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“If I were drowned in the deepest sea,
 Mother o' mine, Oh mother o' mine
If I were drowned in the deepest sea,
I know whose tears would come down to me,
 Mother o' mine, Oh mother o' mine.

“If I were hanged on the highest hill,
 Mother o' mine, Oh mother o' mine
If I were hanged on the highest hill,
I know whose love would follow me still,
 Mother o' mine, Oh mother o' mine.”



One Branch

—of the—

Fay Family Tree

An Account of

The Ancestors and Descendants

—of—

William and Elizabeth Fay

of Westboro, Mass. and Marietta, Ohio

—BY—

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Member of the New England Historic Genealogical Society

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To the Memory of
My Mother
and
Her First Grandchild
1824—March 15—1880



PREFACE



This account of "One Branch of the Fay Family" is not an attempt to put a false estimate upon the standing of our relatives; it is the story of but one of those lines of the plain, everyday kind of people of whom Lincoln once said, "God must love them for he made so many of them." One of the cousins in contributing matter for this volume wrote: "we are just plain farmer folk" and while not all the family have been farmers yet all have been among the reliable, faithful people who in every crisis of our history have proven the backbone of our nation's stability and who in every day life have helped to make life worth living.

While scrupulously refraining from any attempt at family glorification I cannot help bearing testimony to the substantial worthiness of those whose record I have here portrayed; they deserve remembrance; they have earned our respect. I trust that this narrative of honorable fidelity in toil, of loyalty to home, of God fearing integrity may stimulate all descendants of this family to uprightness, to industry and to kindliness.

I have been indebted to so many helpful hands that it has become impossible to name all such but they have the sincere thanks of the writer, and all who may find pleasure and help in this volume are indebted to them; to care nothing for those to whose toil and suffering we are indebted for the gift of life, the heritage of good blood, and the disposition to serve our generation cannot seem to me other than being "without natural affection."

None who are interested in the Fays can fail to be grateful to the painstaking fidelity of Orlin P. Fay of Vermontville, Mich., in gathering the more than ten thousand names recorded in his "Fay Genealogy" and I gladly acknowledge my obligation to him.

And so this tribute of a son and father in memory of those awaiting him upon the farther shore goes to those who are bound up with him in the bundle of life; to him there is a sacredness of love attaching to the work which forbids its being placed in the book mart; it is offered to history and to the family as a labor of love and gratitude. No one can be as conscious of its imperfections as the writer and he earnestly solicits corrections and additions to the materials here given. He may be addressed at "The Case School of Applied Science, Cleveland, Ohio."

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SURNAMES.

A primitive society has no more use for a surname than the home circle; not until legal and historic needs arise are such names used; and as the need arises their use increases until in highly organized society they become practically universal. In the Roman civilization each citizen had three names; the first or personal name marked the individual; the second or proper name designated the clan to which he belonged, all of whose members had the same name and certain common religious rites; the third name indicated the particular family of the clan to which the individual belonged; Caius Julius Caesar was thus "Caius" in his own household; "Caesar" or "Caius Caesar" among his associates; but the boast of "the mightiest Julius" was in the name which showed him to be "of Rome's great *Julian* line" which claimed descent from Iulus, the son of Aeneas.

Among our English forefathers only a single name was used or even needed in earliest times; this came to be called the "Christian" name because it was conferred by the Church in the rite of baptism; the Book of Common Prayer, which had its origin in such times, makes no provision for surnames either in its baptism or marriage service; and the laws made no provision for other than the baptismal name until the "Statute of Additions" in the reign of Henry V (1413-1422) decreed that all writs and indictments should contain not only the name (that is the Christian name) of the person but also his estate or degree, his calling or business, and the town or district of his residence; this law was extended under Henry VIII when in 1538 every parish was required to keep a register of the births, marriages and deaths within its bounds with both the Christian names and the surnames of the persons. Even at this time many of the common people had no surnames and to comply with the new law the recorders had to assign such names and probably some otherwise unaccountable names were thus fastened upon unborn generations. Such a law presupposes the growing use of surnames and arouses interest in the origin of the custom. The accurate and learned historian Freeman declares "there is no ascer-

tained case of a strictly hereditary surname in England before the conquest" (1066) but the germ of the surname is found in the names of the early English kings; from Egbert to Alfred the great (837-871) four successive kings had names beginning with "AETHEL" (our "Ethel") meaning "noble"; for a king to bear the name Aethelwulf (noble wolf) is ample testimony to a primitive and very likely a fierce state of society; nineteen descendants of Alfred the great had names beginning with "Ead" (meaning "wealth." the "e" pronounced like "y") or with "aethel"; the last king with the latter name Aethelred (978-1016) or "noble counsel" certainly seems to give cause for hope that the times were not quite so wild as when "noble wolf" was king (837-858). But while we recognize these germs among the "noble" class it is not until after the advent of William the Conqueror in 1066 that a real family nomenclature arose in England and slowly spread from the upper classes to the common people. The first thirty four archbishops of Canterbury had no surname; the thirty-fifth was Ralph d'Escures in 1114 while the last to have but one name was Boniface in 1246. The list of the bishops of London begins with thirty-three Christian names and the first surname in the succession is that of Hugh de Orivalle in 1075. The Episcopal city of Durham, shire town of the county of the same name which has given us the well-known breed of short horned cattle, has preserved for us one of the most interesting records of early days in England; the present cathedral was preceded by a minster known as St. Cuthbert's church and contained the tombs of Saints Cuthbert and Bede; the monks of this church recorded the names of the donors to the church in the "Liber Vitae" (See Rev. xx:12) which was begun in the ninth century and continued until the dissolution of the monasteries in the reign of Henry VIII (1538). These names written in alternate lines of gold and silver are at first Angle or Scandinavian with a slight intermixture of Celtic, and there are neither surnames or Bible names among them until the twelfth century when Norman names begin to appear, and with them come gradually both Bible names and surnames; one of the earliest of the latter is that of William Walais in the 13th Century; in this same century are recorded 207 names (were there but two donors a year to this minster?) and of these but 14 have surnames; by the fifteenth century surnames become frequent and the

earliest "trade" names are found; the trade names were preceded nearly a century by the "sire" names, for on folio 56 of the 13th and 14th centuries occurs the name of Robert Johnson. The records of the benefactors in the years immediately preceding the dissolution of 1538 show that all the givers had surnames and mark the full establishment of the custom. But not always were the earliest surnames permanent. The famous Sir Edward Coke (1552-1633) urged that in purchases of real estate especial care should be taken to record baptismal names as "It is holden in our ancient books that a man may have divers names (that is surnames) at divers times (but) not divers Christian names." An amusing instance of the degeneration of early surnames is seen in the case of the posterity of William of Sevenoaks who was Lord Mayor of London in the sixth year of Henry V and was made a knight in 1432, for his descendants bore the sadly abbreviated name of Snooks. Lack of standard spelling and changes of residence or trade made many transformations of surnames in those early days and indeed variant spellings cause much confusion in the days of the early settlers of New England; the Rev. Peter Hobart of Hingham, Mass., a graduate of Magdalen College, Cambridge University, who had been a school master before becoming a clergyman thus recorded the death of his parents in his diary: "March 8, 1646 father Hubbard dyed"; "June 23, 1649 mother Hobart dyed." These were the days before the spelling book and the interesting spelling bees.

CLASSES OF SURNAMES.

The most numerous and perhaps the oldest surnames are sire-names or patronymics as John-son, Robin-son, etc. Next in number come the place-names derived from villages, estates or residence as Washing-ton; Johnston, which is John's town, not John's son; and practically all names ending in either "ton" or "ham" (home) as well as the many names Brooks, Church, or Woods which clearly refer to place of dwelling or toil. A third and far spread class of names are derived from trades and run thro all the letters of the alphabet from Abbot, Baker, Carpenter to Smith, Taylor and Walker. In a fourth or miscellaneous class may be put all other names; some derived from foreign sources (the name Smart is said to be derived from the French St. Marte) and not a few from nicknames, as Wilmot which means "Little Willie." If I do

not make a separate class of animal names as many do it is because of my confidence that these are place-names owing their origin to the signs that formerly marked the place of some tavern-keeper or person who wished to have his house marked for the convenience of such as might seek him. Macaulay writes of London in the days of Charles II (1660-1685): "The houses were not numbered (and) it was necessary to use marks which the most ignorant could understand; the shops were therefore distinguished by painted signs; the walk from Charing Cross to White Chapel lay thro an endless succession of Saracens' Heads, Royal Oaks, Blue Boars and Golden Lambs," and to such signs I would assign all such names as Angel, Bull, Dove, Fish, Rose and Swan and possibly even Green and Savage.

THE NAME FAY.

Altho' the English tongue is familiar with the word "fay" both as a verb "to fit closely" and as a noun "a fairy" yet our family name is not of English derivation but of French as all the family traditions declare. It is perhaps a place-name and may have had its origin in the region of the head-waters of the river Loire or the vicinity of the city Lyons in which region the name is frequent as a family name and is found also as a village name. But some consider the name to be of Norman-French origin and definite knowledge must await the coming of some antiquarian lover of the family who shall have both the opportunity and the patience to study the question upon French soil. A careful inspection of the map of France in the Century atlas shows the following names of places: "Fay aux Loges," "Fay le Froid," "Fayence," and "Faymont." In an appendix on "French Village names" in Isaac Taylor's "Names and their Histories" (Macmillan Co. 1896) we are told:

"160 names such as La Fayette, le Fay, la Fage, Fages, Feyt and les Fayaux are from 'Fagetum' a beech wood"; and again: "The word 'Fagetum,' a beech grove, has been a fertile source of village names such as Fay, Fayet, Faget, and Fee in France and Faida, Faido, and Fai in Italy."

In Lower's "English Surnames" (London 1875) is a translation of a French article on Norman Proper Names in which it is said of the beech tree:

"Its use in Normandy is of long standing tho' its present name is modern; it formerly bore one derived from the Latin 'Fagus' and was called Fay, Fayel, Fau. Plantations of beech were called Faye, Fayel, Fautlaie."

Turning from places to individuals who have borne this name we find that under its variant forms of Faye, Dufay, Fayet, Lafaye and La Fayette the name of this family fills an honorable place in the French records especially in the army and the church. In military exploits the name reaches back to the days of Charlemagne one of whose warriors named Adolph Victoire Fay was killed in battle on the banks of the Weser in the year 782 and it reaches down to a Plenat de la Faye, a veteran of the Napoleonic wars who in 1859 sent the Italian Patriot, Garibaldi, a present of a brace of pistols as a mark of his esteem. While midway between these is Godemar de Faye, who was the commander of the French troops in 1346 charged with the defence of the ford across the river Somme, and whose defeat by Edward III of England gave the English the advantage which enabled them to win the famous battle of Crecy the following day. A recent English historian, R. P. Dunn-Pattison, in his "Life of the Black Prince" says that the French valiantly defended the passage and "It was thro no lack of valor on the part of Godemar de Fay and his force that the English effected the crossing of the Somme. The fault lay entirely with the French King."

Orlin P. Fay of Vermontville, Michigan, whose industry in collecting the names and records of the family have placed us all in heavy debt to him, has preserved the story of Victoire Faye, Marquis de Latour Mauborg, who distinguished himself at the Battle of Austerlitz for which service Napoleon made him a general of a division of his army, and who later lost a leg at the battle of Leipsic; as the surgeons were about to amputate the wounded leg he said to his weeping valet: "Don't cry, you will have one less boot to pull off," and such a hopeful spirit in the face of adversity we may well seek to cultivate and make a family characteristic. A brother of this hero, named Charles Caesar Faye, received many honors from his native land and was the father of two sons, one of whom married the daughter of Washington's friend, the Marquis de la Fayette, and the other entered the diplomatic service of his country and became the French ambassador at the courts of Constantinople and London.

In the terrible times when religious quarrels paralyzed the courts of justice in France and men murdered each other in the name of the religion which commands us "to love one another" a family of Faves were in high positions in France and are credited with rare discretion in their conduct; among these was Barthelemi Faye, Sieur d'Epeisses, belonging to an ancient family of Lyons, who served with signal ability as Parliamentary Councillor, a post to which he was appointed by Francis I in 1541; his son Jacques Faye raised the family reputation still higher by his services to the royal Duke who was first king of Poland and later king of France known as Henry III; his eloquence and courteous spirit are spoken of in French works as of special aid to his sovereign in his difficult position in Poland; upon the assassination of Henry III Faye joined his fortunes with those of Henry IV and under the walls of Paris showed himself as valiant with the sword as he had been skilful with his pen; among his writings, still extant is an article on the council of Trent urging that many of the decisions of that famous council were prejudicial to the royal rights and subversive of the liberties of the Gallican church. His brother, Charles Faye, Archdeacon of Notre Dame, was the author of a criticism upon the papal bulls of Gregory XIV of which two editions were published. A son of Jacques Faye, named for his Uncle Charles, lived from 1577 to 1637 and rose to be a Councillor of State and Ambassador to Holland; the Imperial Library at Paris contains six volumes of his writings.

Two brothers named Lafaye, sons of the Receiver General of the revenues of Dauphine, won entrance into the French Academy which has preserved their writings and eulogies; the elder (1671-1718) was a noted soldier and military engineer; the younger (1674-1731) was as skilled in literature as his brother in mathematics; in the diplomatic service he rose to be his country's representative at the English Court; he is eulogized in one of Voltaire's brief poems.

In the annals of the church the Fays have generally been found on the Huguenot or protestant side: Antoine de Lafaye of Geneva was the companion and biographer of Beza; the author of commentaries on St. Paul's epistles; translator of Josephus and of Livy's Roman History; he was also considered an excellent physician; he died in 1618. Jacques de la Faye, is recorded in the "Biographie Universelle" of Paris as the Preacher of the English Church at Utrecht and author of a volume of 250 pages in opposition to Toland, a Deistical writer.

FRENCH REFUGEES IN ENGLAND.

As all the family traditions declare that our ancestor fled from France to England on account of religious persecutions it is necessary to study the accounts of these sad pages of history. The

famous Edict of Nantes was issued by Henry IV in 1598 to secure protestants the right of legal existence in France; but it did not bring peace to the bitterly hostile factions in an age when mutual forbearance was altogether unknown; and it was formally repealed in 1685. Historians estimate that more than fifty thousand Protestants left their native France and sought refuge in England or other countries sympathetic with their religious views. Their presence and industry in England caused bitter complaints to be made by the chartered companies and workmen's guilds; these complaints began as early as 1605 and increased until the government felt constrained to place certain restrictions upon the number of foreign born workmen that might be employed in any one locality or industry, and certain customs-taxes were levied in hopes of limiting the numbers who came; but these efforts to propitiate the chartered companies were very unpopular with the people at large. It will be of interest to students of present day problems to recall some of these complaints by the workmen of the seventeenth century.

"Their chiefest cause of entertainment here of late was in charity to shroud them from persecution for religion, and beinge here their necessity became the mother of their ingenuitie in devising manye trades before to us unknowne." Clarke's History of Ipswich (England) illustrates the truth of this complaint by showing that the making of sailcloth in any large amounts was first begun in England by these refugees and spread so rapidly that the importations from France were reduced from 1683 to 1733 by the large sum of five hundred thousand pounds and England was by them delivered from her former dependence on Brittany and Normandy for this essential to trade and traffic over seas. For this and similar instances French intolerance in religion has been called the killing of the goose that laid the golden egg. But the increase of competition in England obscured the sight of this great advantage and the complaint of the guilds against the refugees continues: "their daylie flocking hither is like to grow scarce tolerable; their numbers causeth the enhauncing of the prises of vittells and house rents so as no tenement is left to an Englishe artificer to inhabit; which hath made them bould of late to devise engines (machinery) for workings of tape, lace, ribbin and such, wherein one man doth more among them than seven Englishe men can doe; so as their cheape sale of those comodities beggereth all our Englishe artificers of that trade."

The protest of the Weavers Company declares "they live more cheaply and therefore sold more cheaply" and asks that "the wars and persecutions which drove them to England being over they should be compelled to return" to France. The complaint of the

Goldsmiths in 1622 affirmed that their guild was "impoverished and that meaner trades had crept into Goldsmith's row in Lombard St." The Coopers made special complaint "of the number of aliens employed by foreign brewers" and the Clockmakers asked that their foreign rivals "might not be allowed to work except for English masters."

But in spite of these complaints of workmen unable to adapt themselves to new competition the sympathy felt for these unfortunate victims of religious animosity and the discernment of keener insight, which foresaw the advantage of England's gaining such skilled workmen and varied industries at the expense of her nearest rival, overcame the restrictive measures of a timid government and in 1681 King Charles II ordered that a kind reception be given to these Protestants, and that their goods and "household stufte" together with their tools and instruments be suffered to pass free thro the ports; and by an order in Council of 28 July, 1681, the King was pleased to give orders for collecting the charity of all well disposed persons for the relief of the needy among these Protestants, and the Archbishop of Canterbury and the Lord Bishop of London were especially charged with the administration of this charity.

While the complaints of English workmen failed to stop or seriously hinder the coming to England of these refugees it did result in an order (6 Sept., 1618) requiring an official record "of the strangers dwelling in London" which was later enlarged to include "all aliens resident in England" and fortunately these records have been preserved and were printed in 1862; they show that there were in London 1343 such strangers of whom there were 349 weavers, 183 merchants, 148 "taylers," 64 "sleavemakers" etc., etc. The goldsmiths who had been charged with impoverishing the English guild were found to number only 20; and devotees of a present popular sport will be interested in finding "3 tennis court keepers and rackett makers" in the list. I have carefully examined the names of all these persons in hopes of finding some light upon the family history but I found only three instances of the Fay name; at Canterbury in the reign of James I (1603-1625) a Boniface Le Fay is recorded; among those "made free denizens" in the reign of Charles II (1660-1685) was Lewis de la Faye, Mary his wife, and Harry their son; and at Whitehall (25 M'ch, 1688) was a James Dufay and Suzanna his wife.

The publications of the Huguenot Society of London include a much larger number of names but among these only two Fays have been found; in May, 1571, is recorded an Anthony de Fay "borne in

Burgundie; in England five years; goldsmythe and jorneyman to Mr. Louyson, goldsmythe" and later a "Pieter de Fay, gierendel-maker" is recorded among the names of "Duitsshmen, incorporated in the Duitsch Churche [in] one of the suburbs of this Cittie of London."

OUR IMMIGRANT ANCESTOR.

The earliest mention of a Fay to whom we can definitely trace our own connection is in a list of the "Pasingers aboard the Speedwell of London, Robert Lock, Master." This list, dated "Searcher's office, Gravesend 30th May 1656," includes 41 names, eight of which have a "Q" against them and have been thought to be Quakers. In the list are these names in the order of the original record: "Thomas Barnes (age) 20; Shudrack Hopgood 14; Thomas Goodynough 20; Nathaniel Goodinough 16; John Fay 8; William Tayler 11" and farther down the list are two more boys each of whom was eight years old. Added to the list is this record: "Theese were landed at Boston in N. E. the 27th of the moneth 1656"; the "moneth" was no doubt June and indicated a most favorable voyage inasmuch as the Mayflower was nine weeks on its course. It is of course idle to speculate as to how a boy of only eight years of age came to be among these passengers with none other of his name, although we are too cautious to make the assumption that he was without relatives on this voyage; would that some fortunate discovery of old time papers might throw a little light upon the many questions prompted by our eager curiosity. All the "Pasingers" whose names are given above seem to have gone to Sudbury, a town originally adjoining Concord, Mass., and whose records date from 1639; perhaps some or even all of them had relatives already there. An unfortunate error of Rev. Abner Morse the earliest historian of the family has given rise to the statement that David Fay was the father of this eight year old boy and that this father, who is sometimes said to have preceded, and sometimes to have followed, his son to Sudbury, is the true ancestor of the family, while the entire absence of any mention of his name in the early records is thought to be due to his having returned to England or to an early death; Morse's error was due to the finding of the name of David Fay as the recipient of a town lot thro a Peter Bent of Marlboro but careful re-investigation by experts in colonial town records has shown that

this David Fay was the son and not the father of John Fay and thus leaves as the name of our ancestor the John Fay who came across the Atlantic in the early summer of 1656 at the age of 8 years.

JOHN FAY I.

Our forefather undoubtedly grew to early manhood in Sudbury and shared the toil, privations and danger of a frontier town but the first record of his name is not in Sudbury but in connection with the adjoining town of Marlboro, whose history dates from 1660 and which was settled by the adventurous among the inhabitants of Sudbury and other towns. If we had the earliest records of the Marlboro church we should eagerly look for the date of his church membership and of his marriage but these records perished when the Indians burned the meeting house (Sunday, 20 March, 1676) and practically ruined the new town; the settlers sought safety among their friends in other towns until the close of King Philip's war made their return safe. John Fay took his family to Watertown where he probably remained for two or three years. The first mention of his name in records still remaining is in the list of petitioners from Marlboro to the General Court of 1671 asking for a grant of land who were advised by the Court "to look for a meete place to the westward of Conecticot river"; but the petitioners seem to have had no disposition to accept this advice. In 1675 his name appears among the proprietors of Worcester where a lot of fifty acres was assigned him in the "eastern squadron" on the county road to Boston; whether he sold this claim or allowed it to lapse owing to the outbreak of King Philip's war we know not but certainly John Fay never lived in Worcester.

Oct. 1, 1675 the men of Marlboro met to decide upon means of defence against the bands of King Philip; among the twenty five names of men recorded as present Fay's is the twenty-first, and he was assigned to the defense of the house of William Kerley in case of an Indian assault; the houses chosen for defence were naturally those of exceptional strength or position of especial need. It is possible that John Fay had already gone to Watertown when the Indian assault was actually made.

At the close of the war he returned to Marlboro and in 1686 his name is found in the list of the proprietors of the Ockocangan-

sett plantation who met Oct. 29th and voted to divide the plantation into lots to be assigned to the individuals composing the proprietors.

This plantation had been reserved for the Indians in whose behalf the noted Indian Missionary John Eliot labored; Marlboro was one of the seven principal "prayingtowns" of his Indian converts; and when in 1684 John Brigham and others desired to purchase this plantation of the Indians the General Court thro the influence of Eliot and his friends refused to permit such purchase; but Brigham and his associates were determined to secure this desirable land and obtained a deed from the Indians; this deed the General Court promptly pronounced null and void; yet Brigham proceeded to survey the thousand acres of the plantation and to divide it among the fifty-two proprietors one of whom was John Fay. As the Court refused to recognize the titles of these proprietors the latter voted in 1693 that the grants of land in this plantation "shall stand good to all intents and purposes if they be attested by John Brigham." The controversy between the courts and the proprietors was prolonged until 1719 but the death of Eliot in 1690 deprived the Indians of their chief defender, and as the praying Indians followed him the whites, as so often in our country's history, remained in possession of the coveted soil; the desire to secure land was "a close second" to the desire to escape religious persecution in the early settlement of New England. John Fay's name also appears among those who assessed themselves for an expedition to Canada in 1690; it is supposed that this was the origin of a movement to take up land in the Northern wilderness and ultimately resulted in a settlement within the limits of the present towns of Jay and Canton in Maine; so far as our ancestor was concerned this association with adventurous settlers came to nothing as did his earlier connection with the proposed Worcester Settlement; but it illustrates his ambition to become a land holder.

A tax list of Marlboro for the year 1688 has fortunately been preserved and is of much interest to the present writer who finds upon it the names of fourteen members of families from whom he is directly descended. The total amount of the tax is 19£. 3s. 3d. 4f., and the heaviest tax payer is John Brigham whose share of the tax is 0-12-2-0 while that of "john ffay" is 0-4-4-0. This tax list is committed for collection to Constables William Ward and John "ffay."

The Massachusetts archives show that on April 18, 1690 twenty-four inhabitants of Marlboro were duly made freemen of the Commonwealth one of whom was "John fay" and his name is recorded between those of Thomas and John Brigham, his brothers-in-law.

The first General Court of Mass. convened Oct. 19, 1630 and every freeman had the right to attend this court (now called the legislature) in person and to take part in its actions; up to this time no one had been admitted to the political rights of the original settlers; but at this Court 109 were admitted among whom were some who were not members of any church; but at its next session 1631 it was decreed that none but church members should be admitted in the future; the admission of Fay and the Brighams establishes their church relation. Of course citizenship was not necessary as a qualification for voting in the proprietors' meetings of the various towns nor was it a prerequisite for official position among these proprietors, for we have already found our ancestor assigned to a constable's and tax collector's duty at least two years before he became a freeman and Orlin P. Fay found a county (Middlesex) record which attested the appointment of a committee to lay out highways for man and beast from Marlboro, Sudbury, Sherborn and Framingham to the falls on Charles River; the fifth name of this committee of six is John Fay.

In pilgrimages and visits within the limits of the original town of Marlboro I have sought the location of our ancestor's farm. Orlin Fay says that the homestead was on "the north side of Clean Hill" and within the limits of the present town of Southboro; in 1908 I could not find any recognition of a "clean hill" and I fear the family historian misunderstood the name, but Mr. John S. Fay, then postmaster of Marlboro, was confident that the original Fay plantation covered much the same ground as the large farm then known as the "Sears Estate" fronting on the road leading from the mill privilege ("Sawin's Mill") on Stonybrook to Marlboro.

