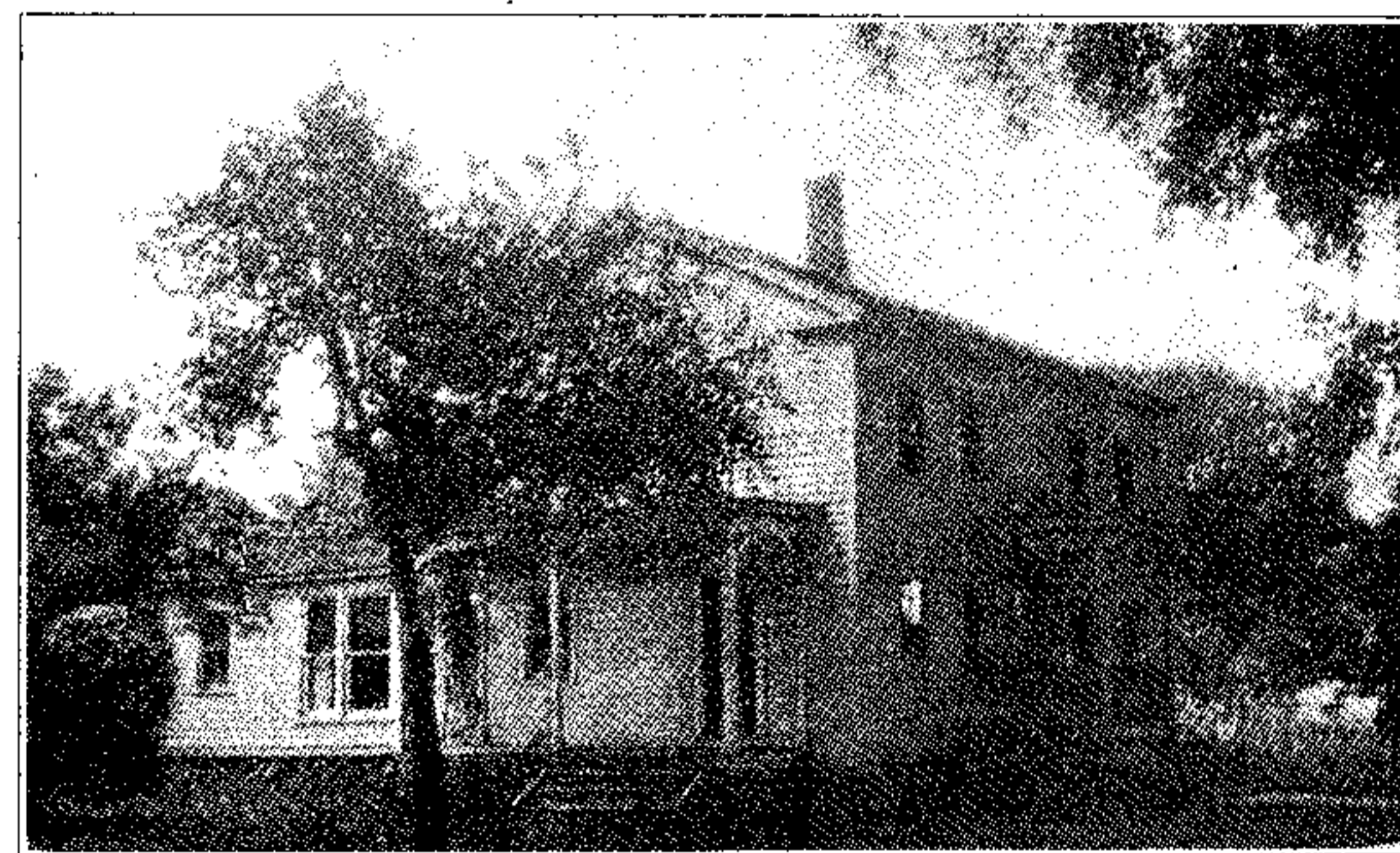
Children, all born in Lamoni, Iowa:

- ‡4(2)21. Bertha Audentia, born 4 January 1892.
- ‡4(2)22. Doris Zuleika, born 6 October 1894.
- 4(2)23. Enger Viola, born 21 September 1896; died 29 July 1899, and buried in Rose Hill Cemetery.
- 4(2)24. Azul, born and died 14 November 1898. Rose Hill.
- 4(2)25. Benjamin Meredith, born 21 November 1901; died 23 November 1901. Buried in Rose Hill.
- ‡4(2)26. Duane Smith, born 24 February 1903.
- 4(2)27. Lucy Rogene, born 1 July 1908. Graduated from Omaha Central High School, June 1925. Attended Graceland College at Lamoni, Iowa, one year, where she was a member of Alpha Pi Sigma Society, the O. O. H., College Quartet and Oratorio Society. She is now (1928-29) a Senior at University of Nebraska, where she is a member of the Kappa Kappa Gamma sorority. She was an organizing member of the Mary Katharine Goddard Chapter, Daughters of the American Revolution, and its first registrar.

4(2)3. *Frederick Madison Smith*, son of Joseph and Bertha (Madison) Smith, born 21 January 1874, graduated from Lamoni High School, June 1891. He worked a while with machinery and electrical companies. Attended Iowa City Academy, Iowa City, in 1895, where he was president of his class. Attended State University of Iowa 1896, and Graceland College two years, where he constituted its first and entire graduating class in June, 1898, the summer after his marriage.

On 3 August 1897, at Lamoni, he was married to Ruth Lyman, daughter of Elijah and Alice Elvira (Lyman) Cobb, born 9 December 1872, in Jackson Township, Harrison County, Iowa. His father, President Joseph Smith, pronounced the ceremony which united the young couple.

After finishing his college work at Graceland, he worked for an eastern telephone company, in Wheeling, West Virginia, and at various places in Pennsylvania. He soon returned, however, and entered into active



House in which President Frederick M. Smith was born, Plano, Illinois.

church work, assisting his father. More and more as the years passed, the heavier burden of church administration fell upon the younger shoulders, the son having been ordained a counselor to his father, and thereby a member of the First Presidency of the Church. In 1906, both father and son, with their families,

removed to Independence, Missouri, to which place the headquarters of the Church were also transferred, and, later, its publishing interests.

In spite of increased and increasing church activities, Frederick Madison Smith managed to do extension university work, taking the courses offered at Kansas University, and making the trips from his home to Lawrence, Kansas, to meet the requirements of resident work. It was a pleasure for him, at last, in the summer of 1911, to go over to his father's home one evening, and laying a roll in the firm old hand of the beloved blind man, say, "It is my Master's degree from K. U., father," and receive the kindly congratulations.

He managed, also, to receive a number of credits from Missouri University, being especially interested in the work of Doctor Charles A. Ellwood, professor of sociology there, and kind friend as well as teacher. In 1914 we find him and his family in Worcester, Massachusetts, all busily engaged in study, he to do his last year's resident work at Clark University under the direction of his valued friend, Doctor G. Stanley Hall, since passed on to a higher sphere of action.

It was while engaged in this work he received the message that called him to his father's bedside, where he remained until that gentle spirit took its flight and the last sad rites were performed over the body. Returning to Worcester, he continued his study, and received his degree of Doctor of Philosophy the following June, his final thesis being *The*



The Stone Church, Independence, Missouri.

Higher Powers of Man, which, published, has received a wide circulation.

In May 1915 he was ordained President of the Reorganized Church of Jesus Christ of Latter Day Saints, to succeed his father and grandfather, since which time he has been continuously and actively engaged in the duties of its direction and supervision. In 1920-22 he made an eighteen-months trip to Europe and the Orient, in the interests of missionary projects. His duties demand almost constant traveling.

President F. M. Smith is a member of the Illinois Society of Sons of the American Revolution, the Missouri Society of Sons of Colonial Wars, the Nebraska Society of Mayflower Descendants, and the New York Society of Sons of Founders and Patriots of America. In 1923 he received from Graceland College the honorary degree of Doctor of Divinity. He has identified himself with a large number of organizations, in each of which he has found interests of a varying nature. The list includes the following: American Sociological Association; American Economic Association; Academy of Political Science, of New York City; American Academy of Political Science; American Archæological Society; American Society for Steel Treating; American Institute of Criminal Law and Criminology; Fellow of the Royal Statistical Society of London; American Statistical Society; University Club of Washington, D. C.; University Club, Kansas City; Kansas City Athletic Club; and the Masonic Order, in which he holds thirty-second degree. His home is in Kansas City, Missouri.

Ruth Lyman (Cobb) Smith, a prominent figure in the women's work of the church, was educated at the public schools of Little Sioux, Iowa, Acadia College, at Crowley, Louisiana, and the National School of Elocution and Oratory at Philadelphia, Pennsylvania, from which last named she obtained baccalaureate degree. She was a member of the Daughters of the American Revolution through the services of Stephen and Ebenezer Payne, of Massachusetts, and of the Society of Mayflower Descendants through descent from Elder William Brewster. She was a woman of rare charm and grace, author of an interesting book concerning her distinguished husband, prominent in the women's clubs and circles of her own city, and closely identified with the varied interests of the Church of which her husband is president.

She died 4 May 1926 at Independence Sanitarium, Independence, Missouri, as a result of injuries received on the evening of April 30, when, returning from an errand to a nearby store, she was struck by a passing automobile. Her funeral, held 6 May, from the Stone Church, Independence, was one of the largest in the history of the city. She was laid to rest in Mound Grove Cemetery, and is mourned by a multitude of loving friends from all walks of life, all of whom had known her gentle counsel and ministrations.

Children:

‡4(2)31. Alice Myrmida, born 29 March 1899, Lamoni, Iowa.

4(2)32. Lois Audentia, born 25 March 1907, Lamoni. Attended Graceland College 1925-6, and later, Junior College, Kansas City.

4(2)4. *Israel Alexander Smith*, son of Joseph and Bertha (Madison) Smith, born 2 February 1876, graduated from Lamoni High School, 1895. He attended Graceland College; was assistant or associate editor of *The Saints' Herald*, 1908-14. In 1910 he was elected on the Republican ticket to the Iowa Legislature, serving the term of 1911-1913.

Continuing his study of law, he was admitted to the Iowa Bar in 1912, and to the Missouri Bar in 1914. Was for many years companion and



Israel A. Smith

private secretary to his father, assuming much personal care of that honored parent during the four years of blindness which preceded death, and arranging from dictated memory and diaries of early years, the manuscript for the personal memoirs of the late president. In 1920 he was ordained to the office of counselor to Benjamin R. McGuire, then presiding bishop of the Church, and served in that capacity until 1925.

His home is in Independence, Missouri, where he combines his practice of law with his duties as attorney for the Church. He is a member of the Illinois Society Sons of the American Revolution.

On 14 March 1908 at Lamoni, Iowa, he was married to Nina Marie, daughter of John and Fannie (Robinson) Grenawalt, born 16 August 1886 in Harrison County, Missouri. She is an accomplished reader and soloist, possessing a lovely and well-trained soprano voice, which she uses generously in the services of her church and community. She is an especial favorite over the radio, and appears regularly upon the programs

broadcast by K L D S, a pioneer station in the field of broadcasting. She was educated in the public schools and Graceland College of Lamoni, Iowa, and Christian College of Columbia, Missouri.

Children:

4(2)41. Joseph Perrine, born 7 September 1912, Lamoni, Iowa.

4(2)42. Donald Carlos, born 4 March 1916, Independence, Missouri.

4(2)7. *Hale Washington Smith*, son of Joseph and Bertha (Madison) Smith, born 22 February 1881, graduated from Lamoni High School in 1900. He attended Graceland College, and was later employed in Sioux Falls, South Dakota, and in Omaha, Nebraska.

He married 30 June 1905, in Omaha, Rogene Bertha, daughter of Matthew and Elizabeth H. Ellen (Rayner) Munsell, born 15 August 1881, in Red Bluff, Tehama County, California.

He spent fourteen years in the missionary field, laboring in the Southern States, Philadelphia, the eastern coast of Maine, and the State of Colorado. During all this time he did extensive reading, and research, as opportunity offered, took some work in Philadelphia University, and finally, while located in Denver, courses in theology and social sciences, religious history and analysis, at the Denver University and Iliff College, and there received his Bachelor's degree from Denver University in the summer of 1922.

For one year he was superintendent of schools at Agate, Colorado, and for one year at Kremmling, Colorado, in the same position. Then he served one year as superintendent of the schools at Little Sioux, Iowa, and is now spending his fourth year with the Board of Education at Okmulgee, Oklahoma, as director of research and assistant superintendent. He spent the summer of 1926 in Denver, continuing his work towards a Master's degree from Denver University, which he received in 1927.

His wife received her education in the schools of Omaha, Nebraska, which she followed with a successful business career in that city. Since her marriage and residence in Independence, she has assisted in the work of the bishop's office as stenographer and bookkeeper, and, for the last five years has assisted in the office work of the Unity Association at Kansas City. During her husband's study in Denver, she also took courses, and taught school a year near Kremmling.

The family resides in Kansas City, Missouri.

Children:

4(2)71. Carol Rogene, born 3 September 1908, Deer Lodge, Powell County, Montana. She graduated from Independence High School, 1925, and attended Graceland College two years.

4(2)72. Bertha Aldine, born 16 November 1910, Independence, Missouri. Graduated from Independence High School, 1927.

4(2)9. *Lucy Yeteve Smith*, daughter of Joseph and Bertha (Madison) Smith, born 11 December 1884, graduated from the Lamoni High School 1901. She attended Graceland College, and taught in the public schools of Lamoni. She married 1 January 1906, Jesse Melvin, son of Franklin Pierce and Caroline (Hayer) Lysinger, born 25 July 1882, Mission, La Salle County, Illinois.

They lived, for a year after their marriage, in Omaha, Nebraska, where he was employed by the Carpenter Paper Company. They removed to a farm near Lamoni, Iowa, which he operated for a number of years. Then they moved into the town of Lamoni, and he became a traveling salesman—for a tire company a while, and for a longer period for the International Harvester Company. Their home is in Lamoni.

Children, all born in or near Lamoni:

4(2)91. Doris Rae, born 22 September 1906, graduated from Lamoni High School 1924. In 1927 she graduated from the Public School Music Course at Graceland College, where she was a member of the O. O. H. Club and the A Cappella Chorus, for which organization she acted as accompanist when needed. She taught music in Lamoni and neighboring towns, and in the fall of 1927 entered the Boston Conservatory of Music, at Boston, Massachusetts, where she is continuing her studies.

4(2)92. Smith DeWalt, born 23 December 1907. Graduated from Lamoni High School in 1925. Has won recognition by his art work, several of his drawings winning State prizes. Ill health has hindered his attendance at college.

4(2)93. Philip Eugene, born 19 September 1909. Graduated 1927 from Lamoni High School, and entered Graceland College that fall.

4(2)94. Sigmund Alfred, born 16 April 1916; died 30 March 1923, and is buried in Rose Hill Cemetery.

4(2)94. Frederick Lansing, born 23 January 1918.

4(2)96. Franklin Hale, born 12 October 1920.

4(3)1. *Richard Clark Smith*, son of Joseph and Ada Rachel (Clark) Smith, born 26 December 1898, graduated from Independence High School, 1917. Attended Graceland College one year, where he was a member of the College Male Quartet. Transferred to Kansas University in order to take student military training, and was one of thirty-six recommended for officers' training. With this group he went to Camp Zachary Taylor, Louisville, Kentucky, where he received a commission as second lieutenant in February 1919—three months after the Armistice was signed.

Entered the State University of Iowa, and received his bachelor's degree from that institution in 1921. Worked in a bank in Helena, Montana, for a while, and then became a member of the faculty of Montana Wesleyan College, which position he held two years. In 1924-5 he taught in Montana Agricultural College, at Bozeman, Montana, and then removed to Los Angeles, California, where he served two years as director of recreation and entertainment for the Los Angeles Athletic Club. He has a well-trained tenor voice of exceptional beauty, and took solo parts

in oratorio when but nineteen years of age, and since has filled various church positions as soloist.

He married 12 August 1922, at Helena, Montana, Sabra, daughter of ----- La Belle and his wife, Jeane DeJailais. These parents dying in her infancy, she was adopted by John and Emma L. (Hamilton) Hill, of Minneapolis, Minnesota, who rechristened her Florence Gertrude. Concerning the first name of her father, the court record calls him Frank, though her godmother told her it was Edward. She was born at Greenbush, Mille Lac County, Minnesota, on 11 January 1899. Her mother had a brother, Norman DeJailais, who is a farmer living near the Canadian border.

Mrs. Smith is an accomplished musician, and has done considerable concert work, using her mother's maiden name as a professional one. She is the possessor of a beautiful and well-trained soprano voice. Their home is in Kansas City, Missouri, where he is engaged in radio program work.

Children:

4(3)11. A son, still-born 16 April 1923, Helena, Montana.

4(3)12. Alan Yorke, born 7 December 1924, Bozeman, Gallatin County, Montana.

4(3)2. *William Wallace Smith*, son of Joseph and Ada (Clark) Smith, born 18 November 1900, graduated from Independence High School, 1919. He attended Graceland College for two years, receiving his Associate degree in 1921. Attended Missouri University following, receiving his Bachelor's degree in June 1924.

That summer he identified himself with the Martin-Welch Hardware Company, of Independence, with which he is still associated, as buyer and department manager. He lives in Independence, where he is active in church work, being assistant pastor of the Stone Church.

He married 12 November 1924 at Independence, Rosamond, daughter of George E. and Rose Etta (Palmer) Bunnell, born 19 January 1898, at Corning, Adams County, Iowa. She attended Graceland College 1919-21, and Academy of Music at Boise, Idaho. She is a trained musician and dramatic reader.

Child:

4(3)21. Rosalee, born 4 September 1925, Independence, Missouri.

61. *Frederick Alexander Smith*, son of Alexander Hale and Elizabeth (Kendall) Smith, born 19 January 1862, was a millwright by trade, but entered the ministry while a young man. Was made a member of the

Quorum of Twelve Apostles April, 1902, and in 1913 succeeded his father as presiding patriarch of the church, which position he still occupies.

He married 16 November 1884, at Tiffin, Johnson County, Iowa, Mary Angelina, daughter of David and Lavinia (Sexton) Walker, born 18 March 1867 in Denver, Colorado. She was a school teacher. They lived in Graham, Missouri, and then in Salt Lake City, Utah, where he was engineer in a flouring mill. From there they came to Lamoni, Iowa, and in later years, to Independence, Missouri, where they now reside.

Children:

- 611. Alexander David, born 18 August 1885, Independence, Missouri. Died 20 October 1891, Salt Lake City, Utah.
- ‡612. Gladys Inez, born 17 December 1886, Graham, Nodaway County, Missouri.
- ‡613. Joy May, born 13 July 1889, near Andover, Harrison County, Missouri.
- ‡614. Glaud Leslie, born 19 January 1891, Salt Lake City, Utah.
- 615. Freda Saloam, born 3 December 1892, Lamoni, Iowa. Is a stenographer.
- ‡616. Winsome Lavinia, born 20 August 1896, Lamoni.
- ‡617. Frederick Augenstein, born 19 March 1899, Lamoni.
- ‡618. Harold LeGrande, born 12 January 1902, Lamoni.

62. *Vida Elizabeth Smith*, daughter of Alexander Hale and Elizabeth (Kendall) Smith, born 16 January 1865, married 2 June 1886 at Independence, Missouri, Heman Conoman, son of Spencer and Anna Christiana (Wight) Smith, born 27 September 1850, at Zodiac, Texas. They lived in San Bernardino, California, for six or seven years, and then removed to Lamoni, Iowa.

He was the author of a number of books on history, and church doctrine. Jointly with President Joseph Smith, he wrote and compiled a four-volume history of the Church of Jesus Christ of Latter Day Saints, including the Reorganization which followed the death of the founder. He was historian of the Church from 1897 to his death; a member of the Quorum of Twelve Apostles, performing a great deal of missionary work, some in foreign fields. He belonged to a number of historical societies, and was a recognized authority on matters connected with the early events of the Church. Wrote many able articles for periodicals, and books of history, corrected erroneous statements in schoolbooks, historical journals, and elsewhere. Was editor of the *Journal of History*, published at Lamoni and Independence since 1908, and traveled a great deal in connection with his missionary labors and work of gathering data. He was a man of great oratorical power, courage, and integrity, and eminent as a lecturer and debater.

He died 17 April 1919 at Independence, Missouri, and was interred in Rose Hill Cemetery, Lamoni, Iowa. She married (2) 3 October 1926, as his second wife, James Elmer Yates, of Potlatch, Idaho. He was

born 12 March 1874, at Johnsonville, Montgomery County, Ohio, the son of Amos and Harriet Yates, she afterwards a Crawley.

Vida (Smith) (Smith) Yates is a woman of artistic and poetic temperament, and has written a great number of sonnets, songs, hymns, and other poems. She wrote an extended biography of her father, as well as sketches of pioneer women of the Church. She was dean of women at Graceland College for five years after the death of her husband.

Children, all born in San Bernardino, California:

- ‡621. Heman Hale, born 28 April 1887.
- ‡622. Vida Inez, born 16 January 1889.
- ‡623. Anna Earlita, born 28 November 1890.
- ‡624. Lois Elizabeth, born 3 November 1892.

63. *Ina Inez Smith*, daughter of Alexander Hale and Elizabeth (Kendall) Smith, born 27 November 1866, married 22 April 1891, at Lamoni, Iowa, Sidney Garden, son of John and Catherine (Gill) Wright, born 26 July 1869 at Boolambayte Creek, Gloucester County, New South Wales, Australia. They departed at once for his home in Australia, where he is a "grazier"—buying, fattening, and selling cattle. He also operates a sawmill and a dairy, at Nabiac, New South Wales. His father, John Wright, was born in Scotland, and in early days was one of the most famous shipbuilders of Australia, and the owner of extensive timber lands.

Mrs. Wright has made one visit back to America, in 1915, and has had the joy of having one visit from her father in her Australian home.

Children:

- ‡631. Claude Kendall, born 21 March 1892, at Tuncurry, Gloucester County, New South Wales.
- ‡632. Vida Grace, born 22 April 1893, Avalon, same county.
- 633. Leland Eric, born 30 December 1895, Avalon. Studied law, but prefers farming, and runs a dairy near Nabiac.
- ‡634. Mavis Myra, born 30 December 1897, Avalon.
- ‡635. Warren Alford, born 28 March 1899, Avalon.
- ‡636. Edgar Milton, born 1 May 1901, Avalon.
- 637. Glory Carmen, born 14 August 1903, Avalon.
- 638. Byron Granville, born 19 February 1906, Tuncurry.
- 639. Marian Inez, born 17 November 1907, Avalon.
- 63-10. Gwen Hero, born 23 October 1909, Avalon.