John Fay died 5 Dec., 1690, and his estate was inventoried the following Jan'y; it is a matter of regret that no copy of this inventory has remained on record but on 6 June, 1695, the court record shows that his widow made her return of an inventory of property remaining in her possession as two cows, one horse, five sheep and three pairs of sheets; she declared that her husband had disposed of the rest of his property by will; as a search of the Middlesex County probate records revealed no such will Orlin Fay concluded that it might have been a verbal will; but it is also possible that it was an arrangement made when the father settled his sons on their respective farms and gave marriage settlements to his daughters, for he gave to each of them a good start in life; and if the eight year old boy who came to New England in 1856

had nothing but his hands and head to enable him to achieve success his children must have felt that in spite of his comparatively early death he had won a position that entitled him to their grateful affection. Tried by the standards of his age (and what right have any of us to judge any man by other standards than those of his own time?) he won the esteem of his sturdy fellows and left to his descendants the record of a clean, ambitious, energetic worker, and of a God fearing man. Few indeed are those among his thousands of descendants whose names were diligently collected by Orlin P. Fay who will dare claim superior merit or greater advance in forty years of life than the boy "without father, without mother, without genealogy" who was one of the "Pasingers aboard the Speedwell—landed at Boston—the 27th of the moneth."

THE FAMILY OF JOHN FAY I.

The success of our ancestor in accumulating property was no doubt largely due to his connection with the Brigham family. Thomas Brigham the immigrant of 1635 settled in the edge of Watertown on a farm since included within the limits of Cambridge extending from Charles River across the present Brattle street up Sparks street and including that part of the grounds of Radcliffe College on which Fay House is situated. He died 8-10-1653 (19 Dec., 1653) leaving a son, John Brigham, of marked energy and determination, who as surveyor, doctor, miller and land speculator had a strong influence among the colonists, and with whom John Fay was closely associated in business. Thomas Brigham also left an estate inventoried at 449 £-04s-09d (a large sum for those early days) and the Middlesex County court records show that a law suit was begun by his heirs—three sons, a daughter and two grandchildren, John Fay and Samuel Fay—against one Samuel Hastings to recover possession of certain real estate in Hastings' possession. This quarrel concerning a bit of land would be of slight interest to us were it not that it is the only legal evidence now extant of the marriage of John Fay our ancestor; for most closely related to us of later days as we read of Thomas Brigham is the fact that his oldest daughter, Mary, became the bride of John Fay. No record of her birth or marriage has survived but it is probable that she was born in Cambridge, Mass., about 1638 and married our forefather about 1668; apparently

she was about ten years older than her husband; she was the first girl of the Brigham family born in New England and her marriage with a Fay was the first of many inter-marriages between these families. Mrs. Fay died 1676 in Watertown, whither the family had fled to escape the Indian alarms, leaving four children, one of whom soon followed her beyond the reach of Indian war whoops. Two years later John Fay married, 15 July, 1678, Susanna, daughter of William Shattuck of Watertown and widow of Joseph Morse of the same town; Mrs. Morse was the mother of seven children by her first husband; she bore her second husband four more, and as he already had three living children the family at the Marlboro homestead was surely one of a generous size, a large family of the good old-fashioned kind, such as was needed by the new country and a yet unpeopled wilderness. After John Fay's death, 1690, his widow took a third husband (30 July, 1695), Thomas Brigham, Jr., brother of John Fay's first wife. I do not find a record of her death. John Fay had eight children, four by each wife, all born in Marlboro.

1. John Fay Jr. whose record is on p. 20.
2. David, b. 15 Oct., 1671; d. at Watertown 1676.
3. Samuel, b. 11 Oct., 1673; one of the first settlers in Westboro where he was chosen surveyor, tithingman, sealer of leather and town clerk; landowner in Westboro, Southboro and Brookfield; married 16 May, 1699, Tabitha, daughter of Increase Ward; he died 10 Nov., 1732, leaving seven children. His grandson, Samuel Fay, had two wives, the first of whom bore him fourteen children and the second eleven; he was over seventy years of age when the youngest was born; this is the largest family recorded in Orlin Fay's family records.
4. Mary, b. 10 Feb., 1675; married 26 March, 1696, her cousin Jonathan Brigham, son of Thos. Brigham Jr., who later married her step-mother. She died in Marlboro 9 Nov., 1751, having had ten children.
5. David, b. 23 April, 1679, oldest child of the second wife; inherited the homestead; farmer, miller and weaver; was the first constable in Southboro and thrice served on the board of Selectmen; his mill was, I judge, the first one on the water privilege which was later known as Sawin's Mill. He married 1 May, 1699, Sarah, daughter of John Larkin; they had twelve children. Orlin Fay's records show how far reaching and patriotic was the influence of his many descendants; several of them rendered notable military service in the French and Indian war; the Revolution; and the civil war; those who achieved political prominence from Massa-

chusetts and California and other localities are too many to be mentioned here; while the list of prominent clergymen, successful men of business, and honored teachers is most enviable. One name deserves our special attention—that of Col. Francis B. Fay, the first Mayor of Chelsea, Member of Congress from the Essex District, Mass., and originator of the Reform School for girls at Lancaster, Mass. Nearly three pages of O. P. Fay's book are devoted to him; he was of special service to the Fay family because of his interest in collecting materials for a genealogy of the family; the expense of the materials collected by Rev. Abner Morse, the basis of all subsequent histories of the family, was generously provided by this loyal and worthy member of the Fay family.

6. Gershom, b. 19 Oct., 1681; his home was in that part of Marlboro which in 1766 was incorporated as the town of Northboro. His wife was Mary Brigham, a niece of his father's first wife; she was the heroine of the Indian assault of 18 Aug., 1707; she and Mary Goodnow were gathering herbs and were the first to discover the approach of the Indians; Samuel Goodnow's (father of Mary) house was palisaded as the garrison house, and to this they sought to flee; Mary was, however, killed in the flight and her scalp taken as a trophy; but Mrs. Fay and her two children reached the house where but one man was at home; the rest of the men of the neighborhood were at work together for protection in outlying fields; the Indians attempted to break down the palisade but the man kept up so vigorous a fire with guns loaded for him by Mrs. Fay that they could not accomplish their object before the hurried approach of the men from the fields; in the encounter with the retreating Indians two white men and nine red men were killed; on the person of one of the dead Indians was found Mary Goodnow's scalp; three months after this event Mrs. Fay's daughter Susanna was born and was a life-long nervous invalid subject to constant tremblings. Among the many and worthy descendants of Gershom Fay our special thanks are due to Orlin P. Fay of Vermontville, Mich., a veteran of the Civil War, and the painstaking and indefatigable collector of the names and traditions of the descendants of the Immigrant John Fay. His records with over ten thousand names were published at Cleveland in 1898 and will be of invaluable worth to the future historian of the family. Another of Gershom's noted descendants was Rev. Warren Fay, a graduate of Harvard College in 1807; he received the honorary degree of D.D. from Dartmouth College in 1828 and was elected president of the Western Reserve College then located at Hudson, Ohio, an honor which he declined; he was for twenty years the pastor of the First Church in Charlestown, Mass.

7. Ruth, b. 15 July, 1684; married 28 June, 1706, Increase, son of Increase and Record Ward, a native of Sudbury; their home was

in that part of Marlboro afterwards the town of Northboro; her husband was brother to Tabitha, wife of her brother Samuel. They had seven children.

8. Deliverance, b. 7 Oct., 1686; married 20 Feb., 1706, her cousing Benjamin Shattuck; she died in January, 1711, leaving two young children; her daughter married her cousin Samuel Fay Jr., thus following the examples of her mother and her Aunt Mary; this daughter had fourteen children and her husband had eleven more by a second wife as mentioned before in speaking of Samuel.

John Fay had fifty-six grandchildren, a good investment in a young nation in need of strong defenders and willing workers.

JOHN FAY II.

Our branch of the family is descended from the eldest son and namesake of our forefather and he was born in Marlboro 30 Nov., 1669, and is recorded as uniting with the church 24 Feb'y, 1706. He and his brother Samuel were pioneer settlers in that part of the town which in 1717 was incorporated as the hundredth town in Massachusetts and was named Westboro; Thomas Rice is said to have been the earliest actual settler within the limits of this town and the Fay brothers were the next. "The houses of the Fays" or "Fay's Farm" are historic in Westboro annals by reason of being designated on the map of Chauncy, the earliest map of this region, and because of their being named in certain acts of the General Court defining boundaries. These farms were included in the five hundred acres of land granted by the General Court in 1680 to the heirs "of that worthy gent Theophilus Eaton, Esq." who had advanced 50 £ to the colony of which he was one of the original patentees; they constitute the shoulder which butts into the Shrewsbury line on the northwest side of Westboro; they were conveyed for 25 £ to John and Thomas Brigham (each of whom received a third of the purchase) and to John and Samuel Fay, sons of their sister Mary, who together received the remaining third. DeForest's History of Westboro (1891) says that the east line of the farm passed near a spring which supplied the Fays with water and which is southeast of the S. A. Howe house where John Fay built his home; Samuel's "mansion house" (was he able to build a finer house than his brother?) was on the opposite side of West Main Street near the North Grafton road; both farms were owned in 1890 by M. and J. E. Henry. It is said that John Fay built a cabin in a hillside where it could be approached from

one side only and thus could more easily be defended against Indians; as late as 1834 this place was known as "the fort"; Uncle Levi L. Fay wrote to O. P. Fay in 1883 that in addition to the fort John Fay had an underground room to protect him if the Indians should intercept his flight to the fort while at work clearing up his farm; this room was about a mile from the fort and was entered by a trap door, and once saved our ancestor from capture by the Indians; near it grew a pear tree of extraordinary size which was reputed to have been a sapling found by John Fay in clearing up his land and which was still bearing "delicious fruit" in 1855.

Rev. Ebenezer Parkman was the first minister of Westboro and left a brief sketch of the town's early history in which he says "The first families in Westboro were twenty-seven; all the first settlers were about forty"; he gives the names of twenty-five families; the first four are: Thomas Rice, Charles Rice, John Fay, Samuel Fay. Incorporated 18 Nov., 1717, "the hundredth town" held its first town meeting the following 15 Jan'y; the records show these votes:

6ly Isaac Tomblin, Thomas Newton, "John fay" chosen "a Commete" to secure a minister and to provide for his "Comfortable Subfestenc." 7ly "John fay chosen Town Clark." 8ly "Thomas Rice sener chosen the first seelectman; John fay and Semeion Hayward Sener chosen Seelectmen."

At the next town meeting 14 Feb'y John Fay was chosen one of the committee to receive a committee of the General Court who came to town "to Sett out the minister's lot."

In 1721 the town appointed John Fay, David Brigham, and Thomas Ward to be the town's trustees "to go to the Province Treasurer and take out the proportion of bills that belong to the town"; they were authorized to loan the money thus received "not letting a bigger sum than four or five pounds to one man—except there be a necessity." This refers to Westboro's share of the fifty thousand pounds, "bills of credit," issued to the towns by the colony to be loaned at reasonable rates to individuals to relieve the financial distress and lack of money. This paper money, called "The Bank" was the beginning of much financial sorrow; the notes depreciated until they were scarcely worth a tenth of their face value; a new issue had to be made to redeem them; and the terms "old tenor," "new tenor" and "lawful money" in documents of this period are very confusing to readers of the present day. In 1721 the town voted John Fay 1 £ 10s. to defray his charge for defending the town at Concord against the suit of one Lenard of

Worcester who sued the town to recover the bounty offered for the killing of a wolf; but I find no record of the decision. Wolves were a great annoyance and so were rattlesnakes, for I find a town vote on the Marlboro records to raise thirteen men to go out to kill rattlesnakes and to pay them two shillings apiece per day out of the town rates. In 1728 John Fay was granted 2s. 6d. a day "for transcribing the town's acts into the new book," a labor of four and a half days, bringing his bill to 11s. 3d. In 1730 the town voted to call all the trustees to account for the interest money "of both banks" and to look over Capt. Fay's accounts. As there is no record of any error or failure in these accounts the descendants of Capt. Fay are warranted in presuming that his accounts were found entirely correct and complete. Why he is called "Capt." in this vote is not known but his evident leadership in all matters of church or town creates the presumption that he was likewise leader in such military organization as the young town was able to maintain.

John Fay, the first Town Clerk of Westboro, was annually re-elected until 1728, holding this office eleven years, and he served the town as Selectman for twelve years; he was twice moderator of the town meeting and in 1722 was chosen Town Treasurer; these repeated elections bear eloquent testimony to the confidence reposed in him by his fellows. He was equally a leader in all matters pertaining to the church; as already stated he was one of the first committee to secure and provide for a minister; he was moderator of the meeting which secured Mr. Parkman as its first pastor; he was one of the thirteen members of the church which was formally recognized by an ecclesiastical council 28 Oct., 1724; the thirteen charter members were all men; not until the following July were there female members, when six women were admitted, one of whom was Mrs. Fay. Deacons were not chosen until 12 Oct., 1727, when John Fay and Isaac Tomblin were elected. When the meeting house was completed seats on the benches were assigned by a committee with due regard to dignity and social standing according to the undemocratic ways of the time; but the church voted to sell the space around the walls "to be improved for pews." These pew spots became private property equally with a building lot, and the buyers built the pews as they did their houses, according to their taste and ability; eight purchasers secured pew spots that their families might not have to sit upon the benches in the center of the meeting house; John Fay bought the space "on the

east side just north of the entrance," next beyond him was the Forbush family and in other pew spots were the Rice, Brigham, Maynard and other "first families" of Westboro.

One more record concerning the man whom pastor DeForest calls "the good deacon" should not be overlooked. The church records show that 24 May, 1730, Deacon Fay presented to the church his confession and apology for his irregular conduct on the 3d of May when he tried to make a speech to the congregation at the close of the church service. In the quaint spelling of the days preceding the spelling books and dictionaries the record states that however zealously and innocently the attempt may charitably be considered to have been made it was nevertheless very imprudent for it was immediately answered by Lieut. Forbush; whereupon Mr. Fay replied with passion and threat, causing a disturbance "altogether Criminall & Surprising upon the Lord's day and after our holy employment." While the good deacon's passion cooled enough to bring his handsome apology in three weeks it was over four years before Lieut. Forbush (July, 1734) confessed his part in this "irregular conduct."

Another record may refer to our ancestor though indirectly. In 1740 the great evangelist Whitefield began his work in this country which led to the "Great Awakening"; he was in Marlboro in Oct., 1740; perhaps he did not visit Westboro but in 1742 Jonathan Edwards preached twice in Westboro; under date of 13 Jan., 1743, Rev. Mr. Parkman's diary states "A number of children were supposed to be much filled with the Spirit and carried out in spiritual joy last night at Mr. Fay's. An Indian girl in great distress for her brother and Betty Fay in terrors." I presume that Betty was the daughter of the third John and was ten years old at this time. Pastor DeForest speaks of "overwrought sensibilities" in connection with this item from the diary and apparently Pastor Parkman had some misgivings as to the "supposed" manifestation of the Spirit.

John Fay² died in Westboro 5 Jan'y, 1747, at the ripe age of 77 years. Of his energy, strength and worth there can be no question. Exceeding even the good record of his father by as much as he was more fortunate in his youth he left a name that is still remembered with respect in his home town and deserving of cherished remembrance by his numerous progeny. From the standpoint of heredity the family was well born.

FAMILY OF JOHN FAY II.

Like his father he had two wives but his children had all the same mother, who was Elizabeth, dau. of Benjamin and Elizabeth (Sweetman) Wellington; she was born 29 Dec., 1673; married 1 Dec., 1690; united with the church in Marlboro 9 Nov., 1699, and was transferred to the church in Westboro 25 July, 1725. She died 8 March, 1729.

Mr. Fay's second wife was Levinah Brigham, whom he married 16 Dec., 1729; she outlived her husband and died 8 March, 1749.

Children born in Marlboro:

1. Bathsheba, b. 1 Jan'y, 1693; m. 4 Jan'y, 1716, John Pratt, Jr.; they lived in Westboro, and Hardwick, Mass., and in Bennington, Vt.; eight children.

2. Eunice, b. 2 June, 1696; m. 17 April, 1721, Isaac Pratt, brother of her sister's husband; three children.

3. Mary, b. 29 Sept., 1698; died 20 Nov., 1704.

4. John, b. 5 Dec., 1700; m. 17 April, 1721, Hannah Child; their home was in that part of Westboro later known as Northboro; in spite of his early death, 10 Nov., 1732, he acquired a large estate for the time. His grandson Jonathan (1754-1811) sent two sons to Harvard College and they were the first Fays in the roll of Harvard Alumni; Dr. Nahum Fay was one of the earliest graduates of the Harvard Medical School; his older brother Jonathan studied law, settled at Concord, Mass., and rose to marked success in his profession; the latter's son, Samuel Prescott Phillips Fay (1778-1856), was Probate Judge of Middlesex Co. for 35 years and served on the Board of Overseers of Harvard College for 28 years; two of the latter's sons were Harvard graduates, Richard Sullivan Fay in 1825 and Rev. Charles Fay in 1829, while a third son, Joseph Story Fay (1812-1897), became widely known as an expert in Forestry and Floriculture by his estate in Woods Holl, Mass. A son of Rev. Charles Fay graduated at Harvard in 1869, and a grandson of R. S. Fay in 1881, while a number of J. S. Fay's descendants have been students at our oldest college. One of the scholarships annually awarded at Radcliffe College bears the name of Capt. Jonathan Fay of Westboro. Laura Matilda Fay and Rose Emily Fay, daughters of Rev. Charles Fay were gifted women who contributed many of the critical notices published in the New York and Chicago Journals; Rose was well known in Chicago as a decorative artist and her marriage 7 May, 1890, to Theodore Thomas, the famous orchestral leader, was a society event.

5. Lydia, b. 24 Nov., 1702.

6. Dinah, b. 5 Sept., 1705; m. 8 Nov., 1722, David Goodnow of Marlboro; they settled in Shrewsbury; four children.

7. James, b. 27 Dec., 1707; m. 9 Dec., 1727, Lydia, dau. of Joseph and Sarah Child of Watertown. About 1740 he moved from Westboro to Grafton and in 1746 he settled in Hardwick, Mass., where he died 12 June, 1777. He was a farmer and bone-setter. He was one of the founders of the "Separate" or "New Light" Church formed in Hardwick about 1750 which afterwards voted to remove to Bennington where it became the First Congregational Church in Vermont. In his old age he found it hard to adapt himself to the rising sentiment against England and "Deac. James Fay" was the third name in the list of five "tories" who were "published to the world" in 1775 by the Hardwick Committee of Correspondence, whom "the inhabitants of this town, county and colony were advised to shun—and treat with that contempt and neglect they deserve"; they were to be arrested if they tried to leave the town; were forbidden to "assemble together except at public worship and at funerals" and in town meeting a vote was passed to have no dealings with them except that their corn might be ground at the mill. The History of Hardwick says that one of these five "tories" escaped to Nova Scotia but that Jas. Fay and the other three bowed to the strong feeling of their fellows and were socially forgiven; the attitude taken by his children no doubt helped this change of feeling, for two of his sons and eight grandsons were in the army fighting for our Independence; one of these grandsons, Moses Fay, enlisted when but 16 years of age, and being judged too slender for a soldier was detailed to care for Gen. Washington's favorite horse; brought thus into contact with the great commander, he cherished through life an affection for him that almost became worship; as the war and his age progressed he took his place in the ranks and Orlin P. Fay's industry in collecting the traditions of the family preserves the tale of his fidelity to duty when on the march toward Yorktown from Pennsylvania he was assigned to picket duty two miles from the camp and was forgotten by the officer in charge of the outposts; knowing not what the camp was doing he remained loyally but wonderingly at his post until the morning of the third day when a passerby informed the starved and exhausted sentinel of the departure of the troops toward the South two days previously. He hastened after his comrades but anxiety, the sleepless vigil, and the pangs of hunger were too exhausting and he was prostrated with fever while the great victory at Yorktown was being won. After the war he was for a time in the service of that eccentric man of wealth, "Lord" Timothy Dexter of Newburyport, Mass.; in later life he was seriously crippled by an accident and his last days were passed in want; fortunately his wife's brother was Prof. Levi Hedge of Harvard College, well

known in his day for his scholarship and devotion and by his help the most promising of the sons of Moses Fay, Edwin by name, was graduated at Harvard in 1817; Edwin's son, named for his uncle, Edwin Hedge Fay, also became a graduate of Harvard. A grandson of Deacon James, William Fay by name, was for some forty years editor and proprietor of the Rutland (Vt.) Herald and one of his daughters became the wife of Silas H. Hodges, a successful lawyer and commissioner of the Patent Office under President Fillmore, and her sister was the wife of Solomon Foot, who represented Vermont in the Senate of the United States from 1851 to his death in 1866, and who was President pro tem. of the Senate for three years during the Civil War.

8. Mehitable, b. 18 June, 1710.

9. Benjamin, whose record is given on page 27.

10. Stephen, b. 5 May, 1715; m. † May, 1734. Ruth, dau. of John and Hannah Child. His early home was in Westboro, where he was Constable, Assessor and Tithingman; in 1749 he removed to Hardwick where he held office as Surveyor, Treasurer and Selectman. He was an innkeeper, and served as Captain in the French and Indian war. Before 1766 he had removed to Bennington, Vt., where he built and kept the hostelry known as the Green Mountain House, which was more popularly known as the Catamount Tavern, because of the stuffed catamount upon its signpost, whose teeth bared fiercely toward New York expressed his sentiments concerning New York's claims upon the New Hampshire grants. He and his famous son Dr. Jonas Fay (1736-1818) were appointed the agents of the New Hampshire claimants in their opposition to the New York pretensions. In Landlord Fay's inn Ethan Allen made his home for several years, and in its rooms met the Vermont "Council of Safety," which planned and carried to success the battle of Bennington (16 Aug., 1777), a victory which finally resulted in Burgoyne's surrender at Saratoga; five of Stephen Fay's sons took part in this battle and one of them, John, was killed. The day before the battle some British officers wrote him bidding him have a good dinner ready for them when they entered the town in triumph; being brought to him as prisoners he greeted them with the announcement that the dinner they had ordered was all ready. Stephen's son, Dr. Jonas, was with Ethan Allen when Fort Ticonderoga was taken and he and Allen were the joint authors of the published account of the controversy with New York. Dr. Jonas was a member of the convention which declared Vermont an independent State, and Secretary of the Constitutional Convention of 1777; represented Vermont before the Continental Congresses of 1777, 1779, 1781, and 1782. After the war he was a Judge both of the Supreme Court and of the Probate Court. His prominence as a patriot in the War of Revolution secures for him and for his son Heman Allen Fay (1778-1865) a

place in Appleton's Cyclopaedia of American biography. Stephen Fay's daughter Mary (1743-1801) married Moses Robinson, who became Colonel, Chief Justice, Governor and first United States Senator from Vermont; their grandson John S. Robinson was also Governor (1853). Stephen's son Joseph (1753-1803) was Secretary of State for Vermont, 1778-1781, and married the daughter of Rev. Jedediah Dewey of Bennington; their son Joseph Dewey Fay (1779-1825) studied law in the office of Alexander Hamilton and became well known in New York City by reason of his ability as a lawyer, his eloquence as an orator on public occasions and his versatility as a poet; he was the father of Theodore Sedgwick Fay (1807-1898), author and diplomat, and the most widely known and honored of all the American Fays; his career is sketched in the various cyclopedias of our country.

11. Mary, of whom I find no record.

It may be noted that the children and grandchildren of John Fay² became influential and creditable factors in the nation's development and their descendants do well to cherish their memory.

CAPT. BENJAMIN FAY III OF WESTBORO.

The family homestead and influential position in town affairs of Deacon John Fay descended to his son Benjamin, the only one of his children who seems to have remained permanently in the home town; this son, from whom our branch of the family derives its life blood, was born in Marlboro 15 Aug., 1712, but as the town of Westboro, incorporated in 1717, included the family home he had no knowledge of himself as of Marlboro; in the new town he was early called into public service, becoming Town Treasurer in 1742 and 1743, an office he filled for a second period in 1766, '67 and '68; he was five times elected upon the Board of Selectmen and served in 1759, 1760, '69, '74 and '77, the year of his death. During the French and Indian War Capt. Benjamin Fay and Capt. Bezaleel Eager are recorded as being in command of companies but the muster rolls are not preserved nor have I yet found any record of the services of the Westboro soldiers. He and his wife united with the church 26 July, 1741, and when "pew spots" were put on sale in 1753, after the building of the new meeting house, the town voted the first choice to "the highest payer," provided he were a resident; John Maynard obtained first choice of position and Juduthan Fay (Samuel,² John¹) was the second; the fifth was Benjamin Fay, who secured "the second pew spot on the left of the west door." As the revolutionary spirit developed among the colonists the conduct of Benjamin was in marked contrast

with that of his elder brother James of Hardwick; the latter is the only one of the Fays whom I find recorded as loyal to his king rather than to his native land. In 1773 Westboro's instructions to its Representative in the Legislature or General Court, and the declaration of the town's purpose to act with the Boston Committee of Correspondence in determined opposition to the British government, were signed by seven representative men authorized to act in the name of the town; of these names that of Captain Benjamin Fay is the second and is high testimony to his standing in the town and to his discernment of the needs of the growing country; but he was not spared to see the achievement of independence; he died 6 Oct., 1777 (aged 65), the same year in which his brother James died.

FAMILY OF CAPT. BENJAMIN FAY.

Like his father and grandfather, Benjamin had two wives; the first was Martha, dau. of Samuel and Sarah (Foster) Miles of Concord, whom he married 27 Dec., 1739, and who died 19 July, 1761; the second was Mrs. Elizabeth Stow of Grafton, whose daughter Beulah later married Benjamin's son and namesake.