64. *Emma Belle Smith*, daughter of Alexander Hale and Elizabeth (Kendall) Smith, born 17 March 1869, was married 5 October 1887, near Andover, Harrison County, Missouri, to William Forrester, son of John and Mary (Forrester) Kennedy, born 5 June 1862, at Mount Forest, Canada.

He was a blacksmith by trade. They lived in Independence, where he still resides. She lives in Denver, where she follows the nursing profession.

Children:

641. Arthur Forrester, born 24 May 1889, Independence, Missouri. Died 1 July 1889, and is buried in Independence.
 642. Douglas Joseph, born and died 14 October 1891, Independence.
 643. Cecile Grace, born 3 June 1894, at Lamoni, Iowa; died 9 May 1895, at Independence.
 ‡644. Roger Alexander, born 5 November 1897, Independence.
 ‡645. Glenna Marie, born 3 November 1900, Independence.

65. *Don Alvin Smith*, son of Alexander Hale and Elizabeth (Kendall) Smith, born 17 May 1871, married 11 April 1893, at Lamoni, Iowa, Susan Zenetta, daughter of James and Harriett Pearsall, born 21 April 1873, at Nockenutt, Wilson County, Texas.

He was employed by the Burlington Railroad, and lived at Saint Joseph, Missouri, and Lamoni, Iowa. In later years he did professional nursing. He died September 1904, and is interred in Rose Hill Cemetery, Lamoni.

His widow worked in a book-binding in Lamoni, and managed to rear and educate her little family. She now lives with a daughter at Dow City, Iowa.

Children, all of whom are graduates of Lamoni High School:

- ‡651. Velora Belle, born 13 December 1893, Lamoni.
 ‡652. Carlos McAllister, born 22 May 1895, Lamoni.
 ‡653. Beatrice Adelle, born 19 August 1896, Lamoni.
 ‡654. LaJune Harriett, born 1 July 1899, Saint Joseph, Missouri.
 ‡655. Marion Don, born 28 October 1901, Lamoni.
 656. Maxwell Alexis, born 13 April 1903, Lamoni. Is a carpenter apprentice at Dow City, Iowa.

66. *Eva Grace Smith*, daughter of Alexander Hale and Elizabeth (Kendall) Smith, born 1 March 1874, married Forrest Lamont, son of Martin and Ellen (Danielson) Madison. She died 26 March 1892, at San Bernardino, California, shortly after the birth of her son. She was buried in the San Bernardino Cemetery.

He married (2) 1907, at Highland, California, Kate They are living in National City, California, where he is superintendent of construction for a gas company.

Child:

- ‡661. Lamont Kendall, born 18 March 1892, San Bernardino.

67. *Joseph George Smith*, son of Alexander Hale and Elizabeth (Kendall) Smith, was born 7 May 1877. He enlisted in the Spanish American War, and was a bugler in Company G, 4th Missouri Regiment, under the command of Colonel Corby. Went to Camp Algiers, in Virginia, where he contracted typhoid malaria, and was in hospital six weeks, following which he received his discharge from service, in December, 1898. During the World War he was quartermaster sergeant in the Independence, Missouri, Home Guards.

He was a bookbinder in Herald Publishing House, Lamoni, Iowa, for seven years, and then homesteaded in Colorado for three years. Returned

to Lamoni for a short time, and then entered the employment of the Irving-Pitt Loose Leaf Binder Company, Kansas City, Missouri, as a book-binder, which position he left for the ministry nine years later. Was missionary for two years, and president of the Central Oklahoma District 1921-2. Became manager of the mechanical department of the Retail Lumberman's Publishing Company, Kansas City, Missouri, and since had worked at his binder's trade in Chicago.

He married, at the home of her stepfather, Jephtha Cox, at Wilber, Saline County, Nebraska, on 27 November 1902, Nellie May, daughter of Joseph W. (born 24 June 1854 in France) and Phoebe Alice (Ayers) Daudelin, born 19 June 1879, at Crete, Saline County, Nebraska. She was educated in the public schools of Wilber, and at Graceland College, Lamoni. Was for two years a nurse at the Nebraska State Hospital for Insane, Lincoln, and for one year similarly employed at the Hospital for Incurables at Hastings, Nebraska.

Children:

- ‡671. Josephine Alexandra, born 20 November 1904, Lamoni.
 672. Paul Daudelin, born 1 March 1908, Lamoni.

68. *Arthur Marion Smith*, son of Alexander Hale and Elizabeth (Kendall) Smith, born 8 February 1880, married (1) 15 June 1904, at Lamoni, Iowa, Estella Almira, daughter of Martin Jacob and Julia Marie (Hayer) Danielson, born 7 March 1884, in Miller Township, La Salle County, Illinois. She was a graduate of Lamoni High School. She died 23 June 1916, at Independence, Missouri, and is interred in Rose Hill Cemetery, Lamoni.

He and his children came to live with his mother, who cared for the little flock until her death in 1919. On 21 May 1922 he married (2) at Des Moines, Iowa, Minnie Catherine, daughter of James Henry and Catherine (Coble) Smith, born 20 May 1894, at Charleston, Indiana. She was a trained nurse. He was an expert bookbinder, working at his trade in Lamoni, Iowa; Wray and Brush, Colorado; Kansas City, Missouri; and Des Moines, Iowa. Later he taught the art of bookbinding in the technical schools of Minneapolis, Minnesota, where they reside.

Children of Arthur and Estella:

- 68(1)1. Verl Marion, born 21 April 1905, Lamoni, Iowa. He is a sailor in the U. S. Navy, on the *Idaho*, which was in Pacific waters in the winter of 1925-6.
 68(1)2. Karl Kendall, born 5 March 1907, Lamoni. He graduated from Minneapolis High School, 1926.
 68(1)3. Alexander Martin, born 17 February 1909, Wray, Yuma County, Colorado. Graduated 1926 from Minneapolis High School.
 68(1)4. Julian Kenneth, born 17 March 1911, Brush, Yuma County, Colorado.
 68(1)5. Elizabeth Marie, born 21 August 1914, Kansas City, Missouri.
 68(1)6. Arthur Granger, born 18 March 1916, Kansas City, Missouri.

Children of Arthur and Minnie:

68(2)1. Georgia May, born 22 February 1923, Des Moines, Iowa.

68(2)2. Alta Lorraine, born 10 October 1924, Minneapolis, Minnesota.

68(2)3. Merle Lee, born 14 September 1927, Minneapolis, Minnesota.

69. *Coral Cecile Rebecca Smith*, daughter of Alexander Hale and Elizabeth (Kendall) Smith, born 29 October 1882, graduated from Lamoni High School. She married 22 February 1906, at Lamoni, Iowa, Louis Hurst, son of Doctor James Brainerd and Margaret Lorena (Arnold) Horner, born 21 September 1878, at Davis City, Decatur County, Iowa. He was a farmer near Davis City, and Leon, Iowa. They are now living in Ames, Iowa, that their children might have college opportunities. Both were educated in Lamoni High School and Graceland College.

Children:

691. Louis Brainerd, born 26 October 1906, Lamoni. Graduated from Davis City High School, 1924. Since, a student in Iowa State Agricultural College, Ames, Iowa.

692. Elizabeth Grace, born 16 April 1910, Davis City, Iowa.

693. James Brandon, born 5 July 1912, Davis City.

694. Ina Lorena, born 30 August 1915, Davis City.

81. *Elbert Aoriul Smith*, son of David Hyrum and Clara Charlotte (Hartshorn) Smith, was born 8 March 1871. In 1876 he moved with his mother to a farm in western Iowa, and in 1892 to Lamoni, where he was printer and bookbinder in Herald Publishing House.

He married in Lamoni, 4 September 1895, Clara Abigail, daughter of Asa Selden Alva and Mabel Eliza (Church) Cochran, born 12 January 1874, at Hopkins, Allegan County, Michigan.

He entered the ministry in young manhood, and has seen much and varied service—pastor of congregation at Burlington, Iowa; assistant and associate editor of *Saints' Herald* for over twenty years, and editor of *Autumn Leaves*, magazine for young people. In 1909 he was called into the First Presidency of the Church, as second counselor to President Joseph Smith, his uncle. Upon the death of the latter, he was ordained first counselor to President Frederick Madison Smith, a position he still occupies.

From his father Elbert A. Smith inherited a talent for art and literature. His writings are voluminous, and include a book of poems combined with those of his father called *Hesperis*; *Square Blocks*, a book of editorials and sermons; several books of fiction, such as *Joe Pine*, *Timbers for the Temple*, and *The Minister Who Was Different*, and hundreds of editorials and magazine articles. He is noted for his quick wit and ready repartee, and for the aptness of his illustrations and interpretations as a preacher and writer, all of which are combined with a charitable, peace-

loving disposition, ever quick to perceive beauty and worth in everything about him. A recent series of his aphorisms center about the observations of "Deacon Goodentart." *Blue Pencil Notes*, and *The Elder John Howard Stories* are still later productions, finding publication in the official organ of the Church, the *Saints' Herald*.

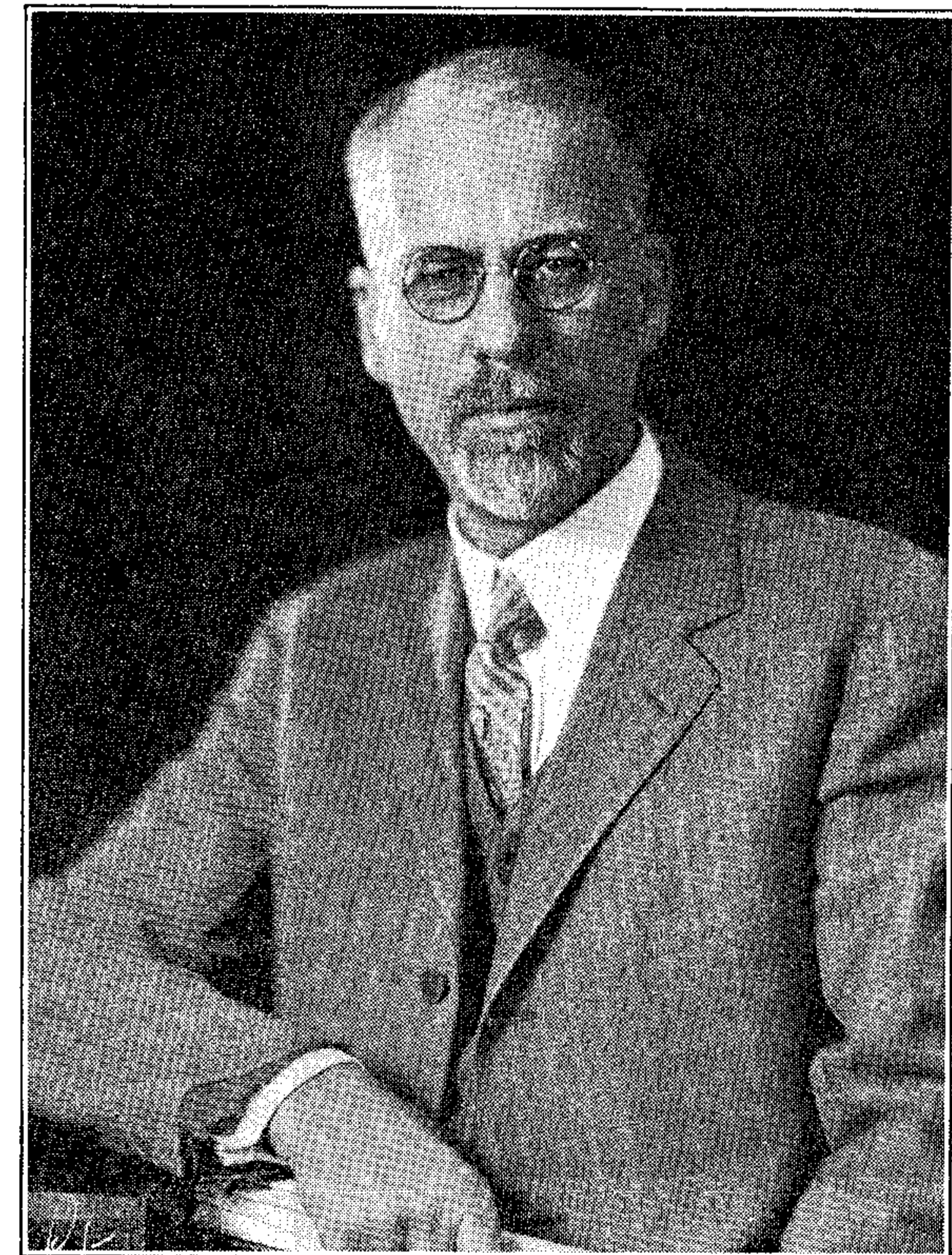
They have lived in Burlington and Lamoni, Iowa, San Bernardino and Los Angeles, California, and Independence, Missouri, where they now reside.

Children, all born at Lamoni:

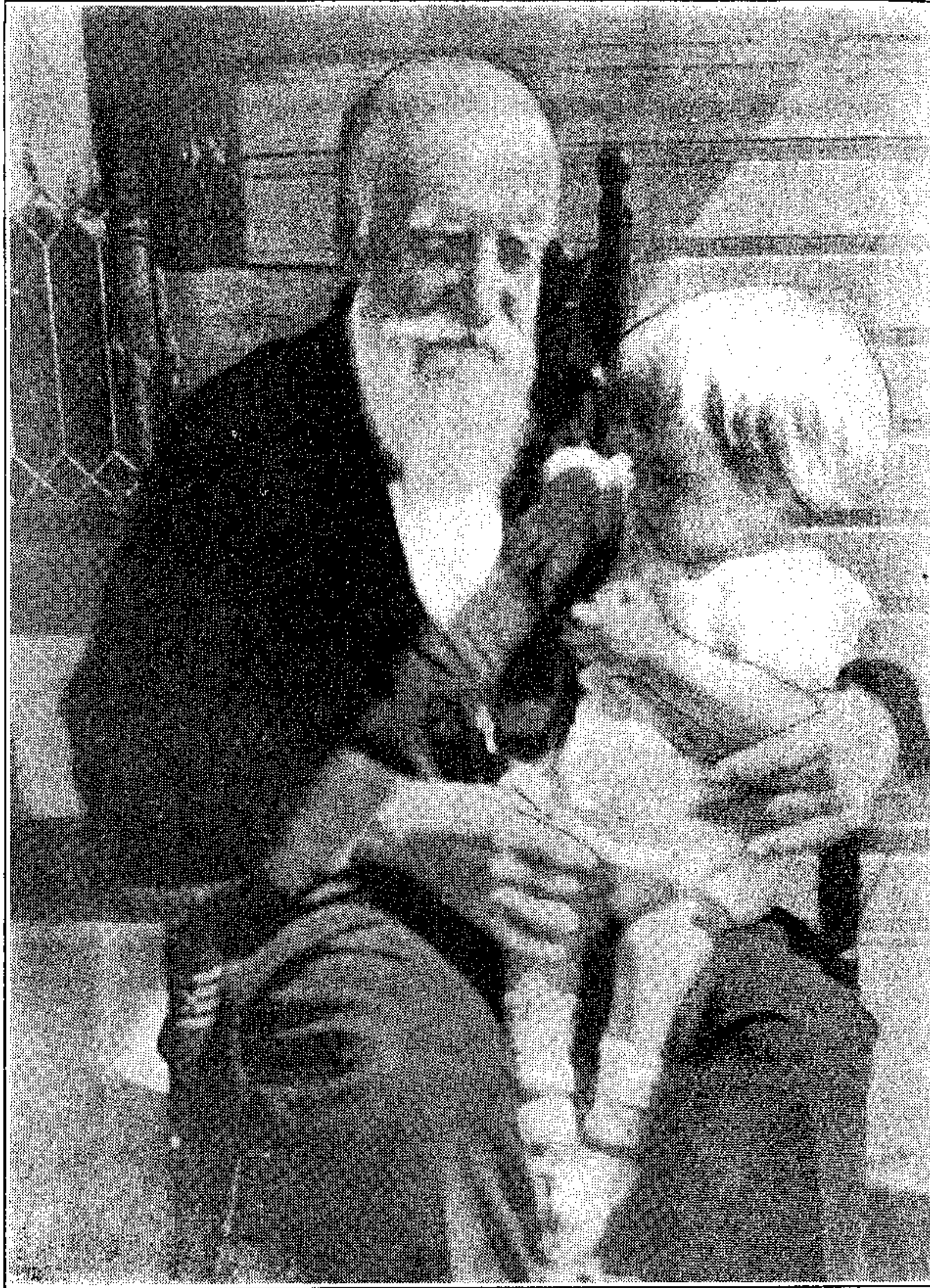
811. Lawrence David, born 3 June 1896. Died 17 June 1896, and is buried in Rose Hill Cemetery.

812. Ronald Gibson, born 10 October 1902.

813. Lynn Elbert, born 20 January 1911.



Elbert A. Smith



Joseph Smith and his grandson, Joseph Perrine Smith.

FOURTH GENERATION

4(1)11. *Joseph Alma McCallum*, son of Alexander and Emma Josepha (Smith) McCallum, born 19 September 1878, enlisted in the Spanish American War, seeing active service in the Philippines. Upon his return he worked at electrical employment, in Kansas City, Missouri. He was of a mechanical turn, and, among other things, invented, constructed, and successfully operated one of the early types of airplanes.

He married at Kansas City, 19 December 1901, Corlie Corrinne, daughter of Thomas and Nancy (Hightower) Montfort, born 10 December 1876, in Ray County, Missouri. They lived for a number of years in Englewood, a suburb of Independence, and then removed to New Mexico, where he became interested in copper mining. They reside in Silver City, where he is superintendent of a mining company.

Children, all born in Independence, Missouri:

‡4(1)111. Homer Alexander, born 4 November 1902.

4(1)112. Joseph Arthur, born 27 April 1904. He is an electrician with the Mountain States Telephone Company, Belen, New Mexico.

‡4(1)113. Robert Montfort, born 12 January 1906.

4(1)114. Corlie Corrinne, born 27 August 1908.

4(1)115. Virginia Elizabeth, born 8 October 1913.

4(1)13. *William James McCallum*, son of Alexander and Emma Josepha (Smith) McCallum, born 1 August 1890, married (1) _____; married (2) at Silver City, New Mexico, 30 May 1924, Bonnie Ruth, daughter of Marcus Aurelius and Lillian Maud (Guthrie) Crews, born 11 November 1899, at Chattanooga, Tennessee. They live in Hurley, New Mexico, where he is chief timekeeper for the Nevada Consolidated Mining Company.

4(1)31. *Emma Rebecca Weld*, daughter of Francis Marion and Carrie Lucinda (Smith) Weld, born 3 July 1889, graduated from Lamoni High School June, 1909. She took one year of normal training at Grace-land College, followed by two years of school-teaching near Lamoni. Took a shorthand and business course, graduating in 1914. Entered the office of Heman C. Smith, church historian, in March of that year, and remained there for seven years, making many valuable contributions to the *Journal of History*, quarterly magazine published by the Church.

In 1921 she accepted a position with the United States Government, entering its Internal Revenue Office at Fargo, South Dakota, and later, at her request, being transferred to their office in Omaha, Nebraska. Here she stayed until the summer after her marriage.

She married in Lamoni, Iowa, on 9 December 1921, Charles Alva, son of Alfred and Florence (Osmon) Nolan, born 1 September 1881, at Paris, Edgar County, Illinois. He is by trade a carpenter, but has done much active missionary work as elder. They lived in Council Bluffs, Iowa, for five years, then removed to Independence, Missouri, from there going to Dana, Indiana, and then to Indianapolis, where they now reside.

Child:

4(1)311. Joseph Charles, born 24 September 1922, Council Bluffs, Iowa.

4(1)43. *Joseph Richard Salyards*, son of Richard Savery and Zaide Viola (Smith) Salyards, born 18 August 1888, graduated from Lamoni High School 1906. Studied law three years at State University of Iowa. Married 1 April 1914, at Regina, Saskatchewan, Canada, Mary Elizabeth, daughter of George Morris and Mary Jane (Armstrong) Kew, born 4 May 1891, in Toronto, Ontario. He worked for several years in Regina, and then removed to Omaha, Nebraska, where he continued his work as insurance agent. She is a highly trained stenographer, and has a responsible position in the main offices of Paxton & Gallagher, wholesale grocers of Omaha, where they reside.

Children:

- 4(1)431. Richard Kew, born 26 November 1914, Regina, Saskatchewan.
 4(1)432. Ronald Savery, born 19 December 1916, Regina.
 4(1)433. Douglas Wilson, born 29 January 1918, Omaha.

4(1)44. *Richard Savery Salyards, jr.*, son of Richard Savery and Zaide Viola (Smith) Salyards, born 21 June 1890, graduated from Lamoni High School in 1909. He attended Graceland College one year, and State University of Iowa one year. In June 1912 went to western Canada, where he was stenographer and bookkeeper in a general store in Gladstone, Manitoba.

There he married, 25 December 1915, Mildred, daughter of John and Elizabeth (McCorriston) Sly, born 12 May 1889, in Pontiac County, Quebec. She was educated in the Gladstone public schools, and the normal college in Portage, La Prairie, and Winnipeg, Manitoba. Taught school in Winnipeg several years, and one year in Saskatchewan. They moved to Lamoni, Iowa, in February, 1916, where he assisted in the editorial department of the Herald Publishing House.

On 18 September 1917 he enlisted in the Headquarters Company, 339th Iowa Regiment Field Artillery, at Camp Dodge, near Des Moines, Iowa. Later he was transferred to Company B, 133d Infantry, and went

to Camp Cody, New Mexico, where he was made corporal the following January. Contracting lung trouble through exposure, his health necessitated his discharge in the spring of 1918, and he has since made a most valiant fight for health. Was under Government care for an extended period in a hospital at Fort Lyon, Colorado, and has gradually regained his good health. His family has resided at Colorado Springs, but is now with him in Denver where he has a position with the Colorado State Industrial Commission.

Children:

- 4(1)441. Donald Sly, born 14 September 1916, Lamoni.
 4(1)442. Elizabeth Elaine, born 18 October 1918, Independence.
 4(1)443. Stanley Joseph, born 10 January 1922, Colorado Springs.