Children: 1. Elizabeth, b. 9 Dec., 1740; m. 7 Feb'y, 1765, Eli Whitney; her eldest son Eli Whitney graduated at Yale College in 1792 and became the famous inventor of the cotton gin, whereby one man was able to clean for market a thousand pounds of cotton in a day in place of the five or six pounds previously cleaned by hand labor; an invention which brought the amount of cotton exported from 189,500 pounds in 1791 to more than 41,000,000 pounds in 1803, and which enabled our Southern States to control the world's cotton markets and made slave labor seem so essential to the rule of "King Cotton" that it prevented the gradual abolition of slavery in the South as in the North and in England. The State of South Carolina voted him fifty thousand dollars for this invention, but bitter personal opposition to him throughout the South, vexations and accumulated law suits, of which sixty were pending at a single time, and the opposition of prominent Southern Representatives in Congress, caused him to return to Connecticut in 1798, where he accumulated wealth by the manufacture of improved firearms for the army. Of his invention Robert Fulton, who inaugurated the use of steamboats, declared: "Arkwright, Watt and Whitney were the three men that did most for mankind of any of their contemporaries." Arkwright was the inventor of the spinning jenny and Watt of the steam engine as the motive power for machinery; surely no others—unless we add Cartwright, the

inventor of the power loom—have done so much as these “to clothe the naked.” The historian Macaulay said “What Peter the great did to make Russia dominant, Eli Whitney’s invention of the cotton gin has more than equaled in its relation to the power and progress of the United States.” Of all in whose veins the Fay blood flows no one can approach Eli Whitney (1765-1825) in useful service to his country and to mankind. His mother, Elizabeth Fay Whitney, died 18 Aug., 1777, the year of the death of her father and her uncle James, and while her son was but 12 years of age.

2. Martha, b. 1 Jan’y, 1742; m. 28 Oct., 1762, John Wood of Westboro, where she d. 18 Nov., 1772.

3. Benjamin, Jr., whose record will be found on page 30.

4. Esther, b. 30 Nov., 1746; m. 10 Apr., 1766, Ebenezer Chamberlain of Westboro; d. 16 Sept., 1788, leaving a daughter who married Dea. Jonathan Forbes.

5. John, b. 25 Aug. 1748; m. 11 Jan’y, 1776, Mehitabel Brigham; d. 7 June, 1837. His home was in Westboro where his eleven children were born; his son Josiah married Mary W. Warren and their son, Hercules Warren Fay, graduated at Harvard College in 1862 and was one of my instructors at Harvard, where he taught temporarily; he was an Episcopal clergyman and a voluminous contributor of Reviews to the *Nation*. He died 28 Jan’y, 1899.

6. Nathan, b. 15 Oct., 1750; m. (1) 1 Jan’y, 1771, Persis Harrington of Westboro, who d. 15 M’ch, 1794; he m. (2) 9 Oct., 1800, Margaret Newton of Newport, N. H. He had 13 children; d. 8 June, 1825. He settled at Alstead, N. H., in 1770, where he built first a log cabin and later a public house; his place was known as the Fay Farm. He was a Lieutenant in the Revolutionary War and one of the original members of the church in East Alstead, of which Rev. Levi Lankton became pastor, and of which his family were apparently the chief supporters; he was the deacon of this church. Two of his grandsons, Erastus Newton Fay and Osmer Willis Fay, were graduated at Dartmouth College; a great-grandson, Charles Harlon Fay, gave his life for his country in the great Civil War; a great-granddaughter, Calista Mary Fay, m. (1880) Joseph S. Hall, a veteran of the Civil War and builder and first proprietor of the earliest “Tip-Top House” on Mt. Washington.

7. Lucy, b. 31 Oct., 1752; m. 5 Oct., 1773, Capt. David Mathews of Coleraine, where she d. 3 April, 1839. Twelve children.

8. Stephen, b. 8 Dec., 1754; m. 28 Oct., 1779, Elizabeth, dau. of George Andrews of Westboro. He was one of the early inhabitants of Leverett, Mass., but later removed to New Braintree, where he d. 11 Feb., 1828. He was a militia Captain but I find

no record of any war service. His grandson Charles Fay was in the Sixth Regiment of Minnesota Volunteers in the Civil War and a great-grandson, George William Anderson of the Sixth Ohio Cavalry, was wounded in battle, taken prisoner and d. 13 Nov., 1864, in the rebel prison at Salisbury.

9. James, b. 20 Dec., 1756; d. in the revolution; his mother is said to have said at his departure for the army, "I shall never see him again," to which he replied, "If my grave is there, mother, I must go to it, it will not come to me."

10. Mehitable, b. 20 April, 1758; m. 28 Mch., 1782, Asa Forbush; united with Westboro church 30 Oct., 1791; lived in Westboro where she d. 7 Apr., 1846. Seven children.

11. Charles, b. 31 May, 1761; d. 20 July, 1762. He was the first child by Capt. Fay's second wife.

12. Charles, b. 12 July, 1766; m. Deborah, dau. of Capt. Ephraim Lyon; they lived in Shrewsbury where he d. 7 Sept., 1818. Six children.

13. Joel, b. 25 June, 1769; m. (1) 4 Sept., 1788, Anna Harrington of Grafton; she d. 13 M'ch, 1798; (2) Hannah Rice Wood, who d. 8 Nov., 1860. He is called "Col. Joel" in O. P. Fay's book; he d. 6 Jan., 1830. Fifteen children. Three grandsons served in the army during the Civil War, sons of his daughter Hannah, who married Charles P. Green.

I find no record as to whether Benjamin Fay's dau. Martha (Mrs. Wood) had children or not, but as the others had eighty-five children he must certainly have looked upon his family with much satisfaction in an age when large families were considered a blessing. In his will Benjamin Fay left his widow 1114£ for "her thirds," various pieces of real estate, and also the northwardly part of the dwelling from bottom of cellar to top of garret, dividing by middle of the chimney, together "with certain privileges"; also the north end of the barn; and one third part of the pew and stable at the meeting house; all the remaining real estate being 264 acres with buildings he left to his eldest son Benjamin as per agreement with brothers John and Stephen. Evidently our ancestor had been thrifty as well as industrious.

BENJAMIN FAY, JR., OF WESTBORO IV.

Our family interest in the fourth generation is in the oldest son, who was born in Westboro 11 Nov., 1744, and was given his father's name. His granddaughter Martha J. Fay of Westboro says that he had but six weeks of school privileges but such was his mental ability that he could compute interest in his head more

readily than his son with a pencil. He inherited the Westboro homestead and also acquired large tracts of land so that he was able to give each of his five sons a farm; he was considered a man of sound judgment in all business affairs; while he never united with the church none of his family ever doubted his sincere devotion to Christian principles of life and his business standards were of exemplary morality and integrity; at the time of his marriage (1772) he built a new house, moving back the old that the family homestead might remain on the same spot; this house still stands and is in good repair, as Uncle Solomon, Cousin William Edwards Fay and I found on the pilgrimage made by us on Will's return from his work in Africa; we were courteously received by the strangers now occupying the house and uncle found some parts of the house in the same condition as when in the fall of 1835 he went to it to bid his Great-uncle John (1748-1837) good-bye before the removal to Marietta; his account of the venerable man seated "by the large old fireplace, his white hair hanging over his shoulder, his long staff in his hand; the tears in his eyes as he said in trembling, tender voice: 'Solomon, be sure and take the Bible with you and love it; read it; follow it,'" shows how vivid was the scene between the old man of 87 years and the youth of 15. "The Bible was all the book that Uncle John knew and he loved it," said uncle. An account of the house was published by the Westboro Historical Society in 1908 in an interesting pamphlet on Old Houses in Westboro, where the suggestion is made that the house moved back probably became the ell of the new house; the foundation for the original chimney was fifteen feet square and the large ash trees in front of the house are thought to have been set out by Benjamin at the time of building the house. The picture of the house in this pamphlet is marked "occupied in 1709," but this must refer to the ell, as in the text it is said to have been built about 1771. The most lasting impression made upon me at the time of visiting the old house was of "the bull's-eye four-glass transom" over the front door, which probably was a remnant of the earlier house. The house was owned in 1907 by Mrs. E. H. Moulton.

Miss Martha J. Fay's reference to her grandfather's school privilege of six weeks relates to a time when the custom was for the one male teacher of the town to hold school for a few weeks in a neighborhood and then to pass to another neighborhood for

a similar period, and thus to continue until the town's children all had equal privileges; the "six weeks" of Benjamin's school days doubtless marks the length of the periods and if he had but one such period may indicate the approximate time when the custom was introduced into Westboro; there could be no school houses under this system. After the Revolutionary War the town was "districted" ("squadroned" is the word used by the Districting Committee) and school houses provided and I find in the third "squadron" of the committee's report the names of Jonathan, Benjamin, Jeduthan and John Fay among the families accommodated by the school house which was to be built "between the end of Elijah Hardy's lane and the top of the hill toward Lieut. Grout's."

Benjamin Fay, Jr., served the town of Westboro as his fathers had done before him; he was five times chosen one of the town's Selectmen between 1786 and 1792. When the news of the battle of Lexington reached Westboro he was one of the "minute men" who started at once to defend the inhabitants of Concord and Lexington, being one of Captain Baker's Company; as the British troops made no other movement at that time this company drew pay for but $7\frac{1}{2}$ days' service, according to the official record. Mr. Fay lived to reach his ninetieth year and died 23 March, 1834. His wife was Beulah Stow of Grafton, the daughter of his step-mother.

CHILDREN OF BENJAMIN AND BEULAH FAY IV.

1 and 2. Benjamin and Solomon, twins, b. 12 May, 1773. Benjamin m. 24 April, 1796, Sarah Morse; Selectman 1813 and from 1816 to 1819; in 1825 he was one of a committee of seven to buy a farm "for a pauper establishment"; d. in Westboro 26 July, 1851.

Solomon m. 2 Oct., 1796, Susanna Morse, sister of Benjamin's wife; Selectman from 1805 to 1814; he is called "Captain" in the Fay book; he d. 25 Dec., 1814. His eldest son Eliphaz (1797-1854) was a clergyman and President of Waterville College, now Colby University, Maine. His son Rev. Henry Clinton Fay (1827-) graduated at Amherst College and was pastor of Congregational and Presbyterian churches for over forty years.

3. Martha, b. 5 April, 1775; m. 29 Nov., 1792, Lyscom Brigham; d. 9 Feb., 1818; their home was in Shutesbury, Mass., where he was deacon of a Baptist Church. Five children.

4. Beulah, b. 19 May, 1777; m. 12 Jan'y, 1797, Josiah Childs of Westboro; d. 15 June, 1869. Seven children.

5. Lydia, b. 16 May, 1779; m. 11 Feb., 1799, Alpheus Abbott of Sudbury. Of her eight children Horace and Edwin became notably successful business men—Horace in the iron industry at Baltimore and Edwin as a flour merchant.

6. Lucy, b. 11 June, 1781; m. 1 Jan., 1822, Joseph Nourse of Shrewsbury; d. 14 April, 1857. No children.

7. Elizabeth, b. 8 July, 1783; m. 1 Jan'y, 1805, Capt. Luther Chamberlain of Westboro; d. 3 M'ch, 1852. She kept a diary from 1809 onward and inherited the paternal homestead, bequeathing it in turn to her daughter Lucy, who married Geo. N. Sibley of Grafton; since their possession it has had a number of owners. Another dau. of Mrs. Chamberlain m. Rev. Eben A. Burgess.

8. William, whose record is given on page 34.

9. James, b. 20 Dec., 1787; m. 14 May, 1829, Jane Bates of Cohasset, whose brother Joshua Bates was President of Middlebury College, Vt., and for two years Chaplain of the House of Representatives at Washington. At his marriage his father divided with him the home farm and a new house was built opposite the old home. Mrs. Fay died 14 Sept., 1844, and he m. 12 June, 1847, Lydia Brome, widow of Rev. Otis C. Whiton; James Fay d. 30 June, 1857, and his widow married Dr. Samuel Griggs of Westboro. James' oldest children, like his father's, were twins and were the object of much curiosity by reason of their diminutive size, the boy James weighed $4\frac{1}{2}$ pounds and the girl Jane $3\frac{1}{2}$; the latter lived but a few weeks; the former graduated at Williams College (1856) in the class with Pres. Garfield; studied law and engaged in practice in Chicago where he was an elder in a Presbyterian Church. Six children.

A second son, George Whitefield Fay (1832-1872), graduated at Williams College in 1857, became a physician and surgeon in Baltimore where he was an elder in a Presbyterian Church; he rendered good service in the hospitals during the Civil War.

A third son, Benjamin Bates Fay, entered mercantile life in Chicago, while the daughter Martha Jane Fay extended a gracious hospitality to such as came on a filial pilgrimage to the Westboro shrine of the family.

10. Elihu, b. 14 Oct., 1789; m. 1824, Nancy Burnap; lived in Westboro and d. 26 Oct., 1852. His eldest son, Eliot Fay (1825-1908), married (1848) Fannie P. Johnson, whose children Charles Eliot Fay (1850-1904), a deacon in the First Congregational Church in Chelsea, and Emma Clark Fay, wife of William S. Powell of Berlin, Mass., were thus in a sense double cousins to the Johnson-Fay children; the former left two children, Robert Ervin Fay, who married 6 Sept., 1904, Marion Louisa Rudd, and has a son Mar-

shall Howe Fay, b. 22 Aug., 1906, and Edith Hyde Fay, who married 22 Dec., 1911, Frederic C. Hill; their mother Caroline Frances Howe was a native of Westboro, and makes her home with her son Robert, Treasurer of the Exchange Trust Co., 33 State Street, Boston.

Elihu's second son, Rev. Prescott Fay, graduated at Amherst College in 1851 and married Samantha W. Eastman, a native of Granby; their children attained marked success, the daughters Flora and Alice as teachers, and the son William Eastman Fay, a graduate (1883) of the University of Minnesota and of the Harvard Medical School (1889), as a business man and physician in Boston.

Elihu's daughter, Caroline Elizabeth Fay, married Lucius Tolman; she died 12 July, 1869; her children's home is in West Newton, Mass.

11. Eliphaz, b. 5 Sept., 1792; d. May, 1793.

12. Hannah, b. 29 April, 1796; d. 3 May, 1875; m. 13 Sept., 1820, Rev. Roger C. Hatch; of their seven children one, Ellen Towne Hatch, m. 20 Aug., 1856, William Windom, who was a Minnesota Congressman from 1859 to 1869; he entered the Senate of the United States in 1870 and held the office until 1881 when President Garfield called him to his cabinet as Secretary of the Treasury, a position to which he was reappointed by President Harrison in 1889 and which office he held at the time of his sudden death 29 Jan'y, 1891, just after delivering an address before the Board of Trade in New York City. He had been earnestly supported by the State of Minnesota as a candidate for President at the Republican Convention of 1880.

WILLIAM FAY OF WESTBORO, MASS., AND MARIETTA, OHIO, V.

My grandfather was born in Westboro, Mass., 21 Aug., 1785, and in his early manhood received from his father or acquired (I know not which) a small farm on the Grafton road not far from the ancestral "Fay farms," very likely a part of those historic farms; here his eleven children were born; Uncle Solomon says that the house was "small but pleasant"; it was burned long ago so that when uncle took Cousin Will Fay of Africa and myself to visit the place, we saw only the land and the barn of his childhood; he told us that at one time the eleven children of his parents were all pupils in the district school; he speaks of the home as "happy under the watchful eye of loving parents, and with eleven hearty, active children, taught to work and permitted to



WILLIAM FAY

play, judiciously counseled and sincerely loved by Grandfather Lankton, who came to live with us in his old age. Hard labor, strict family government, and limited financial means, did not diminish the happiness of those early days." It was a great pleasure to make this visit and to hear uncle speak of the hard, cold work done in that little barn in the winter days and the hot summer's work of getting in the hay; even his anecdotes of the boyish quarrels, still vividly remembered, gave me a deeper appreciation of the health and vital energy of those boys of a day long past; boys that were able to assert themselves and were not afraid. Ingrained in the whole family was a love of wisdom; it was a subject of discussion how to educate so large a family from the produce of so small and poor a farm; grandfather began to talk of going out West and locating somewhere near the young city Cincinnati, where land was so much more productive; providentially (as it seemed to the eager children) the financial agent of the new college at Marietta, Ohio, came to Westboro soliciting funds for the struggling institution and was invited to preach on Sunday; Uncle Levi, already consumed with the desire for an education, listened eagerly to the story of the way the eager boys of the West were able to make their way through college; he sought out the preacher and told him of his own desires; heartily encouraged by the speaker and sanctioned by his parents, he was soon on his way to Marietta; his letters home were such as to lead his father to take the same journey; a farm of some 200 acres about a mile from the college was for sale on terms within reach and the family home was at Marietta instead of Cincinnati. To me as to Uncle Solomon in his reminiscences, the courage and enterprise that dared to sever all home ties and set out upon so arduous a journey with such a family seems altogether remarkable and praiseworthy; the family of thirteen, Grandfather Lankton filled the place of Levi, left Westboro in the late autumn of 1835; they went by stage to Hartford where they took a steamboat for New York; they went on by the Pennsylvania canal, over the mountains to Pittsburg, and down the Ohio river to the new home; two weeks of constant travel were necessary to cover the eight hundred miles; in his final visit to Marietta uncle traversed the same distance in twenty-four hours, a contrast indeed and evidence of the progress seen in a single life; but perhaps greater yet was the contrast be-

tween the easily cultivated and productive soil of the new farm and the sandy, rock-filled land of the Westboro home; as in the latter town the new home was in a small house but hard work, good health, keen appetites and the pleasant social, educational, religious atmosphere of the community made all happy. I have often wondered why so few anecdotes of the journey which must have caused so much of excitement to those ten children have come down to us; my mother, who told me so much of her home life, hardly ever mentioned the journey to me; nor can I find any allusion to it in her school-day compositions bequeathed to me; it was perhaps mainly a record of patient endurance of the hardships of travel in that remote time and as such was speedily forgotten by eager children in the more agreeable days that followed; "when hearts are young and life is new" the unpleasant fades away in the past as hope and determination face the beckoning future, and perhaps this is what is meant "except ye become as little children ye shall in nowise enter into the kingdom of heaven." In Marietta grandfather lived and toiled and died honored and respected in no perfunctory way by the church and community; but he never knew the deeper value of the land of that vicinity, for not until after his death (6 Aug., 1866) did the excitement concerning oil and gas give the farm a money value undreamed of by its purchaser of 1835; a story which belongs to other branches of the family than mine. William Fay is credited with service during the War of 1812, but I think he never went farther from home as a soldier than Boston and I recall no tradition of his army experiences.

I cannot think of him as reviewing his life in any other light than that of gratitude for many providential blessings; his life of hard work had been crowned with reasonable success; his venturesome removal of the home had resulted favorably; his love for his children was permitted to see them worthy of the sacrifices of their parents and to know many of their children and even one of his grandchildren's children (William Ellis Gilman). He was intensely religious in his nature and in his more active life was always glad to conduct informal services in a barn or other convenient place for such as were remote from the more usual places of worship; my mother often said that he would not allow the stranger who called at his house to depart until he had asked him of his personal interest in religion; with this nature who can

measure his satisfaction in seeing all his children enter into the life and work of the church he loved; in hearing two of his sons preach the gospel he so ardently believed. His other two sons were no less devout than their clerical brothers; and as the good man's prayers were daily for his children's children "unto the latest generation," who of us all, though we never saw his face, can refrain from an exclamation of thanksgiving for our inheritance from such an ancestor? He was buried in the Mound Cemetery at Marietta and his children have erected a substantial monument to his memory. His faithful and worthy wife, Elizabeth Crane Lankton (1790-1866), only child of Rev. Levi Lankton, had preceded him to the better land (26 Jan'y, 1866), but their separation after their union of more than fifty years was mercifully brief.

The Sixth Generation

1.

Levi Lankton Fay, oldest of the children of William and Elizabeth Fay, was born at Westboro, Mass., 23 June, 1813; with his younger brothers and sisters he attended the ungraded village school of whose 37 pupils all but 10 were Fays; when nine years old he lived for a year in East Alstead, N. H., with his grandfather, the pastor of the village church, for whom he had been named; he united with the church in Westboro before going to Marietta in quest of an education in March, 1835; he at once entered the academy and pursued his studies so eagerly that he was ready to enter the college in 1836, one year after Marietta College had received its charter; it was largely due to his influence that his father was led to choose a home in Marietta instead of in the vicinity of Cincinnati; upon graduating in 1840 Levi at once entered Lane Theological Seminary at Cincinnati, where he was graduated in 1843; Dr. Lyman Beecher and Prof. Calvin Stowe were among his teachers; soon after his arrival at Marietta he gathered a Sunday School in the region across the river known as Cow Creek, and this school he conducted throughout his college course, walking nearly ten miles each Sunday to fill this appointment. He was the first person to be licensed to preach by the Marietta Consociation (now called the Conference) and in 1844 he was ordained by the same body. A church had been organized at Cornerville not far from Marietta in 1843 and another at Moss Run (now Lawrence) in 1846, and the American Home Missionary Society commissioned him to preach at these two places and also at Cow Creek on the Virginia side of the river, giving an equal portion of his time to each of the three places; after a year the work at Cow Creek was given up and for the following thirty-four years he toiled as a missionary pastor among the rough hills and in the valleys of southern Ohio; his early preaching was done in rude log school houses and his first series of revival meetings was held in the log cabin of a settler; in 1848 he purchased a small farm at Moss Run, about 15 miles from Marietta, which often was the main reliance of the family for their daily bread; his

mission field embraced a circuit of 30 miles and in this region two more churches were gathered by his energetic labors so that he was at one time pastor of the four churches at Moss Run, Cow Run, Stanleyville and Cedar Narrows. Greatly beloved for his devotion, his good nature was not infrequently imposed upon by such as carelessly rather than intentionally took advantage of his willingness to help any claimant among his neighbors. Preaching constantly, conducting numberless prayer meetings, superintending Sunday Schools, attending the funerals and marriages for a thirty-mile circuit, visiting the public schools, and starting public libraries, hunting out the promising young men and encouraging them to fit themselves by study for useful careers, and laboring continually on his farm, it is hardly to be wondered at that in 1877 this tireless worker was prostrated by nervous exhaustion and that not long after he conveyed his farm to his youngest son, with whom he made his home. His last days were days of sore trial by reason of the death of this son, the staff of his old age, a sorrow that was an unfathomable mystery to him; he followed his son in death 5 May, 1894, aged nearly 81. He was twice married: first at Peterboro, N. H., 18 Sept., 1843, to Caroline E., daughter of Job and Betsey (Perry) Hill, a gifted woman whose artistic tastes and marked skill with her brush and pencil as well as her frail vitality were bequeathed to her daughters; she died 8 Oct., 1854, and he married (?) at North Hampton, N. H., 25 Oct., 1855, Minerva, dau. of Nathaniel and Eliza (Brown) Bachelder, who died 12 April, 1906.

His children: 1. Levi Lankton Fay, Jr.,⁷ was b. at Marietta 26 April, 1845: united with his father's church at Lawrence when 12 years of age; attended Marietta Academy for two years; taught school for several years and in March, 1868, went to Missouri as a teacher; bought a farm near Appleton City, St. Claire County, Mo., and married 13 March, 1870, Henrietta Adeline Hill, a native of Ohio; was for 15 years ruling elder of the First Presbyterian Church, Appleton City; in 1895 he removed to a farm near Butler, Bates County, Mo.; for six years elder of Presbyterian Church in Butler; in Oct., 1903, he removed to Edmond, Okla., where he died 24 Feb'y, 1909. His son Arthur H. Fay wrote me of the family reunion on Christmas, 1908, when all the children were present except Albert, who had been obliged to make his visit a few weeks earlier when he had helped his father finish the new house begun in February and occupied in April; the Christmas gathering was in the nature of a merry house-warming; it was "a bright and cheerful festival" for the twelve happy hearts at the

Christmas feast; "father kept the conversation going at all times"; "there can be no more pleasant memory of my father than that which pictures him at his last Christmas dinner surrounded by his family and his children's families, the embodiment of the spirit of Christmas." Fortunate family to have been allowed this feast of joy before the utterly unexpected separation less than two months distant. The Edmond Enterprise of March 4 gives a large space to his obituary and to the account of his funeral; his death is spoken of as a loss to the entire community and his pastor's characterization of him as a model Christian, an ideal church officer, and a man for whom no apologies had to be made, is declared to be the universal verdict of all the large congregation which exceeded the seating capacity of the church in whose building Mr. Fay had labored as well as contributed; both pastor and paper called attention to the fact "that in his veins flowed the blood of a noble family line" and declare his truest monument to be the children who worthily perpetuate that line. Not many of his cousins personally knew this eldest son of the eldest son of the family of William Fay, and it is a happy privilege to transmit his good record to those who were bound to him by blood if not by personal acquaintance. His children were all present at the funeral service:

(1) Albert Hill Fay,^s b. on his father's farm near Appleton City, Mo., 12 March, 1871; graduated at Appleton City Academy in 1893, riding back and forth from the farm on horseback without being absent or tardy for five years; after a brief experience as a school teacher he took a business college course and did office work in Carrollton, Mo., until 1897, when he went to Bisbee, Arizona, as stenographer for a mining company; becoming interested in mines and having saved enough to pay his debts for his previous educational course and to enable him to start upon a college course he entered the Mining Department of Missouri University and completing the four years' course in three he graduated in 1902 as a mining engineer; going to New York City he became editorial assistant to Dr. R. W. Raymond in the publication of the Transactions of the Institute of Mining Engineers; in Jan'y, 1903, he united with the historic Plymouth Church, of which Henry Ward Beecher was formerly pastor; as a mining engineer he has been in Mexico with the Consolidated Copper Co., in California with the Copper Mining Co. of Winthrop, Shasta Co., at Bristol, Tenn., and has spent the long arctic night on Cape Prince of Wales, Alaska, investigating the tin deposits of that far northern region; on his return from this trip he traveled 1500 miles over the ice in a dog-sled. At present he is connected with the Bureau of Mines of the Interior Department at Washington, D. C.; as editor of "The Mineral Industry" for 1910 he won approval by the unusual promptness with which the volume was issued and more recently the Government



MR. AND MRS. ALBERT H. FAY AND SON

Printing Office has issued a report on Metal Mine Accidents compiled by him. He married at Brooklyn, N. Y., 4 Nov., 1908, Clara Louise Constable and his son and namesake was born at Flatbush (Brooklyn), 19 Aug., 1911.

(2) Carrie Augusta Fay^s was born 23 Sept., 1873; educated at Appleton City Academy, where she met Leroy S. Chapin, whom she married 1 Jan'y, 1902. Mr. Chapin was born 21 March, 1869, on a farm in Bates County, Mo., and after his graduation from the Academy in 1892 he returned to the home farm; in the fall of 1901 he went to Oklahoma and under the homestead laws acquired the possession of 160 acres of farm land near Lawton to which he brought his bride, and here they made their home for nine years when they removed to a farm in Bentonville, Ark.; in Nov., 1912, they again removed their home to a farm near Mammoth Springs, Ark., and there Mr. Chapin died from an attack of pneumonia 30 June, 1913, aged 44. He was an industrious worker and a Christian both in spirit and in deed; he united with the Presbyterian Church while in the Academy and both he and his wife have continued in faithful membership to this church in each of their homes. Mrs. Chapin was a teacher for a number of years preceding her marriage; she has four children: Edna May, b. 27 Nov., 1902; Arthur Rolland, b. 17 Jan'y, 1904; Harry Eben, b. 21 Sept., 1907, and Donald Fay, b. 2 Feb'y, 1910.

(3) Roy James Fay,^s b. 2 Oct., 1876; worked on his father's farm, attending the Academy in the winter months; in the fall of 1898 he went to Bisbee, Arizona, and joined his older brother in the office of the Queen Copper Mining Co.; he afterwards removed to Spokane, Washington, where he is now employed as baggage-master by the Northern Pacific R. R. Since the death of his father his mother and sister have made their home with him.

(4) Arthur Hovey Fay,^s b. 20 Aug., 1881; in Sept., 1901, he left his father's farm in Butler, Mo., and went to Bisbee, Arizona, where his two older brothers had found employment. Being earnestly interested in church work he soon found himself chosen Superintendent of the Presbyterian Sunday School of 140 scholars; from Bisbee he removed to Wallace, Idaho, where he remained seven years. Here too he was chosen Superintendent of the Sunday School (the Congregational Church) and served for four years, receiving many evidences of the affection of the church. In Aug., 1910, the disasters resulting from the great forest fires made it advisable for him to seek new opportunities and he returned to his birth place in Appleton City, Mo., where he works at the carpenter's bench as did the Master whom it is his joy to follow in serving his fellows. He married 7 March, 1906, Mabel Ella Clark of Appleton City, Mo., with whom he had been acquainted from childhood. Two children were born to them in Wallace: Ellen Adelaide, b. 23 March, 1907, and Arthur Clark, b. 18 April, 1910.

(5) Ruth Ina Fay,⁸ youngest of the children of Levi L. and Henrietta A. Hill, was born on her father's farm near Appleton City, Mo., 20 March, 1889. She was educated at the Normal School, Edmond, Oklahoma, and has been a public school teacher; she united with the Presbyterian Church at Butler, Mo., 4 Jan., 1903, the same day on which her brother Albert became a member of the Plymouth Church in Brooklyn; neither of them knew the intention of the other at the time. Ruth and her mother make their home with Roy, who is not married, at Spokane, Washington, where she has a position in the public library.

2. Albert Hill Fay,⁷ b. 17 Dec., 1846; d. 22 June, 1848.

3. Caroline Elizabeth Fay,⁷ b. at Marietta 19 Sept., 1848; educated at the College for Women at Oxford, Ohio; m. 29 Aug., 1878, Rev. Christian Mowery, who was b. in Switzerland 22 Sept., 1842; his parents came to this country when he was nine years old and settled in West Virginia; he entered the Union army, serving in Company D of the Eleventh West Virginia Regiment from 15 Nov., 1861 to 17 June, 1865; after the war he studied at Marietta College and at Yale Theological Seminary, where he was graduated in 1878; ordained to the ministry at Coolville, Ohio; after four years of service here he was called by the Home Mission Board to attempt the formation of a church at New Ulm, Minn., in the midst of a community who had declared that they would permit no church in their midst; beginning his work in April, 1882, he patiently persevered until he had won the respect of all, built a neat chapel, organized (1883) a church, and approved both himself and his cause; he continued preaching both in English and German until his death 1 Oct., 1887. Mrs. Mowery removed to Northfield, Minn., for the sake of educating her children, and by her persistent energy, her unusual ability as an artist, and her heroic courage was able to give each of her children a college education and to re-emphasize the old truth that there are no difficulties which a brave heart and the right spirit cannot overcome; her children rise up to call her blessed and to prove her right to a place in the foremost rank of the family:

(1) Dwight Fay Mowery,⁸ b. 2 Nov., 1880; graduated at Carleton College, 1905, and at Andover Theological Seminary in 1910; he began preaching in the home missionary fields of Dakota and while studying at Cambridge, Mass., preached as supply at West Taunton, Halifax, and North Falmouth. He was for two years the assistant pastor of the First Church, Pittsfield, Mass., where he was ordained 4 Nov., 1910; in 1912 he accepted a call to the Beacon Hill Congregational Church of Kansas City, Mo., and was installed as pastor 6 Feb'y, 1913. He m. 28 June, 1910, Elizabeth King McGiffert, dau. of Prof. A. C. McGiffert of Union Seminary, New York. Their daughter Margaret Huntington Mowery was born 25 May, 1911.

(2) May Augusta Mowery,⁸ b. 21 Sept., 1882; graduated with her brother Dwight at the New Ulm High School in 1899 and at Carleton College in 1905; she inherited her mother's artistic skill and appreciation of the beautiful.

(3) Clarence Ward Mowery,⁸ b. 20 Oct., 1883, graduated at New Ulm High School in 1902; upon the removal of the family in 1904 to Northfield he entered the University of Minnesota taking the engineering course; was chosen President of his class of 125 members and graduated in 1908. He married June, 1910, Alice Melony, and their children are Thomas Eldred, b. 9 Sept., 1911, and John Edward, b. 20 Oct., 1912.

(4) Lawrence Eldred Mowery,⁸ b. 2 M'ch., 1887; graduated at New Ulm High School 1903; at Carleton College 1907, and has taken a course in architecture in the Graduate Department of Harvard University.

4. Selinda Holt Fay,⁷ b. 15 Sept., 1850; pupil in the Art Department of the Lowell Institute, Boston; d. 28 May, 1875. She graduated with her older sister in 1869 at the Western College for Women at Oxford, Ohio.

5. Augusta Denny Fay,⁷ b. 13 Jan'y, 1853; after her mother's death she was adopted by her aunt, Beulah Tenney; with her sister an art pupil in Boston; d. 12 Jan'y, 1873.

6. Frank Jenness Fay,⁷ b. 1 Sept., 1859; student at Oberlin College 1877-1879, but obliged to give up the course by ill-health; married 4 Sept., 1881, Agnes Cuthbert; he received his father's farm on which he toiled earnestly for his parents and the family to whose welfare he was devoted; but his physical frame was unequal to his ambition and his mental energy and he died 30 M'ch, 1893, leaving both aged parents and young children to mourn the loss of a loving protector and support. Children:

(1) Daisy Fay,⁸ b. 17 July, 1882; d. 21 M'ch, 1900.

(2) Nellie Fay,⁸ b. 21 July, 1887; a capable business woman and a faithful church worker of Marietta, Ohio; her grandfather's spirit of home missionary service seems to have descended to her.

(3) Edith Fay,⁸ b. 14 April, 1892; a mother's love and a sister's devotion have enabled her to graduate at the Marietta High School 1912 and she has successfully taught the rural school at Cornersville, one of her grandfather's parishes. A student at Ohio University (Athens) in summer of 1913.

SIXTH GENERATION.

3.

Elizabeth Crane Fay,⁹ b. Westboro, Mass., 24 Sept., 1814; m. at Marietta, Ohio, 14 Sept., 1837, Dr. John C., son of Nathaniel and Elizabeth (Fisher) Gilman. They returned to Westboro,

where Dr. Gilman practiced dentistry; his death 11 Sept., 1861, left to her energy the maintenance of the family home and she successfully managed a boarding house in Worcester for several years; afterwards she returned to Ohio for a time but finally made her home with her sister Eunice, first in Cambridge, Mass., and later in Amherst; after her sister's death she lived with the latter's daughters; she died in Amherst 27 Nov., 1894, and her body rests in the old burial ground in Westboro, where lie so many kindred forms. She was intensely devoted to the welfare of the missionaries and had a knack of procuring supplies for them that was but little short of marvelous; each year saw at least one barrel of valuable supplies collected by her perseverance and sent to some frontier worker whom she called her missionary.

Children: 1. William Lankton Gilman,⁷ eldest of the grandchildren of William and Elizabeth Fay, was born 11 Sept., 1838; he was one of the first to enlist on the outbreak of the Civil War and as he was pre-eminently the representative of this branch of the Fay family in that memorable struggle his account of some of his experiences deserves full record. The first Massachusetts troops to hurry to the defense of Washington after the attack upon Fort Sumpter (12 April) was the Sixth Militia Regiment, which was attacked by a mob in Baltimore on April 19th, the anniversary of the battle of Lexington. As there were Worcester men in the regiment the news of the attack caused an excited crowd to gather before the office of the Worcester Spy; a young man perched on a lamp post shouted, "Boys, let's go and help them; meet in Brindley Hall at once." Mr. Gilman writes: "My name was one of the first enrolled; we hired our own drill master and paid our own expenses until 12 July when we were sworn into the service as Company D of the Fifteenth Massachusetts Volunteers and started for Washington. When I asked mother's approval she said with great tears rolling down her cheeks and anguish in her look: 'William, I have tried to bring you up to do right; if you think it is your duty, go and God bless you and spare you to come back to me'; not many more heroic women than my mother can be found among the mothers of the Revolution. I was sick in the hospital with typhoid fever at the time of the battle of Ball's Bluff, 21 Oct., 1861, when our regiment went into the battle with 621 men and had 311 killed, wounded or missing, leaving but 310 to report for duty, but I recovered from the fever and served in the ranks for a year, participating in the battles of Winchester, Yorktown, Williamsburg, Fair Oaks, the seven days' battles on the Peninsula under McClellan, the second Bull Run, South Mountain, Antietam and Fredericksburg. I belonged to a fighting regiment and a fighting brigade (Fifteenth Massachusetts, First Minnesota,

Thirty-second and Eighty-second New York, and Nineteenth Maine), all of whose regiments are in Fox's list of the Union regiments who excelled in service to the flag; the First Minnesota lost more men in proportion to the number engaged at the Battle of Gettysburg than any other regiment in either the Northern or Southern army in any one battle. At Antietam our regiment went into the battle with 606 men, of whom 343 were killed, wounded or missing, and but 263 left for duty; at Gettysburg 239 of the regiment went into the battle and 115 were killed, wounded or missing. In the Wilderness it again lost over half its membership; from July 12, 1861, to the discharge of the regiment July 21, 1864, over four thousand men were sworn into the regiment, but at the disbanding only 85 men remained, including those gathered from the hospitals and detailed service. I was among the wounded both at Antietam and Fredericksburg, but the worst injury I received was from camping in the Chickahominy swamps where for a whole month we had no warm food whatever, where we drank the swamp water, marched all of seven nights to get across to Harrison's Landing, fought seven battles in seven successive days, and had absolutely no sleep for a week, all of which caused a diarrhoea which became chronic and not until after many years of outdoor life among the Colorado mountains was I able to escape this disease.

"After the battle at Fredericksburg (Dec., 1862) I was sent to the hospital to recover from my wound and disease. Before long I was able to act as nurse, then as hospital Steward and finally as Acting Assistant Surgeon; I tried hard to be sent to the front again but was adjudged unable and was transferred to the Veteran Reserve Corps, a transfer that was not my choice; I was made a clerk in the Provost Marshal's office and placed in the responsible position of granting or refusing passes permitting entrance to the army lines; in this connection I came into the presence of President Lincoln in an interview whose memory I gratefully cherish."

Before the war Mr. Gilman had taken a partial medical course at Ann Arbor, Michigan, and at the time of his enlistment was at work earning the means to complete the course; after his discharge he returned to Ann Arbor and in 1865 took his medical degree; after practicing first in Marietta and later in Kansas the missionary impulse which has ever been characteristic of the family drew him into the service of the American Sunday School Union, in whose work he spent seven years in Kansas and three in Colorado; he was then ordained as a Congregational clergyman and served the churches of the denomination at Red Cliff, Boulder, Denver (Boulevard Church) and Wellington, Colorado. His wife, who was Lucy Elizabeth Wheeler, of Marietta, died 8 Jan'y, 1911, at Denver;

she was born 30 May, 1847, and they were married on Thanksgiving Day, 1866; she was a faithful helper in her husband's labors. They have no children.

2. Mrs. Gilman's second son has had an unusually successful career in Chicago, Ill., and I take the following sketch of his work from *The Chicago Magazine* of August, 1911, where it was published with an excellent portrait under the heading "Up-Builders of Chicago"; it was written by Barratt O'Hara, editor of the *Magazine*:

"The paternal ancestors of John Ellis Gilman, physician and surgeon, lecturer, author, scholar, raconteur, sterling citizen and delightful companion, emigrated from England in 1635, settling in the towns of Exeter and Gilmanton, N. H. He is the son of John Calvin Gilman and Eliz. Crane (Fay) Gilman and was born at Marietta, Ohio, 24 July, 1841. Upon leaving the Marietta High School he studied medicine and graduated at the Hahneman Medical College in Chicago in 1871. From 1882 to 1894 he was Professor of Physiology and from 1894 to 1904 Professor of *Materia Medica* in this college; he is a member of the medical staff of Hahneman Hospital and of the American Institute of Homeopathy. At the time of the great fire in Chicago (Oct., 1871), although he had but just been graduated he was placed in charge of a district medical board established to care for the sick; for two weeks he worked eighteen hours a day and so gained the respect and confidence of Dr. Hosmer Johnson, chairman of the general committee to care for the sick, and who was of the opposite school of medicine, that he was given authority to use the signature of Dr. Johnson himself to any requisition for needed supplies. What this meant to a young physician may be comprehended even by those not in the medical profession.

"Dr. Gilman has devoted much time to the study of therapeutics; he wrote the first article ever published regarding therapeutic use of the X-ray; the article was published shortly after he had performed a surgical operation involving the reduction of a fracture of the forearm, and concerning the manner of this operation there was no similar article in any medical publication. He has also rendered large service to the profession by his studies of tuberculous indurations and the cause and growth of cancers.

"He has had large experience as an author and in earlier life contributed to the *Chicago 'Evening Post'*; afterwards he wrote regularly for the *'Evening Journal'*; he was long the chief editor of *'The Clinique'* and has contributed many articles to the medical journals."

The *Chicago Magazine* does not mention Dr. Gilman's musical ability; for many years he was organist in the Presbyterian Churches of Chicago and is still in marked demand at social gatherings to render classical music, and to favor friends with his own

musical compositions, although the pressure of a physician's calling has long since made it necessary for him to give up regular engagements.

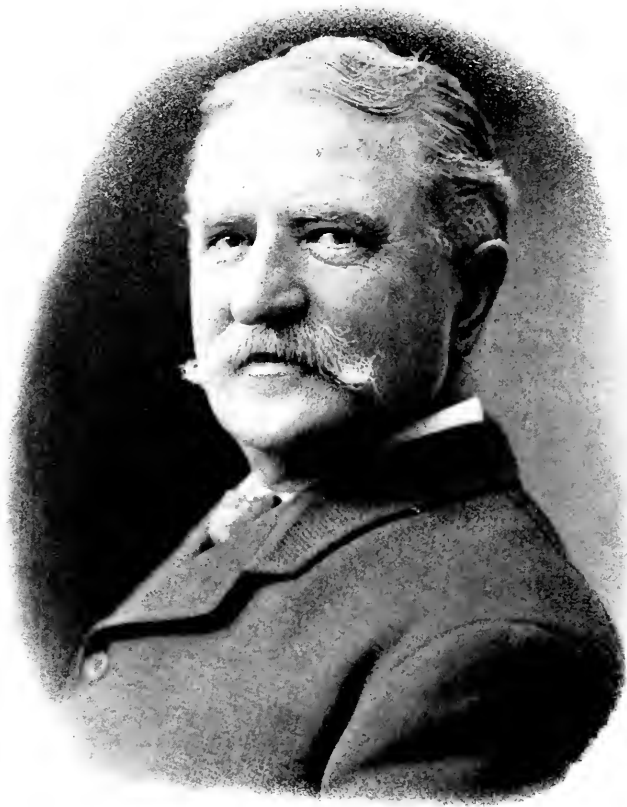
Since the sketch in the Chicago Magazine a New York publishing firm has brought out a "de luxe" edition of a poem by Dr. Gilman entitled "The Fair Elena, a Legend of the Old Fort at St. Augustine," which was the outgrowth of a vacation visit in Florida and has brought Dr. Gilman reputation both in his own land and in England.

Mrs. Gilman is a descendant in the eighth generation of William Johnson of Charlestown, Mass., a prosperous and successful Puritan of the earliest settlers; she was born 7 Nov., 1841, in Westboro, Mass. She married Dr. Gilman 26 July, 1860, and her son William Tenney Gilman^s was born in Marietta 13 May, 1861; he married 19 Jan'y, 1893, Eva Raustead; in the following August they went to Europe, where he studied at old St. Bartholomew's College in London, but returned to Chicago to graduate in 1896; he is now practicing medicine in that city. His sister Cora Edith Gilman^s was born at Marietta 12 Sept., 1867, and died in Worcester, Mass., 26 Dec., 1870.

3. George Augustus Gilman was born in Westboro, Mass., 16 Sept., 1847; his father died five days before he was fourteen years old and he was obliged to make his own way in life; his early business experience was acquired in the office of a foundry in Worcester; but he soon entered the service of our great railroad systems; first in the employ of the Chicago and Northwestern, later as car accountant of the Blue Line and Canadian Southern, and finally as general cashier of all the Vanderbilt lines; twenty years of faithful service in these responsible positions brought him a wide experience and acquaintance with practically all the great railroads in our own land and in Canada; his fidelity and success in directing the work of a large office corps naturally attracted attention and the City of Rochester, N. Y., which has been his home since 1880, called him into the work which his friends regard with just pride, and the record of which here given is taken largely from Peck's "History of Rochester," published in two volumes in 1908. In 1900 he became chief clerk and deputy to the Commissioner of Public Safety in Rochester and two years later he was promoted to be the Commissioner and was twice reappointed, holding the position for six successive years in spite of changes in municipal administrations. The office of Commissioner ranks next in importance to that of the Mayor and has direct control of the fire, police and health departments, of hospital districts, erection and care of voting booths, granting of building permits, guardianship of telephone and telegraph wires, and in general all details of providing for and securing the safety of the people of a city of 200,000 inhabitants. In this responsible situa-

tion Mr. Gilman successfully passed through three crises in the city's history and earned the respect of all students of municipal government; these crises were caused by "graft," by fire and by an epidemic of smallpox. At the close of the last century a widespread feeling of hostility to the custom of using political positions for personal enrichment by a misuse of power and perquisites was rapidly spreading throughout our land and bringing into bitter conflict the corrupt elements, who make their living not by official service but by official favors, and the public spirited citizens who insisted upon raising the standard of municipal honesty. Mr. Gilman's long and arduous struggle against petty pilfering was far too manifold to be related in detail but is well illustrated by what was locally known as "The spanking of the blacksmiths"; finding that favored horseshoers were not only charging the fire department nearly double the price charged citizens but were shoeing the horses when the blacksmiths needed a job rather than when the horses needed new shoes, Mr. Gilman quietly equipped a wagon with a forge, anvil and tools; secured a stock of adjustable shoes and calks; appointed a fireman who had been a blacksmith to have charge of it with a suitable helper, and sent this outfit on a round of the fire houses to do all the city's work of keeping the horses' feet ready for service; the blacksmiths cursed fiercely under their breath but the citizens applauded loudly and the wagon still makes its rounds in Rochester seven years after the retirement of its originator. This is but one instance of what was continually recurring during the six years of Mr. Gilman's service and needs to be multiplied several times to portray the aid given to the cause of righteousness in the struggle with "grafter" which has resulted in so great a quickening of the public conscience all over our country; the struggle is not yet over but the increase of honest administration is beyond dispute and when the final record of the contest is made it will be found that our family was creditably represented in the good fight.

During his term of service Rochester was visited by one of those terrible conflagrations which from time to time afflict our large cities, and which caused a loss of three million dollars in Rochester. The fire came in a time of extreme cold with the temperature below zero. Mr. Gilman early realized the peril to the city and his appeal for assistance to Buffalo and Syracuse was promptly answered by those cities; for thirteen consecutive hours he directed the efforts of the heroic firemen and the plans which finally saved the city from entire destruction. The necessary reorganization of the fire department and its present efficiency are the real monuments of his service; fortunately for the city he had already begun this work before the great fire but before he retired from office he had successfully installed a fire alarm telegraph system, built two new fire stations, bought six new fire engines,



GEO. A. GILMAN
ROCHESTER, N. Y.

two water towers, four combination hose and chemical wagons and a modern quick raising aerial truck; a building on Central Avenue for fire headquarters was constructed at an expense of \$46,270; the numbers of the firemen were increased; a fire department repair shop established; and in general the city's fire department was changed from that of a third-class city to the effective discipline and capable methods of a thoroughly first-class organization. Similar extension and increase of efficiency was brought about in the police department under his supervision; five new police stations were opened, a police gymnasium established for drill purposes, the outfit of the police formerly left to each officer's discretion was provided and controlled by the city. An ordinance regulating the city traffic was drawn by Mr. Gilman, enacted by the City Council, and enforced by an increased police squad to the great increase of the safety of those using the city streets. The theatres were rigidly inspected as a precaution against fire panics and one of them was peremptorily closed on account of its menace to safety of patrons. But it was the epidemic of smallpox which caused the Commissioner his greatest anxiety and revealed his ability to form and execute emergency methods without delay or failure. At the time of the scourge the deputy in charge of the Health Department was in Europe on vacation leave and Mr. Gilman was forced to assume full control in person; rapid development of six hundred cases of the disease necessitated extreme action; an isolated camp hospital was opened; and when panic-stricken laborers refused to construct needed shelter Mr. Gilman seized the voting booths of the city and used them; and when at last the disease was abated by medical skill and police vigilance he persuaded the city government to allow the burning of the camp to guard against the danger of future infection; while as a precaution against recurring epidemics a municipal hospital was built and provision made for the care of tubercular cases in accordance with the medical science of today; the city was divided into twelve districts with a responsible city physician in each and medical inspection of the city schools was secured. While these details illustrate rather than enumerate Mr. Gilman's service to his home city students of municipal government will recognize that they reveal an ability to wisely plan and vigorously execute the reforms made necessary by the great increase of the complex problems of our modern cities, and will appreciate the task of the officer who found all reorganization and reform concentrated in a single period and upon the same official instead of being gradually brought about by successive administrations.

Upon Mr. Gilman's retirement from office after six years of wearing responsibility he was the recipient of many evidences of popular gratitude on the part of those who knew of his manifold services and unflinching courtesies which the History of Roches-

ter summarizes by the statement: "No department of the city government has had greater responsibility than the Department of Public Safety during Mr. Gilman's administration and he has met every emergency with such common sense and executive ability as to merit public praise." And his brother in conversation with the writer added with evident pride: "Best of all he retires from an office in which many have secured large increase of their wealth as poor as he entered it."

Mr. Gilman's executive ability and approved fidelity secured a due reward in his present position as the responsible Superintendent of the safety deposit vaults of the Union Trust Company of Rochester. His wife, Ella Weston, is a native of Worcester, Mass. They were married 1 Feb'y, 1875, and have one daughter, Jennie Elizabeth, born 22 Nov., 1877; married 18 April, 1907, John N. French, electrical engineer, Medford, Mass.

4. Edward Fisher Gilman, youngest of the children of John C. and Elizabeth Gilman, was born in June, 1850 and died in Aug., 1851.

THE SIXTH GENERATION.

3.

Beulah Stow Fay was born at Westboro, Mass., 2 July, 1816; as her older sister had received the name of the maternal grandmother that of the father's mother was given her; she united with the church in Westboro before the removal to Marietta in 1835; in the new home she became acquainted with James A. Tenney, a teacher in the Academy of which his brother Lionel was the Principal, and they were married 19 Dec., 1838; her husband (born in Wendell, Mass., 28 April, 1812) obtained a medical education after his marriage and was for a short time located in Worcester, Mass., but in 1848 he returned to Marietta, where they built a home near that of Mrs. Tenney's parents, who made their home with the Tenneys when age compelled them to withdraw from active work; in this house the parents died; it was the writer's great good fortune to visit Marietta in Oct., 1910, and in company with Cousin Louise to visit these scenes of her childhood; the Tenney house, of olden style with overarching second story, was yet spared from the encroaching factories and tenement dwellings; something of Aunt Beulah's flower garden yet remained but with faintest reminders of the floral wealth of days before the growing city had swallowed up this former farming locality; in the rear of the house was the one room addition built on when the parents came there

from their home across the road about 125 yards away; the home these parents left had been swept away by the city improvements but the old well, which provided the large family with the ever needful water supply still remained and yielded its refreshment to the visiting grandchildren as it had to the grandparents who abode there. After the death of the parents Dr. and Mrs. Tenney in 1870 removed to Toledo, Ohio, where their children were then living and there they died, Dr. Tenney on the 14th of Dec., 1891, in his 80th year, and Mrs. Tenney on the 10th of June, 1899, aged 83. Dr. Tenney was a man of genial nature and a sunny disposition; he had the happy faculty of making friends and adding to the cheer of any company; a faithful Christian he left a pleasant memory of himself in each of his Ohio homes and among the many family relatives. His wife was a woman in whom practical wisdom and energy, such as were necessarily developed in the older daughters of a large family on a farm, were happily united with an artistic temperament and skill which she inherited from her mother but which was largely increased by her love of art and her appreciation of beauty; always a busy woman and usually with several more than her immediate family in her hospitable home, she yet found time to cultivate her gift and seemed to have ever ready some product of her pencil and brush to be the appropriate gift to the large circle of those who loved her so well.