4(2)21. *Bertha Audentia Anderson*, daughter of Benjamin M. and Mary Audentia (Smith) Anderson, born 4 January 1892, graduated from the Teachers' Certificate Course in Music, Graceland College, 1906; from the Senior Course in Music, 1908; and from Independence High School, 1910. She attended Graceland College one year, and Kansas University one year, being a member of the Sigma Kappa sorority. In 1913 she took a course in home economics at Kansas State Agricultural College, Manhattan, Kansas. Taught piano music in Independence, and was married there, 16 June 1914, to Alfred Willard, son of George Henry and Alice Jane (Smith) Hulmes, born 19 August 1890, Pittsburgh, Pennsylvania.*

*Hulmes Line.

I. Uriah Hulmes, whose name in his native land was variably spelled Hulmes, Hulme, and Hume, came from Manchester, England, to America, settling near Pittsburgh, Pennsylvania, where on 9 October 1854, he was granted a certificate of naturalization, his name thereon appearing as Holmes. The forbears of both Uriah Hulmes and his wife were silk weavers, and had lived in or near Manchester for a number of generations. In America he followed the business of interior decorating. They were the parents of four sons and three daughters.

II. George Henry Hulmes, son of above, was born in Manchester, England, 10 November 1851; died 24 January 1906, and is buried in Mound Grove Cemetery, Independence, Missouri. On 25 July 1876, at Pittsburgh, Pennsylvania, he was united in marriage to Alice Jane, daughter of Matthew and Eve Jane (Harrison) Smith, the Reverend W. W. Blair performing the ceremony. They were the parents of four sons and one daughter, only two sons of whom were raised to maturity.

III. Alfred Willard Hulmes, youngest son of above, was born near Pittsburgh, Pennsylvania, 19 August 1890, and was married at Independence, 14 June 1914, to Bertha Audentia Anderson.

Harrison Line.

I. James Harrison, said to be of Irish blood, was a member of an early Allegheny County, Pennsylvania, family. He married Jennie Bell, who bore him three sons and three daughters. (Genealogical and Personal History of Western Pennsylvania, J. W. Jordan, 1915, 2: 784-6.) Both he and his wife are buried in Versailles Cemetery, near McKeesport in that county.

II. William Henry Harrison, son of above, married Elizabeth (Betsy) Grove

Mr. Hulmes was educated in the Independence public schools, Grace-land College, and University of Colorado at Boulder. He entered the employ of Abernathy Furniture Company, of Kansas City, Missouri, where he was sales manager, assistant buyer, and stockholder for fifteen years. He enlisted in the World War, but like many other young men, to their great disappointment, was not permitted to see service in France. He received the commission of second lieutenant at Camp Zachary Taylor, Louisville, Kentucky, 10 November 1918, one day before the Armistice was signed, and upon his discharge returned to the employment of his company. In January, 1929, he associated himself with the Studebaker Corporation of America, as foreign representative and manager.

They have lived in Council Bluffs, Iowa, Independence, Missouri, and Kansas City, from where they will remove to a European city in the summer of 1929. Mrs. Hulmes was for two years president of the Bryant Parent-Teacher Association, Independence, which she represented at Missouri State Convention. Is a member of Society of Daughters of American Revolution, and active in Pan Hellenic and musical circles.

Children, born at Independence:

4(2)211. Alfred Willard, jr., born 3 July 1915.

4(2)212. Doris Barbara, born 10 March 1921.

4(2)22. *Doris Zuleika Anderson*, daughter of Benjamin M. and Mary Audentia (Smith) Anderson, born 6 October 1894, graduated from Independence High School, 1912, and attended Graceland College the following year, taking courses in piano and vocal music, receiving diploma in 1913. Attended Kansas State University one year, taking collegiate and economic courses, and pipe organ music. Was a member of the Sigma Kappa sorority.

She taught music two years in Independence, continuing her study of voice with prominent Kansas City teachers. After a summer of travel

or Groves, whose mother, according to family tradition, was a Siegel, and who was of Dutch extraction. They raised a family of six sons and two daughters.

III. Eve Jane Harrison, daughter of above, was born near Braddock, Pennsylvania, about 1822, and died in Pittsburgh, Pennsylvania, 1 October 1886, in her 64th year. She was married in that city, to Matthew Smith, a native of England, and reared a large family of children.

IV. Alice Jane Smith, daughter of above couple, was born at Pittsburgh, Pennsylvania, 6 January 1850, and is living (1929), in Independence, Missouri. She married, in her native city, George Henry Hulmes. (See above.)

Smith Line.

I. Matthew Smith, son of Matthew and Mary Smith, was born at Middelton, Lancashire, England, in 1809, and came to America when young. He married at Pittsburgh, Pennsylvania, Eve Jane, daughter of William Henry and Elizabeth (Groves) Harrison. He died in Pittsburgh, 23 August 1863, in the 54th year of his age, his widow dying on 1 October 1886, in her 64th year. They were the parents of three sons and three daughters.

in the West, she married, 14 October 1916, at Omaha, Nebraska, Harlow Grafton, son of Frank Eugene and Marguerite Elizabeth (Parks) Fredrick, born 30 April 1892, at Joliet, Illinois.* They lived in Joliet, where he conducted a wholesale and jobbing fruit business, until 1923, when they removed to Omaha, Nebraska, where he engaged in similar business. In the fall of 1925 they removed to Orlando, Florida, where he is manager of the local office for Howey-in-the-Hills Development Company, of Howey, Florida.

Mr. Fredrick was educated in the public schools of Joliet, and at Grace-land College, Lamoni. Spent several years in the apple orchard develop-

*Fredrick line.

I. Joseph Fredrick, born 20 April 1820, in Alsace, Germany; died 17 November 1900, in Joliet, Illinois; married 17 February 1844, in Joliet, Illinois, Sarah (Salome), daughter of Jacob (Christian) and Sarah (Martin) Wise, born 4 August 1825, in Bavaria, Germany. The mother of Sarah (Martin) Wise was Magdalen Knupp, whose brothers were barons. She came to America in 1831, bringing her small family with her.

Joseph and Sarah (Wise) Fredrick were the parents of six sons and three daughters.

II. Frank Eugene Fredrick, seventh child of above, born 3 June 1864, in Joliet, Illinois; married there, 25 December 1888, Marguerite Elizabeth, daughter of James and Agnes (Wilson) Parks, born 28 February 1863, in Joliet. Both are living, the parents of two sons, the eldest of whom, Harlow Grafton, married Doris Zuleika Anderson.

Parks line.

I. James Parks, born in northwestern Scotland; died in Peoria, Illinois, before 1888; married Rosanna Johnston, who also died in Peoria. They were the parents of four sons and three daughters.

II. James Parks, son of above, was born 14 October 1824, in the parish of Minnegaff, Kirkcudbrightshire, Scotland, not far from Edinboro. He emigrated to America about 1851, working for a short time at Rockland Lake, New York, and then going to Joliet, Illinois. He married 5 September 1853, at Joliet Tollgate, Agnes, daughter of John and Janet (Murray) Wilson, born 14 December 1838, in Ayre, Scotland. They both died in Joliet, he on 17 August 1907. They were the parents of three sons and two daughters, the youngest of whom is the wife of Elder Frederick G. Pitt, well known missionary of the Church.

III. Marguerite Elizabeth Parks, daughter of James and Agnes (Wilson) Parks, born in Joliet, Illinois, 28 February 1863, married 25 December 1888, Frank Eugene Fredrick.

(See Fredrick line.)

Wilson line.

I. John Wilson, born in Scotland, married Janet Murray, and emigrated to America in 1853. He died in Joliet, Illinois, about 1873. Janet Murray's mother was a Colvin, whose brothers were Sir James and Sir William Colvin, of the House of Commons.

John and Janet (Murray) Wilson were the parents of three sons and three daughters. One of their sons, Hugh Wilson, a musician of some note, was playing in the orchestra at Ford Theater, Washington, District of Columbia, on the night President Abraham Lincoln was shot.

II. Agnes Wilson, daughter of above couple, was born 14 December 1838, in Ayre, Scotland, and came to America with her parents, settling in Joliet, Illinois, in the spring of 1853, where she married 5 September, same year, James Parks.

(See Parks line.)

ments of Montana, near Deer Park. Is an accomplished pianist, and has a well-trained baritone voice, and both he and his wife have held church positions as soloists and choir directors almost continuously since their marriage, in Joliet, Omaha, and Orlando, where she has been in charge of music for the Westminster Presbyterian Church. Both are often heard over radio, having voices that carry and record exceptionally well.

She is a member of Daughters of the American Revolution, and the Sororis, Music, and Women's Clubs of Orlando, where they reside.

Children:

- 4(2)221. Jane Audentia, born 27 July 1918, Joliet, Illinois.
- 4(2)222. Doris Elizabeth, born 13 January 1920, Joliet.
- 4(2)223. Harlow Grafton, jr., born 25 August 1923, Omaha, Nebraska.
- 4(2)224. Janet Rogene, born 12 April, 1928, Orlando, Florida.

4(2)26. *Duane Smith Anderson*, son of Benjamin M. and Mary Audentia (Smith) Anderson, born 24 February 1903, graduated from Omaha Central High School in June, 1921, and from Junior College of Graceland, June 1923, with degree of Associate of Arts. Attended University of Nebraska, at Lincoln, two years, obtaining his bachelor's degree from the Department of Business Administration, June 1925. At Graceland College he was a member of Alpha Pi Sigma and Royal Thirteen Societies, College Glee Club, Oratorio Society, editor of the college weekly *Record*, and played both years on the football team. At Lincoln he was a member of the Delta Tau Delta fraternity and Alpha Kappa Psi, the "Biz-Ad" social fraternity, University Men's Glee Club, on editorial staff of the *Cornbusker*, and elected intercollegiate representative of the Young Men's Christian Association.

On 7 October 1926, at Lincoln, he was united in marriage to Katherine Mary, daughter of George Jeffries and Marion (Livingston) Dillon, born 5 March 1906, at Cook, Johnson County, Nebraska. She was graduated with bachelor degree and teacher's certificate from the University of Nebraska in June 1925, and taught in the high school of North Bend, Nebraska, the following year. She is an accomplished pianist, and a member of the Alpha Phi sorority, representing the Nebraska Chapter at the national meet in Boston, 1925.

Mr. Anderson is traveling salesman for Abernathy Furniture Company, of Kansas City, and their home is in that city.

Child:

- 4(2)261. Maralyn Margaret, born 1 April 1929, in Kansas City.

4(2)31. *Alice Myrmida Smith*, daughter of Frederick Madison and Ruth Lyman (Cobb) Smith, born 29 March 1899, received her education in the public schools of Independence, Missouri, Lamoni, Iowa, Worcester, Massachusetts, and Kansas City, Missouri, graduating from Junior High of the latter city. Her college work was begun in Kansas City, and continued in Los Angeles University and Leland Stanford University. Interrupted for a time, owing to her mother's ill health, and the family's return to Kansas City, she was, in 1923-4, permitted to finish her work in Leland Stanford, receiving her degree in March of the latter year. She specialized in economics and journalism, and has since been connected with the Independence Institute of Arts and Sciences, at Independence, in capacity of instructor and critic. She has written for *Autumn Leaves* and other magazines, and has won recognition by her poems.

She married at Independence, Missouri, 27 June 1924, Francis Henry, son of Francis Henry and Helen (Smith) Edwards, born 4 August 1897 in Birmingham, England. He obtained his earlier education in the Birmingham schools, and the George Dixon Secondary (high) School. Entered an accountant's office, and equipped himself for public service accounting. He was early called to church work, and was ordained a priest in 1916, and in 1919 chosen secretary of the British Isles Mission. In 1920 he entered the field of active missionary labor, and was ordained elder. Served as recorder and historian for the British Isles Mission, headquarters at Saint Leonard's, London.

In September 1921 he entered Graceland College, Lamoni, Iowa, in the department of Religious Education. One year later he was called to the Apostolic Quorum of the Church, being ordained 13 October 1922. Since that time he has acted as secretary of the quorum, and traveled extensively. He is taking extension courses from the University of Kansas, residing in Independence, Missouri.

Child:

- 4(2)311. Francis Lyman, born 26 February 1927, Kansas City, Missouri.

612. *Gladys Inez Smith*, daughter of Frederick Alexander and Mary Angelina (Walker) Smith, born 17 December 1886, graduated from Lamoni High School. She married 6 November 1913, at Lamoni, Maynard Eugene, son of Sirenus and Maud (Robertson) Trumble, born 2 November 1889, Hartford, Van Buren County, Michigan. He is an automobile mechanic, and their home is in Independence, Missouri.

Children, all born in Independence:

- 6121. Charles Meredith, born 27 July 1914.
- 6122. Freda Ruth, born 24 January 1919.
- 6133. Robert Eugene, born 3 January 1922.
- 6134. Walker Leyton, born 8 June 1924.

613. *Joy May Smith*, daughter of Frederick Alexander and Mary Angelina (Walker) Smith, born 13 July 1889, was graduated from Lamoni High School. Married 2 September 1916, at Lamoni, Frederick Ellsworth, son of Thomas and Florence (Watson) McCullough, born 18 April 1889 at Bay City, Bay County, Michigan. He is a mechanic and business man, and their home is in Independence, Missouri.

Children, born in Lamoni:

6131. Harold Frederick, born 30 August 1917.

6132. Kathryn Louise, born 2 November 1919.

614. *Glaud Leslie Smith*, son of Frederick Alexander and Mary Angelina (Walker) Smith, born 19 January 1891, graduated from Lamoni High School, and learned the printer's trade in Herald Publishing House. Soon after his marriage he entered the State Savings Bank, Lamoni, Iowa, where he held a responsible position for a number of years, which he resigned to enter the Manual Training High School, Kansas City, Missouri, as instructor in the art of printing. His home is in Kansas City.

On 8 August 1912 at Lamoni, he married Avis, daughter of William Alexander and Elizabeth (Clum) Hopkins, born 20 August 1889, in Lamoni. She was also a graduate of the Lamoni High School.

Children, born at Lamoni:

6141. William Hopkins, born 5 April 1917. Died 14 September 1921. Rose Hill Cemetery.

6142. Glaud Leslie, jr., born 26 July 1921.

Flora Lee, foster daughter, born 5 May 1921.

616. *Winsome Lavinia Smith*, daughter of Frederick Alexander and Mary Angelina (Walker) Smith, born 20 August 1896, graduated from Lamoni High School. She married 27 January 1917, at Lamoni, Frank, son of Francis Marion and Lovinea (Willey) McDonald, born 22 June 1893, at Mount Pleasant, Henry County, Iowa. He is a mail clerk, in the employ of the United States Mail Service. Their home is in Independence, Missouri.

Children, born in Lamoni:

6161. Mary Lovinea, born 6 April 1918.

6162. Frank Smith, born 12 February 1922. He died 27 October 1926, at Independence, and is interred in Rose Hill Cemetery, Lamoni.

617. *Frederick Augenstein Smith*, son of Frederick Alexander and Mary Angelina (Walker) Smith, born 19 March 1899, graduated from the Lamoni High School. He entered the Student Army Training Camp

at University of Iowa, at Iowa City. Was made corporal; transferred to Des Moines, Camp Dodge. Invalided through flu and pneumonia, and discharged at the signing of the Armistice.

In June 1926 he graduated, with degree, from the Department of Medicine and Surgery, Kansas University, and entered upon his internship in a Detroit hospital.

On 25 June 1926, at Kansas City, Missouri, he married Audrey Cropper.

Child:

6171. Sally Jane, born 7 January 1929, at Akron, Ohio.

618. *Harold LeGrande Smith*, son of Frederick Alexander and Mary Angelina (Walker) Smith, born 12 January 1902, graduated from Lamoni High School.

On 5 July 1926, at Kansas City, Missouri, he married Ruth Turner. He is credit man for the General Motors Acceptance Corporation.

621. *Heman Hale Smith*, son of Heman Conovan and Vida Elizabeth (Smith) Smith, born 28 April 1887, was also a graduate of Lamoni High School. He received a bachelor's degree from State University of Iowa, and a master's degree from the University of Washington. Taught in the University of Wisconsin, while studying for a doctor's degree, but removed, before finishing, to Denver, Colorado, where he became private secretary to Governor Sweet, which position he filled for two years. Is now living in California, engaged in real estate business. He taught school at Woodbine, Iowa, earlier.

He married, at Lamoni, 28 December 1910, June Spurrier, daughter of John and Edna May (Spurrier) Cowan, born 2 July 1891, at Solon, Johnson County, Iowa. She is a high school graduate.

Children:

6211. Donald Hale, born 17 February 1912, Woodbine, Harrison County, Iowa.

6212. Kenneth Mack, born 10 March 1917, Seattle, King County, Washington.

6213. Philip Alexander, born 27 May 1920, Independence, Missouri.

6214. Elizabeth Jean, born 27 April 1923, Denver, Colorado.

622. *Vida Inez Smith*, daughter of Heman Conovan and Vida Elizabeth (Smith) Smith, born 16 January 1889, graduated from Lamoni High School. Assisted her father in historian's work, and contributed many articles of research to the *Journal of History*. She married 12 June 1913, at Lamoni, James William, son of William and Eliza Ann (Smith) Davis, born 21 September 1879, in Echo Township, Antrim

County, Michigan. He had been a farmer, but entered the ministry at the age of twenty-one. From 1909 to 1913 he was on a missionary trip to Australia, completing the circuit of the globe before his return.

The first year after their marriage they spent in missionary work in the Hawaiian Islands, and seven subsequent years in missions in various parts of the United States.

Mrs. Davis took extension work from Ohio State University, in 1920 taking up her residence there to complete her studies. She received her bachelor's degree from that university in 1921, having the added honor of being elected to the Phi Beta Kappa honorary society.

Shortly after her graduation, she and husband sailed for the Australian mission, from whence they returned in the spring of 1925. They have established their home in Independence, Missouri, he, as senior president, having direction of the Quorums of Seventy, the organized missionary forces of the Church. They have no children.

623. *Anna Earlita Smith*, daughter of Heman Conovan and Vida Elizabeth (Smith) Smith, born 28 November 1890, graduated from Lamoni High School. She married 21 June 1914, at Lamoni, Evan Eldred, son of William and Nellie (Grandy) Inslee, born 7 July 1890, in South Boardman, Kalkaska County, Michigan. He holds the priesthood, and has done considerable local church work. He is a traveling salesman for an importing company, specializing in china, glass, and other art goods. Their home is in Los Angeles, California.

Children, born in Seattle, King County, Washington:

- 6231. Nelda Elizabeth, born 6 April 1915.
- 6232. Ruth DaVida, born 27 April 1918.

624. *Lois Elizabeth Smith*, daughter of Heman Conovan and Vida Elizabeth (Smith) Smith, born 3 November 1892, graduated from Lamoni High School. She married 1 June 1913, at Lamoni, Walter George, son of Amazon and Melvina (Peck) Badham, born 24 August 1892, at Henderson, Mills County, Iowa. He performed considerable local church work in Lamoni.

She died at Lamoni, 27 March 1914, and is interred in Rose Hill Cemetery. He married (2), at Lamoni, 23 December 1916, Mary Elizabeth, daughter of William A. France. They reside in Omaha, Nebraska, where he is in the real estate and insurance business.

Child of Walter and Lois:

- 6241. Robert George, born 20 March 1914, Lamoni.

Children of Walter and Mary E:

- 1. Mary Elizabeth, born 1 October 1917, Lamoni.
- 2. Frances Jane, born 11 October 1923, Lamoni.

631. *Claude Kendall Wright*, son of Sidney Garden and Ina Inez (Smith) Wright, born 21 March 1892, was educated by private tutors, and then served an apprenticeship as a shipwright. He enlisted in the World War in the Australian Army of Volunteers, and saw long and hard service in France. He was struck by shrapnel, which resulted in the loss of several fingers and one eye. He runs a dairy farm in Redhead, via Failford, New South Wales. He married 10 July 1923, at Nahiach, New South Wales, Margaret Selina Lillian, daughter of George and Elizabeth (Hardy) Holstein, born 5 September 1899, on Gloucester River, New South Wales, Australia.

Children:

- 6311. Dallas Kendall, born 20 April 1926, at Taree, Gloucester County, N. S. W.
- 6312. Eric.

632. *Vida Grace Wright*, daughter of Sidney Garden and Ina Inez (Smith) Wright, born 22 April 1893, was educated by private tutelage. She married 2 August 1924, at Sydney, New South Wales, Denis Joseph, son of Denis and Bridget (Sexton) Fethers, born 1 December 1882 at Sydney. He is employed by the Street Railway Company, of Newcastle, as foreman of construction.

Child:

- 6321. Denis Brian, born 17 May 1926, at Waratah, New South Wales.

634. *Mavis Myra Wright*, daughter of Sidney Garden and Ina Inez (Smith) Wright, born 30 December 1891, was privately tutored. She married 27 April 1918, at Newcastle, New South Wales, Thomas James, son of David and Mary (Mulqueeny) Gleeson, born 29 July 1892, at Islington. He is a clerk in the Steel Works, of Newcastle.

Children:

- 6341. Sidney David, born 18 April 1919, at Newcastle, New South Wales.
- 6342. Thomas James, born 20 July 1922, at Nahiach, New South Wales.

635. *Warren Alford Wright*, son of Sidney Garden and Ina Inez (Smith) Wright, born 28 March 1899, received a private tutoring. He studied later surgical dentistry, but abandoned his profession for dairying, and is operating a large farm called Roos Hills near Nahiach. He married 30 December 1925, Annie Gwendoline, daughter of W. and

Elizabeth (Ross)* Temple, born 30 December 1902, in the Nyngan District, New South Wales, Australia.

636. *Edgar Milton Wright*, son of Sidney Garden and Ina Inez (Smith) Wright, born 1 May 1901, received a private education. He learned the shipbuilding trade, but turned to dairying, and runs a farm in partnership with his brother Leland, near Nabiac, New South Wales. He married 26 September 1921, at Sydney, Jean McLachlan, daughter of Joseph and Jean McLachlan (McDonald) Leckie, born 13 January 1902, at Broxburn, Glasgow, Scotland.

Children:

- 6361. Max Reginald James, born 27 September 1922, at Sydney.
- 6362. Milton Joseph, born 31 July 1924, at Nabiac.
- 6363. Fay Inez, born 12 September 1926, at Nabiac.

644. *Roger Alexander Kennedy*, son of William Forrester and Emma Belle (Smith) Kennedy, born 5 November 1897, graduated from Independence High School. He married 1 January 1918, at Independence, Helen, daughter of Alvin and Mina (Lauterbach) Lindsay, born 26 November 1899, at Chicago, Illinois. She graduated from University of Kansas, 1926, having taken a course in fine arts. He is traveling salesman for a Kansas City knit goods company. No children.