Children: 1. Arethusa Louise Tenney, best known and best loved of all the forty-one cousins, grandchildren of William and Elizabeth Fay, was born 29 May, 1840; as her grandmother Fay lived in the house with her she came under her influence to a greater degree than any of her cousins and was taught to sew neatly by one who excelled in exquisite needlework, and the grandmother who yet cherished the lessons learned from her father taught the quick minded girl both the Greek and Hebrew elements and entertained her with many a tale of the earlier New England life.

Dec. 19, 1860, Louise married Albert Tillotson Babbitt, who was born 17 April, 1838, at Pultney, Steuben County, N. Y., where his father, Rev. T. I. Babbitt was the Presbyterian pastor. He entered Knox College but left to go into business with an older brother in Dayton, Ohio. In July, 1862, he enlisted in Company C, Ninety-third Ohio Volunteers, and was made Second Lieutenant; in the Tullahoma campaign of 1863 he was severely wounded by a gun shot which so shattered his leg as to preclude the possibility

of farther service and left him to suffer from its effects the rest of his life; his wife hastened to his bedside and her care and cheer became important factors in his recovery; while still in the hospital he was promoted to be First Lieutenant; he was mustered out by an honorable discharge from the service in Jan'y, 1864. He entered mercantile business in Toledo, Ohio, in 1864, and remained until 1878, when the home was removed to Cheyenne, Wyoming, and he became interested in stock raising; the firm of Babbitt, Blanchard & Co. was later merged into the Standard Cattle Co. of which Mr. Babbitt became the General Manager. His ability and friendly spirit naturally led to political success and he was for two years a member of the Territorial Council under the administration of his friend Gov. Warren; his name was prominently mentioned for Governor to succeed Warren but the exigencies of his business required all his attention and he forbade the use of his name; strenuously endeavoring to meet all the demands of his complicated business he was stricken with malarial fever and died 14 June, 1889. His wife returned to Toledo and made her home with her mother until the death of that good woman, when she joined her home with that of her only brother and was a third time bereft by the latter's untimely and lamented death. Among my family writings I find the following estimate of Cousin Louise written some years ago by one who knew and loved her; an estimate with which I am confident each of the cousins except herself will fully agree:

"In the western life Cousin Louise proved her great ability and worth and was known and loved by a host of cattle men; a skilful manager of horses she became expert with the rifle; was relied upon as the equal of a surgeon in cases of ordinary accident; in her husband's political career she was of the greatest assistance both on the cattle ranch where she was loved for her worth as a woman and at the capital where her courtesy and refinement marked her as the natural queen among women; her ability to adapt herself to any circumstances; the kindness of heart and charm of womanly sympathy, felt alike by the roughest cowboy and by the Governor in the capitol, will cause her memory to linger in the hearts of those who have been indebted to her care or have experienced the charm of her social gifts; the many cousins who have named a child after her are the natural witnesses to the love felt for her within the family circle."

Mrs. Babbitt has served the First Congregational Church in Toledo for several years as President of the Women's Benevolent Society.

2. William Augustus Tenney was born in Marietta 8 June, 1850; he married 19 Jan'y, 1877, Ada Bennett of Adrian, Michi-

gan. Entering business rather than professional life he rose step by step until he became one of the most successful and trusted salesmen of the large firm known as The Alexander Black Cloak Company of Toledo, Ohio, and had acquired a pleasant and well arranged home on Robinwood Avenue in that city. He was a member of the order of the Elks, by whom he was pronounced a just and charitable brother. He was taken ill while on a business trip for his firm and not recognizing the symptoms of his case at their full importance he continued his trip even while in extreme pain; upon his return his physician found that what Tenney had supposed to be sciatica was a bad case of blood poisoning and in spite of medical skill and loving care it speedily came to a fatal termination on the 9th of Feb'y, 1911. His funeral was largely attended and the tributes of his business associates and friends was a warm testimonial to his worth and the confidence which he had won.

3. Augusta Denny Fay, child of Rev. Levi L. Fay and his wife Caroline, was adopted by her Aunt Beulah upon the death of the child's mother, and was tenderly cared for and carefully trained for a life which she seemed rarely fitted to adorn; but with her mother's gift of artistic skill she had inherited her mother's frailty and fell a victim to consumption on the day preceding her twentieth birthday; I remember her as a member of our household while a pupil in the Art School of the Lowell Institute in Boston and as a formidable competitor in many a game of chess. (Born 13 Jan'y, 1853; died 12 Jan'y, 1873.)

THE SIXTH GENERATION.

4.

Abigail Augusta Fay was born in Westboro 13 Feb'y, 1818, and united with the church before the family went West. As they passed through New York an opportunity to earn wages was opened through some acquaintance and it seemed best that Abbie and one—perhaps both—of her older sisters should remain in New York and thus assist in the expenses of the removal; as they were about to rejoin the family in the following spring Abbie fell sick of a fever and died 17 May, 1836; her form was buried in the old graveyard at Elizabeth, N. J. That her memory was lovingly cherished is evidenced by Joanna's poem "My Sisters," written in 1840:

" I know that she is beautiful
 And I know her form is bright,
 And that her happy home is made
 In the spirit world of light;
 And yet she often visits us
 In the quiet evening hour,
 And sometimes when the stars keep watch
 I feel her spirit's power;
 Yet ever when the morning comes
 She seeks her home above,
 And thus our angel sister wakes
 A deep but holy love."

In my mother's "Composition Book," begun in Westboro 29 April, 1834, I often regret the entire absence of personal allusions; indeed the only one I recall in the 150 copied pages is this extract from a composition on "Home," dated 23 June, 1839: "Oh how often have I communed with one, the chosen companion of my early home, of things that should be in distant days and laid foundations deep and large for future happiness. Little did we then think that ere a few days had passed away we should have left our childhood's home, she for the dark, cold grave and a brighter, happier home above, and I for the far distant West."

Her brother William named his oldest child in memory of this sister.

THE SIXTH GENERATION.

5.

William Alexander Fay was born at Westboro 9 Feb'y, 1819, and like his older brother and sisters joined the church before the removal to the West; unusually tall and strong he became his father's right-hand man on the Ohio farm and the farm became his when his parents went to live with the Tenneys; he paid to each of his brothers and sisters their share of its worth in money and he retained it until 1869, when he removed to Springfield, Ohio, for the sake of being near his daughter, Mrs. Jenkins; his payments to his brothers and sisters made it necessary for him to incur a debt for the farm he bought on the outskirts of Springfield and kept him at work at a pace that wore out his strength, an effort which his devoted and energetic wife attempted to rival, and the consequences of which were evident in their children's

failure to inherit the vigor of health which such parents might naturally have imparted; both at Marietta and at Springfield Mr. Fay was chosen a deacon in the church and after his death the address of the pastor at a memorial service was printed; a few paragraphs show the esteem in which this "noble Puritan" was held:

"His first apprehension of Christianity was in its laws, precepts and dogmas to the very least of which he yielded uncompromising obedience; in maintaining family religion he was a successor of the colonial New Englander; in his earlier family life his sympathies were possibly a little more with Christianity than with childhood, but certainly he grew more and more into the spirit of the gospels and of the Epistles of St. John; and now for many years his stately figure has bended reverently and very tenderly to childhood. He was always influential as a peacemaker and when the peace of the church was disturbed years ago it was the lot of 'the tall deacon' on more than one occasion to arise in the midst of troubled waters and so command the spirit of prayer that the waves of passion subsided and there was a blessed calm; he always helped us when he prayed. Conservative in his theories of religion, he was not narrow; petty bigotry was contrary to his nature; he was so full of the mind of Christ that he knew he could not serve Christ by persecuting Christians; he was tolerant, catholic, liberal, Christian."

Of his wife the pastor says: "Mrs. Fay counted nothing her own; scores, yes hundreds, of poor in Marietta and in Springfield have called her blessed; she would have divided her last loaf with a hungry stranger; she was not here to be ministered unto but to minister; finding any one, relative, friend or stranger, in trouble of any kind her characteristic question was, 'What can I do for you?' In doing for her loved ones she may often have been too weary to sleep well; but she was always happy; she had entered into the deep joy of her Lord. None but the great have ears to hear the majestic call of God into service."

Mrs. Fay was a descendant of the Huguenots of France; she was the daughter of Adoniram Judson Guitteau and his wife Sarah White; born 8 Oct., 1822, she was named Patience Priscilla; married at Marietta 4 Sept., 1844; her husband died at Springfield 11 March, 1892, and she followed him in death nine days later.

The Springfield farm is now the location of the Odd Fellows' Home, but the house where Uncle William and Aunt Patience lived and died was still standing at the time of my visit in 1909. Children:

1. Abigail Augusta Fay⁷ was born in Marietta 10 June, 1845, and married 6 August, 1864, Josiah H. Jenkins, who was born at Buffalo, N. Y., 23 Feb'y, 1836, and graduated at Marietta College in June, 1862. His military career is given on page 123. He was granted a furlough from his regiment that he might graduate with his class in college; he entered Lane Seminary in the fall of 1862, but was called into the service of the State in the following summer; although his seminary course was interrupted by this duty and by a call to fill a tutor's place in Marietta College from March 16th to commencement day 1864, and although his Sundays were regularly given to the charge of a Kentucky church during the winter and spring of 1862-3, Mr. Jenkins graduated with his class in 1865. He had been prostrated with typhoid fever in the summer of 1864 and was married that he might have his wife's care during his recovery. He was licensed to preach by the Miami Conference 26 Oct., 1864, and took charge of a Congregational Church in Lebanon, Ohio, where he was ordained to the ministry the following year, 21 Nov., 1865. He continued at Lebanon until 1868, when he was recalled by Marietta College and placed in charge of its preparatory department; in 1870 he was called by the Marietta Conference of Congregational Churches to do the work of an evangelist among their churches; his enthusiasm in this work led to a self-forgetfulness whose natural consequence was a year's sickness, but in 1872 he was able to become pastor of the church in Harmar, which he served for nine years; in 1881-2 he had a brief pastorate in Springfield and for three years following he served as City Missionary and as Y. M. C. A. Secretary in Toledo; while acting as pastor of the Washington Street Church in Toledo he was closely associated with Marion Lawrence, the noted Sunday School worker, with whom he has since maintained close friendship; in 1885 he was called to a pastorate in Leavenworth, Kansas, where one of his strongest supporters was Hon. David J. Brewer, afterwards of the Supreme Court of the United States and teacher of a notable Bible class in the Congregational Church of Washington, D. C. In 1887 health considerations required a milder climate and two years as pastor at Mt. Dora, Florida, were followed by a similar service at San Bernardino, California, where he remained until 1893, when he returned and undertook the pastorate of the Falls Church, Virginia, but in 1897 it became necessary to return to the western air and he took charge of the church at Buena Vista, Colorado. They have had two children, a daughter named for Louisa Babbitt, born 3 June, 1874, who died at Harmar 2 Aug., 1874, and an older daughter, Helen Fay, who was born at Marietta 24 July, 1869, and who was married 17 Aug., 1893, by her father to Daniel Fritche Summey, whose father had been an officer in the troops who in 1862 took Lieut. Jenkins' regiment prisoners of war; as Mrs. Jenkins says: "Daughter's father was

captured by her father-in-law." Mr. Summey is a native of North Carolina and is at present Manager of the Cable Piano Company, with headquarters at 174 West Fourth Street, Cincinnati, Ohio, in which city Mrs. Summey has a high standing as a teacher of vocal music; she is the organist and musical director in one of the Episcopal churches of the city; her parents make their home with Mr. and Mrs. Summey on Edwards Road.

2. Lucretia Moore Fay,⁷ second daughter of Wm. A. and Patience M. Fay, was born 16 March, 1848; it was her unhappy lot to meet with a serious accident in childhood, a fall from which she barely escaped with her life, and which left her subject to severe spasms, and to a life-long impairment of her mind. I suppose that Pastor Dunlap's allusion to her father's "stately figure bended reverently and very tenderly to childhood" refers to his devotion to this sufferer; she was his life-long care, and in death his one anxiety was as to what would become of her. She was tenderly cared for after his death by her sisters but her separation from her parents was mercifully shortened by her death in the summer of 1894.

3. Solomon Payson Fay⁷ was born at Marietta 29 July, 1851; he married 10 April, 1880, Lovira Elizabeth, daughter of Lloyd L. and Elizabeth Lewis, who was born 28 Feb'y, 1851, at Windsor, Wisconsin. Mr. Fay was named for his ministerial uncle but has been known in the family circles as "Payson"; he followed his father's calling and has been a successful farmer at Minong, Wisconsin, and also somewhat interested in the fisheries of that State. My own knowledge of this cousin is unfortunately limited to a family pleasantry concerning the "Fay cream pie" with which the family is wont to celebrate any occasion calling for a festal dinner, especially the Thanksgiving dinner; for the older Fays were wont to make more of this annual festival than of Christmas or any other anniversary; it was the home festival; the reunion as far as possible of the family; it was observed religiously but very joyously and always with a well laden table. The brides who came into the family were initiated into the making of the pie by some older member of the family, for the sons and grandsons felt an annual yearning for the toothsome pie, which became less frequently possible as the many pans yielding their rich cream in the dairy were supplanted by milk bottles on the back steps of city homes. Payson had lived for a time with Aunt Lucy Guiteau, and between the aunt and nephew there was a close affection and it was to this aunt that Mrs. Payson owed her initiation into the mystery of successfully making this pie on the Thanksgiving following her marriage; not with careless cooking or "near" cream can the real Fay pie be made, but Aunt Lucy was assured that it could annually be found at Payson's home.

4. Maria Elizabeth Fay⁷ was born in Marietta 8 Nov., 1856; in her soul the strong religious faith characteristic of the family ripened into an intense yearning "to know the love of Christ which passeth knowledge" and to bring others into the "peace and joy in believing" which she has herself experienced; she has been closely associated with her sister's husband, Mr. Jenkins, in some of his pastoral work and religious faith but the more part of her activity has been in connection with reformatory institutions as a teacher and as matron or superintendent. Nearly seven years of work among the young women of Denver, Colorado, resulted in the rescue of many unfortunate lives and turned not a few from sin to the Savior from sin. Among the gifts of the Spirit bestowed upon her is a peculiar power of personality, persuasion and prayer which leads those to whom she appeals to accept the offer of forgiveness and to consecrate themselves to the righteousness that is of faith. Her own trust in the power of the Holy Spirit is absolute and unquestioning and her faith anticipates a coming unity of religious devotion which will fill the earth with the knowledge of the Lord.

From Denver she went to Tacoma, Washington, to have charge of a rescue mission for fallen women; recently she has gone to Los Angeles; but ever she has the spirit of the loyal soldier, and obedient to the whisper heard by the spiritual ear, when made sensitive by sincerity of consecration and familiarity with the "still, small voice" of the quiet hour, she is ready at any moment to go whithersoever the Spirit may lead. She writes: "If you want to know the real joy—inexpressible—of our Lord and His salvation, you want to break loose and plunge out where the deep tides flow; where you have nothing to depend upon but God, and where you are walking in actual, practical obedience to His word."

5. William Judson Fay⁷ was born at Marietta 7 Feb'y, 1858; he was eleven years old when the family home was removed to Springfield, and he grew up well used to the toil of life on a farm; his earliest adventures for himself included a somewhat prolonged tour through southern Indiana with two cousins as canvassers for a book firm. He married 13 Nov., 1883, Rachel Jane Gelevicks, who was born 21 Dec., 1861. In 1912 it was my pleasant experience to be the guest of these cousins and to recognize in the son the tall form and sturdy faith of the father whom I had once visited in Springfield. We compared the providential dealings in our lives and I counted it a privilege to hear from his own lips the story of the struggles and vicissitudes, the ups and downs, of a father striving hard for the maintenance of a growing family and not always finding it easy to provide for even simple needs, and yet in all the varied experiences ever acquiring a stronger character and maturer power for service until he had won the

confidence and respect which caused him to be offered the Superintendent's position in the Home for the Aged and Infirm in the District of Columbia. Here his tried ability and ripened experience found a large field of service and his success in developing the partly formed plans of the large farm and in broadening the usefulness of the Home, until he has so won the confidence of successive committees of Congress that it has almost come to be an axiom even with the committee bent on reducing expenses that Fay asks for nothing that is not really needed and will use whatever is granted without waste or loss, was a source of no small pride to a lover of the good name of the Fay family; going among the inmates with the Superintendent it was pleasant to see continual evidence of their confidence in him and of his patient interest in them; and accompanying him to his home church, the large and strong First Congregational of Washington, the cordial respect felt for him by his fellow church members gave convincing evidence that the promises to "the children's children" of those that fear God were abundantly fulfilled in the case of this son of the "noble puritan" of Pastor Dunlap's memorial address. His children:

(1) Benlah Stowe Fay,⁸ b. 26 Dec., 1884; married 20 April, 1909, Edward Fillmore Anderson, who is in charge of the railroad telegraph at Roberts, Minn.

(2) Abagael Jeannette Fay,⁸ born 30 Sept., 1886; married 8 Dec., 1909, Royal Hayes Kingdon; their home was for a time in Oklahoma but Mr. Kingdon's failing health made necessary a removal to Denver, Colorado, where after prolonged suffering he died in 1912. An infant son lived but six months; Mr. Kingdon was an upright man of high purpose and was honored by his church associates in being chosen a deacon when he was but twenty-three years of age.

(3) Mary Marguerite Fay⁸ was born 28 April, 1888, and married 21 April, 1911, Vincent Tabler; their home is in Washington, D. C., where Mr. Tabler and his brother are the proprietors of a restaurant. They have one child.

(4) Charlotte Marie Fay,⁸ born 28 Dec., 1889, was educated at the Bible Training School in Rochester, N. Y., and was married 2 May, 1911, to her schoolmate, Rev. Henry P. King; their first settlement was at Butler, New Jersey, where Mr. King was pastor of the First Baptist Church. They have a daughter, Charlotte, born at her parents' home in Washington in 1912.

(5) A son born in May, 1895, who died the following July.

(6) William Judson Fay,⁸ born 14 Dec., 1900.

6. Benjamin Childs Fay,⁷ youngest of the sons of William and Patience Fay, was born 4 Dec., 1860, and is a farmer in Wheat-

land, Wyoming, with a wife (Louise Huntington) and a son, Ralph Huntington Fay.⁸ His farm is said to be the only one for miles around on which the Lord's day is conscientiously and regularly observed. Before marriage Mrs. Fay was a teacher in Cheyenne but her birthplace was in New Jersey.

THE SIXTH GENERATION.

6.

Solomon Payson Fay's record is thus summarized in the official year book of his denomination: Born in Westboro, Mass., 21 June, 1820; graduated from Marietta College 1844; Andover Theological Seminary 1847; resident licentiate at Andover 1848; ordained to the Congregational ministry at Hampton, N. H., 6 Sept., 1849; Pastorates: Hampton, N. H., 1849-1854; Dayton, Ohio, 1854-1859; First Church, Fall River, Mass., 1861-1863; Salem St. Ch., Boston, Mass, 1863-1865; Hammond St. Church, Bangor, Maine, 1866-1879; Village Church, Dorchester, Mass., 1880-1889; Plymouth Church, Minneapolis, 1890. Trustee of Bangor Theological Seminary. Died 28 July, 1911, at Dorchester, Mass., of cystitis, aged 91 years, 1 mo., 7 days.

This record does not speak of his work in behalf of the American Tract Society nor his service in the Christian commission during the Civil War. All who knew the faithful labors of this good hearted man will rejoice that he has left in manuscript the story of his life which clothes the dry bones of official records with suitable garments, and which pictures an age so rapidly passing that liberal extracts from its story will prove both interesting and instructive. Of his school days in Westboro he writes:

"My first teacher was a Deacon Fay of Berlin; he was a sturdy believer in the doctrine 'Spare the rod and spoil the child'; I was required to sit upright on a bench too high for my feet to touch the floor; and if we got tired and restless, as who would not, down came the ruler on our heads from that old deacon. I suspect it is the grace of God alone that has kept me from such a dislike of deacons as to be a source of trouble in all my ministry. But even now some of the old fossils remain who want to make progress backward to 'the good old times' which may the good God prevent. In the old red school house all of us eleven children were present at one time."

Of church attendance in Westboro: "I well remember how on Sabbath morning all the streets were filled with carriages on the way to church, for a man who did not go to church in those days



REV. S. P. FAY

was held in disgrace; even in the coldest days of winter we had no fire in the church. I remember one bitter cold day our minister, Rev. Mr. Rockwood, came into church with cloak and gloves on, and not stopping to sit down or to remove cloak and gloves said: 'Sing the 44th Psalm, two verses'; he then offered a few words of prayer and said: 'My text is in Psalm 147:17: He casteth forth his ice like morsels, who can stand before his cold! Receive the benediction.' I always remember that as the most timely sermon I ever heard; but so deeply rooted was the custom of having preaching that many felt they had been cheated in not having the full service."

He briefly alludes to a boyhood memory: "Brother William and I left our work and ran out to see the first car that passed over the Boston and Worcester Railroad," and I well remember that he told me of their plan "to catch hold behind" and ride a little way; a plan that was not carried out when they saw the car pass.

Of his conversion in 1837: "For several days I had been thinking seriously of my personal relation to my Heavenly Father; I knew that I ought publicly to confess him but I was held back by a shameful fear of companions; one Sunday night I had a dream; it seemed the judgment day; I saw vast multitudes going through the golden gate of the redeemed; I distinctly saw father and mother; I ran to them and besought them not to leave me; with a look of resignation and grief that has never faded from my mind father said: 'My son, I have often pleaded with you to come with the people of God and you would not; now the day of mercy is over and you must go with your own chosen people.' I woke with sobs but felt great joy that it was not the judgment day; I then resolved that my father's God should be my God; the scripture 'I call you not servants but friends' came to my mind; I felt that I needed such a friend; a voice seemed to say: 'Come, trust all to this friend,' and I believe that I accepted the invitation; I told my father and made him very happy. One day I went into the barn and heard father's voice in the hayloft; I found that he was praying that I might become a preacher of Christ; I could not easily get away from the influence of that prayer; and I felt myself willing to do this for Christ who had done so much for me. I entered Muskingum Academy under the instruction of Lionel Tenney, the Principal, and in 1840 I entered Marietta College, and took my degree in 1844.

Of his education he writes: "I have nothing of special interest to record of my college life; I lived at home a mile from college; I walked back and forth often three times a day; I did work about the farm mornings and evenings and vacations; social duties and attractions took a part of my time but were helpful; a healthy body and a social nature go far in a minister's work; I went through

the years very pleasantly; my professors were able and thoroughly educated men, greatly loved by the students; they were aided in all their plans by the leading men of Marietta; together these men created a strong religious influence such as will be hard to find in any college now." (Upon graduation from college) "A strong influence was urged in favor of Lane Seminary, of which my brother was a graduate, but I felt the need of the discipline of the older eastern institutions and the influence of men trained in older colleges; thus I was led to Andover Theological Seminary in Massachusetts. The expense was the most difficult question; my father could give me only eleven dollars; this was my capital. Providentially a neighbor had thirty horses to take to New York City for sale; I engaged to help him; this paid my passage to Andover and a little more; on the way I made a visit to my dear old home in Westboro. I shall never forget the feeling of loneliness as I reached Andover, not knowing an individual nor where to find a night's lodging; Samuel Fairbanks, a Senior, afterwards for fifty years a missionary in India, was the first man I met; he gave me the kindness I needed and begot in me a love which fifty years has not weakened; my class (28 in number) was under the instruction of the celebrated Moses Stuart in Greek and B. B. Edwards in Hebrew; the latter the most devoted Christian I had ever met; Prof. E. A. Park began with our class his brilliant lectures in theology; among the students were such men as Storrs, the brilliant Brooklyn preacher; Swain, the noted preacher of Providence; Clapp of New York and others well remembered; the instruction of such teachers and stimulus of such students has been a great blessing to me for fifty years; most pleasant is the memory of the evenings when I was invited to read to Prof. Stuart and the long walks I was permitted to take with him; and I value also my acquaintance with Rev. Dr. S. C. Jackson, pastor of the West Parish, in whose family I boarded one year.

We also had opportunity to hear some of the most distinguished preachers and orators of the country; here I twice heard that greatest of statesmen, Daniel Webster; no one who has had my privilege of a close look into his face and eyes can ever forget them; they carried such marks of greatness as I never expect to see in any other man; I also heard Edward Everett and Rufus Choate."

Concerning pastoral experiences: "The day after graduating at Andover in 1847 I went to Dixfield, Maine, under the appointment of the Maine Missionary Society; in four months I learned what I most needed and returned to Andover for farther study; was soon invited to the Island of Nantucket; the winter was very cold and the island was shut off for five weeks by the ice; but the work was pleasant, the social life interesting, the large congregation (mainly women, as the men were at sea) stimulating and re-

sponsive, but I could not get the conviction that it was the place for me and so I left. I was invited to preach two Sundays at Milford, N. H., where the church was waiting the arrival of its chosen pastor; his coming was delayed and I remained three months; here I see a marked indication of the Divine leading giving shape to all my future life; a stranger came to visit her cousin with whom I was boarding; I became well acquainted with her; the acquaintance ripened into true love; and in due time she became my wife; we have spent more than fifty years of happy life together; and with sincere gratitude to God I bear witness to her faithfulness as a wife, her influence as a mother, and her helpfulness in the social life of the people; I am profoundly grateful to God who led me to Milford.