645. *Glenna Marie Kennedy*, daughter of William Forrester and Emma Belle (Smith) Kennedy, born 3 November 1900, graduated from Independence High School. On 15 February 1918, at Independence, she married Wilmer Thomas, son of Edwin C. and Emma (Wood) Henderson, born 30 October 1893, at Saint Louis, Missouri. He is employed by the Standard Oil Company, at Independence.

Children, born at Independence.

- 6451. Thomas Forrester, born 25 March 1919.
- 6452. Jean Marie, born 27 February 1926.

651. *Velora Belle Smith*, daughter of Don Alvin and Susan Zenetta (Pearsall) Smith, born 13 December 1893, graduated from Lamoni High School. She married 5 November 1920 at Lamoni, George W., son of George T. and Emma Williams. He is salesman for a stock food company of Des Moines, where they reside.

Child:

- 6511. Barbara Vergean, born 20 November 1921, Tingley, Ringgold County, Iowa.
- 6512. Donna Yvonne, born 30 August 1927, Des Moines, Iowa.

652. *Carlos McAllister Smith*, son of Don Alvin and Susan Zenetta (Pearsall) Smith, born 22 May 1895, married at Independence, Missouri, 16 September 1927, Marietta Walker, daughter of Donald John and Mary (Cooper) Hannah, born 28 July 1890, at Sand Run, Ohio.

He graduated from Lamoni High School, and is a trained wireless operator. They live in Independence, Missouri.

853. *Beatrice Adelle Smith*, daughter of Don Alvin and Susan Zenetta (Pearsall) Smith, born 19 August 1896, graduated from Lamoni High School. She married 24 December 1917, at Lamoni, Morris Houston, (twin), son of John R. and Emma (Rudd) Griffin, born 11 October 1896, at Dow City, Iowa. He operates a farm near Dow City.

Children:

- 6531. Wilma Marian, born 11 November 1918, Dow City, Crawford County, Iowa.
- 6532. John Morris, born 30 March, 1921, Dow City.
- 6533. Beth Maurine, born 17 May 1928, Dow City.

654. *LaJune Harriett Smith*, daughter of Don Alvin and Susan Zenetta (Pearsall) Smith, born 1 July 1899, graduated from Lamoni High School. She married 20 October 1920, at Lamoni, Dorris Randall, (twin), son of John R. and Emma (Rudd) Griffin, born 11 October 1896, at Dow City. He works in Independence, Missouri, which is their home.

655. *Marion Don Smith*, son of Don Alvin and Susan Zenetta (Pearsall) Smith, born 28 October 1901, graduated from Lamoni High School. He married 1 January 1924; Donna Kathryn, daughter of James William and Anna (Henry) Butler, born 13 September 1903, at Arion, Iowa. He is employed by the White Furniture and Undertaking Company, Lamoni.

Child:

- 6551. James Butler, born 20 August, 1924, Lamoni.

661. *Lamont Kendall Madison*, son of Forrest Lamont and Eva Grace (Smith) Madison, born 18 March 1892, was reared by his maternal grandmother, Elizabeth (Kendall) Smith, at Lamoni. In his teens, he went to his father in California, and in 1909 entered the Marine Corps of the United States. He continued in this service for seven years.

It is a curious fact that this man, rather distantly related to the compiler of this book, is entitled to every line of ancestry which she can claim. Through his father he inherits all of the Madison-Thomason lines, and through his mother all the Smith-Hale ancestry.

In February 1912, at Nappa, California, he married (1) Claire, daughter of _____ and Lydia (Porter) Clyma. This marriage proved unhappy and there was a separation.

Children:

- 6611. Kenneth Lamont, born 28 November 1913, at Vallejo, California.
- 6612. A child.
- 6613. Forrest Porter, born 10 November 1917.

He married (2) 30 December 1922, at San Diego, California, Mrs. Emma Hale (Reynolds) _____, daughter of Frank Lander and Helen Bessie (Hale) Reynolds, born 20 June 1890, at Minneapolis, Minnesota. They live in Pasadena, California, business in Los Angeles, where he is State manager for the Charis Garment Company.

Children of Emma by former marriage:

- 1. Helen Belle, born 5 March 1914, at Los Angeles, California.
- 2. Charlotte Frances, born 26 September 1917, at Alameda, California.
- 3. John Pershing, born 21 October 1918, at Los Angeles.

671. *Josephine Alexandra Smith*, daughter of Joseph George and Nellie May (Daudelin) Smith, born 20 November 1904, attended school at Independence, Missouri, and Graceland College, Lamoni. She studied vocal music in Chicago and Kansas City, and her rich contralto voice has been heard in solo parts in performances given by the Kansas City Grand Opera Company.

She married 6 June 1925, at Independence, Franklyn Earl, son of Francis J. and Minnie (Rhoades) Ebeling, born 9 March 1903, at Conneautville, Crawford County, Pennsylvania. He is a graduate of Graceland College, receiving his degree in 1924. Is superintendent of public schools in Willoughby, Ohio.

Child:

- 6711. Earlena Rae, born 6 May 1926, at Kirtland, Ohio.

812. *Ronald Gibson Smith*, son of Elbert Aoriul and Clara Abigail (Cochran) Smith, born 10 October 1902, graduated from Independence High School, 1920. He received a bachelor's degree from the College of Liberal Arts and Sciences, Kansas University, 1924, and a master's degree from same University in June, 1926. He taught mathematics there for two or three years, in connection with his study.

He married at Independence, Missouri, on 25 July 1924, Vera Naoma, daughter of John William and Frances Christina (Moberly) Adams, born 19 August 1902, at Stewartsville, DeKalb County, Missouri. They lived 1927-8, in Pasadena, California, where he taught in the California School of Technology, and studied towards a doctor's degree. He is one of the faculty of Kansas University, at Lawrence, where they reside.

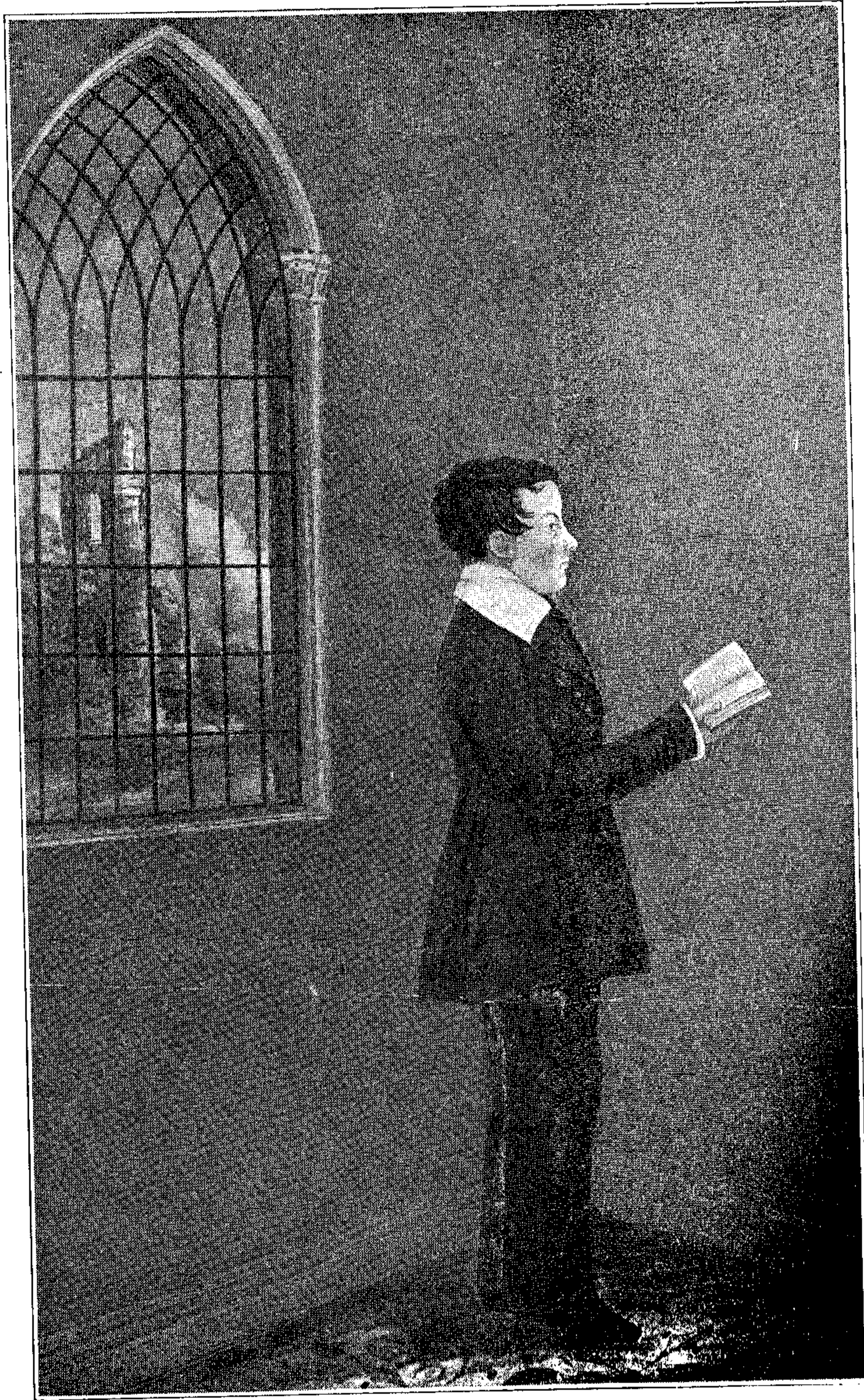
FIFTH GENERATION

4(1)111. *Homer Alexander McCallum*, son of Joseph Alma and Corlie Corrinne (Montfort) McCallum, born 4 November 1902, married 24 April 1924, at Silver City, New Mexico, Olive Elizabeth, daughter of James and Dorothy (Norton) Hewitt, born 17 March 1906, at Bloomfield, New Mexico. They live in Santa Fe, New Mexico.

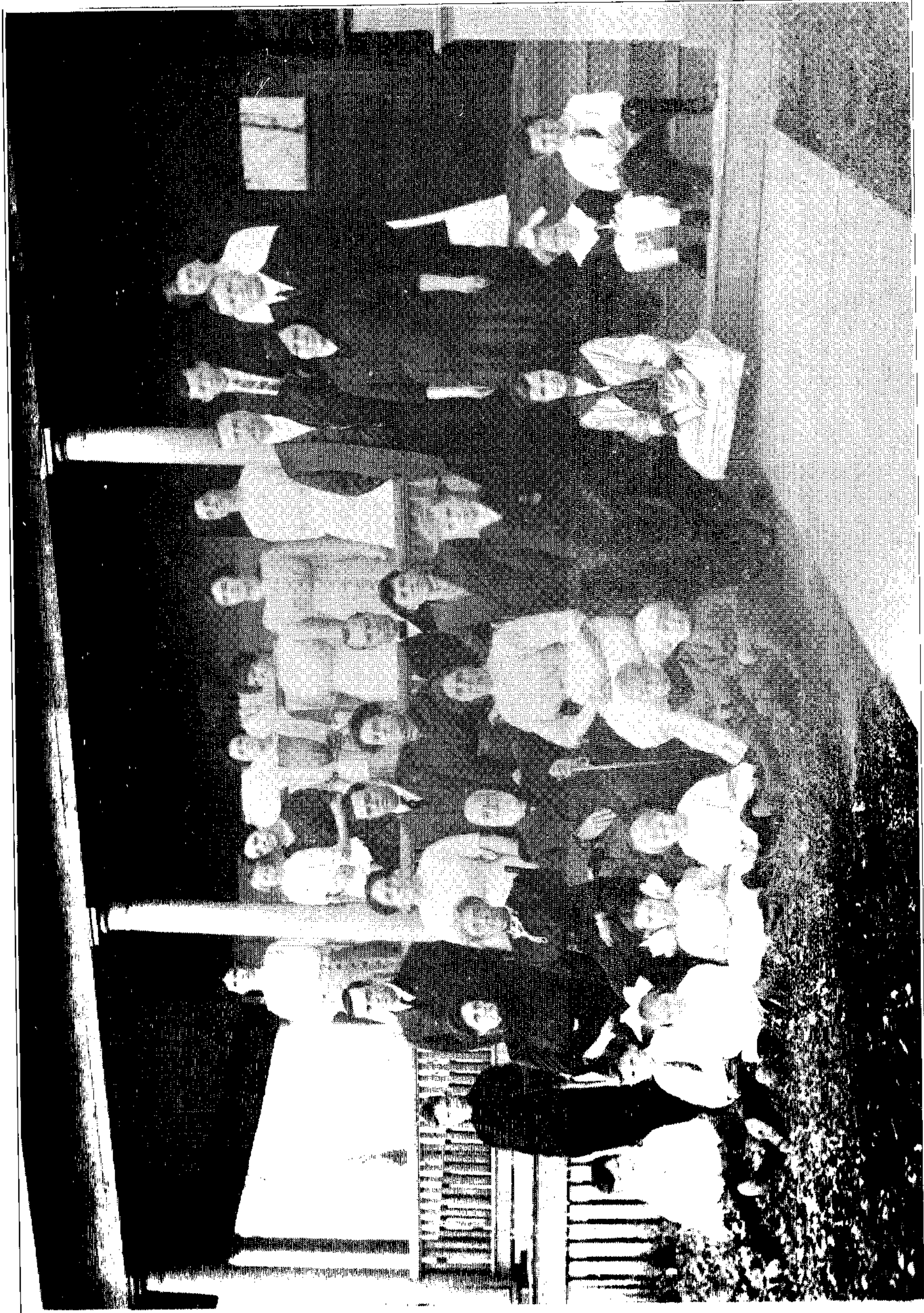
Child:

- 4(1)1111. Roberta Virginia, born 23 March 1926, at Santa Fe, New Mexico.

4(1)113. *Robert Montfort McCallum*, son of Joseph Alma and Corlie Corrinne (Montfort) McCallum, born 12 January 1906, was married at San Diego, California, on 19 May 1927 to Mamie, daughter of Eugene Burris and Ina Mae (Irwin) Pool. She was born 18 October 1906 at Duke, Oklahoma. He is a cashier for the American Railway Express Company at Bisbee, Arizona.



*"Little Joseph"—From an old painting in possession of his daughter,
Mary Audentia Smith Anderson.*



JOSEPH SMITH AND FAMILY, NOVEMBER 6, 1912.

Standing on porch, left to right:

- (1) Corlie (Montfort) McCallum (Mrs. J. Alma).
- (2) Rogene (Munsell) Smith (Mrs. Hale W.), holding daughter Bertha Aldine.
- (3) Emma Rebecca Weld.
- (4) Doris Zuleika Anderson.
- (5) Bertha Audentia Anderson.
- (6) Ruth (Cobb) Smith (Mrs. Frederick M.)
- (7) Roger Alexander Kennedy.
- (8) Emma Belle (Smith) Kennedy (Mrs. William F.) (Daughter of Alexander H. Smith.)

Standing on steps of porch:

- (1) Richard Savery Salyards.
- (2) Benjamin M. Anderson.
- (3) Alice Myrinda Smith.

Sitting on steps of porch:

- (1) Glenna Marie Kennedy.
- (2) Corlie Corrinne McCallum.
- (3) Robert Montfort McCallum.

Standing on ground:

- (1) Reginald Archer Smith.
- (2) Israel Alexander Smith.
- (3) Mary Audentia (Smith) Anderson (Mrs. Benjamin M.)
- (4) Hale Washington Smith.
- (5) Lucy Yeteve (Smith) Lysinger (Mrs. Jesse M.)
- (6) Frederick Madison Smith.
- (7) Richard Clark Smith.
- (8) Duane Smith Anderson.

Sitting, adults:

- (1) Carrie Lucinda (Smith) Weld (Mrs. Francis M.)
- (2) Emma Josepha (Smith) McCallum (Mrs. Alexander).
- (3) Joseph Smith.
- (4) Ada Rachel (Clark) Smith (Mrs. Joseph).

Sitting, children:

- (1) Joseph Arthur McCallum.
- (2) Homer Alexander McCallum.
- (3) Carol Rogene Smith.
- (4) Lois Audentia Smith.
- (5) Lucy Rogene Anderson.
- (6) Smith DeWalt Lysinger.
- (7) Philip Eugene Lysinger.



MADISON-THOMASON FAMILY

BERTIA MADISON

MADISON-THOMASON FAMILY

Osmund Thomason—Bertha Servoge	Mads Ache—Anna
Mary Thomason—Mads Madison	Mads Madison—Mary Thomason
Bertha Madison—Joseph Smith	Bertha Madison—Joseph Smith

IT IS A MATTER of deep regret to her descendants that so little is obtainable concerning the ancestry of Bertha (Madison) Smith. In Norway, where her parents were born, doubtless there would be opportunities for extending the research to a period much farther back than that of which we now have knowledge.

The difficulties of family research in Norway are increased by the peculiar customs there of naming people after the farms or estates upon which they live, and of using for the surname of a child, his father's Christian name with the addition of "son," in the case of a boy, and "datter" in the case of a girl. In Norway, Osmund Thomason was called *Osmund Melling*, Melling being the name of the farm upon which he lived, and Mads Madison's name was *Mads Ache*, for the same reason.

I. Osmund Thomason, born 20 March 1788, was "of Melling," near Stavanger, Norway. He married there, Bertha Servoge, "of Hilyason," born 1797, in the same locality. They emigrated to America in 1837, with a family of six children, locating in La Salle County, Illinois.

An aged descendant of theirs, Mrs. Anna McFadden, in February 1923 told many little incidents connected with this journey of her grandparents, as she had heard them from her mother. Her account was so quaintly worded, and withal so graphic a portrayal of those early experiences, it is here presented:

"Grandfather and Grandmother Thomason came to America in 1837, reaching Illinois near Christmas. They had been thirteen weeks on the water, and never expected to see land, because of the storms. They were driven back, would get a few miles ahead, and then be driven back again.

"I do not know how they got from New York to Illinois. There was a man and wife on the ship who had come in company with them from Norway, with whom grandfather had an understanding that they would share fortunes, and see each other through. This man and his wife, however, lived very high, and soon ran out of money. Grandfather had thought the man was well-off. Their agreement was that if one ran short of money the other would help him out. So they just lived off of grandfather's money until it was gone, and then grandfather's family almost starved, being quite penniless.

"They got to Chicago entirely destitute, and got some man, a stranger, to take them from Chicago, without pay, but they were to pay when grandfather could earn it. Doesn't it seem funny that a man would trust folks like that in those days? They wouldn't now. So the man took grandmother in the wagon, with her baby, and Aunt Ann, and Uncle Osmund. Aunt Ann was about three years old, and Uncle Osmund about six, I believe. Then mother, who was the oldest of the children and about eighteen, and her two oldest brothers, Ira and Thomas, and grandfather *walked*, and that was the way they came all the way from Chicago to La Salle County.

"They came to Holderman's Grove, a locality later called School Section. They came to the house of G..... It was Christmas Eve, and G..... was not at home, but his wife took them in and fed them. When G..... came home he scolded his wife for taking in such a big family of poor folks. She said, 'But what could I do? It is Christmas Eve, and the woman came with a baby on her breast! I couldn't turn them out!'

"But G..... didn't think he had room for them, so he went to a neighbor, J....., who consented to take them in and keep them until they could get into some little shelter of their own. G..... was so glad to get rid of this 'trash' that he grabbed the bundles they carried and went in J.....'s door ahead of the immigrants. J....., who was fond of a joke and disgusted with the uncharitable attitude of his neighbor, pretended to be very angry with him for bringing these foreigners into his house, and threatened to have him arrested. This quite frightened G....., and he complained of it to his wife, who said, in disgust, 'Well, why did you rush in ahead of them like that? Why didn't you let the poor people go in first?' He grumbled a reply that she should have told him how to manage it, and then they continued the argument in English, which of course, mother could not then understand.

"Mother got work right away, and so did grandfather, and their conditions soon improved.

"In Norway, grandfather had lived near Stavanger, and the last farm they had lived on was called 'Melling.' So grandfather was called Osmund Melling. Grandmother's name was Bertha Servoge. When my sister visited back there in Norway, she found that people all spoke very highly of Grandmother Thomason's people, the Servoges. They were highly educated and rich, and one of them was a professor there.

"Grandmother had had two boys in Norway who died in infancy. The last boy, who was a baby when they came to America, died also, at about a year old. Afterwards she had another boy, whom she again named Mattias, which made four in all. This last Mattias was about my own age, for he was born 3 January 1842, while I was born 9 January 1842. He lived to be twenty-one years old, and then died, soon after my own son was born. You have often heard your mother speak of our Uncle Mattias, for we were all young folks together, and he was a great favorite of hers.

"Grandfather was a peculiar man. He would never have his picture taken, saying that nobody should look on *his* face after he was dead and gone. But Uncle Osmund once got grandmother to sit for hers. Cousin Sarah, of Sierra Madre, California, has the original picture among her things, but Auntie Danielson once had an enlarged copy made of it for herself.

"Grandfather and grandmother lived to be very old, and died a couple of miles from Leland. Grandmother died on Uncle Chris Danielson's farm. Uncle Chris's father and mother and family came over from Norway on the same boat with the Thomasons. He was about six months younger than little Ann Thomason, whom he afterwards married."