"After spending a few weeks with my sister Johnson in Worcester I received an unexpected invitation to preach in Hampton, N. H.; after a few weeks I received a unanimous call to that church and was ordained as pastor 6 Sept., 1849; it was the oldest church in New Hampshire (organized 1638) and of the eight pastors preceding me five had died in the work and were buried in the old graveyard of the town. This church has ever been very dear to me; the people were kind-hearted and attentive to preaching; here I began housekeeping with my wife and here my first child was born.

"At the end of five years I took a vacation trip to the West with my classmate, Rev. John M. Steele; I spent a Sunday in Dayton, Ohio, where I preached to a congregation worshipping in a hall; receiving a unanimous call to this church I preached my farewell sermon in Hampton 3 Sept. and reached Dayton 27 Sept., 1854. I found 31 families worshipping in a hall up two flights; I found also much secret opposition from the strong Presbyterian Churches; but we soon moved into a more convenient hall; the congregation increased and we built a church into which we moved with glad hearts. Dayton was a good place for the growth of a minister; I had the opportunity of hearing the most distinguished speakers of the time. I never lost the chance of hearing 'Tom Corwin,' Governor, Senator and the most successful lawyer that I ever heard; I had a delightful personal acquaintance with him and also with Gov. Chase, afterward Chief Justice of the United States. One of the best specimens of successful oratory that I ever heard (next to Daniel Webster) was by Hon. Thomas Ewing, then an old man; I sat three hours in a crowded court room, on the hottest day in my memory, chained to him by the skill with which he wove into his plea scripture, anecdote, literature and wit, although the case was one in which I felt not a particle of interest; from such speakers I sought to learn the secret of gaining my hearers' will and enforcing the truth.

"In the fall of 1859 it was clear to me that I ought to return to New England and with my family I went to Father Brigham's; the managers of the American Tract Society invited me to present their cause to the New England churches and I accepted, making my home in Newton, Mass., for some eighteen months; the society was divided as to the question of slavery; the conservatives opposed the publication of anything that would excite the country or offend the South, but all my sympathies were with the radicals, and I felt that it was the time to speak the strongest words against the sin of slavery. I went to the First Congregational Church of Fall River, Mass., to present the cause of the society and after one Sunday's preaching the church gave me a call, which I accepted, and being installed in 1861 I remained until 1863; I soon found that there were two parties in the church; the men of wealth who controlled the manufacturing interests and the laborers; to interest the wealthy was to lose the people; this made this settlement the only unpleasant one of my ministry and in Aug., 1863, I resigned and returned to Boston, where I was invited to preach at the Salem Street Church; as the people were pleased I agreed to continue with them; for three years I had as united and warm hearted a people as I had ever found; but the church members were fast leaving this part of the city and their homes were filled by a foreign population and it became necessary to sell the church, and this closed my work with the church where Dr. Lyman Beecher had labored.

"At this time I made a visit to my parents in Marietta; on my return I was invited to supply the Hammond Street Church, Bangor, Maine; I received a unanimous call and was installed 8 Nov., 1866; the sermon was by Rev. Alexander McKenzie, and Dr. Field, who had been my predecessor in the Salem Street Church, gave me a cordial right-hand of fellowship; his friendship grew stronger and purer until his death, and I hope for its happy renewal in heaven. My people in Bangor were united and helpful; the relations with all the other churches were most friendly; the social life of the city was undisturbed by jealousies; and in my family we did not have to call a physician for the thirteen years of life in Bangor; I received many into the church, fifty-five by confession at one time; I was chosen Trustee of Bangor Theological Seminary and was absent from but three meetings in the 27 years of my membership.

"The most celebrated of all the church councils which I have attended came when this church accepted the invitation to participate in the great Beecher Council of 242 members from all parts of the United States; I went with Prof. L. L. Paine as delegate; the council lasted nine days and returned a clear and unanimous verdict for Mr. Beecher.

"After 13 years of hard work in Bangor I decided with great reluctance to request dismissal, and leaving my family I went to my dear sister, Mrs. Johnson, in Cambridge, with whom my sister Gilman was living; I had constant employment in the churches near Boston and I especially recall six pleasant Sundays in the large church at Woburn; at length I received a unanimous call to the village church at Dorchester and was installed in Oct., 1880; my faithful friend Dr. Field of the Central Church, Bangor, preached the sermon. The people seemed satisfied with my preaching and the smaller congregation was quite welcome after the hard work at Bangor; I worked on for nine years very happily; but 'behold how great a matter a little fire kindleth'; among those who were to examine candidates for church membership were three men who determined not to admit one who would not solemnly promise never to dance or play cards and never attend the theatre; I felt that this was laying a yoke upon God's children; the only rule should be to ask, 'Is it your honest purpose to obey Christ in all business and pleasures?' and leave individuals to decide according to their own conscience. When some were kept out of the church, heated discussion arose; I was too old to enter into a church quarrel and resigned; a large council agreed with the position I had taken and gave me unqualified approval.

"This was my last settlement and I can say with a clear conscience and mature judgment that I have never regretted my calling; if asked if I regret having entered the ministry, my answer is distinct and positive; NO.

"At the close of my work in Dorchester I went to Minneapolis to visit my sons; providentially I was invited to supply the pulpit of the Plymouth Church, with a membership of over eleven hundred, until they should find the right man for pastor; my engagement was at first for three Sundays but was continued for ten months; I was very happy in this work, which took all my time and strength, and when at last the new pastor came I left thankful for the opportunity of knowing this most delightful people and grateful for my experience among them.

"In 1891 I returned to my home in Dorchester and supplied vacant pulpits from Sabbath to Sabbath until I was 82 years old; since then I have preached but little; on the fifty-fourth anniversary of my ordination at Hampton, N. H., I preached and had a most enjoyable season of reviewing the past; I was filled with gratitude to God for His leading and care; for my education and especially for the religion taught me in childhood. I have had my doubts and fears but a clear, steadfast faith in the central truths of that religion has never left me."

I have quoted largely from the paper written for his grandson and after the sad death of that dearly loved boy given to me by the uncle who has been as a father to me; it is the story of a calling

held in highest esteem in the family; a calling which from Grandfather Lankton descended to Levi and Solomon Fay, and has been continued by the cousins, Wm. Edwards Fay, Wm. Lankton Gilman, Geo. H. Johnson, and participated in by Carrie Mowery and Abbie Jenkins as faithful helpers; and it has come into the younger generation in the persons of Dwight Mowery, Charles and Gordon Gilkey, and of Mrs. Charlotte Marie King; and undoubtedly these twelve have not exhausted the apostolic tide in the family veins, and those yet to continue the succession will be glad to read the story of one who stood high among the earnest and successful preachers of the gospel; the Congregational Church which Uncle Solomon sought to found in Toledo failed to gain a permanent foothold, and the parish of the old Salem Street Church was submerged by the incoming flood of a population hostile to his faith; but these are the Providential dealings of infinite wisdom rather than human failures and no one can have known of the devotion to Christ and the kindly spirit toward men manifested in each of the fields of effort here described without exclaiming:

“ Servant of God, well done!
 Rest from thy loved employ;
 The battle fought; the victory won;
 Enter thy Master's joy.”

A personal reason aside from the love and confidence between us has entered into my desire to quote at length from this autobiographical sketch; I do not suppose that a more earnest Christian or a deeper devotion to the Lord than was exhibited by his grandfather, Levi Lankton, was ever known to Solomon P. Fay, and yet no one can possibly read the sketch of his life left by the former and contrast it with that of the latter without some realization of the wonderful progress of Christ's gospel in our land; from many a long talk with my uncle I know his entire concurrence with me in this judgment; the stern severity of the older time was not due to the gospel, it was the evidence of the difficulties produced by the hardships of a pioneer age grappling with harsh surroundings; the sanity and helpfulness of the later day shows the success of the gospel in overcoming not only the obstacles of a rocky soil but in modifying temperament and leavening school, work, and pleasure with the Spirit of Christ. Grandfather and grandson were alike the children of our heavenly father; constrained equally

by the love of the same Christ; both experienced the indwelling of the same Spirit striving against sinful tendencies; both drew their personal hope and their sublime message from the same scriptures; if we of the later century have taken larger treasures into the granaries of the church it is because we reap with joy the harvest sown in tears by our forebears; and if our children do not go forward to larger hope and broader vision it must discredit the sowers, not the seed; but even in such a case the cause will not fail nor the song of the redeemed cease; struggling humanity shall yet "attain unto the unity of the faith—unto a full grown man, unto the stature of the fulness of Christ." May our family never cease to be helpers—"God's fellow workers."

Solomon P. Fay married 22 Sept., 1850, Lydia Maria, daughter of Abraham M. and Mindwell (Brigham) Brigham of Northboro, Mass. Their golden wedding was pleasantly celebrated at their home in Dorchester when fully three hundred friends called to pay respect and offer congratulations; among the guests was one (Mr. Henry Shepherd, aged 89) who was at the ceremony of fifty years previous; for nearly eleven more years husband and wife were spared to one another until the former passed to his eternal home. Children:

1. Henry Brigham Fay,⁷ born Hampton, N. H., 18 May, 1853, graduated at Harvard College 1877; studied for a season at Bangor Seminary and preached one summer at the Second Congregational Church, Deer Island, Maine; through the influence of his father's friends, Hannibal Hamlin and Jas. G. Blaine, he was for a session Clerk of the Senate Committee on Foreign Relations; he was then transferred to the Library of Congress; while thus engaged he pursued the medical course of the Howard Medical School at Washington, graduating in 1881; took a post-graduate course at the Columbian Medical College; and was for a time in the Department of the Surgeon General at Washington; in 1886 he was appointed physician on the Sisseton Indian Reservation in Dakota; he finally located in Minneapolis, where he practised medicine until his death from acute Bright's disease 11 Feb'y, 1905. He was deeply interested in the socialistic movements of the new century and gave much time and strength to writing and speaking in behalf of the political party of the time known as Populists. He was twice married; (1) to Mary C., daughter of John C. and Augusta E. Talbot of Milton, Mass.; (2) to Mary Agnes, dau. of Michael and Elizabeth Malone of Minneapolis. He had no children.

2. Ella Maria Fay⁷ was born at Dayton, Ohio, 18 Nov., 1856, and was for a time a student at Wellesley College, where she participated heartily in athletics, helping to arrange and competing in the boat races of the girls. A nervous trouble compelled her to leave her studies and by the advice of physicians her father took her to Europe in a sailing vessel for completeness of rest and the tonic of the salt water; the trouble proved incurable but it was unable to daunt her brave spirit; she became an expert teacher of music and of drawing and in the schools of her father's native town she was popular with the entire community and with class after class of pupils. She had charge of the church music on Sunday and of the annual musical entertainment of the young people of the town; and was the personal conductor and business manager of several tours of her pupils to Washington; by her great ability, her dauntless energy, her tireless devotion to her parents, her brave, patient, uncomplaining spirit she seems to me to be entitled to a place in the Fay Hall of Fame and to the respect of the entire family. None have excelled her in family devotion.

3. Louis Payson Fay⁷ was born in Newton, Mass., 24 Jan'y, 1861; he lived for some time with cousins on a western ranch but inheriting from his mother's father an aptitude for hotel management his life has been that of a hotel clerk, a position in which he has retained the confidence of many friends for whose comfort he has provided; he married in 1890 Henrietta Guthberz, a native of Memphis, Tenn., whose parents came from Zurich, Switzerland. They had one child, Solomon Payson Fay,⁸ born 27 May, 1892, whom his fond grandfather regarded as a well-nigh perfect child; it was for him that he wrote the autobiography so often quoted in these pages which is filled with love and counsels for one of whom he expected so much; frequent references in it to the blessings of long continued family health show how small was the preparation for the sad disappointment of his old age. I cannot but close with his own cry of bitter anguish: "O sad conclusion of this story of my life written for my beloved Payson, the most beautiful, the most promising, the dearest boy I ever knew. He was a beautiful specimen of bodily health; in the Roxbury Latin School he stood among the very first in scholarship and deportment; of a most attractive presence and manner, and a remarkably affectionate nature; in short he had every quality of body, mind and heart to make him a marked man and most influential in the world. A tumor formed at the base of the brain; it partially paralyzed one side; affected his speech and hearing, and finally made him totally blind. 'This,' he said, 'made him so lonesome that he wanted to die'; he lay thus nearly two months while all our hearts were torn into pieces. Feb. 11, 1904, he quietly went to sleep and his beautiful spirit passed into the heaven Christ had prepared for him."

By a strange coincidence exactly one year later while at dinner with company a telegram came announcing the death of his eldest son Henry, of whose sickness he had not heard a word and to whose funeral service only Ella could possibly go. Strange that both the ministerial brothers, Levi and Solomon, were forced to drink of so bitter a cup!

THE SIXTH GENERATION.

7.

Catherine Amelia Fay, the most energetic and determined member of the family, was born at Westboro 18 July, 1822; after the removal to Marietta her health became such as to arouse the gravest fears of a short life; but her vigorous will refused to yield to disease and believing firmly that there was some service of love awaiting her she offered herself to the American Board for Foreign Mission work among the Indians, who were at that time included in the field of the Board's activities; she was but eighteen years of age when she left home and became a mission teacher among the Choctaw Indians, who had been removed in 1830 from their haunts in the South to the Indian Territory in the far West of that day. Her salary as a teacher was \$100 a year and her board; for ten years she labored among these Indians; much of the time the only white person among them and forty miles beyond the nearest post-office; her health had improved at first in the open air life among these primitive people but malaria and nervous exhaustion finally compelled her return to Marietta, where her life work awaited her. The story of that work is given with her portrait in Dr. Henry Howe's "Historical Collections of Ohio" (Columbus, 1891), Vol. III, pp. 517-522, and was prepared by the editor himself after personal inspection and interview with the woman known to all the vicinity of Marietta as "Aunt Katy." The account begins: "The greatest charity of Ohio, the Children's Home, greatest because in behalf of the weakest and most helpless of the population, owes its origin to one single determined woman with a clear mind and a heart inspired by the Divine Spirit, Mrs. Catherine Fay Ewing of Marietta. It would be difficult to find in our land another woman who has been the author of such great good. She began in poverty, her only capital 'love, faith and works'; it is her all but it is huge."

The story of her interest in neglected children begins with her taking care of a babe on the frontier whose deserted mother had died leaving five children; to this babe Miss Fay became deeply attached but she was forced to yield its care to relatives who demanded it; and from the brutal kick of a drunken man the child soon died; it was the sight of this act which brought on the nervous prostration which compelled her return to Marietta. In the County Poor House near her father's home she found little orphans herded with the vicious, the insane and the wretched for whom the community was forced to care. She resolved to devote her life to these helpless waifs; to get money she became a teacher in a private family in Kentucky and carefully saved every cent; sympathetic friends offered aid and borrowing \$150 to make her resources amount to \$500 she purchased in 1857 twelve acres of land on Moss Run a dozen or more miles east of Marietta; in a cottage of two rooms she received from the County Poor House, 1 April, 1858, nine children, all under ten years of age; the county agreed to pay her one dollar a week (The Marietta Register says the sum was seventy-five cents a week) and half the expense of medical attendance and burial in case of death; each child was to have a new suit of clothes when brought to her; but for all other needs she was herself to be responsible. Public opinion was divided as to whether she was crazy or bent on making money by "baby farming" and the ridicule and opposition encountered would have deterred a less resolute spirit. Five of her nine children were of school age and she took them to the district school; sixteen men met her at the door, three of whom were Trustees of the school, and all were resolute that the "paupers' brats" should not contaminate the school; thirteen of them she could defy but the three Trustees were legally in control of the school and the teacher refused to admit the children; the next week she went to the court and had herself appointed legal guardian for the children; again she took them to the school and once more found men gathered at the door to resist her; but it was encouraging to find that there were but thirteen this time and but two of them were Trustees; moreover the law was now on her side and she boldly said to the proud boasters of their respectability: "I am not afraid of you; I know I am right," and her spirit was unconquerable; their spirit revealed itself when in her absence some of them opened her

garden gates and let in the prowling hogs of the vicinity; on her return she found fifty-two of her sixty chickens had been killed. Needing lumber for the larger building required she purchased fourteen hundred feet and gave a three months' note in payment; in a fortnight the holder of the note appeared and notified her that unless it were paid in three days he should begin suit against her; insisting upon the terms of the note she found that the word "months" had been skilfully altered to "weeks" and that the note was legally due. In her perplexity she had no recourse except to prayer and on the following day an entire stranger knocked at her door, gave her a sealed envelope, and went away without leaving any clue to his identity; the envelope contained the exact sum of the note, which was duly paid, but she never knew who "the Lord's agent" was. The greatest of all her trials came when epidemics broke out in her home and frightened helpers refused to remain with her; an especially hard instance was in June, 1860, when diphtheria prostrated the children and she herself fell sick; knowing that one child at least could not live until morning she sent a child to beg a neighbor to stay with her just for one night; the answer was, "Tell old Kate she is paid to take care of the children and she may do it." This heartless answer caused the sick woman to break into tears of anguish, when one of the children put an arm about her neck and said, "God will take care of us," and her spirit regained its confidence and before night closed in a doctor came and with him his good wife to help.

The two-room cottage in which she opened her home was replaced before the ensuing winter by a building with twenty rooms, a picture of which is given in Howe's history; its cost was \$2000, and in five years \$4000 had been expended on the property. "God raised up friends for her," says Historian Howe, "and every debt was cancelled."

The war brought to her home many orphaned soldiers' children, and her home cared for thirty-six at one time; her allowance for the increased cost of living was made \$1.25 a week and in response to her appeal for such children the State opened at Xenia a home for soldiers' orphans. The insulting epithets applied to her proteges in the district school had made it advisable for her to have a school room and teacher of her own; and the many threats to burn her buildings and even to mob herself were finally discon-

tinued; for ten years she successfully managed the home and cared for one hundred and one needy children of Washington County; but she knew that the need of other counties was as great and some even greater and as early as 1862 she began an agitation for a State law in behalf of neglected children; she personally went to Columbus and pleaded with the Legislature and finally in 1866 a bill prepared by Hon. S. S. Knowles of Washington County was passed, authorizing the County Commissioners throughout the State to establish children's homes. Washington County was one of the first to act under this law and a farm of 100 acres was purchased for this purpose. When all was ready for the children's coming she was asked to take the Superintendency of the home; but this offer she declined as she had now married (9 Aug., 1870) Mr. Archibald S. D. Ewing, who had been one of her most efficient helpers on her farm. But while she had thus succeeded in providing for the children not only of her own county but of the entire State her interest in helping the young did not suffer her to cease her efforts. The historian who interviewed her tells us of her:

"Mrs. Ewing, a woman of sixty-four years, with the assistance of her niece, Hattie, a young, smiling, slender girl, was doing the cooking for a club of twenty college students who each paid fifty cents a week; at times very weary from labor but happy because she was able to help struggling young men to get an education. She had on Sundays a class of sixty scholars and on Saturday afternoons another class of twenty-six young girls, mostly children of washerwomen, whom she taught to sew. Mrs. Ewing is rather large in person, a blonde, with a face full of benevolence; although she never had a child of her own she has adopted five of the neglected and forsaken and has had 600 under her care."

Mr. Howe estimated the number of children in Ohio suffering from the want of parental love at twenty thousand and adds that the criminal class largely comes from these neglected and abandoned children and it is this consideration which moved him to bestow upon the woman who provided homes for these children the strong words of approbation, with which he opened his account of her work and his estimate of her services.

Mr. Ewing was born 22 March, 1828, and died in June, 1900; she preceded him into the eternal life, having died 4 April, 1897. The Marietta Register of the following day contained her portrait and an obituary of a column and a half under the caption, "A Noble Life Ended." It closed with these words: "Marietta has

had many honored sons and daughters but none with a purer fame than that of Catherine Fay Ewing. It was a Christ-like life; she rests from her labors and her works do follow her."

The women of Marietta have erected a substantial monument upon her grave, thus inscribed:

CATHERINE FAY EWING

b. July 18, 1820; d. April 4, 1897

She received into her country home the children from the Washington County Infirmary, thus organizing the first children's home in the State of Ohio in 1857.

Her example and influence secured the enactment in Ohio in 1866 of the first children's home law passed by any State acknowledging the State's responsibility for dependent children.

Mrs. Ewing left her little property by will to the Missionary Society of the women of Marietta but this society had but a temporary existence and had disbanded at the time of the death of her husband, and by direction of the Probate Court it was divided among her brothers and sisters and their heirs.

SIXTH GENERATION.

8.

What shall a son say of his sainted mother?

"Mother, thou art mother still,
Only the body dies,
Such love as bound thy heart to mine
Death only purifies."

Eunice Sophia Fay was born in Westboro 15 March, 1824; I cannot remember that I ever heard her speak of the journey to Ohio, nor do I find but one slight allusion to it in her composition book of 150 pages begun in Westboro 29 April, 1834, with a letter on The Bible. Another on the same theme is dated 1836, but contains no hint of the change of location; the only allusion to the removal is in a composition on "Home," dated "Munroe Co., Ohio, 23 June, 1839," and I cannot understand this date; I know that she was at school in Barnesville in 1841-2, and Barnesville

now in Belmont Co. may have been in Munroe Co. in 1839, but of her life there I know nothing. She was in school in Marietta when Henry F. Johnson, a young man from Southboro, Mass., came as school master; his parents and hers had been acquainted in the eastern homes and naturally he found a welcome in the family. The keen eyes of Lucy, who had been the constant companion of Eunice as they walked to and from school, soon showed their resentment when the new teacher assumed the right to bid her "run along" while he walked with her sister; brother Solomon also looked doubtfully at the increasing attention paid his favorite sister, but the young teacher shrewdly addressed his religious conversation to the aged grandfather, whose wish was supreme in the family circle and won the favor of the clergyman; he returned to his medical studies after a term as teacher but came back in the fall of 1842 and on Thanksgiving Day, 1842, married his chosen pupil and took her to Worcester, Mass., where he began medical practice and where he had for a time as a student and associate his brother-in-law, Dr. Jas. A. Tenney.

In 1845-6 Dr. Johnson was a student of the famous Baron Louis in the hospital in Paris and his wife kept house in the French capital for the medical term; if her privilege of travel and study seemed enviable to some at home it was because they knew not the hardship and bitter sickness that was her portion for at least a part of the time. They returned to Worcester in 1846 and continued there until they went to Philadelphia, where the experience acquired abroad caused the doctor to be invited to lecture in the Medical Department of the University of Pennsylvania; at the close of the year they again returned to Worcester and remained there until 1854, when the death of father Johnson brought the farm into possession of his son; the family home remained on the Southboro farm until its sale in 1867, when they removed to Cambridge, Mass. Dr. Johnson died 20 July, 1877, but the home was maintained, the children educated and the daughters given a creditable wedding by Mrs. Johnson's industry and business ability; her sister, Mrs. Gilman, made her home with her and for a time their brother Solomon lived with them. After the last of her children were married the Cambridge home was rented and afterwards sold and in 1886 Mrs. Johnson bought a home which she called "Peace Cottage" in North Amherst, Mass., where her two eldest children were then living and there she remained with her sister Elizabeth until her death, 15 Feb'y, 1891. She became a member of the

church in North Amherst on New Year's Sunday, 1887; her elder son was pastor of the church at the time and it was the fiftieth anniversary of her first uniting with the church in Marietta; as she was but twelve years of age at that time some doubt was expressed as to the advisability of accepting one so young and she was required to stand upon the platform before the church meeting and answer whatever questions might be asked by any of the church members; at the close of the ordeal she was accepted by vote of the church.

My mother's strength of character was in her intellectual and spiritual inheritance; she had nothing of the fine artistic ability which belonged to her sister Beulah; nothing whatever of the musical ability of Lucy and others of her sisters; she was wholly lacking in the positive, assertive will of Catherine; but in the careful consideration of her son's affection she is regarded as having the finest and strongest mental endowment of any of the family; to study, to write either verse or prose, to appreciate the beauty and power of literature was the natural gift which she could not forbid expression even when wellnigh overwhelmed with hard work, family anxiety and sickness. Her sorrow at the death of her two older sons is heart-touching even to the stranger who may turn the leaves of the book wherein she wrote in 1850 of her first born son:

“ Sweet, happy boy; we knew not then
 One-half the love we gave again
 For that gay shout and joyous smile
 So cheering and so glad, the while
 His little soul was full of love
 For all below and God above;
 And often when he knelt to pray
 For blessings on our earthly way
 We felt how sweet the answer came.”

And of his baby brother she wrote:

“ Not joyous with his brother's shout
 But ever calm and full of thought”
 “ A fair, sweet babe of thoughtful mood
 Of loving heart so fond and good”
 “ ————— From the hour
 His brother left their childhood's bower
 He seemed that gladsome voice to miss,
 That sweet caress and heartfelt kiss,
 I know not, yet sometimes I deem

This cherished thought not all a dream,
 That still his spirit hovered near
 And sought, unheard by mortal ear,
 To win the one on earth so loved
 To dwell with him in realms above."

In her private book is found more than one of these poems of the mother heart and also an account of a vision which she believed was granted to her prayer of anguish wherein she seemed to be in communion with her first born son who comforted her bleeding heart with assurances of his own happiness and of his eternal love for his mother.

"And when I heard his earnest voice
 So full of priceless love
 I bade my mourning soul rejoice
 I had a son above."

Her literary gifts were well known and she was frequently called upon for verse and prose at family ceremonies; among her papers I find "The Family Meeting," written for a Westboro reunion held 2 July, 1851, which her father came from Marietta to attend, and which is referred to in the pamphlet published by the Westboro Historical Society upon the Old Houses of the town. Here too are "Lines to Elliott [Fay] on Uniting with the Church" in 1848; Lines to Mrs. R. C. Hatch of Warwick on the marriage of her daughter in 1850 and a bridal hymn which was sung as a part of that ceremony. Another marriage hymn for Jane White and Alden B. Knight in 1852 is of peculiar interest, as a son of that marriage thirty years later married her youngest daughter. There are several hymns of comfort to those in affliction, one of them to her sister Lucy on the death of her little Joanna. Of special interest to her children are the penciled words on the back of a letter apparently the first copy of some lines to her mother, closing

"I only ask that I may trace
 Within my children's hearts a place
 As bright as that within my own
 Is consecrate to thee alone."