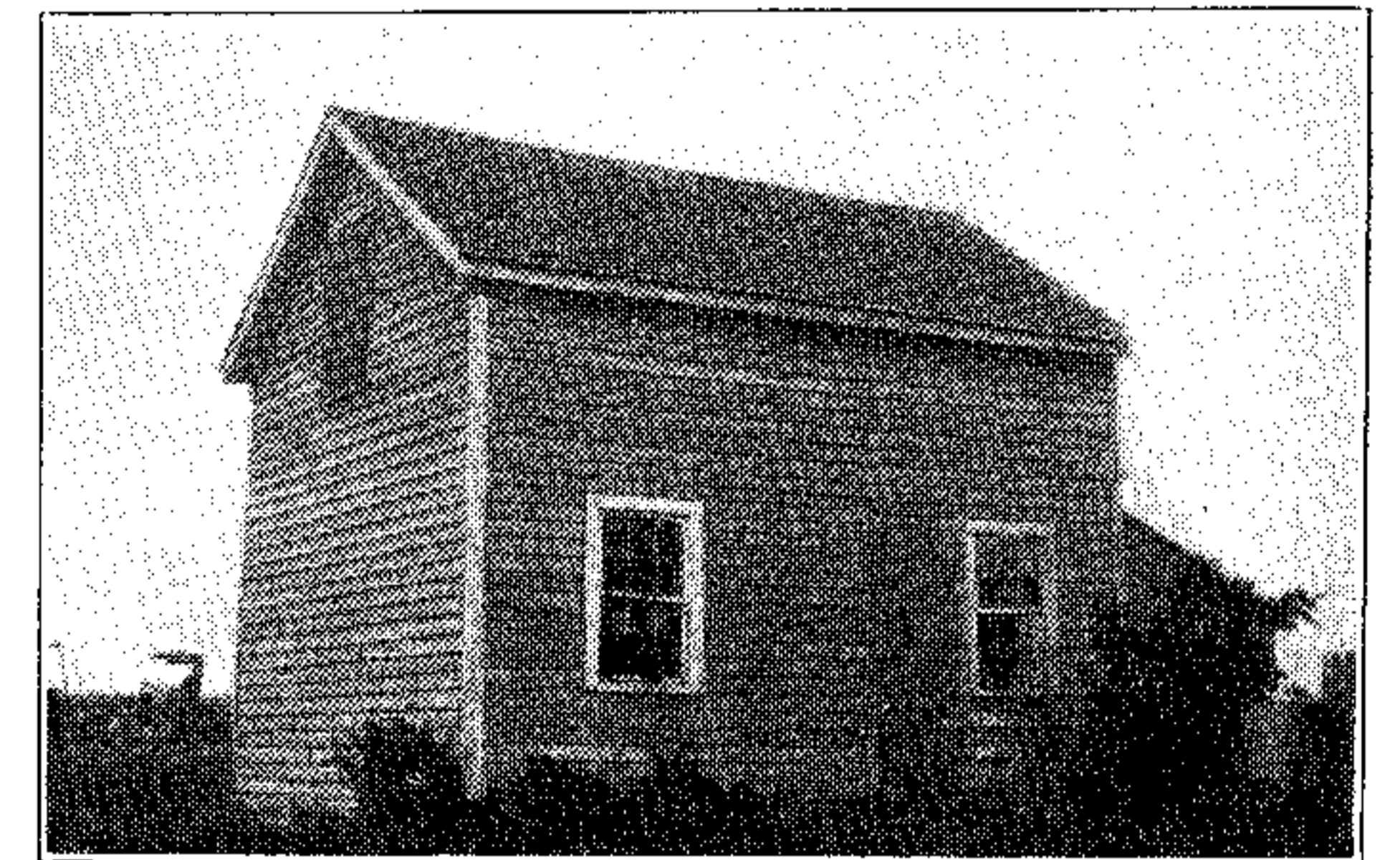
Osmund Thomason died near Earlville, Illinois, 16 July 1876, and his wife died 22 April 1883.

"Of course this is not the first house they had, for that was a log house. But this is where they lived when I remember them, and where your great-grandfather died.

"Then it was painted white as snow, and was kept very neat. Now it is moved back in the barnyard, and is used for something else, and is painted red.

"But it has the same windows in it, and you can see where the chimney used to be.

It looks quite natural to me. I thought it would interest you, and so we snapped this last fall, when out driving one day (1926)."



The Thomason pioneer homestead near Earlville, Illinois.

Children, all but the last one born in Norway:

1. MARY, born 16 May 1819; married MADS MADISON.
2. Thomas, born 25 February 1826; married Tabitha He died 24 November 1906 at Plano, Illinois, she preceding him in death many years. They had a large family of boys and girls, some of whom are still living.
3. Ira.
4. Osmund, born 31 August 1831; married 10 February 1857, Julia, daughter of Toro Groendame, who came from Norway in 1842, and the name was changed to Gunderson. She was born 22 April 1837 and died 20 May 1927 at the home of her daughter, Mrs. Chris Hayer, in Lamoni, Iowa. She remembered the Norway home, and how "there were eight farmers living in a ring, with a church in the middle, and the church bell would ring for one hour every day for many months, in memory of the King, and we children would help ring it." Her husband, Osmund, died at Lamoni, Iowa, 25 May 1918. They had six children.
5. Mattias; died young.
6. Ann, born 4 July 1834; married 5 July 1855, Christopher Danielson, born in Norway, 4 January 1835. He was a well-to-do farmer liv-

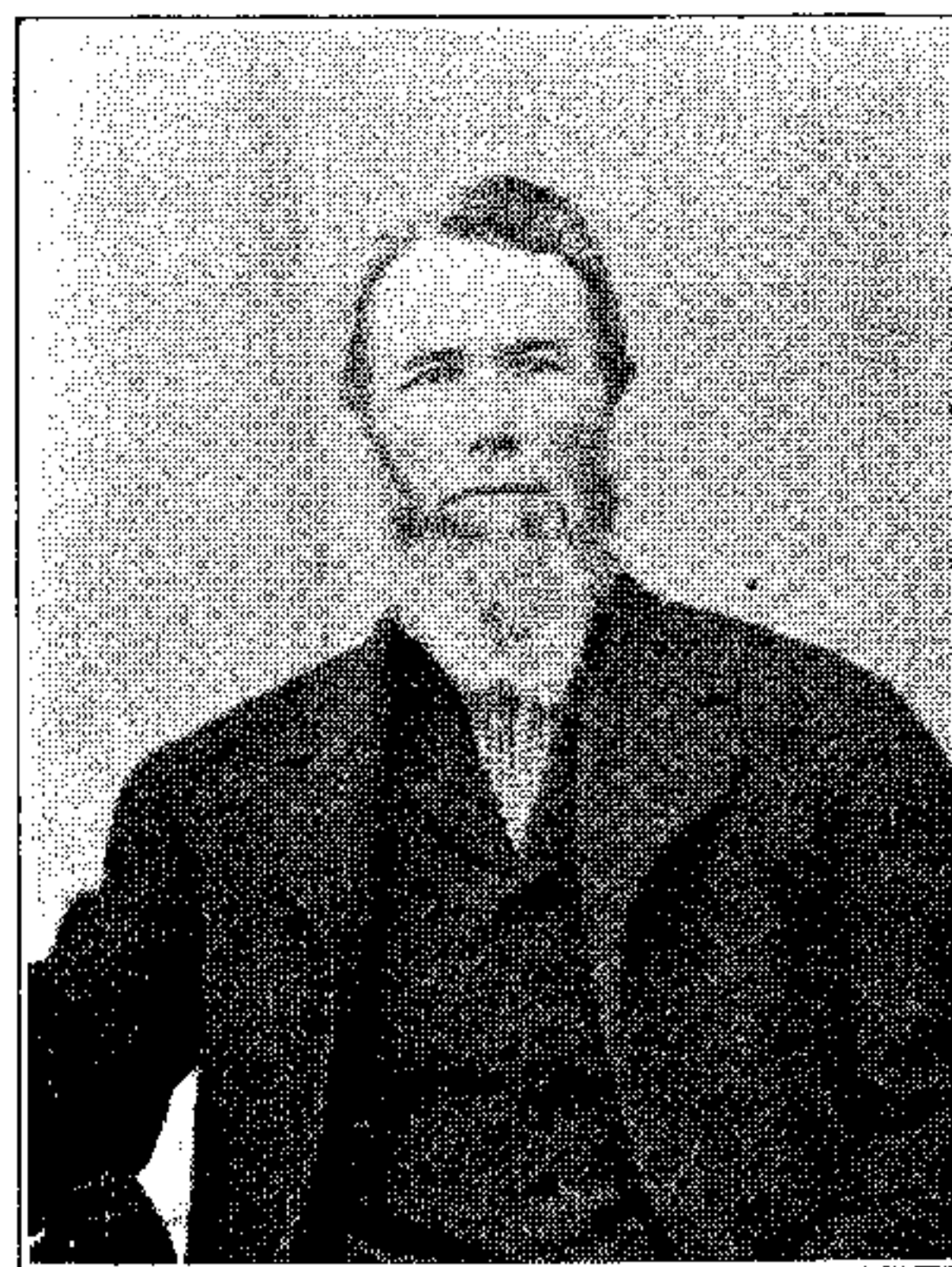
ing near Leland, Illinois, where he died 22 March 1917, and his widow in February 1921. They are buried near Leland. There were eight children.

7. Mattias; died young.

8. Mattias; born 1837; died in Illinois, 1838.

9. Mattias, born 3 January 1842 in Illinois. Died at the age of 21.

II. Mary Thomason, born in Norway 16 May 1819, came with her parents to Illinois in 1837. She married 10 October 1840, at Ottawa, La Salle County, Illinois, Mads Madison, born near Stavanger, Norway, 14 October 1813, son of Mads and Anna Ache, the latter name being that of their farm. His Christian name is sometimes spelled Mats, and, more frequently by his fellow countrymen, he was called Mas, or Maas.



MADS AND MARY (THOMASON) MADISON

"He was the youngest of his parents' children, the next older being eight years older," said our elderly auntie. "They didn't expect to ever have any more, before he came. He never had a sister. His father died when still quite a young man; I can't just remember what father said took him away, but it was something sudden, like drowning. His mother lived to be very old, said to be over one hundred. She was bedridden for years, and very childish. She would cut holes in her bedding, and then lie there and darn them up again. She died on the farm, *Ache*. My sister Josie visited that farm in Norway when she was back there, and she saw the house that father was born in. She said it sets back, now, and a new one is built where it used to stand. She saw the church where they were baptized, too.

"Father's brothers were: Hans, the oldest; Jacob, the second, and Oden, the third one. None of these came to America, but Jacob's son did, and also one of Jacob's daughters. The son was named Isaac, and he was a bachelor. He came to America about 1857, coming to Leland

the same year that Josephine was born. About fifteen years or so after he came, he sent for his sister, who was a widow, and she came from Norway, with three boys and a girl. Her name was Anna (Madison) Olson. Her daughter married Andrew Anderson.

"Father's family were all long lived. His oldest brother died at the age of 65, Jacob at the age of 95, and Oden lived to be 100. His nephew, Isaac Madison, who lived in Leland, was away past eighty when he died, and his sister is still (1923) living. When this Isaac first came to America he bought land there in Illinois, and just improved it, and it became very valuable. His sister inherited lots of money from him. He was always pretty careful about spending much, while father, on the other hand, was always very liberal—too liberal to get on very well.

"One of Isaac's nephews was named Isaac. His folks had named him that in memory of the uncle that had gone to America, and who, at one time, they thought, was dead. Isaac always favored this nephew, who lived with him part of the time. He was about to give him most of his money, but once, when he and this nephew had a pretty big argument, the young Isaac knocked the older one down, and beat him up. So the older one changed his mind about leaving his entire fortune to the young man, although he gave quite a bit to young Isaac's wife. The widowed sister got most of the money, however."

Mads Madison emigrated to America in 1839, coming to La Salle County, Illinois. He was a farmer, and a carpenter by trade. He was ordained an elder in the church, 4 September 1864. Always of a roving disposition in his younger years, some of his experiences were thus described by his daughter Anna:

"After father and mother were married, they lived at Dayton, Illinois, a little town where there was spinning and weaving of blankets. I guess they have the factory there yet. I once bought a pair of blankets at Dayton. I was born fifteen months after they were married. My sister Bertha, your mother, was born a year and a half after I was. It was in La Salle County, but it was not called 'Mission' then; it was called 'School Section.' I think she was born on Sarah Storasson's (Hanson's) place, 'round in that locality.

"My brother Martin was born in what we called the 'board house,' a house made of boards instead of logs. I've heard mother tell about the awful hot weather that came that year, and how father took a notion to thresh shortly after Martin was born. Mother had a woman come to help, but mother was still not strong after her confinement, and she took a cold after getting overheated in cooking for the threshers. I remember how she called us in from outdoors because of the heat that summer. Martin was born 24 July, just two years after your mother.

"Then mother's fourth baby was born there, named Mary Ann. She lived but a short time. Then another Mary Ann was born and died, and that made two funerals they had in the house in one year. One of the babies was thirteen weeks old when it died, and one was eight weeks.

"Then we moved about two miles away from there, near Leland. There Osmund was born, 24 April 1851. We didn't live there very long, probably two or three years, and then we moved to Minnesota. I was in my twelfth year. We lived in Fillmore County, Minnesota, several years. Father had land which if he had hung onto, would have made him very wealthy. But he was of a roaming disposition, and when he would stay in one place about so long, he just *must* move. At different times in his life he owned land upon which towns were built afterwards.

"While we were living in Minnesota, Uncle Thomas and Uncle Osmund came up there to visit father and mother, and to see what they thought of the country. They took Bertha back home with them, and she stayed with them about a year, going to school. Mother often said she didn't have an easy moment after she let Bertha go back to Illinois, for thinking of the girl so far from home. So, after about a year more, father and mother went back to Illinois for a four or five weeks' visit, and then brought Bertha back with them to the Minnesota home. Father had lots and lots of land in Minnesota, about six hundred acres or more, but he got restless, and traded it all for a forty-acre piece back in Illinois.

"I was about sixteen years old when we moved back to Leland—about two miles south this time. When I was almost eighteen I got married, and went to Ottawa to live. I lived there until my son was quite a boy, and then we moved to 'School Section.'

"Father stayed in Leland this time between two and three years, and then sold his equity in his land to some shyster in Waterloo, Iowa, and they moved there to live. Your mother went there with them. Part of the time, though, she lived with a family there and went to school. She had a much better chance at an education than I ever had.

"They didn't live in Waterloo very long. They moved from place to place in Iowa. I couldn't tell you of their movements. They traveled around until they were about destitute, and finally came back to 'Mission,' as it was then called, in Illinois. He had traded his Illinois land for one hundred sixty acres in Iowa, but the man wouldn't make the trade unless father would buy another piece of land he wanted to get rid of. In this way father got into debt, and couldn't get out, and finally lost it all.

"Bertha didn't go with them when they wandered around in Iowa, but stayed with that family in Waterloo, and went to school there for several years. She then came back to Mission. While father and mother were moving about, they went a good many places, even went up into Minnesota again, where he could see all that nice land he once owned. That made him feel pretty bad. There was one thing about all this, though, and that was that mother never asked him to move, or try some other place; it was always his doing.

"They lived in our log house and rented our farm, when they came back, and then, after a while, they got a piece of land near Sampson's. In a short time they traded that, and bought some near Grandfather

Thomason's, at Leland. It was called Indian Creek. It would be hard to tell exactly all the moves father made. He seemed always going to make money, just ahead.

"My sister Mary was born in Minnesota, and Josephine at Leland after they came back. When father moved back near us, he got acquainted with the Hayers and other church people. He became very intimate with them, and began going to church with them. I thought this was awful, for mother had been very prejudiced. Years before that, a short time before Martin was born, she had been baptized, but something was said to her that turned her against the Church. This was in 1845, about a year after Joseph the Martyr was killed, and the Church was in a great commotion.



Bertha Madison and her sister Josephine Louise.

"Father was in with anyone, though, that was a Latter Day Saint, and he listened for a time to some of the would-be leaders, first Strang, and then William B. Smith. But he was not satisfied with them, and had been away from the church for some years. So now, when he heard from the Hayers and others about the Reorganization, he was baptized, in 1864. Bertha was in Waterloo, and I wrote her about father's

joining the Mormons, and told her how badly I felt. She told the woman she was living with about it, and the woman said, 'Tell her not to feel so badly about that; there are lots of good people belong. My own folks are Latter Day Saints, and I know quite a lot about them.'

"But mother was so prejudiced at what she had heard about some of the leaders going out west and teaching polygamy that she never got over it, and while father was active a good many years as elder in the Reorganization, mother never joined, even after Bertha married Joseph, the president of the church, and mother loved and respected him.

"Your father's first wife was very, very sick, for quite a while before she died. It was very difficult for her to get help in the house that

would stay very long. One day I was visiting in Mrs. Whitcomb's home, in Plano, and there were other ladies there. One of them said, 'Let us go in and see Brother Joseph's wife.' So we went, and there she was, looking so sick and white and miserable. One of the ladies said to me, 'Why couldn't your sister Bertha come and help out here? They do need it so badly.' So I wrote to Bertha, who often at that time went out to sew for people. I told her that if she could see how sick Sister Emma was, she'd surely take pity and come, and that I did not think anyone would have to care for her very long, from the way she looked.

"So Bertha came, and Emma took such a notion to her. She wanted her with her all the time. Bertha was there about three months before Emma died, and was with her when she passed away, in March. Joseph took Emma's body to Nauvoo to be buried, and Bertha took the three little motherless girls down to Mission. I think she was down there about two weeks, and then she brought the children back, and Mark Forscutt and his wife came into the house to room, for Bertha was attached to the children, felt that they needed her care, and so wanted to stay on with them. They were eleven, seven, and five years of age.

"Would it seem strange to you if I should tell you that your mother was engaged to be married at the time I asked her to come to Plano? I didn't know it, though, at the time. It was to a man I didn't know, though he was a distant relative on our mother's side. I was surprised when she told me about it that summer after Emma died. When she told me I said, 'Bertha, you will never marry him.' She looked up in surprise, and asked me what I meant. I couldn't say, exactly, but some way I seemed to know she wouldn't. Sure enough, she didn't. Something happened to separate them, and she married Joseph that next winter.

"Joseph and Bertha seemed just suited to each other, for they always got along so wonderfully well. Joseph was always very thoughtful and considerate, and Bertha always had such a very even temper, and happy disposition."

Mads Madison was a very fine carpenter, and cabinetmaker, a very kind man, handsome in appearance, being tall, straight, and dignified. He died at Lamoni, Decatur County, Iowa, at the home of his son-in-law, President Joseph Smith, 1 September 1893. He is buried in Rose Hill Cemetery, Lamoni. His wife, Mary, spent the closing years of her life in blindness due to cataracts, but was very patient in her affliction. She died at the home of her daughter Anna, near Lushton, Nebraska, 16 May 1898, and was buried in a nearby cemetery.

Children:

1. Anna, born 9 January 1842, near Ottawa, La Salle County, Illinois. She married (1) 29 December 1859, Andrew Christian, born in Norway 1820; died in Denver, Colorado. They were the parents of one son and two daughters who died in infancy, and one son, Alfred B., born at Ottawa, 26 March 1863, who married, at Fairmont, Nebraska, 31 December 1885, Susie Henry. He was a prosperous business man of York,



FOUR GENERATIONS

Mary Thomason Madison in her seventy-fourth year.

Bertha Madison Smith in her fiftieth year.

Mary Audentia Smith Anderson in her twenty-first year.

Bertha Audentia Anderson (now Mrs. Alfred W. Hulmes) at thirteen months.

Nebraska, a banker, and owned large farming interests. He died 9 February 1914 at Los Angeles, California, leaving wife, daughter Hazel, born 20 March 1900, and son Walter Alfred, born 20 September 1894, who married at Los Angeles, 1 December 1923, Marcelle, daughter of H. Lee Servoss. They live in Los Angeles.

Anna (Madison) Christian married (2) at Fairmont, Nebraska, Seth Woodward, whom she divorced soon afterward. She married (3) at Los Angeles, California, 16 May 1904, as his second wife, Captain John G. McFadden, born 30 January 1831 in Tuscarawas County, Ohio. His first marriage, at Peoria, Illinois, was to Mahala Brown. He was a soldier in the Civil War, in Company A, 42d Regiment Illinois Volunteer Infantry. He enlisted 9 August 1861 as first sergeant; promoted to second lieutenant 2 November 1862; first lieutenant 11 May 1863, and to captain, 20 August 1864. He participated in over twenty-five battles, some of which were struggles or sieges lasting many days. He was mustered out 9 March 1865, at Huntsville, Alabama. He received a pension, which, after his decease, 12 August 1912, at Los Angeles, was paid to his widow. He was the father of several children by his first wife.

Mrs. McFadden died 13 March 1923, at the home of her niece, Mrs. Benjamin M. Anderson, of Omaha, Nebraska, whither she had come on 1 February previous, from her home in Los Angeles. Her body was interred 16 March 1923, in Rose Hill Cemetery, Lamoni, Iowa.

2. BERTHA, born 16 July 1843; married JOSEPH SMITH.

3. Martin, born 24 July 1845; married Ellen Danielson, born 4 December 1844; died 13 January 1929. He is living in Los Angeles, California. There were three children: Mary, born 1866, married Samuel McCullough in Los Angeles, and is the mother of Philo McCullough, successful movie actor; Philo Thomas, born 1868, killed by a stroke of lightning at Lamoni, Iowa, aged about 21; Forrest Lamont, born October 1871; married (1) Eva Grace, daughter of Alexander Hale Smith, and granddaughter of Joseph and Emma Hale Smith; married (2) Kate (See sketch in "Posterity" section of this book.)

4. Mary, born 26 November 1847; died 23 April 1848.

5. Mary, born 12 February 1849; died 10 April 1849.

6. Osmund, born 24 April 1851, near Leland, Illinois. He married at Lamoni, Iowa, Alice Baxter, and had daughter Lena, born 7 February 1894; married in Los Angeles, Earl Bailey. Osmund died in Lamoni 16 May 1907, and is buried in Rose Hill Cemetery there. His widow spent her last years in California, dying in 1928.

7. Mary Amelia, born in Minnesota, 13 November 1854; married in Plano, Illinois, April 1880, by President Joseph Smith, to Hosea Kenyon. She died in childbirth, 14 February 1883, and her husband married (2) Lived in Pullman, Illinois.

8. Josephine Louise, born near Leland, 22 November 1857. Was a successful business woman. Spent several years abroad, mainly at Carlsbad, Germany. She never married. Died in Leland, Illinois, at the home of Christopher Danielson, 12 January 1908, and is buried in Rose Hill Cemetery, Lamoni, Iowa.

III. Bertha Madison, born near Mission, La Salle County, Illinois, 16 July 1843, married 12 November 1869, as his second wife, Joseph⁷ Smith (Joseph⁶ Joseph⁵ Asael⁴ Samuel³ Samuel² Robert¹).

(See Smith sketch in "Posterity" section.)

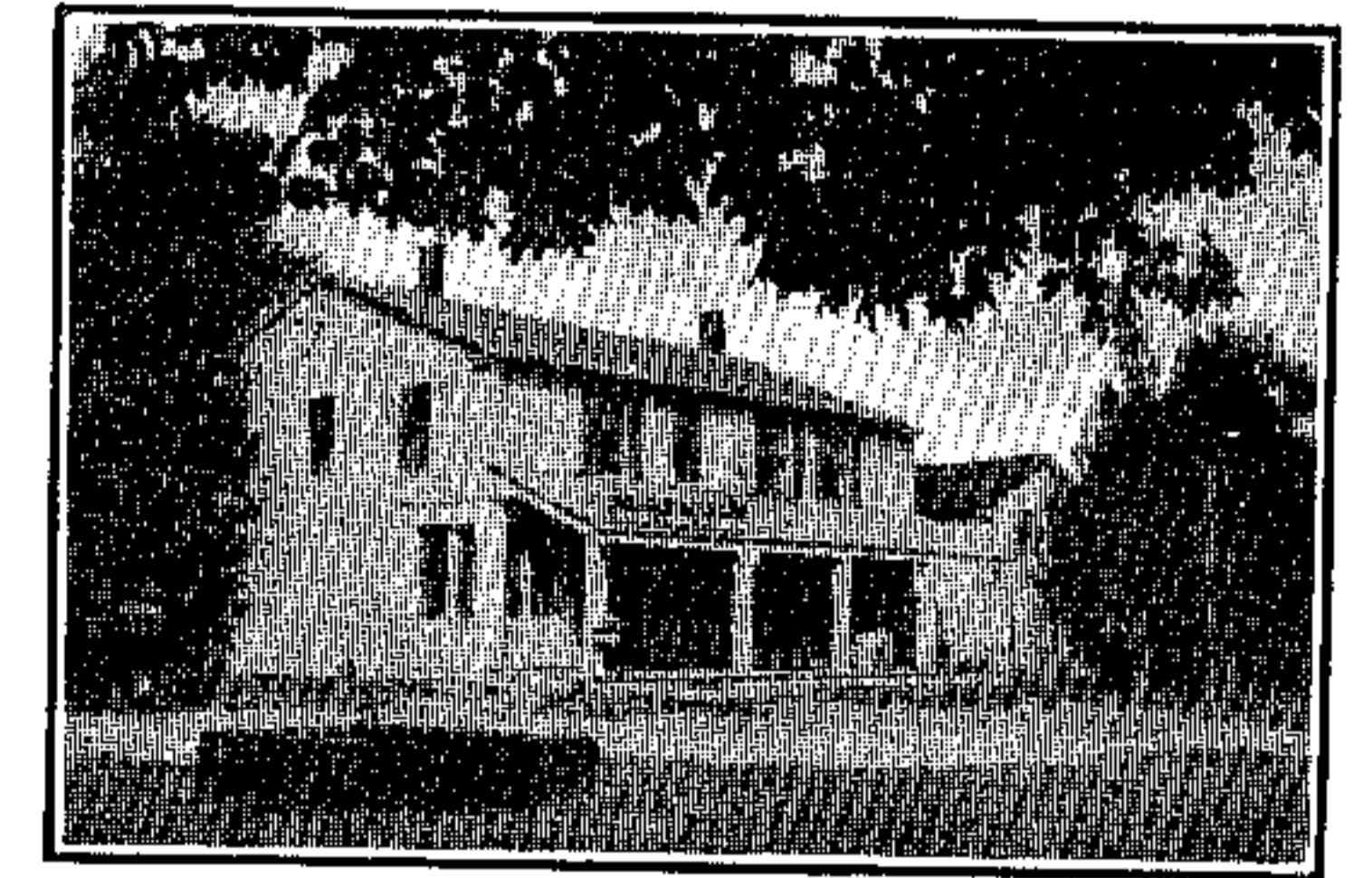


IN TRIBUTE

Early pictures of Joseph and Bertha (Madison) Smith.

IN TRIBUTE

JOSEPH SMITH was born November 6, 1832, at Kirtland, Ohio, and was the son of Joseph and Emma Hale Smith. On his father's side he was descended from a long line of honorable and respectable ancestry as the Smiths, Frenches, Curtises, Goulds, Dutys, and Macks were all of the most respected families of New England pioneers; and on his mother's side, the Hales, Wards, Tuttlés, Lewises, Chipmans, and others were held in equal honor and respect. These families were all highly esteemed in their ancestral homes, and no suspicion attached to the reputation of any of them until the religious movement with which the Smiths were prominently connected began in western New York, and unsavory stories began to be circulated by those opposed to their religious views. Through a long and active life, President Joseph Smith has maintained the good name of his ancestors.



Birthplace of Joseph Smith

When in his sixth year, his parents moved from Kirtland, Ohio, to Missouri, settling at Far West, in Caldwell County. From this place, as a result of religious persecution, his mother and her children were, in 1839, driven from the State, while his father and colleagues were confined in a dungeon at Liberty, Missouri. He, with his adopted sister Julia and his brother Frederick, crossed the ice of the Mississippi River clinging to his mother's dress while she carried in her arms his infant brother Alexander. The family settled during this same year at Commerce (now Nauvoo), Illinois, where he grew to manhood.

At the age of eight years he was baptized by his father, and on several occasions was designated by the Spirit through his father to be his successor. His father and his father's brother Hyrum were slain by a mob of fanatics and knaves at Carthage, Illinois, June 27, 1844.

When many of the church under the leadership of Brigham Young moved westward in 1846, his mother with her children refused to go, and strongly denounced polygamy and its kindred evils. Joseph Smith and his brothers continued to be uncompromising opponents of these evils during life. On April 6, 1860, he was ordained to the office of president of the high priesthood, at Amboy, Illinois, under the hands of Zenos H. Gurley, William W. Blair, and Samuel Powers, of the Quorum of Twelve

Apostles, and William Marks, of the High Priests. By virtue of this ordination he became president of the church, and at each General Conference since he has been sustained as such without a dissenting voice.

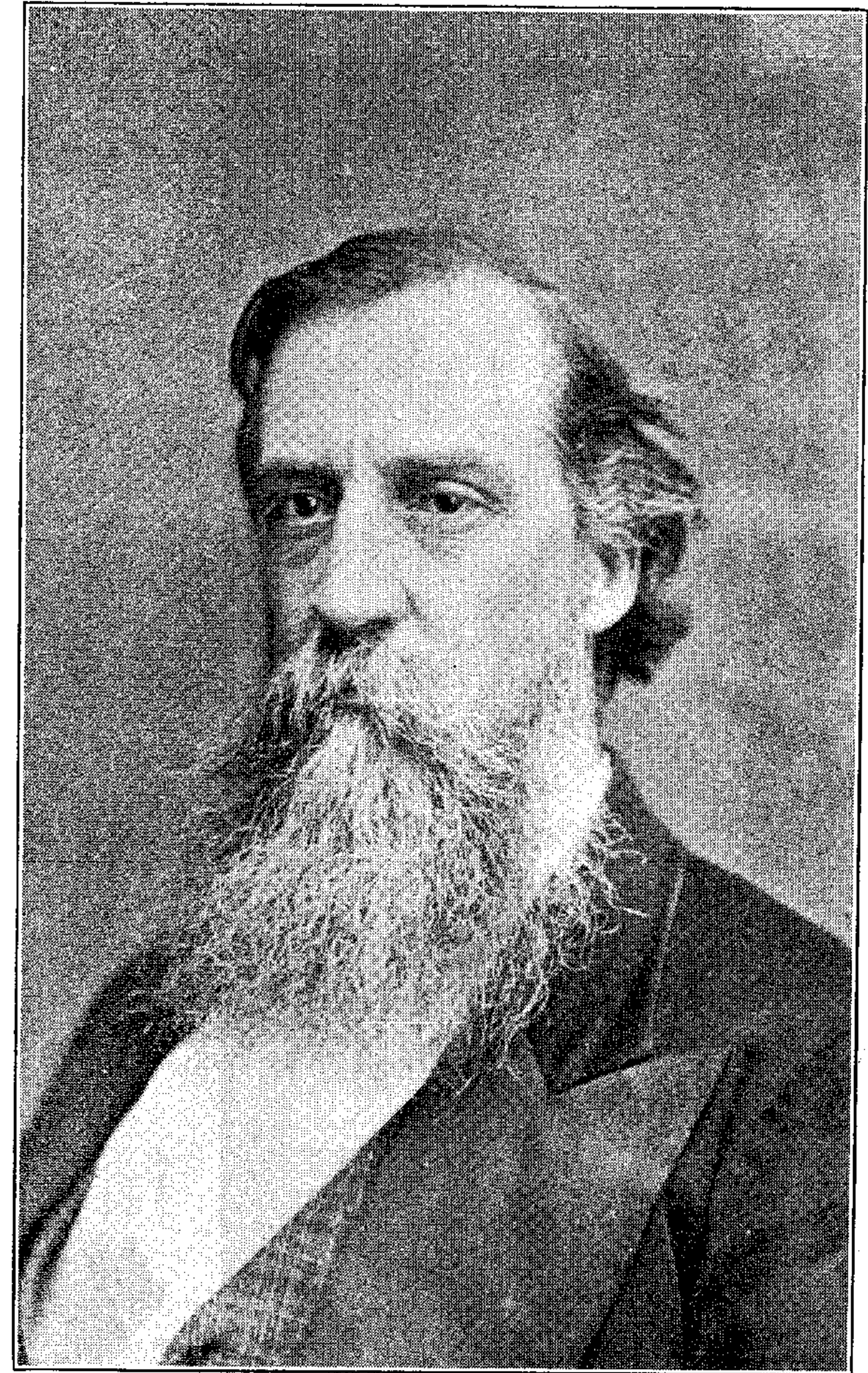
He resided in Nauvoo, Illinois, until 1865, when he removed to Plano, Illinois, where he became editor of the church official organ, *The Saints' Herald*, which position he retained until his death. In 1881 he removed to Lamoni, Iowa, where he was the most prominent citizen until 1906, when he removed to Independence, Missouri, where he resided until his death, which occurred December 10, 1914.

It would be too much to say that President Joseph Smith was a perfect man, but it would not be too much to say that any man desirous of approaching perfection could find in the character of Joseph Smith very much to emulate. His ability as a leader among men is expressed by his life work. Coming into the presidency in 1860, he faced a situation that no other man has ever been called upon to face. The cause he espoused, as leader, had been disgraced by the evil conduct of those who had professed adherence thereto. In consequence of this, the evils which had been attributed to his honored father were everywhere prominent in the public mind, and were supposed to attach to the whole body of believers, the while the virtues of his life were ignored or forgotten, and the great masses of the people both among professed Latter Day Saints and their opponents, were willing to have it so.

With but a handful of faithful colleagues he entered into the arena and "with charity for all and malice toward none" he rescued the fair name of the church from unjust censure, and brought to light and into prominence the great elevating and saving truth taught by the early representatives of the church, and, as a consequence, has made the church honorable among honorable men. We would not attribute to him all the credit for this great work, for never was man surrounded by nobler or truer men than that little band, including his two brothers, Alexander and David, who, though few in number, rallied to his support. But through all this more than half a century of conflict, he was the accepted leader, and few indeed have been the number who, once having established confidence in him, ever had cause to lose it.

As a revelator his work was not conspicuous so far as revealing important truth was concerned. The work he was inspired to do seemed rather to be the organizing of the forces to establish and defend the truth of the angel message revealed through his predecessor.

Though to his close associates and colleagues his greatness as a spiritual leader was very apparent and admirable, it was as a *man* that he appeared to greatest advantage before the world. Though always in the limelight and closely watched by friend and foe, not even a breath of suspicion ever attached to his moral record. Honest, truthful, courageous, virtuous, charitable, and true, he commanded the love and esteem of all who knew him, and those who knew him best loved him most.



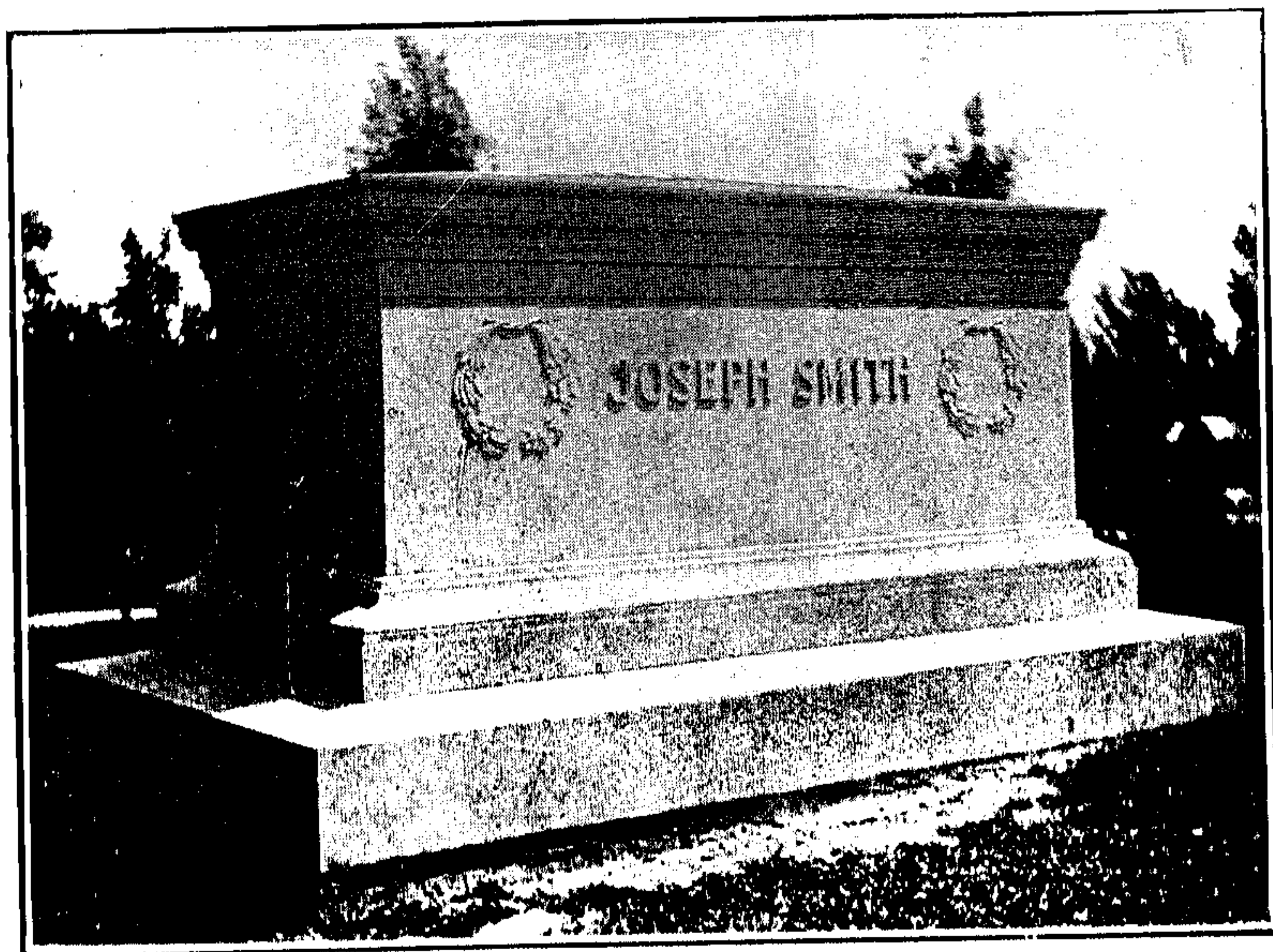
JOSEPH SMITH

In the noon-tide of life.

As a man among men he moved in a humble, unostentatious manner, with as much consideration for the poor and lowly as for those of more exalted station. Though uncompromising in his fight against evil, he honored, respected, and trusted those who honestly differed from him in opinion.

No man could associate with President Joseph Smith without being better, purer, and nobler for the association. Many hearts have been deeply touched by the transition of his noble spirit to the realms of delight, to receive from the hand of God himself a recompense for a life work honestly performed, and many a coworker feels today that his equipment for life's struggles is lacking because the presence of President Joseph Smith has been removed. But his noble example and his triumphant success inspires them with trust in the sustaining hand of God in whom he trusted.

The importance and magnitude of his work will grow with time, and of him it will yet be said, as of Abel of old: "He being dead yet speaketh." Future historians will yet write of him as one of the great men of his age.—Herman C. Smith, *Journal of History* for January, 1915.



In Mound Grove Cemetery

COMMENTS OF THE METROPOLITAN PRESS

JOSEPH SMITH, president of the Reorganized Church of Latter Day Saints, died at his home in Independence at one o'clock this afternoon after several weeks' illness. The end came peacefully and the aged church head was conscious until the last.

All but two of his children were at his bedside when he died. He bore a smile as life passed from him.

Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, was born in Kirtland, Ohio, November 6, 1832, the son of Joseph and Emma (Hale) Smith. He went with his parents to Independence when two years old.

When he was twelve years old his father was assassinated near Nauvoo, Illinois. He was the eldest of four sons. There were no daughters. All his brothers have been dead several years.

President Smith was baptized into the "Mormon" church when a small boy.

In 1860 he attended a conference at the Reorganized Church at Amboy, Illinois, and there connected himself with the ecclesiastical body of which he has ever been the head. . . .

President Smith's life work was to repudiate the charge that his father, the Martyr and Seer of the church, had anything to do with polygamy. He fought polygamy consistently as well as other beliefs of the Brighamite branch of the "Mormon" church which he considered heresies. During his presidency he announced to his followers he had received fifteen communications of divine nature. These have been indorsed by the church and given a place in its written laws and doctrine.

Joseph Smith's father was the founder and Prophet of the Church of Jesus Christ of Latter Day Saints, known as "Mormons," because their sacred book, supplementary to the Bible, purports to be the history of the aboriginal American race by that name, to which they believe Christ appeared in keeping with his reply to the apostles, "Other sheep have I which are not of this fold."

When Joseph Smith, at the age of twenty-eight, assumed the high priesthood of the church it was bounded by Nine Eagles, Iowa, on the west, and Shabbona, Illinois, on the east. Now its missions are in all parts of the globe.

Then it was a weak flock, preyed upon by false shepherds, or by "blind leading the blind," Independence members say. Now its congregations number thousands. Twenty years before Brigham Young had led the exodus into Utah. But there were those who said to him, "Go your way

and we shall go ours and cling to Nauvoo and the ancient faith untouched by polygamous doctrines.”

Several thousand members, often called Saints, live in Independence, the Zion of their prophecy, where “Joseph the Martyr” stood on an eminence in the early part of the last century and set the metes and bounds for the temple of the true faith eventually to arise, wherein the most holy ordinances of the church should be performed. No tabernacle elsewhere might be sanctified thus. . . .

A visit with President Smith was a tonic. He retained his mental vigor to the last.

He was almost blind and slightly deaf, the results of chronic neuralgia. But he had a fresh, boyish voice and, though he never lost his dignity, he overflowed with good fellowship toward those whom he liked. He suffered almost constantly with facial pains. For thirty years he refused to consult a physician. When he did, they told him it was death of the nerves. He had a horror of narcotics. Latter Day Saints’ teachings taboo tobacco and eschew the use of coffee and tea. These might have brought some relief, he was told, but he suffered stoically. Talking aggravated the ailment, but as soon as he could compose his features and get his breath after an attack he would take up the thread of conversation where he left off. He was neither arrogant in his attitude nor dogmatic in his views, but with breadth of vision that was like looking from a mountain summit.

His straightforwardness was a prominent characteristic. Some thought him gruff, blunt, and unapproachable. There was nothing temporizing nor sycophantic in his manners. He flattered no man. Those who did not like his teachings were at liberty to leave them alone.

As a schoolboy, he said, he wore out several arithmetics trying to get as far as common fractions. He liked history and grammar, but said he never learned enough mathematics to get the commercial instinct. He was required by his stepfather to study law, but said a good blacksmith was spoiled by the change. He often said he always had to pay a good price for all he bought, but if he had anything to sell, he had almost to give it away. He had some business sagacity, but was sadly nonplussed when members would ask his advice about buying land in Texas or Florida for speculation. He was unsuspecting and forgiving and had a fine sense of honor. He once paid a hotel bill for a man whom he had recommended to a landlord, but who left without paying.

President Smith was fond of music but could not understand the classics. He recalled with fervor the time when he first heard “All the Blue Bonnets Are over the Border” on the streets of Glasgow, and would tell how his hair almost raised from his head with excitement when one day in New York City an Irish band came around the corner playing “Wearing o’ the Green.” Once he awoke in the middle of the night and heard a man whistling, “John Brown’s Body Lies a-mold’ring in the Grave” and he could never forget it.

He wrote several songs which are sung in his church. This is the first stanza of a favorite one:

“Tenderly, tenderly, lead thou me on,
On o’er the way that my Savior hath gone;
Bright on his pathway the sunlight hath shone;
Tenderly, tenderly, lead thou me on.
Close to his hand I so tremblingly clung,
Faint were the songs I so doubtingly sung,
Brokenly falling from faltering tongue,
Tenderly, tenderly, lead thou me on.”

In appearance, Joseph Smith was of imposing height. His benevolent face was crowned with white hair and beard. He had an intellectual forehead with strikingly handsome luminous, large brown eyes that dominated his whole countenance and held the farthest groups in his congregations. Blindness did not dim their luster and intensity. He was more logical than persuasive in debate, and was a thorough parliamentarian, as might have been expected of a man who had twice served as justice of the peace in a community that mobbed and killed his father. . . .

He found it hardest to bear the erroneous stigma of polygamy. He always asked pathetically if his fifty and more years of labor to exonerate his church from that false reputation will not at last be recognized. He always asserted his father neither taught nor practiced polygamy; that Brigham Young introduced that heresy a thousand miles from the scenes of his father’s ministry and ten years after his father’s death.

Talking about the days of his youth in Nauvoo, President Smith said: “I was twelve years old when my father was murdered. He was in Carthage, twenty miles away, but we heard of it before midnight. We stayed there and I grew up among those people. Many of them had been in the mobs that persecuted us.

“I did not permit myself to become embittered, though my earliest recollection was of being carried across the frozen Mississippi by my mother when twelve thousand of our people were driven like mad dogs from Missouri.

“I left those early times with the Lord. For years the church wanted me, but I would not go until I had a call at the age of twenty-eight. Then I was confronted with the fact that I could not say the Lord’s prayer unless I forgave my enemies. I forgave them.”—*Kansas City Post*, December 10, 1914.

IN THE ECCLESIASTICAL DOGMAS which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman, into whose keeping had been committed the destinies of one of the great denominations of the world.

Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two, nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets; the untarnished private life he lived; the unswerving devotion to his duty which he always displayed; and the simple modesty of his relations toward his church and the world at large. To his church he was the Prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example, and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years.

Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.—*Editorial from the Kansas City Journal, December 12, 1914.*

THE MISSIONARY

Father, I go, 'tis thy voice bids me go
To carry this news of the Cross;
Where multitudes wait, in weakness and woe,
Their cleansing from sin and from dross.