A prayer which was duly and fully answered in the hearts of six children. Mrs. Johnson's most prolonged literary work was upon a book published in Worcester in 1851 and entitled "The Military Adventures of Charles O'Neil, who was a soldier in the army of Lord Wellington—from 1811 to 1815, including full his-

ories of the bloody battle of Barossa, together with a graphic description of the Battle of Waterloo, in all of which he was an actor." It is unnecessary to say that my mother did not write the title page, but she listened to the long tales of the soldier, made the necessary historical researches, and spent long months upon the composition of the book for which the illiterate but gratified Irishman paid her an hundred dollars. My mother did not wish her name to appear and I judge the soldier wished to be considered the sole author rather than the mere narrator. In 1912 I preached at the church in Brecksville, Ohio, and being invited to dinner I saw a copy of this book, which was presented to me when I sought to purchase it.

But however marked my mother's intellectual gifts her real strength was spiritual; to her religion was a life not a creed; it was reality, a strengthening power not a form or ceremony. She faithfully accepted and cherished the "form of sound words" which she had been taught, and looked with much anxiety at the tendency of her own son to take unconventional and independent views on doctrinal matters, but her religion did not rest on any of these things; it was a real and vital communion with an unseen but actual Father, who gave her actual help day after day; help that not only upheld her in her bitter need but that enabled her to comfort and uphold not a few who well knew the form of godliness but hardly realized its power; such came to her for the strength they lacked and she knew how to help them as only those who have been driven by fierce storms to the Rock of Ages can help fellow sufferers. In Cambridge she was for years the life and pillar of the female prayer meeting which met regularly at her house; at North Amherst she had the same spirit and though the number that came to "Peace Cottage" on the appointed day was at times limited to one good saint (Mrs. Stearns) yet the meeting was always held and won the respect of the entire church. I think her last days were her happiest days since her childhood and I have good reason to know the satisfaction it was to her that she was permitted to enjoy and approve the work of her pastor, who was also her son.

Children: 1. Abbie Sophia, born and died 1 Jan., 1844.

2. Louis Williston, born 26 Nov., 1846; died 6 Aug., 1849.

3. Henry Lankton, born 29 Nov., 1848; died 23 May, 1850.

4. George Henry, b. Worcester, Mass., 29 Dec., 1850; graduated at Harvard College 1873; studied for the ministry at Andover

and Bangor Seminaries; preached his first sermon 12 July, 1874, at Kenduskeag, Maine, under the auspices of the Maine Missionary Society; after graduating at Bangor in 1876 acted as temporary pastor at Freetown and Uxbridge, Mass., was ordained without installation at his home church in Cambridge 6 July, 1877; pastor of North Church, Amherst, Mass., 1878-1888; of Peabody Memorial Church, Georgetown, Mass., 1889-1892; of the John Street Church, Lowell, 1892-1902; of the Union Church, Taunton, Mass., 1903-1909; was chosen Professor of History and High School visitor for Case School of Applied Science in Cleveland, Ohio, and began work there Sept., 1909. Is a member of the Sons of the American Revolution and of the New England Historic and Genealogical Society. Married 1 May, 1879, Clara Mahala, daughter of Jonathan and Sophronia (Stoddard) Crocker of Uxbridge, Mass. Their children are:

(1) Arthur Robert, b. 15 M'ch; d. 22 M'ch, 1880.

(2) Bertlia Louise, b. 6 Feb'y, 1881; graduated at Smith College 1903; a teacher in Taunton, Mass., and in the High School, Hartford, Conn.

(3) Lucia Belle, b. 8 Nov., 1883; graduated at Smith College 1906; Secretary of the Faculty Committee on Recommendations 1910-1913. Spent the spring and summer of 1913 in study and travel in Europe.

(4) Marian Christine, b. 15 Aug., 1887; graduated at Homeopathic Hospital, Boston, 1910; is Superintendent of Nurses at Mt. Sinai Hospital, Cleveland, Ohio.

(5) Helen Georgia, b. 16 June, 1890; spent two years at Smith College; graduated at Western Reserve University 1911; is private Secretary for Mr. H. T. Loomis, proprietor of the Practical Text Book Company, Cleveland, Ohio.

(6) Ruth Alice, b. 20 Sept., 1892; member of the class of 1914 Western Reserve University.

(7) Margaret Hilda, b. 3 Nov., 1893; member of the class of 1916 Western Reserve University.

5. Nellie Sophia, b. Worcester, Mass., 25 June, 1853; m. 1 Jan'y, 1885, Frank Warner Harrington of Amherst, Mass.; d. 29 Sept., 1895. Her children:

(1) Beulah Sophia, b. 3 June, 1886; d. 30 March, 1892.

(2) Robert Warner, b. 12 April, 1888; m. 21 July, 1909, Daisy Brown of Amherst; a bookkeeper at Northampton, Mass. Has two children: Nellie Frances, b. 16 Dec., 1910, and Olive May, b. 1 Dec., 1912.

(3) Elizabeth Fay, b. 31 July, 1891; m. 28 June, 1912, Ervin Leslie Maynard, a farmer at Rutland, Mass.

6. Minnie Arabella, b. Southboro, Mass., 14 Nov., 1854; m. 25 Sept., 1879, Augustus Story of Cambridge, a photographer who died at Uxbridge, Mass., 18 April, 1907. Her children:

(1) Chester Bradstreet, b. Boston, 28 Nov., 1882; graduated at Tuft's College 1903; was for three years assistant in the English Department of his Alma Mater; is now at head of the same department in High School, Wilkinsburg, Pa.; m. 29 May, 1908, Mrs. Margaret Hertzog; has two children: Chester Bradstreet, b. 24 Aug., 1909, and Winship Whittemore, b. 30 Oct., 1910.

(2) Eunice Fay, b. Somerville, Mass., 8 July, 1888; graduated at Emerson School of Oratory, Boston, 1910. Teacher of Elocution Maine Central Institute, Pittsfield, Maine.

7. William Louis, b. Southboro, Mass., 23 Oct., 1856; graduated at the Harvard Medical School 1878; physician at Uxbridge, Mass.; m. 12 Sept., 1883, Catherine Adelaide, dau. of Col. John W. Capron. His children:

(1) Dora Catherine, b. and d. 6 July, 1884.

(2) Dora Lucile, b. 22 Jan., 1886; graduated at Smith College 1908; m. 12 April, 1911, Donald V. Richardson of Providence, R. I. A daughter Doris b. at Uxbridge 5 Sept., 1912.

(3) Grace Capron, b. 16 July, 1887; graduated at Mt. Holyoke College 1909; m. 15 June, 1910, Edward N. Sheffield; a daughter Barbara b. at Uxbridge 18 May, 1913.

(4) Beulah Messinger, b. 26 Aug., 1892; m. 23 Oct., 1912, Charles Earle Funk of New York City.

Dr. Johnson has had a creditable success as a family physician and has been Medical Examiner for the Seventh Worcester District since 1898; he has served the town of Uxbridge on the School Committee, as Trustee of the Public Library and as Chairman of the Board of Health; he has a high standing and pleasant acquaintances among Masonic circles in New England.

8. Mary Lottie, b. Southboro 8 April, 1859; m. 10 May, 1881, James H. Gilkey, son of Dea. Royal Gilkey of Watertown, Mass., where she lived until 1912, when the home was removed to Ithaca, N. Y. Children:

(1) Charles Whitney Gilkey, b. 3 July, 1882; graduated at Harvard College, 1903 and at Union Theological Seminary 1908; studied in Europe and visited the Holy Land 1908-1910. Pastor of Hyde Park Baptist Church, Chicago.

(2) Royal Gilkey, b. 17 March, 1886; graduated at Cornell University 1908; is instructor in the Agricultural Department of his Alma Mater.

(3) James Gordon Gilkey, b. 28 Sept., 1889; graduated at Harvard College 1912; was class poet at graduation and received prizes for poetical composition during his college course; studied in Europe 1912-1913. (See page 113.)

(4) Gladys Fay Gilkey, b. 25 Nov., 1897.

9. Elizabeth Lankton, named for her grandmother, b. Southboro 7 Feb., 1861; m. 26 Oct., 1882, Herbert B. Knight of Worcester, Mass., where they have their home. Children:

(1) Fred Johnson, b. 1883.

(2) Mary Adelaide, b. 4 July, 1884.

(3) Lucy Knight, b. 17 Sept., 1886; m. 24 Sept., 1906, Burley Frank Moore of Worcester; they have two children, Frank Herbert, b. 1907, and Elizabeth Grace, b. 21 May, 1911.

(4) Henry Lankton, b. 29 Nov., 1888.

THE SIXTH GENERATION.

9.

Lucy Fandaca Fay was born in Westboro, Mass., 1 May, 1825, and was ten years old when the family home was removed to Marietta, Ohio. So near in age and size was she with her sister Eunice that the two were generally taken for twins by such as knew the family but slightly, and for fifty years the family continued to smile at the story of one who was told that they were not twins and who vigorously asserted, "Well, then, there isn't three months' difference in their ages, I'm sure." For five years the two were dressed alike and weighed in the same notch and when the elder sister finally weighed one notch more the younger wept bitter tears.

On her birthday in 1850 she married Judson Adoniram Guitteau, who was born in Marietta 15 July, 1818, and died in Aug., 1891; he was a brother of her brother William's wife and for a time these brothers and sisters were united in carrying on the farm of father Fay after he and his wife went to live with the Tenneys; but the western fever took possession of Mr. Guitteau and they went to a farm in Pleasant Valley on Rush River three miles out of Maiden Rock, Pierce County, Wisconsin, not very far below Minneapolis. It was indeed in the wilderness when they took possession of it and for many years the Indians were their principal neighbors, and the hardships of pioneer life were plentifully experienced without the consolation of knowing that a family home and inheritance were thereby secured for children. After nearly forty years of hard toil, mainly unremunerative, Mr. Guitteau died and the farm was sold; Aunt Lucy declined the invitation of her son to come to his home in far away Washington

and returned to Marietta, where she made her home with her sister Ewing; after Mrs. Ewing's death she kept house for Mr. Ewing until the latter's death in 1900. The missionary spirit in her blood took the form of special interest in the blind and when Mrs. Ewing's house was sold in accordance with her will, which vainly sought to leave it to the Missionary Society, Mrs. Guitteau joined with Mrs. Holmes, the blind widow of a soldier, in purchasing a small house on Warren Street on a hillside some distance from the business portion of the city; a small garden and some cows with the help of Mrs. Holmes' pension sufficed for their simple wants and here they lived often with other blind friends sharing their little home until the New Year season in 1913 when she fell in going downstairs and broke her hip; it became necessary to remove her to the hospital where she was kindly cared for but failed to recover from the shock; she died 28 Jan'y, 1913, having outlived all the inmates of her childhood's home and being past 81 years of age. The kindness of Miss Nellie Fay to Aunt Lucy in her age and sickness, and the efficiency with which she as the nearest relative met the responsibilities of her death and funeral entitle her to the gratitude of all who loved the aunt; that the number of these was not small was evident at the funeral service held in the Presbyterian Church, of which she became a member on her return from Wisconsin, alike by floral emblems, the tribute of her pastor, and the large attendance of those who knew her kindly nature and sincere faith; to the few relatives present it was evident that the family of which she was the last survivor was still held in affectionate respect by the older people in Marietta.

When Charles W. Gilkey visited her in 1904 he wrote to his mother: "Aunt Lucy is a stooping old lady with a very kindly face, remarkably active and energetic for her years; she hears perfectly, moves about briskly and carries her 79 years lightly."

Like many other members of the family Aunt Lucy was greatly indebted to the generous and continual affection and care of her niece, Mrs. Louisa Tenney Babbitt.

Children: (1) Joanna Maria, b. 7 April, 1851; d. 30 June, 1852; her mother's affection for this babe was life-long and thanks to Mrs. Babbitt and Miss Nellie Fay her wish to be buried "beside my little girl" in the old Mound Cemetery was gratified after some hindrances had been overcome.

(2) William Putnam Guitteau, her son, was born at Marietta, Ohio, 1 May, 1853; he married 2 June, 1880, Emma Josephine

Smith of Anoka, Minnesota, dau. of John Wesley Barrett and his wife Hannah Phillips, who was born near Lake City, Minnesota, 13 June, 1858; her parents died within three weeks of one another when she was but three years old and she was adopted by Mr. and Mrs. Andrew J. Smith, who gave her their name. In Nov., 1895, Mr. and Mrs. Guitteau removed from Wisconsin to Seattle, Washington; here their children were educated and became members of the Calvary Presbyterian Church and have been much interested in the work of the Christian Endeavor Society; their father is a stone mason by trade and also owns a small farm at Oak Harbor on the shore of Lake Washington; the children are George Fay, b. 27 July, 1882; died 1882; Florence Bayley, b. in Maiden Rock, Wisconsin, 17 Sept., 1885, a public school teacher at North Bend, Washington; Otella Marie, b. 25 Jan'y, 1887, a nurse; Emma Virginia, b. Nov., 1888, died 1889; Lucy Fandaca, b. on Mercer Island in Lake Washington, 29 Nov., 1891.

(3) Laura Maria, b. 29 Dec., 1854; died at Rush River, Wisconsin, 3 Nov., 1862.

SIXTH GENERATION.

10.

Samuel Edwards Fay was born at Westboro, Mass., 7 Oct., 1827, and was but eight years old when he was taken to Marietta, Ohio. He learned the stonecutter's trade and became a dealer in monumental stones and memorials; he married 17 Oct., 1854, at Louisville, Kentucky, Mrs. Miriam Elizabeth Hamilton, dau. of Rev. William Crawford Long and his wife Elizabeth Ann Crutcher, who was born at Ohio City, Kentucky, 18 Dec., 1829, and died at Springfield, Ohio, 27 Nov., 1896. Their home was for a brief time at Louisville, where he had learned his trade, but was soon removed to Marietta and later to Springfield, Ohio; in both places he was an active worker in the Congregational Church and at Springfield he and his brother William were both chosen deacons. It was one of the curiosities of family resemblances that his daughter Joanna resembled his sister Mrs. Johnson, while the latter's son George bore a marked resemblance to his Uncle Samuel. Mr. Fay died at Springfield 4 Aug., 1908.

His children: (1) William Edwards Fay,⁷ b. Louisville, Ky., 8 Nov., 1855; graduated at Marietta College 1878 and at Oberlin Theological Seminary 1881; was ordained to the Congregational ministry in Springfield, Ohio, 28 July, 1881, as a foreign missionary; after six months' experience as a home missionary in



REV. WILLIAM E. FAY

northern Michigan he was appointed by the American Board to the little band of pioneers who were to found the West Central African Mission and sailed from Boston 9 March, 1882, arriving at his station the following July; in 1884 the intrigues of Portuguese traders caused the African King to turn against the missionaries and they were forced to flee for their lives; returning to the United States he improved the opportunity to study medicine, as his experience of the great need of this art in his African field had shown its necessity. Correspondence between the State Department at Washington, directed by Hon. Thomas F. Bayard and the Portuguese government, at last made possible the safe return of the missionaries, and he went back to Bihe, twelve degrees south of the equator, where he superintended the erection of the mission buildings; attended the sick who thronged about the station seeking relief from pain, and acted as Secretary and for a time as Treasurer of the mission; as the only circulating medium in this part of Africa was then cotton cloth the latter position was far from being an easy task. He was again obliged to return to this country that his wife might undergo a surgical operation and on his third journey to Africa he paused in London for a brief course in the new school for tropical diseases and the value of this opportunity soon approved itself by his medical success at Bihe and Bailundu. In 1907 it became necessary for him to return home a third time that he might himself submit to a surgical operation; his case proved to be more serious than was anticipated and though he partially recovered from a first operation, a second became necessary and his weakened system was unable to endure the strain. He died at the Lakeside Hospital, Cleveland, 13 Oct., 1907, in his fifty-second year. Obituary notices were published in *The Congregationalist* of 2 Nov. and *The Missionary Herald* of Dec., 1907; an excellent portrait accompanied the latter article.

He married 10 March, 1886, at Watertown, Mass., Annie Marie Resoux, dau. of William Paul and Louise (Erni) Resoux, who had been left an orphan and been brought up by Mr. and Mrs. William Kimball of Watertown, and though not legally adopted was known as Annie Kimball. With her children she made her home after her husband's death in Marietta, Ohio. Their children: John Means Fay,⁸ born at Bihe, West Africa, 12 Jan., 1887, died 26 May of the same year; Jeannette Kimball Fay,⁸ born 8 Feb'y, 1892; William Erni Fay, born 17 June, 1893, who won a silver badge for a drawing of the heads of cattle which was published in the *St. Nicholas* for Jan., 1909; he is now a pupil in the Cincinnati Art School; Albert Edwards Fay, born 21 May, 1895, who was killed by accidental contact with a live electric wire at Marietta 9 June, 1909; Charles Ernest Fay, born at Bailundu 12 March, 1898; Annie Miriam Fay, born 17 June, 1900. It is of interest to note that while some in the Congregational Church

of Marietta in 1837 objected to receiving children of twelve into church membership there was apparently no objection in 1908 to receiving Charles and Miriam Fay into the same church though the latter was not quite eight years old at the time.

(2) Joanna Elizabeth Fay⁷ was born at Marietta, Ohio, 1 Nov., 1857; to assist her brother and sister in their college course she kept a students' boarding house at Oberlin for a time; was a nurse at Springfield for some years and as such cared for her father in his last sickness; is at present living with her sisters on Long Island, N. Y., and is engaged in ministering to the sick.

(3) Edgar Augustus Fay⁷ was born at Marietta, Ohio, 19 June, 1860. A bookkeeper by profession he became the Secretary of the Merchants' and Mechanics' Savings and Loan Association of Springfield, Ohio, which was organized in 1892 and in 1909 had assets of over a million and a half dollars. Not only is his business sagacity relied upon in Springfield matters of real estate and finance but he has actively served the church and Sunday School; he was for a number of years Superintendent of the Lagonda Avenue Sunday School and at present holds the office his father formerly held of deacon in the First Congregational Church. He married at Springfield, Ohio, 3 Oct., 1889, Alice Wilbur Guthrie, who was born 6 April, 1865.

Their children are: [1] Eunice Mary, born 1 April, 1891, and named for her great aunt, Mrs. Eunice Johnson; she took a partial college course at Wittenberg College but left before graduation and married 28 Dec., 1910, Raymond Ellsworth Boller; their home was for a time in New York City, where a son was born 13 Sept., 1911, who received his father's name. The following year they returned to Ohio and a second son, William Daniel Boller, was born 25 M'ch, 1913, in Springfield, Ohio.

[2] Benjamin Guthrie Fay,⁸ b. 19 Feb'y, 1893; a graduate of the Springfield High School and student of agriculture at the State University.

[3 and 4] Harriet Louise and Cyril Edgar Fay⁸ were born 11 Dec., 1891; both are graduates of the Springfield High School.

[5] William Samuel Fay,⁸ b. 2 Jan'y, 1897.

[6] James Lankton Fay,⁸ b. 16 Oct., 1899.

[7 and 8] George Augustus and Miriam Alice Fay⁸ were born 28 July, 1903.

[9] Allen Utley Fay,⁸ born 19 Aug., 1905.

(1) Lucy Kate Fay⁷ was born in Marietta 7 Aug., 1862; she graduated at the Springfield High School in 1883; taught for a year at the Clark County Children's Home; and for the four following years in the Springfield public schools. After the death of her mother she joined her younger sister in the South and was

a member of the Christian Commonwealth Colony in Georgia until its disbanding in 1900; she came with her sister to Long Island and married 20 Nov., 1902, Charles H. Aldrich of Mattituck, Long Island. Mr. Aldrich has five children by a former marriage and is an enterprising and successful farmer; as President of the Cauliflower Growers' Association of Long Island he has been of much assistance to the farmers, managing with great success the collective buying and selling of this edible for the growth of which the soil and climate of Long Island is especially favorable.

(5) Sue Ella Fay,⁷ b. 14 June, 1867, was named for one of her mother's sisters; after graduation at the Springfield High School she taught for several years in the city schools with marked success until a prolonged illness necessitated her resignation and she went to the mountain region near Asheville, North Carolina, to regain her strength. The strong religious and missionary impulse of the family, which had sent her oldest brother into darkest Africa to help his fellow-men, in her soul became an intense interest in the welfare of the laborers under modern industrial conditions; thoroughly convinced that these conditions are not built upon a basis of social justice she joined heartily in the effort to establish at Commonwealth, Georgia, a community that should be both Christian and Socialistic; for a time the colony prospered but finally fell a victim to dissension such as in all the ages since the Apostle Paul "resisted Cephas to the face" have vexed the progress of Christ's kingdom. In 1900 the colony disbanded and its members dispersed. Miss Fay had married 17 Oct., 1898, Daniel Taylor Hinkley, a graduate of the Agricultural Department of Harvard University, upon whom the colony was dependent largely for its agricultural support. Mr. Hinkley was soon engaged to superintend the farm of a railroad magnate on Long Island and for several years their hospitable home at Wading River has amply illustrated the possibility of the successful union of goodness of heart and intelligent industry.

(6) Louise Babbitt Fay⁷ was born 9 October, 1869, and was graduated in the Literary Course at Oberlin College in 1894. She accompanied her brother William to the West Central African Mission and was for six years in the service of the American Board for Foreign Missions. Since the death of her father and brother she has made her home with her sisters.

(7) Ernest Lankton Fay⁷ was born 17 Feb'y, 1872; he was for a year a student at Oberlin in the Preparatory Department, living with his sisters Joanna and Louise. During the Spanish War he served in the Hospital Corps of the First Ohio National Guard which was stationed at Tampa, Florida. After the war he was for a time in the book business at Columbus, Ohio; at present he is a traveling salesman with headquarters and home at Chicago.

He married 24 June, 1903, Leona M. Longsdorf. They have one son Ernest Lankton Fay,⁸ Jr., who was born 4 Sept., 1909.

(8) Charles Andrews Fay⁷ was born at Springfield 18 Oct., 1814, and married 27 June, 1899, Frances Louise Wade; he is an electric engineer with home in Indianapolis, Ind. His children are Charles Robert Fay,⁸ b. 13 Oct., 1900; Miriam Louise Fay,⁸ b. 7 Jan'y, 1906, and Ruth Elizabeth Fay,⁸ b. 18 Nov., 1911.

During the Spanish War of 1898 he served in the Third Ohio National Guard which was stationed at Tampa, Florida; during the brief service of this regiment his energy and ability were recognized by his promotion from the rank of Sergeant to that of Adjutant and by a commission as Second Lieutenant; but neither his regiment nor his brother's reached the scene of actual conflict.

THE SIXTH GENERATION.

11.

Joanna Maria Fay was born in Westboro, Mass., 18 July, 1830; she became a teacher in a Kentucky family in the days preceding the era of public schools; her writings show that it was a disappointment to her that she could not attend her sister Lucy's wedding 1 May, 1850; she died suddenly in Kentucky 21 Sept., 1852; there has come down a rude form of the poetic mood which sought to express itself through her pen; it was evidently sent to her sister Eunice as the literary member of the family for correction such as might make the lines flow more smoothly and it is largely interlined in the latter's handwriting; it was written at Mt. Pleasant, Kentucky, and was probably written in the autumn of 1850 or early in 1851; it was evidently inspired by an attack of homesickness:

I am wandering now alone,
 Alone in the stranger's land,
 Where I hear not love's soft tone
 Nor feel the pressure of its hand;
 And my heart will turn to thee, mother,
 And my thoughts I cannot hide
 I, like a weary child, mother,
 Long to nestle at thy side.

She speaks of each of her sisters, praying for grace to submit to Elizabeth's approaching death with little thought that "The spoiler, Death," was far nearer herself than her older sister; she is evidently proud of Catherine, "a woman pure and noble," but

her lines have been much changed to increase the expression of the family pride; of Eunice she says: "A noble mind hath set its stamp, On her pure forehead fair," and in this she doubtless voiced the opinion of the family; she portrays Beulah "with a bright and hopeful smile" and tells us "Mournful thoughts come never wreathing With the mention of thy name, Fondly hope is ever breathing" and surely it is pleasant to be thus chronicled as the cheery, hopeful spirit in the home circle; to Lucy her heart goes out in love: "My dearest playmate hath she been, All through our childhood's joyous time," and she tells of her regret at her own absence from this sister's marriage:

I stood not by thee when thou knelt
To breathe the wife's low vow,
Nor was it mine to bind the wreath
Of orange on thy brow;
But in the stranger's home I knelt,
Alone with throbbing breast
To pray that with love firm as mine
Thou might be ever blest.

Her lines on her "angel sister" have been given in connection with Abigail's record. Pleasant indeed it is to look on these sisters through the eyes of the youngest of their number.