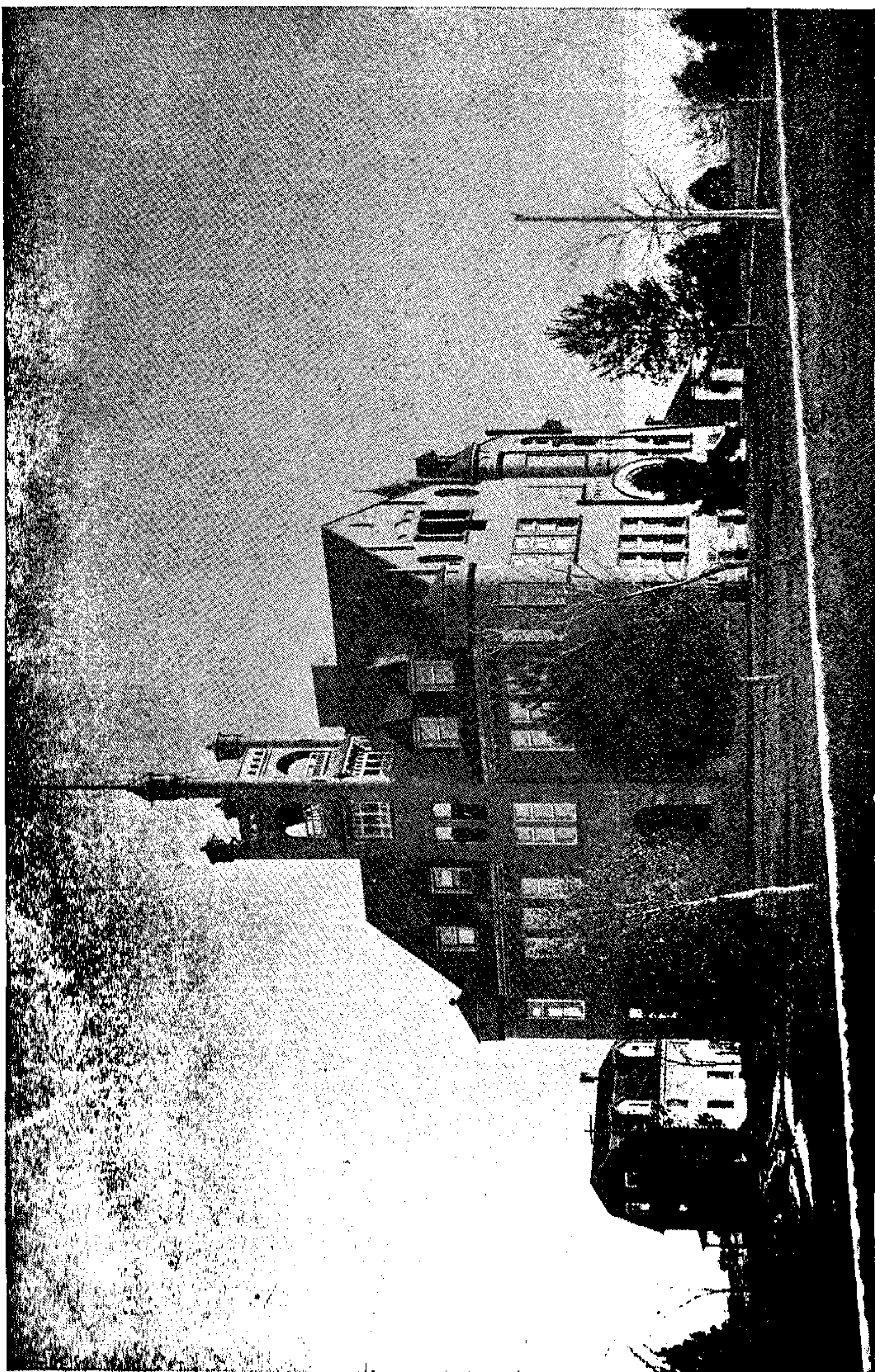
My lips must teach in the ways of the poor,
Redemption from evil and pain,
By mercy of Christ, the Way, the Door,
Accomplished in Calvary's rain.

My feet must be found in the ways of the good,
Wherever thy Spirit may lead;
On thee I must wait for my strength and food,
And succor in seasons of need.

I carry the Truth, 'tis precious to bear,
To those who are struggling for life;
I seek not for fame, nor honors to wear;
But wait for the end of the strife.

I preach not for pelf, but souls I desire,
To crown me with pleasures of ease
When angels of God, with sickles of fire,
Shall reap for the Harvest of Peace.

—Joseph Smith (1832-1914.)



Graceland College, Lamoni, Iowa.

AN OPINION

AN OPINION

THE FOLLOWING LETTER was written by President Joseph Smith in March, 1900, to a distant cousin, Mrs. Annie Mack Walker, of New York City, who had asked him his opinion about the contest then being carried on in the House of Representatives, Washington, over the seating of B. H. Roberts in that Assembly.

LAMONI, IOWA.

I am of the following opinions touching the case of Mr. Roberts:

1. There is no warrant in the Bible, Old or New Testament, for "Mormon" polygamy, or plural marriage, either doctrine or practice.

2. There is a specific denunciation of the practice in the Book of Mormon, the supposed earliest foundation for "Mormon" beliefs.

3. The church founded by Joseph Smith and others, had for one of its foundation principles, the principle of direct and present revelation from the Lord. Under the acceptance and active operation of this principle, the church grew, flourished, and stood before the American people, from April 6, 1830, to June 27, 1844, when Joseph and Hyrum Smith were killed. At two separate times in 1831 revelations were given, received, and accepted by the church, clearly establishing the monogamic system as the marriage law to govern the domestic relation *in the church*.

4. This rule was never repealed, broken, or abrogated by any church revelation, or church action or rule, even by the "Mormon" Church in Utah, until eight years and two months after the death of Joseph and Hyrum. All this, Mr. Roberts knew, as did all others of the "Mormon" Church, from access to the church history, as well as from actual knowledge of many of them, of the events of the church occurring in their own sphere of action.

5. Mr. Brigham Young presented to the church under his presidency in Utah, on August 29, 1852, without previous notice, a document which he claimed was a revelation given of the Lord through Joseph Smith, July 12, 1843, eleven months before his death, making provisions for plural, or celestial, marriages, thus setting aside all the facts of the Bible, the Book of Mormon, and the direct commands of God to the church, which the Utah "Mormons" as well as all others of the faith, were obligated to honor, as religionists and professed believers in Christ and God and his word.

So much for the spiritual side of the issue.

6. In 1862 an effort was made by Congress to stop the practice of polygamy in Utah. Laws were passed, but proved to be inadequate to reach the case. In 1882, a more determined effort was made, and severe laws were passed, making polygamous marriage a crime punishable by fine and imprisonment. Under this law many arrests were made from 1882 to 1885, and later, including that of John Taylor, acting president of the church, George Q. Cannon, Lorenzo Snow, and some hundreds of others. These whom I have named were presidents and apostles. Marshal Ireland told me in 1885 that he had 700 or 800 warrants in his hands at one time, to serve.

7. These prosecutions were some of them for polygamy, i. e., for having been polygamously married. Others were for what the enactment had made a misdemeanor, for living with plural wives in polygamous relations, calling it unlawful cohabitation. Hundreds were complained of, arrested, tried and fined, and imprisoned. George Q. Cannon, and Lorenzo Snow, now president and counselor of the church, were among them.

All this Mr. Roberts knew, and knows now.

8. This condition of things grew to be intolerable to both Gentiles and "Mormons," so some of the leading spirits set about securing an adjustment. But before it was secured, President John Taylor died and Wilford Woodruff was chosen president of the church. In 1891 he stated to the church that in answer to prayer he was permitted by revelation to advise the church to renounce plural marriage. To effect this, he issued a Manifesto, dated, I think, September 27, 1891, in which a formal abandonment of polygamy was declared. It was read and accepted by the church, and taken by the Gentiles in Utah and out, as intended to include not only the *act* of marrying polygamously, but the habit, or practice, of living in polygamous relations with plural wives. Mr. Woodruff so stated on oath, in the courts.

Mr. Roberts knew this, and though he was then married to three women, he says he obeyed the Manifesto, and kept free from his plural wives.

9. In 1895, Congress yielded to political pressure, and passed an act called an Enabling Act, permitting the citizens of Utah to call a convention, adopt a constitution, with but one proviso, and that was that polygamous marriages were to be forever prohibited.

By a wretchedly stupid blunder of Congress, the clause was so carelessly worded that it was construed to mean the *act of marrying*, i. e., the act of being married, or engaging as parties in and to marriage, to more than one woman at the same time, or a man already having a wife, marrying another, while the first was living and undivorced. This resulted in the "Mormons" overreaching the Nation, the people of the United States; for while the Constitution of the New State forever forbids the *act* of marrying in polygamous or plural marriage, and the statutes under it make such marriage felonies, the Constitution is silent as to living in polygamous relations; and the statutes make it a misdemeanor only, punishable by a comparatively frivolous fine.

Under this law, it is said by Messrs. Snow, Roberts, and others, there have been no polygamous marriages in the church since 1891. But, it is claimed by Mr. Roberts, that no restrictions were put upon those persons married to plural wives prior to 1891; therefore he and others have *resumed* their polygamous relations with their plural wives.

10. Angus M. Cannon was fined \$100 because one of his plural wives had a child. Heber J. Grant was fined for a similar offense. Two years ago one of Mr. Roberts's wives had a child; proceedings have been begun against him, but he has not yet been made to answer to the charge.

With all this before me, I am of the opinion that Mr. Roberts is a lawbreaker, that he has violated the law of God as it is found in the Bible, the Book of Mormon, and the revelations of God to the church; assuming, of course, that I am justified in so stating regarding the law of God being found in these, so far as the "Mormons" of all classes are concerned.

He is also transgressor after the law of the land, subject to fine and imprisonment upon conviction of what would be in any of the States of the Union a crime, except in Utah, and should be there. That he is also a violator of the public sentiment of the people of the United States, and in defiance of the institutions of the Republic, and that for these

reasons *he should not* be allowed to retain his seat in the Congress of the United States of America. That to permit him to remain as a member of the House of Representatives, the most sacred and highest legislative body of any government on earth among men, would be an outrage upon the moral sense of the people, and a tacit endorsement of the right of two per cent of the men of the "Mormon" church to live in "continuous polygamous relations with their plural wives,"—using his own terms of expressing the situation.

I therefore am decidedly opposed to Mr. Roberts representing any portion of the people of this Republic, in Congress.

Mr. W. P. Hepburn, Congressman from this District, the 8th Iowa, knows our position on this, and we expect him to vote against Mr. Roberts. So does every Congressman in every district, north or south, where our people have an organized existence.

I will send you a pamphlet or two that will explain our view as herein stated, quite clearly; and then you can see *why* I am such a decided and avowed opponent to polygamy. It has been a curse to my father's memory, and a cloud over my own career. But thank God, it is lifting, and the strong winds of *truth* are blowing it away.

I am glad, very glad, the House of the Georgia Legislature did not vote to disfranchise the "Dusky Diamonds!" After two centuries of a condition of enforced ignorance, to put a political ban on them for that ignorance, would be a terrible crime, indeed.

Your cousin, and in deep respect,

(Signed) JOSEPH SMITH.

The above letter, and the following one dated February, 1903, also at Lamoni, addressed to the same distant relative, are in the possession of the compiler of this book, having been sent to her in the spring of 1924 by Mrs. Clarinda Merwin, a "Mack cousin" living in New York State:

. . . I have been impressed for years that sooner or later, the polygamous church family—the official family, I mean—would be forced to meet me and my associates in discussion of the questions at issue between us. . . . Both President Young and his counselor preached this doctrine of "blood atonement" in specific terms. It was never publicly endorsed by the people, that is of record, so far as I have learned. It grew up as a concomitant dogma concurrent and from the nature of the practice, of a necessity, to overawe the instinctive rebellion of women, both the legal wives and their co-temporary polygamous handmaidens, who shared, each, her moiety of the husband. But, even with this awful alternative hanging over them, Delilahs were not infrequent.

Dear cousin, I dislike, almost to the verge of hate, to write or talk of the dogma and its practice, many of the instances of which have been told me by those who were knowing to them as they occurred; so I will write you of it in as mild terms as I can and convey my meaning.

Cousin Joseph F. Smith is now living with three wives, two of them sisters, to whom he was married in the same ceremony, and neither of the three his first wife. The first was his cousin, a daughter of Uncle Samuel, by his second wife. When he wanted to *marry* the two sisters, she rebelled, and when he married in spite of her protest, she refused to submit, and was ousted from the home, or her life made so intolerable that she left. She took care of herself the best she could, while he flourished, for many years third in place in the church, and she, a pariah to Mormon society, because of her rebellion. After a time, Joseph F. mar-

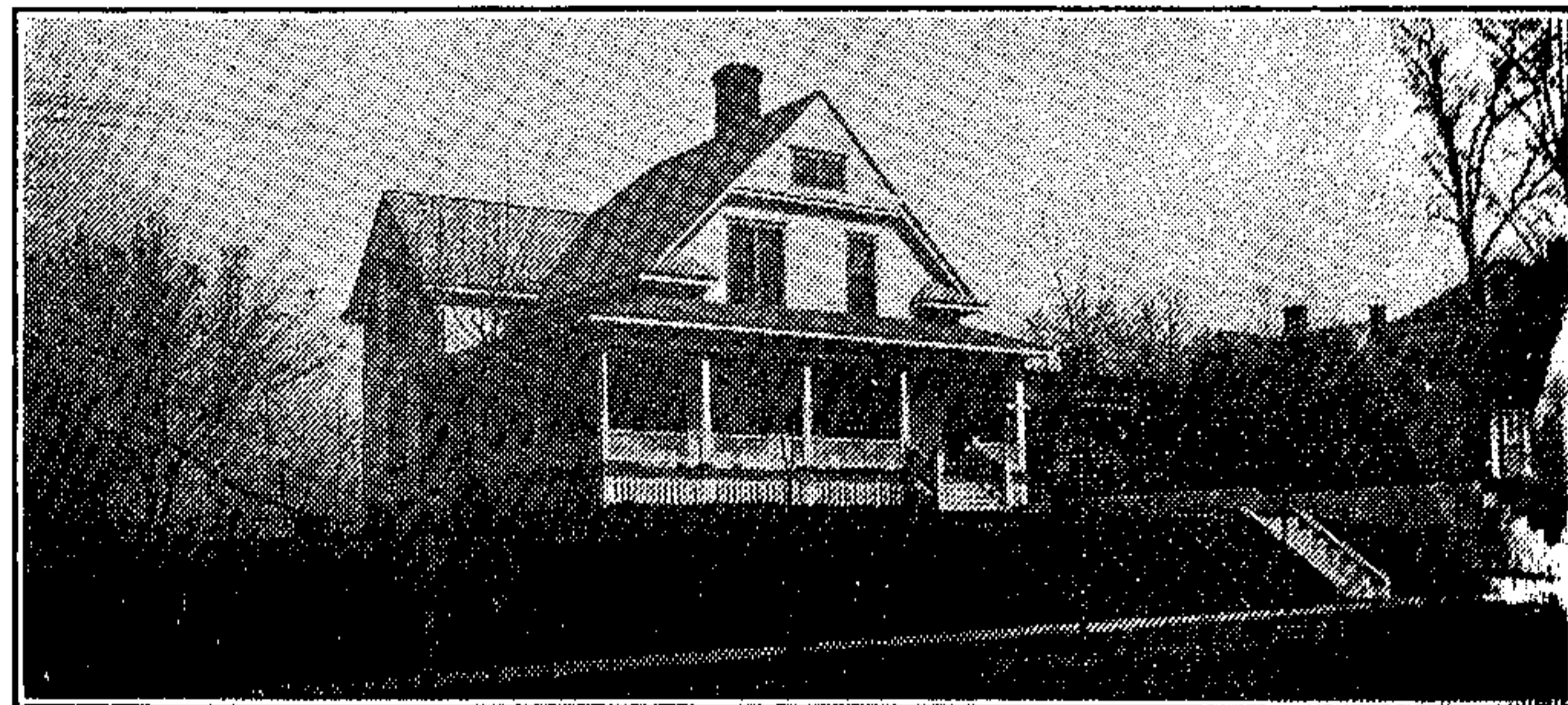
ried No. 3, and a few years ago his first wife died in Saint Louis, Missouri, poor and in want. So that now Cousin J. F. is president of the church in Utah, living with three wives—a "three-ply" polygamist, in spite of United States laws.

Senator G. F. Edmunds, who, it is said, drafted the Enabling Act, was fairly purblind when he drafted that document; for it is as open as a sieve to the real evil of the practice.

But, I am so fully assured that Joseph Smith was not responsible for Utah plural marriages, from the consideration of the evidences so far presented, that I have grown indignant, and possibly hard, when I consider what a load of obloquy and shame President Young, Taylor, and others, Joseph F., with them, have put upon my father's name, and mine with it. But enough of that. . . .

I hope to build so that when I am gone, the places where I have wrought will *know* what I was doing, and *why*—! . . . It may be that you and I might not agree in some things, few, or possibly many; if you are a true Mack, however, you would hardly turn from what I might have that is truth. If you desire to ask me for information on any matter connected with my father, or his work, I will cheerfully give it, and without offensive obtrusiveness.

Your cousin, (Signed) JOSEPH SMITH.



Last home of President Joseph Smith, Independence, Missouri.

A TESTIMONY

A TESTIMONY

SIDNEY, NEBRASKA, February 16, 1925.

MRS. B. M. ANDERSON,
Omaha, Nebraska.

My dear Mrs. Anderson:

Pardon my addressing you, but I read the article in the magazine section of yesterday's *World Herald*, in regard to the Mormon Church.

My mother and her people were in Nauvoo when Joseph Smith was killed at Carthage, and spent the winter of 1846 in Florence. The next spring when Brigham Young and his band of pioneers started for Salt Lake, my grandfather went with him, as far as Fort Laramie, but the family remained at Winter Quarters, as there were a number of small children, one a baby about a month old.

My mother died in 1892. My father, who is 89 years old and living with me here, joined the Mormon Church in England, in 1849, and emigrated with a Mormon colony to Salt Lake in 1853. Their route was by sailship from Liverpool to New Orleans, thence up the Mississippi to Keokuk, and overland from there. Father says that while they were waiting in Keokuk for their equipment, a number of them visited Nauvoo; that they saw the house built by Joseph Smith, and also had a visit with Emma Hale Smith, who had remarried at that time. She (your grandmother) tried to persuade them not to go to Salt Lake, telling them that Brigham Young had no right to lead the church, that he was a false prophet, and that Joseph Smith ordained his oldest son, when he was about eight years old, to be the leader of the church. Of course, father says, they did not believe her, and went on to Salt Lake.

They arrived there September 30, 1853, and he left there in April, 1856. He did not like Mormonism, and has always said that Mormonism preached in England and practiced in Salt Lake in the early days were two different things. He was bitterly opposed to polygamy, and found many things which Brigham Young and the leaders of the church in Salt Lake did that he did not think were right. He said he was very unpopular in Salt Lake because he was so outspoken against polygamy, because at that time in the city no one denied that all the leaders practiced it, and they upheld it and were proud of it, claiming in that way only could a man inherit the celestial kingdom.

Father and mother were married at old Fort Laramie in 1856, and left the Mormon Church. My mother's people all remained in Utah, and are still loyal to the church. I visited them four years ago, and while they

knew that I naturally held the same view as my parents, they were lovely to me. . . .

My father has written his history, and I am working on it, expecting to have it published. He gives a brief outline of the Mormon religion as they preached it in England, and according to Mormon history, of his conversion, and his trip to Salt Lake, and life in Salt Lake, and his reasons for leaving the church. He has confined himself entirely to facts which he knew to be true, and the only reference to Joseph Smith is of the trip to Nauvoo, and the statement that his widow claimed that Brigham Young had no right to lead the church.

I thought you might be interested to know that there is at least one man living today who had talked with your grandmother.

Yours very truly,

(Signed) MRS. H. F. FREYTAG.

LESSONS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke.

A LONG LINEAGE

A LONG LINEAGE

IN MEDIEVAL TIMES there were monks and recluses who devoted their entire time to researches in genealogy and history, tracing and preserving the lineages and movements of their various kings and nations. The basis for all such research was the Bible, to which were added the records kept by the early races. Today genealogists, combining the records from ancient Icelandic documents, Norse and Saxon chronologies, and those of ancient Egypt, China, Chaldee, Greece, Rome, and Ireland, have established a fairly creditable line running back through various countries to the first recorded man and woman, Adam and Eve.

The first time this thought is presented, it is apt to bring forth skeptical smiles. It is doubtless true that the records so established must of necessity be regarded as somewhat less than perfect, to say the least. Yet, counting time as we have been led by the Bible and New Testament to do, a period of only about six thousand years stretches between the then and the now, which, considering the wise provision made in the beginning for great length of life, is only a matter of about one hundred and fifty generations.

Geoffrey Keating, D. D., in *History of Ireland*, says: "Some people profess astonishment how it should be possible to trace to Adam the origin of man. My answer to that is, that it was easy for the Gaels to keep themselves traced to Adam because they had, from the time of Gaelheal down, Druids who used to preserve their generations of descent, and their transactions in every expedition, of all that befell them, up to reaching Ireland, as is clear from the following history. Moreover, they had an affection for science, insomuch that it was owing to his learning that Niul, the father of Gaedheal, obtained every possession he got; and also, the length of time the Gaels have been without change in the possession of one and the same country, and the excellence of the order they laid down for the preservation of the record, as we have said."

Not because of any special credence we may give to these claims and the genealogical tracings presented, but because of a general interest in examining them, and a natural curiosity to visualize in that way, if possible, the passing of time, we present here "Adamic" lines back of Joseph Smith and Emma Hale. They will at least serve to emphasize the fact that, whether or not we have given it attention, whether or not we have definite or detailed knowledge about it, there is—there must be—back of each one of us an unbroken physical link, connecting us with the first human beings.

We present these lines with but scant comment on the individuals who are mentioned therein, but invite those who may be interested in further

research in this subject to study with more attention the "begats" of the Bible and the wealth of genealogical material there recorded, as well as that to be found in other accepted sources, among which might be mentioned the following: History of the Anglo-Saxons, Turner, 1836 edition; History of Ireland, Keating; Irish Pedigrees, O'Hart; Royal Families of England, Burke; Saxon Chronicles of Simon, of Durham; Life of Alfred the Great, Asser; The Eddas of Iceland; The Skjeldmunga Branch of Norsemen; Icelandic Documents, the Langfedgatal; and the Cin Droma Sneachta, the ancient record of the invasion of Ireland, which was in existence when Patrick came to Ireland.

It is claimed by Irish historians that since Baath, the first king of Scythia (north of the Caspian Sea), and his people were far off in Central Asia at the time of the building of the tower of Babel in the valley of Shinar (B. C. 2000), therefore they did not incur the displeasure of God, and their language was not confounded, and has thus remained intact longer than that of other races. The Scythian language, which, it is claimed, was the language of the first parents, Adam and Eve, was afterwards refined by Goadhal, and called after him, the Gaelic. It is the language in which the ancient Irish records and chronicles were kept. From Scythian origin are the Celtic, Teutonic, and Slavonic nations.

A little book published in 1910, written by George Edward Congdon, a historian of repute in Illinois and elsewhere, entitled One Hundred and Thirty-eight Generations from Adam, is to be found in various libraries, and has been of considerable help in tracing such lines. Mr. George A. Jewett, of Des Moines, Iowa, has been running a most interesting series of like nature in the *Christian Worker*, a magazine published in his city, and his comments here and there on the individuals mentioned in the lineage are most entertaining and freely quoted hereinafter.

1. Adam and Eve. 4004 B. C. (Dates from Ussher.) Adam lived to the year 3074.

2. Seth, 3874-2962.

3. Enos, 3769-2864.

4. Cainan, 3679-2769.

5. Mahalaleel, 3609-2714.

6. Jared, 3544-2582.

7. Enoch, 3382-translated 3017. Adam lived to see Enoch.

8. Methuselah, 3317-2348.

9. Lamech, 3130-2353.

10. Noah, 2948-1998. He knew all his male ancestors except Adam. After the flood he divided the world among his three sons. "To Shem he gave Asia from the Euphrates to the Indian Ocean; to Ham he gave Syria, Arabia, and Africa; and to his favorite Japheth he gave the rest of Asia beyond the Euphrates, together with Europe to Gades (Cadiz)."

11. Japheth. He had fifteen sons, and divided Europe among them, and his part of Asia. The names of some of these were: Madia, from whom came the Madecans or Medes; Javan, from whom came the Greeks and Ionians; Thiras, from whom came the Thracians; Thubal (Tubal), from whose son Iber came the Iberians, afterwards called Spaniards. Other sons founded the Chinese and eastern Asiatic peoples.

12. Magog, who lived at the time of the building of Nineveh.

13. Baath, first king of Scythia, which he inherited from Japheth.

14. Feinius Farsaidh, who was the inventor of letters, and established a school of languages in an attempt to master the confusion of languages which ensued after the tower of Babel. One of these schools was established on the plains of Shinar. His descendants were called Phœnicians. His history is most interesting.

15. Niul. Well schooled in the sciences and languages, he kept up the schools established by his father. He employed Goadhal (Gael) to refine their language, which afterwards was called the Gaelic. Niul's fame spread throughout the land, and he went to Egypt by invitation of Pharo, whose daughter Scota was given him in marriage. (Keating, 15.) Tradition says the River Nile was named in his honor, and that the princess who became his wife was the one who rescued Moses from the bulrushes. There are stories of his friendship with Moses, of how the latter saved his son Gaedheal when bitten by a serpent, and how, in return, he offered Aaron provisions at the time of the Exodus.

16. Gaedheal. Since Scota, mother of Gaedheal, was a descendant of Ham, we find this leader descended from two sons of Noah.

17. Easru, or Asruth, born in Egypt.

18. Sruth, or Sru. He was expelled from Egypt, and went to the Island of Crete, where some of his descendants remained, and others went to Getulia in North Africa, where the city of Carthage was later built. Still others went to the land of Canaan, where they founded the city of Tyre on the island of Sor, and were finally allotted land by the Israelites, in the northwestern part of Palestine. It was called Phœne, later Phœnicia.

19. Eibhear Scot (Heber Scot or Scutt) went to Scythia, and his people for four generations made war with kinsmen.

20. Boedhaman, king of Scythia, kept up the conflict.

21. Aghaman or Oghaman, king of Scythia.

22. Tat or Tait, also king of Scythia.

23. Aghnom or Agnan, the king who succeeded. He with his brother Eibhear went to an island in the Caspian Sea, where Agnan died.

24. Laimhfhion. "At the end of the year they went on and met a seer, a Druid, Caicher, who foretold them that they would find no dwelling place anywhere until they reached Ireland, and that they themselves would not reach it, but that their descendants would after three hundred years. They set out and reached Gothia, or Getulia, where Carthage was afterwards built; and so Laimhfhion was born a renowned son, Eibhearer Gluinfhionn."

25. Eibhear Gluinfhionn or Heber Glunfionn, was king of Gerulia, as were his descendants for eight generations.

26. Aghnofhonn.

27. Eibric or Febric Glas.

28. Neanul.

29. Nuadha.

30. Ealliot or Alladh.

31. Earchaidh.

32. Deaghaidh or Deag.

33. Bratha, king of Getulia, went to Spain, and routed the natives who were descendants of Tubal, grandson of Noah. They settled in Galicia, in the north of Spain.

34. Breoghan, or Brigus, was father of ten sons, and king of many cities in Spain which he conquered. He sent a colony also into Britain, settling in what is now York, Lancaster, Durham, Westmoreland, and Cumberland. These people gave the Romans much opposition when that nation came to conquer the island.

35. Bile succeeded his father as king over large territories.

36. Galahhor or Milidh, is known as Milesius of Spain, a great war-

rior and commander. Invaded Scythia and married King Reaflior's daughter. Later he took his family of six sons to Egypt. After his wife's death he married Pharaoh Nectonibus's daughter Scota. Years after, he returned to Spain, found his father dead, and the country undergoing a severe famine. Remembering the prophecy of old in regard to their finding peace in Ireland, he fitted out ships, preparing to sail thither, but died before the venture. It is said his name Milesius came from his having fought a thousand battles.

37. Heremon, son of Milesius by his Scythian wife, and his brothers took their father's widow with them, and set out to fulfill their father's command to go to Ireland. Tradition says that while still in Egypt with his father, Heremon had married the daughter of King Zedekiah, who had been rescued from the Babylonians by the prophet Jeremiah, and brought to Egypt for safety. Her name was Circa, and it is claimed that they took with them the "Stone of Destiny" upon which so many kings of Ireland, Scotland, and England have been crowned. That is a story in itself.

After days of fighting Heremon and his brothers conquered Ireland, their mother, Scota, being killed in the battle. Her grave by the sea is shown to this day. At first Heremon and his brother Heber ruled jointly, but afterwards disputes arose, and the contention was continued for many generations. That accounts for the fact that the sovereignty of the nation did not always descend in one line, now a descendant of Heremon being in the ascendancy and then a descendant of Heber.

From here on for centuries, the history of these fierce primitive kings in Ireland is one continual round of bloodshed. We will pass rapidly over succeeding generations, touching briefly but the high lights.

38. Irial Faidh, son of Heremon and Circa, was the 10th king, and called "the Prophet."

39. Eithrial, 11th king, a learned man, and much of this lineage has been derived from his history of the Gaels.

40. Follach.

41. Tighernmas, 13th king. First introduced smelting and dyeing.

42. Eanbhoth.

43. Smiorghull.

44. Fiacha Labhrainne, 18th king.

45. Aengus Olmucadha, 20th king.

46. Maen.

47. Raitheachtaigh, 22d king.

48. Dian.

49. Sirna or Siorna, son of Dian, 34th king. Tradition says that when he was slain at the battle of Aillin he was two hundred and fifty years old and had reigned one hundred and fifty years.

50. Oilioll Ollchain.

51. Gaillchaidh, 37th king.

52. Nuadhar Finnfail, 39th king.

53. Aedhan Glas.

54. Simon Breac, 44th king.

55. Muireadhach Bolgrach, 46th king.

56. Fiacha Tolgrach, 55th king.

57. Duach Ladhgrach, 59th king.

58. Eochaidh Buadhach.

59. Ugaire the Great, 66th king. Divided Ireland among his twenty-five children. Was killed by his own brother who reigned but one day.

60. Cobhthach Cael Breagh, son of Ugaire and the daughter of the king of the Gauls, was 69th king.

61. Melghe Molbhach, 71st king.

62. Ireno, 74th king.

63. Connla Caemh, called "Connie the Comely," 76th king.

64. Oilioll "of the Crooked Teeth," 77th king.

65. Eochaidh Aihtheathan, 79th king.

66. Aenas Furmeach Teamhrach, 81st king, and a good ruler. Most of the kings of Ireland since, have descended from his son Enna, and those of Scotland from his son Fiagha. He reigned for many years, and died in his bed, a circumstance so rare as to have been particularly recorded by historians.

67. Enna Aighneach, 84th king.

68. Asaman Eamhra.

69. Roignen Ruadh.

70. Fionnlogh.

71. Fionn; his wife was Benla.

72. Eochaidh Fiedhleach, 93d king of Ireland. He rescinded the order made by a predecessor, and abolished the twenty-five parts into which Ireland had been divided, making it over into five larger provinces. It is said his daughter Maedhbh is the Mab whom the Irish consider queen of the fairies, and whom Spencer immortalized in his *Faery Queen*. This reign was from about 142 to 130 B. C.

73. Breas-Nar-Lothan.

74. Lughaidh Sriabh-Ndearg, 98th king; married Dervorgill, daughter of Fargall, king of Denmark.

75. Crimthann Niahnair, 100th king, married Baine, daughter of the king of Alba (Scotland). Christ was born in his reign.

76. Feredach Fionn-Feachnach, 102d king, was considered a good king, and reigned from 15 A. D. to 36.

77. Fiacha Fionn Ola, 104th monarch, married Eithne, daughter of Scotland's king, and reigned from 40 to 56.

78. Tuathal Tiachtmhar, born soon after his father's death at the hands of Mac Conrach, ascended to the throne in 77, as Ireland's 106th king. He married a daughter of Seal, king of England, and reigned until 106, being slain by Mal, of Ulster.

79. Feidhlimdh Rachtmhar, also a posthumous son, became the 108th king of Ireland upon his slaying Mal, of Ulster. He married Una, daughter of Lochloih, king of Denmark, and ruled from 111 to 119, dying at home.

80. Conn, "of the Hundred Battles," 110th king, 123 to 157. He married Mendhbh Lithdnearg.

81. Art Eaufhear, 112th king, married Eachtach, and ruled from 166 to 195, when he was slain in battle.

82. Cormac Mac Art, 115th king. "He renounced the religion of the Druids, and worshiped the true God." It was during his reign (227-266) that the Goths invaded the Roman Empire and took Athens. His wife was Eithene Ollamhdha.

83. Cairbre Leiffechar, 117th ruler of Ireland, from 268 to 284.

84. Fiacha Sraibhtine, 120th king, ruled from 286 to 322. His wife was Aoife, daughter of the king of the Gallghaedhead.

85. Muireadhach Tireach, married Muireann, daughter of Fiackaidh. He reigned from 327 to 356.

86. Eochaidh Muigh Meadhoin, 124th king, reigned from 358 to 365. He married Cairrionn Chasdubh, daughter of the king of Britain.

87. Niall Mor, "of the Nine Hostages," became 126th king in 378. He married Roighnach. He made many expeditions by water for conquest and gain. It is said that among the young captives once taken by his soldiers on the coast of Gaul, was Patrick, son of Calpinn, then but fifteen years of age, who afterwards became Ireland's patron saint. Niall Mor was slain on a voyage between France and England in 405. It was not long after this time that the Romans left Britain, and with the influx of Saxons from Denmark the English nation as we know it, began.

88. Eochan (Owen). Died in 465.

89. Muredach, 131st king, assumed the throne in 503. His brother, Mor Mac Earca, founded the Milesian monarchy in Scotland. Shortly before his reign another band of Saxons landed near Southampton in England, under the leadership of Cedric and Cynric. Muredach married Earca, daughter of Loarn, king of a portion of Scotland.

90. Fergus Mor Mac Earca, went over into Scotland to assist his grandfather Loarn against the incroachment of enemies. This was in the 20th year of his father's reign. Fergus helped to conquer the Picts, and when the king of Scotland died, he was chosen king, the first one of his race to occupy that throne. Through his mother he was of the royal blood of Scotland however. He sent to Ireland for the "Stone of Destiny" upon which he was crowned.

91. Dongardus (Donart) succeeded to the throne of his father.

From this point the line runs through many generations of Scotland's royal families, and finally comes over into England as shall be seen.

92. Eochy.

93. Gabhran became king of Scotland upon the death of his brother. He married Ada, sister of Aurelius Ambrosius. In many battles he led his armies against the Saxons.

94. Aidan, was taken by his mother to Ireland, but upon the resignation of his brother Kynnatell, was brought back to Scotland and crowned.

95. Eochaidh Buidhe, succeeded Kenneth Cearr on the throne of Scotland.

96. Donald Breac, youngest son of the above, succeeded his brother Ferquhard as king. He was a great warrior. Was accidentally drowned in the River Tay.

97. Donart (Dongarus).

98. Hugh Fionn (Ethfyn).

99. Achaius became king. He was contemporary with Charlemagne who became king of France in 777, and with whom he formed an alliance.

100. Alpin. "He defeated Feredeth at Restennot, and was defeated by Brodus. He was beheaded and his head stuck in the walls of Camelidon. Iona removed it and buried it, A. D. 834."

101. Kinneth I (Kenneth McAlpin), reigned in 836, and through the line of his grandmother laid claim to the throne of the Picts. The greatest period of Scottish history begins about this time. He died in 860.

102. Constantine I, ruled from 864 to 881, being contemporary with Alfred the Great who was made king of England in 871.

103. Donald; died in 904; was king of Scotland, and fought many battles against the Danes.

104. Malcom I, reigned from 942 to 958.

105. Kenneth II, reigned from 971 to 994.

106. Malcom II reigned from 1005 to 1040. In 1014 Malcom made a good treaty with Sweno, king of Denmark. The line of descent comes through one of his daughters, Bethoc, or Beatrice.

107. Bethoc, or Beatrice, married Crinan, abbot of Dunkeld.

108. Duncan became king. During his reign the north and west of Scotland were conquered by the Norsemen, and it was his own cousin who put him to death in 1041. Bethoc's sister Doda had married Synel, lord of Glammis, and had a son MacBeth, who headed the band of Northmen. Shakespeare has immortalized this deed. Duncan's wife was Sybilla.

109. Malcom III, of Scotland, regained some of the provinces. He married Ingeborge, widow of Thornfynn, earl of Orkney. He had by

her two sons, Donald who died young, and Duncan, afterwards king. He married (2) in 1070, Margaret, sister of Edward Atheling. She was of royal blood also through the Saxon line and is called Saint Margaret. About this time, William the Conqueror invaded England and conquered the Saxons.

110. Matilda, daughter of Malcom III and Margaret, of Scotland, married Henry I, of England, son of William the Conqueror and his wife Matilda, daughter of Baldwin, Earl of Flanders, and granddaughter of Robert, king of France, descendant of Charlemagne.

111. Matilda, Queen of England, born 1104, died 1167; married Geoffrey Plantagenet, Count of Anjou.

112. Henry II, of England, 1113-1189, married Eleanor, daughter of William, Duke of Aquitaine, a descendant of Henry the Fowler, Emperor of Germany.

113. John, king of England, married Isabelle of Angouleme, a great-granddaughter of Louis VI, of France.

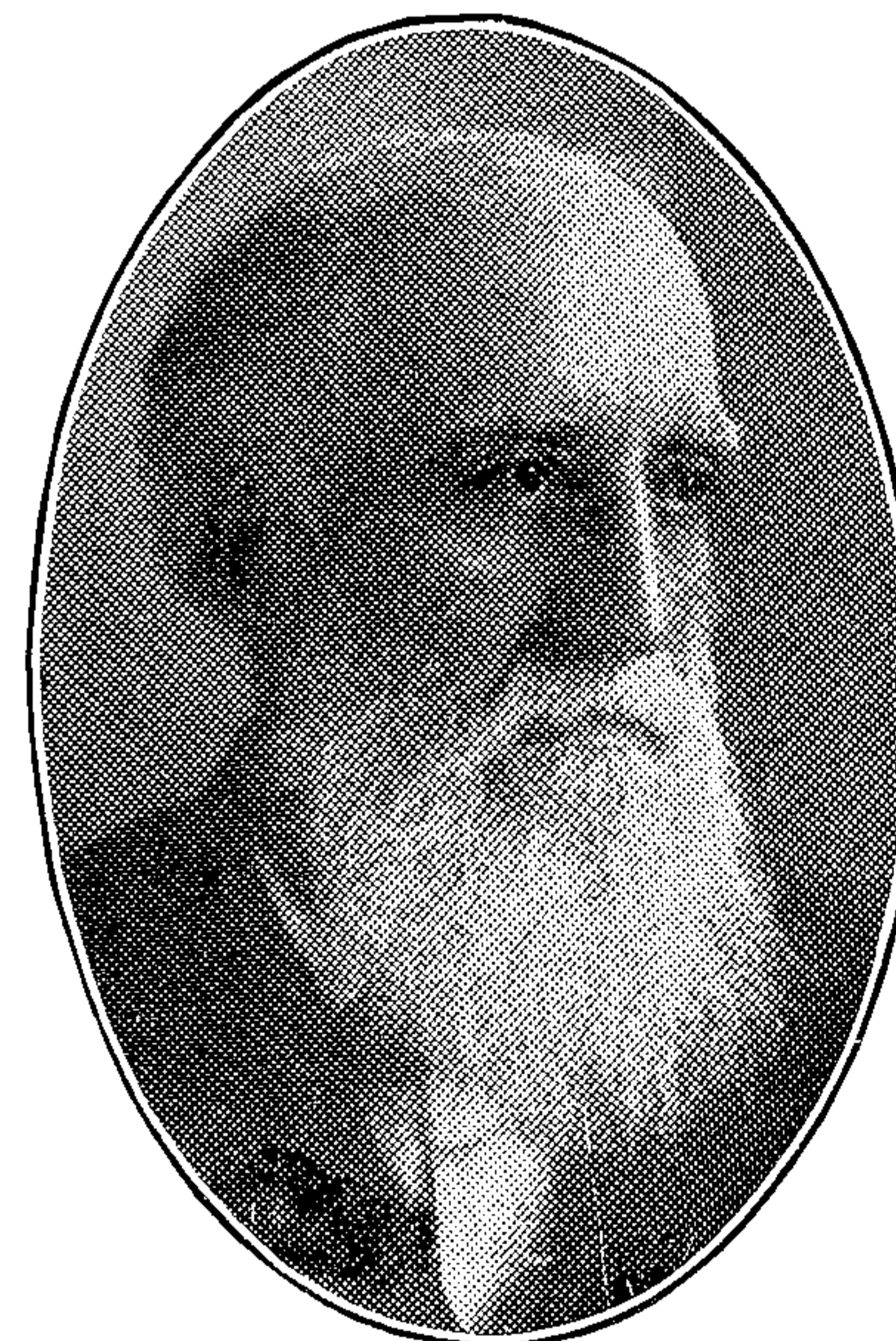
114. Henry III, of England, married Eleanor of Provence.



CHARLEMAGNE

King of France in 777.

Courtesy of
George A. Jewett,
Des Moines, Iowa



JOSEPH SMITH, BORN 1832
A descendant of Charlemagne.

115. Edward I, of England, married Eleanor of Castile.

116. Elizabeth Plantagenet (1262-1306) married Humphrey de Bohun, 8th Earl of Hereford, Earl of Essex, Lord High Constable of England.

117. William de Bohun, Earl of Northampton, married Elizabeth, daughter of Bartholomew, Baron Badlesmere.

118. Elizabeth de Bohun, married Richard Fitz-Allan, 10th Earl of Arundel, beheaded in 1398.

119. Elizabeth Fitz-Allan married Sir Robert Goushill, Knight of Derby.

120. Elizabeth Goushill married Sir Robert Wingfield.

121. Elizabeth Wingfield married Sir William Brandon.

122. Elizabeth Brandon married John Cavendish Garnon, of Grimstone.

123. Thomas Garnon married Agnes.

124. Augustin Garnon married Elizabeth.

125. Sir Richard Garnon, of Trymley, Suffolk, married Elizabeth Grymston.
126. Mary Garnon married Thomas Felton, of Playfort.
127. Beatrice Felton married Thomas Colby, of Beccles, Suffolk, who was a descendant of Richard Strongbow, Earl of Arundel, and Eva Dermott, daughter of Dermott, king of Leinster.
128. Anthony Colby, of Beccles, came to America in 1630, and married Susanna.
129. Sarah Colby married Orlando Bagley.
130. Sarah Bagley married John Mack.
131. Ebenezer Mack married Hannah Huntley.
132. Solomon Mack married Lydia Gates.
133. Lucy Mack married Joseph Smith.
134. Joseph Smith married Emma Hale.

The "Adamic" lineage back of Emma Hale runs similarly down to generation 109—Malcom III, of Scotland. Omitting the repetition of the earlier generations, the line from that point runs as follows:

109. Malcom III, king of Scotland.
110. Robert, Count of Meullent, Earl of Leicester, married Isabella, daughter of Hugh the Great, son of Henry I, of France.
111. Elizabeth de Melloment married Henry I, king of England.
112. Robert, Count of Meullent, Earl of Gloucester, married Amicia, sister of King John. He died in 1147.
113. Maud, married Randle Meschines, 2d Earl of Chester, who died 1155.
114. Hugh de Meschines, 3d Earl of Chester, died 1181.
115. Pagan de Meschines.
116. William de Meschines.
117. Morgan de Meschines.
118. Randolph de Meschines, married Cecilia, daughter of Robert de Fullord.
119. William de Meschines, married Alice de Heath.
120. William de Grafton, of Cheshire about 1333.
121. William de Grafton.
122. Matilda de Grafton, heiress, married Ralph Mylneton.
123. Ralph Mylneton, took his mother's name of Grafton.
124. Ralph Grafton.
125. Richard Grafton, Gentleman, about 1512.
126. Richard Grafton, London, printer to Edward VI, and author of *Chronicles of England*.
127. Joan Grafton, who married Richard Tuthill, of London, son of William Totyl, sheriff of Devonshire 1549, Mayor of Exeter 1552.
128. Richard Tuthill.
129. William Tuthill.
130. William Tuttle, of Saint Albans, married Elizabeth, and was a first comer to New Haven, Connecticut, U. S. A.
131. Thomas Tuttle, married Hannah Powell.
132. Caleb Tuttle, married Mary Hotchkiss.
133. Eliphalet Tuttle, married Desire Bradley.
134. Esther Tuttle, married Nathaniel Lewis.
135. Elizabeth Lewis, married Isaac Hale.
136. Emma Hale, married Joseph Smith.

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