The Lankton-Langton-Langdon Line

Few names are more memorable in English History than that of Stephen Langton, Cardinal and Archbishop of Canterbury, concerning whom Dean Milman in his History of Latin Christianity declares: "Of all the high minded, wise and generous prelates who have filled the see of Canterbury none have been superior to Stephen Langton." The contest between pope and king over his election, a contest between the least worthy king who has ever filled the English throne and the most vigorous and successful claimant of papal authority who ever wore the triple tiara, resulted in King John's amazing and disgraceful surrender to the pope of "all our kingdom of England and all our kingdom of Ireland," a deed which was declared "irrevocable" and any successor who should attempt to annul it was declared to have thereby forfeited his crown; in return for this abject submission the pope permitted John and his heirs to reign as his vassal upon the payment of a thousand marks a year as sign of vassalage and a vassal's oath of allegiance to the authority of the pope. As another result of his humiliation the king, who had sworn his favorite oath "by the teeth of God" that he would never allow Langton to set foot in his kingdom, was compelled to acknowledge him as Primate of England and to find him at once the leader of his rebellious barons and the head of the notable conspiracy which wrested from the king the Magna Charta of 15 June, 1215, the Palladium of English liberties; the first of the attesting witnesses to this charter was Stephen Langton, who was suspended from office by his former champion and boyhood schoolmate, the pope, but whose popularity in England was such that his brother, Simon Langton, was elected Archbishop of York.

When the historian of the Lankton family shall search out the antecedents of the many of this name who came to our shores in search of religious liberty, it will be especially incumbent upon him to ascertain whether there is any connection of the family with this early champion of English liberties or whether the likeness of names is a mere coincidence; as those who have the blood of English Lanktons in their veins we may at least claim the right to lead

in the applause which is the due of one of the name who in the cause of freedom dared to lead the opposition to a king, and who as an Englishman dared to act contrary to the will of the pope to whom he was under such great personal obligations. While his fame is due to his civil and political acts it should not be forgotten that he was a man of great learning and industry in his ecclesiastical profession and is commonly regarded as having been the first to divide the Bible into the chapters of our present versions; the previous editions were printed as books without either chapter or verse divisions.

George Langdon or Lankton,¹ the immigrant ancestor of the wife of William Fay is first recorded as living in Wethersfield, Conn., where he had a family of one son and four daughters; in 1648 he was living in Springfield, Mass., where he married a second wife (29 June), Hannah, widow of Edmund Haynes. Some ten years later he is found as a resident of Northampton, Mass., where he died 29 Dec., 1676.

His only son, John Lankton,² was probably born in England; he made his home in Farmington, Conn., where he was made a freeman in Oct., 1669; his membership in the church of that town dates from 12 July, 1653, and he became one of the deacons; he seems to have been a man of some prominence and was elected to the Legislature by his fellow citizens. When Farmington became sufficiently populated to think of forming a new settlement John Lankton was one of the active supporters of the movement; in 1664 he had a grant of 20 acres in that part of Farmington now known as Bristol, and it is of interest to note that his name in this grant is spelled "Lankton," as it is also in a petition to the General Court in 1673 of 26 men from Farmington for a plantation at the place "called by the Indians Matitacook," which is now in Waterbury; his was the second name on the petition and the endorsement shows that John "Lancton" paid the required fee of ten shillings; the petition was granted but it was not until 1677 that there is any record of action; in that year a committee to consider concerning a town site was appointed and the second member of the committee was John "Laughton"; but evidently he lost interest in the settlement for in 1680 Deacon Lankton was among those whose grants were declared forfeited by reason of their failure to move their families to the new settlement; he remained in Farmington and

died in 1689. Three sons and a daughter are recorded. The youngest of these sons was named Joseph³ and was baptized in 1660. In Oct., 1683, he married Susanna, dau. of John and Mary (Kilbourn) Root; she died 5 Dec., 1712, and he survived until 8 April, 1749. Of their nine children the second³ received his father's name and was born in March, 1688; he married 24 Dec., 1713, Rachel, dau. of Samuel and Rachel (Porter) Cowles; their home was in Southington, Conn.

The fourth of their six children was born 22 July, 1720, and was named Giles⁵; he married 4 Nov., 1751, Ruth, dau. of Stephen and Ruth (Barnes) Andrews; their home in Southington was in the possession of his grandson, Rodney Langdon, in 1875; he died in 1777 and his widow married 19 Dec., 1793, Jonathan Langdon of Kensington; on her death in 1816 she was buried beside her first husband in Southington. The family name had for some time been spelled Langdon, but Giles insisted on the spelling "Lankton" and so did his brother Thomas, whose granddaughter, Chloe Lankton, was often alluded to by the preachers of fifty years ago as a model of Christian fortitude during a lifetime of suffering. Giles and Ruth Lankton had eleven children, of whom the eldest was:

Levi Lankton,⁶ b. in Southington 31 Dec., 1754; his boyhood was spent on his father's farm but his pastor became urgent that he should become a clergyman and offered to fit him for college himself; having a scholarly interest the youth accepted the offer and studied with Rev. Mr. Chapman; entered Yale College in 1773 and graduated in 1777; during his college course he and other Yale students responded to an emergency call for recruits for the revolutionary army; he was assigned to duty in the commissary department and served three months as a cook; probably his service in the army did not greatly exceed this period as his college course was uninterrupted and he never deemed his participation in the war sufficient to justify an application for a pension; his position as cook was of course a soldier's assignment which he was obliged to obey as others were ordered to charge the opposing forces, but very likely there was some especial fitness for the duty in his case; unfortunately he left no record of his military experiences save the statement, "I performed some short tours in the army where there are temptations to give loose reins to every evil propensity

more than in almost any other circumstances; but here I did not deviate from the course I had hitherto followed"; what "the course" was may possibly be illustrated by his account of his manner during the intermission between the two Sabbath services of the old days: "Living at such a distance from meeting that I could not go home at noon, I sometimes spent the intermission with boys that talked of things very unsuitable for the Sabbath, and sometimes indulged in play; such things always gave me pain; to avoid this evil, I generally spent the intermission in some retired spot, when the weather would permit it, with a kinsman older than I who was fond of books and we spent the time in reading religious books." I find but a single allusion to his college life in the papers which have come down to me: "At college I was strictly obedient to the laws; the Freshman laws were an occasion of much lying and the general feeling of the scholars was that it was not wrong; I could not do as they generally did and with some difficulty kept myself ignorant of those things about which they were tempted to lie." After his college course he "paid some attention to the studies necessary for a minister and after a while offered myself" to the East Haven Association in 1781 and was duly licensed to preach as a candidate for the ministry; "I continued to preach a little more than a year and a half," but without settlement. A period of extreme depression overcame him and he felt such fear lest he had entered the ministry without being himself thoroughly converted that he suffered mental anguish such as modern days find wellnigh incredible; he speaks of himself as "fixedly opposed to the terms of salvation"; he "began a new and more violent contest with God"; "I left preaching and assigned as a reason that I was unwell, and this was true, but the state of my mind was the principal difficulty; the exceeding agitation of my mind operated on my constitution naturally weak so as to bring on considerable debility; loss of sleep and loss of appetite must have some effect on the state of the body." In this condition he continued "about three years and eight months; during this long period I do not remember enjoying ease one-half hour; I had never known or heard of any person being so long and so constantly distressed under conviction as I had been; . . . under these circumstances the thought occurred to me that I should suffer less to put an end to my life; this occasioned frequent thoughts on the subject but I never made any

attempt on my life." Remembering that the prayers of the wicked are an abomination to the Lord he even ceased to pray for relief. "I knew it would be mere mockery to attempt to pray." At last relief came; "The last struggle was to acknowledge I deserved to be sent to hell; at length this point I also yielded; I knew I did deserve it." The fear of hell was intensely strong in his mind; even as a mere child he had wakened from sleep with a cry of terror at dreams of hell and all his life he had seasons of anxious self-examination lest he incur "the torments of the damned," of which he considered his own agony and distress a faint but awful illustration. "The day I submitted and turned to God was Wednesday, June 6th, 1787," and this day he vividly remembered as the time when the fear of hell was swallowed up in the desire to be like Christ and now "I could not help praying with earnest crying and tears, continued for some time, that God would give me a humble heart." After this experience, though he would have preferred to be a passive hearer and even found it "painful to think of leading in the devotions of the day," he felt it his duty to return to the pulpit. His account of the means taken by God to humble his heart includes a pathetic account of his only pastorate which was at East Alstead, N. H., where one of his principal supporters and deacon was Nathan Fay, a native of Westboro, Mass., son of Benjamin and Martha (Miles) Fay; the latter were the grandparents of William Fay, who was to marry the pastor's only daughter.

"The church with whom I was settled as their pastor had separated from the church in Alstead on the professed ground that they could not conscientiously walk with a church that allowed some things they thought forbidden in the gospel; some of the measures they took to be separated were thought by neighboring ministers and churches to be quite unjustifiable; and the old church and a great majority of the town were greatly displeased with them; they were, however, formed into a church (20 Nov., 1788) by some ministers and churches at a distance and received their fellowship. Under such circumstances it was with considerable reluctance I went among them at first; contrary to my wish they invited me to take charge of the church; their number was very small and the proposals they made me for support were such that I must be poor and have to labor a considerable portion of the time with my hands and incur the displeasure of a great portion of the town and of neighboring towns. I thought it duty to settle with them contrary to inclination and interest; whether I judged rightly

I dare not say; I think, however, I regarded duty rather than interest. Not long after I was ordained some things took place that I could not foresee which rendered my support of considerable less value than I expected and made it necessary for me to labor with my hands almost all my time; I could not dress like others nor purchase books, nor read them if I had them. Ministers are generally estimated by the place where they are settled, by the support they receive, or the popularity they possess, and as the church with which I was connected was probably the least Congregational Church in New England, and as I am destitute of popular talents, I suppose I was generally viewed as a poor, weak, contemptible, party fellow. I had prayed to be humble; God in allotting these circumstances to me, took good measures to humble me."

In a sketch of his life in the history of his native town we are told that his salary was "only about ninety dollars" a year and that he supplemented it by taking students into his family and by working on his farm. The History of the New Hampshire Churches, by R. F. Lawrence, tells us that the dissatisfaction which led to the formation of the church in East Alstead was due to the "unsettled and erroneous sentiments" of the pastor of the old church, who was dismissed in 1789; his successor was even worse and was severely censured by the council which dismissed him in 1797; a third remained with the old church for but a single year and then for 18 years the church remained without a settled pastor. The seceders from the old church were refused letters when they asked them for the sake of forming the new church, but "by importunity and perseverance they at length" obtained letters to churches in other towns and from these other churches they were dismissed to form a new church which was organized 20 Nov., 1788, with 18 members and Mr. Lankton was ordained and installed as pastor 2 Sept., 1789, after having supplied the pulpit ever since the organization of the church. In the History of the New Hampshire Churches the following account of his pastorate is given:

"On account of a feeble voice and slow delivery his manner was not regarded as interesting but the matter of his sermons was always good; practical, discriminating, biblical his public discourses and private conversation ever seemed to flow from a heart overflowing with love to God and love to man. Thus he scattered the seed of divine truth, watering it with his tears and following it with his prayers; yet it apparently yielded but little fruit in his own time; only 93 were admitted to the church during his ministry

of a third of a century; but the precious grain was not lost; it was found after many days; his holy example and godly conversation were ever an excellent comment on the doctrines he inculcated and thus he became what his people denominated, 'an everyday preacher.'"

The church had a hard struggle to exist after his departure and was at one time reduced to 25 members; for a season it arranged with the pastor of the old First Church to give them one-fourth of his time; but in the pastorate of Rev. Moses Gerould (1826-1844) there were large additions and the church acquired a strength which has enabled it to continue until the present day; in writing of the revivals in Mr. Gerould's pastorate a later pastor, Rev. B. Smith, says "Thus the seed which was so carefully sowed and faithfully watered by that man of God, their first minister, produced an abundant harvest." At the one hundredth anniversary of the formation of this church the first pastor was represented by his grandson, Rev. Solomon P. Fay, who writes: "I saw the house in which my mother was born, still unchanged, and saw as I mingled with the people how strong and precious was the memory of grandfather's character and ministry." At present the church in East Alstead has a much larger membership than the older church at the center of the town.

The loneliness of his ministerial relations at the beginning of his pastorate has been already emphasized and it is pleasant to recall the change that followed:

"I found it necessary to labor with my hands for part of my support during my whole ministry; but it gradually grew less as years passed; after six or seven years I lived comfortably. About this time some ministers came into the neighboring towns with whom I agreed in sentiment and they condescended to have me meet with them. . . . To be in the neighborhood of such friends was a great comfort to me."

Concerning the death of his wife he writes: "A little more than two years after my settlement my wife died; my affection for her was exceeding strong and I became sensible after her death that she occupied much too high a place in my heart, a place I ought to have given to God alone; I also placed my trust for happiness far too much on her and I wronged God of what alone was His due; seeing no hope of her life some time before she died it seemed as if I could not endure the thought of parting with her; I never found it so difficult to submit to the providential dealings

of God with me. . . . Her death produced a change in my views of creatures and worldly enjoyments; it cured me in a great measure from trusting in them; they all seemed like vanity."

Of her successor he writes: "About five years after the death of my wife I was married to a woman who has helped me to work the work of God; one who has been a very agreeable companion to me; but I fear she has enjoyed less in me than I in her; she has much alleviated my afflictions. Bless the Lord, O my soul."

Of the close of his ministerial labors in June, 1823, he tells us: "When I was about sixty-nine years old it pleased a righteous God to send sickness and to take away my voice so that I could not discharge the duties of a minister; but he mercifully spared my life and so far restored me to health as to be able to do some business. It appeared to me plainly that God now called me to serve Him as a farmer; in this way I could do something that would turn to a valuable account; being satisfied I was in the path of duty I have felt the same satisfaction in this business as when I labored as a minister; it is a service attended with much less difficulty than that of a minister; I consider myself bound to set the same holy example as when I attempted to fill the place of a minister. A person is worthy of honor not by the business in which he is called to serve but by the fidelity with which he serves."

I know of no truer sentiment with which to close these extracts from the writings of my great-grandfather than that embodied in the last sentence; however the modern mind may regard his views there can be no doubt that he served faithfully; and he received his reward in the honor and love with which he was regarded by the grandchildren who grew up around him and in the love of Christian service transmitted to his children's children of the third and fourth generation; however stern and severe his self-requirements he knew well how to win the affection and confidence of the grandchildren who allowed his counsel to sway their decisions even in their love affairs. For their sakes I have been glad to give him much space in this family record, well knowing that less regard would not have satisfied their love and sense of his desert; historically his writings deserve preservation because their form is that of a type of religious expression now largely outgrown but their heart and soul rings true; it is the genuine and sincere spirit of loyalty and service; and even those who dissent most violently from the way in which his spirit expressed itself may well ask in all seriousness if as true a spirit is found in themselves. God help us to be as faithful in our privileges as he in his privations.

After his retirement from the ministry and from Alstead Mr. Lankton "served God as a farmer" on the farm of his son-in-law, William Fay, in Westboro, Mass., and in Marietta, Ohio. He was subject to much sickness and pain in his age but his strong character and deep faith prevented any complaint; the sketch of his life in the History of Southington affirms that not one of his grandchildren could recall a single impatient word or act. The same sketch is authority for the statement that in 1816 a sermon on Baptism was published by him and if any one who may read these lines chances to have a copy of this sermon it would be a great pleasure to the present writer if he might be allowed to read it.

Rev. Levi Lankton died in Marietta, Ohio, 23 Nov., 1843, having nearly completed his 89th year. He was twice married; his first wife and the mother of his daughter was Elizabeth Crane of Berkley, Mass., where he preached for a brief period, probably before the depression and illness which kept him from the pulpit for more than three years. Mrs. Lankton died 8 Oct., 1791, aged 27. His second wife was Eunice, dau. of Rev. Elijah Fish of Upton, Mass., who was born 4 March, 1758; married Sept. 1796, and died 2 Nov., 1834.

ELIZABETH LANKTON.

In the document from which I have quoted so much of Pastor Lankton's record of himself, nothing seems to me as the complete absence of any allusion to his children, the younger of whom received his father's name upon his birth in Sept., 1791, but whose frail hold on life ended in the following month; his daughter was born 23 July, 1790, and lived until 26 Jan., 1866; she received her mother's name, but as that mother died when she was but a little more than a year old she had little of her motherly care. She was taught by her father, who supplemented his inadequate salary by taking theological students into his family in accordance with the custom of the days that preceded the opening of theological seminaries; naturally her studies followed the theological directions of her fellow students; how far her education progressed I do not know, but when she and her husband retired from active work and went to live in the house of their daughter Beulah (Mrs. Tenney) the grand-

mother taught her grandchild Louise both the Greek and Hebrew alphabet as well as the more practical knowledge of needle work in which she particularly excelled; perhaps her "exquisite needle work" was the expression of an artistic skill which was bequeathed to her daughter Beulah and which has reappeared from time to time in the younger generations. One of her limbs was somewhat shorter than its mate and made it necessary for her to wear a shoe with a raised sole, and by a singular coincidence her daughter Eunice married a man who was afflicted with a similar misfortune. One of her father's most influential parishioners and deacon was Nathan Fay, whose large family of thirteen children had many cousins in Westboro, Mass., one of whom we may safely suppose visited these New Hampshire cousins and there met and fell in love with the minister's only daughter; his suit met with no known rebuff and on the third of Sept., 1812, Elizabeth Lankton became the wife of William Fay. By a very peculiar and strange combination of circumstances during my pastorate in Taunton, Mass., I came upon a bundle of letters, heirlooms in the Crane family, in one of which I found this allusion to the marriage:

"Alstead, 11 Sept., 1812.—Tuesday Betsey bade adieu to Alstead and steard her course to Westbury; she was married to Mr. Fay last Sabbath. Her goods went away on Monday. Mr. Fay waited upon her down last spring to visit his friends at Westbury and from their to Cambridge and Boston; they talked of going to Berkly but finally concluded not to; Betsey thought when she went away from here she should go to Berkly some time this winter."

From another letter dated 20 Nov., 1813: "Probably Betsey told you when she was at Berkly last winter that Mrs. Lankton was threatened with blindness; she has been a doctoring for this year past and her eyes had gotten considerably better; but the Dr. thought it would be beneficial for her to have blisters on her temples and accordingly she had them put on in August. She is troubled with a scrofulous humour in her neck and they drew the humour into her face and head so that she is swel'd very much and has been confined to her room ever since September." This letter was not finished until 28 Feb'y, 1814. "I shall now attempt to finish my letter, having begun it the year past but having so much to do I could not get time to write more. Mrs. Lankton has so far recovered that she gets about the house and tries to do some light work, but she is troubled with a hard pain in her head for the most part of her time; so that it keeps her feeble. Her eyes had gotten so much better that she began to sew some; now

her eyes are weak but we are in hopes that she will recover her sight as usual."

These letters were written by Lydia Perin to the Crane family of Berkley, who were of course uncles, aunts and cousins of Betsey Lankton. Lydia seems to be housekeeper in the Alstead parsonage and we naturally wonder who she was and if she had the care of little Betsey after her mother died. Who can tell us? Betsey's life subsequent to her marriage is the story of the William Fay family elsewhere recorded in this narrative; but among my heirlooms is a long letter to her from her father, perhaps saved because it was the first written to her after her marriage; it is dated 23 Sept., 1812. It begins:

"My dear daughter: To make your calling and election sure is a matter of very great importance. Rest not satisfied with a hope—with a profession of religion; but see to it that you have the reality." With this as a text he writes a lengthy sermon-letter; the only family allusion is at the close: "Present my cordial respects to Mr. Fay; I hope to feel towards him and treat him as my own child. Your mother sends her love also to you both. To your parents we wish to be cordially remembered." In this connection I cannot refrain from quoting from a letter of Uncle Solomon concerning a letter I had found from this same grandfather and sent to him: "I have just received and read my grandfather's letter; he preached the old sermon which I used often to hear when he and father were digging potatoes and I picked them; I wish the dear old soul had shortened his sermon a little and told what kind of children I and the rest of us were—but he did love us and wanted with all his soul to set us in the right direction."

Often have I echoed this wish in reading page after page of his writing; it was not that the good man was not interested in other things, for Uncle Solomon, who read Virgil to him, testifies that he could repeat whole passages of the text from memory, but it was the intense devotion of his consecrated spirit and his habit when he put pen to paper to write in sermon form. Among my own cherished keepsakes is a letter from his daughter, my grandmother, who writes of her own sickness but quickly passes on to say:

"I must tell you some incidents of this sad war; Mr. Albert Babbit, your cousin Louisa's husband, was in the front of that terrible battle at Murfreesboro; a friend at his side was wounded; he put his arm around him to help him to a safer place when a ball struck him passing thro' from his breast to his backbone. Albert is sick in the hospital now but we cannot hear from him

because the telegraph lines are all down in the late storm." Of Lucretia, her son William's child, she writes. "Poor, dear child, how much I pity her; her spasms are all in the night now and are very bad; she is very anxious to attend church—a privilege she has never had."

She speaks of Lankton and Will Tenney in their school and hopes that I may graduate at Marietta College. The earnestness of religious interest is not lacking in the letter; it never was from her life; but it did not exclude the items of family interest. Her last message to her son Solomon was: "Put all your trust in Christ Jesus." She was true to her father's spirit of consecration; a faithful and helpful wife; and a mother who held the deepest love of all her children's hearts. She died 26 Jan'y, 1866, and it was long a secret between my mother and myself that on the following morning she told me of her mother's death; as we had no telegraphic privileges on the Southboro farm I asked her how she knew and she told me of a vision of the night; her mother appeared to her and spoke of her affection for her and of visiting sisters "who were not here"; there was no mention of death but my mother's deep love and sensitive spirit realized the purport of the vision as she had that of her earlier life when her son appeared to comfort her. She bade me mark the date; it was just one week later when the letter came from Marietta giving the details of the death and my mother called my attention to the exactness of the date marked. I recall yet the awe with which as a boy I regarded this knowledge, but when long years later I began to hear telepathy talked about it was less of a marvel to me than to the many who ridiculed the suggestion. My mother was the last person who could be called visionary, but the strength of her affections was unusual, and the sensitiveness of her being to spiritual impressions was like that of the Aeolian harp to the wind.

The Crane Family

The mother of Mrs. William Fay was Elizabeth Crane of Berkley, Mass., and her name was given to the oldest daughter of the child who had no remembrance of her mother. My cousin, Mrs. Hinkley, has a writing of Pastor Lankton which is inscribed "In Memory of Mrs. Elizabeth Lankton."

"She was born 8 Feb'y, 1765, and died of a consumption 8 Oct., 1791, aged 27; she was born again as she thought in 1782; she professed religion, led a life of very exemplary piety and appeared to fall asleep in Jesus filled with joy unspeakable after repeating 'Come, Lord Jesus, come quickly.' Favor is deceitful and beauty is vain but a woman that feareth the Lord she shall be praised. She was not more than the middle size in height; her body was rather larger than middling for her height, her limbs were short and a good deal tapering; her feet, ankles, hands and wrists were very small and handsome; her skin was not a clear white, but had a reddish-brown cast and its grain was fine and soft; her face was not fleshy; the color of her hair and eyes was of a dark brown, nearly black; her hair was middling for length, thickness and fineness and when it fell loose about her shoulders always hung in ringlets; her eyes expressed a discerning mind, extraordinary vivacity, and a great degree of pleasantness; the emotions of her mind were pretty strongly impressed upon her countenance; she was straight and walked exceeding erect; her constitution after she was grown up was slender; she was often affected with nervous difficulties, was subject to many pains and was unable to endure hardship. Scrofulous humors seemed to hang about her before her marriage but soon after she rode some long journeys which seemed beneficial to her health."

Following this is the detailed account of her illness and death. During my Taunton pastorate I met a number of the Crane family, one of whom bore the name of Levi Lankton Crane; I preached several times in the adjoining town of Berkley and gave the Memorial Day address in the town hall in 1905; I visited the cemetery and sought to become acquainted with the representatives of the old families; no one was left to remember my great-grandfather or his bride but I was fortunate enough to obtain a package of letters concerning his wife's family; I did not learn the precise date of his ministry in Berkley, as he was not settled and did not long continue as pulpit supply. In a letter to his future wife,

written 30 July, 1787, he speaks of "our long and intimate acquaintance," and I doubt not he preached at Berkley some part of that year and a half of preaching between his licensure in 1781 and the period of depression when he abstained from preaching. Her husband's testimony, "she was esteemed by all her acquaintance as uncommonly amiable and pious," doubtless includes the estimate of her Berkley associates as well as of her parishioners in Alstead; and his own feeling is: "We took sweet counsel together; our conversation was much on divine things and helped me to grow in grace."

She was the daughter of Capt. Abel⁴ and Jemima (Burt) Crane; her father, like others of his name and kin, was a seafaring man and became Captain of a merchant ship. Mrs. Babbitt remembers tales of her grandmother about her sailor kindred and especially of one who was exceedingly fond of animal pets and brought home many strange ones from the ports he visited; is it not natural to suppose that this was Capt. Abel, grandfather of the grandmother? Beyond a doubt the little, inlaid shell, patch box brought from France as a love token was the gift of Capt. Abel to his Jemima; it was among the cherished keepsakes of Mrs. Fay and of her daughter, Mrs. Tenney, and is now the property of Lucia B. Johnson as the gift of Mrs. Babbitt; it has thus been owned by six successive generations of the family. It was the custom of the successful colonial sailors to follow the sea during their years of vigor and robustness and then to buy a farm with their savings and spend their maturer years in tilling the soil. As Abel Crane rose to command his ship I have no doubt he was at least part owner of the same and able in due time to retire from his severe calling with a sense of success in life. He had four children, John,⁵ Luther, Elizabeth and Hannah. The letters from Alstead to Berkley quoted in the sketch of Mrs. Fay's life were addressed to Capt. Luther Crane⁷ and his daughter Sophia; and among Pastor Lankton's papers is a letter of condolence to Capt. Luther upon the death of his daughter Jane; Capt. Luther named one of his sons Levi Lankton Crane⁶ and it was a nephew of the latter, whose name was also Levi Lankton Crane,⁷ who called me to a funeral in his family when his own pastor's absence from the

city made it necessary for him to call a stranger to render this service, which proved the beginning of friendly relations with the family.

Capt. Abel Crane's father was Gershom Crane,³ who married 27 Feb'y, 1716, Susanna Whitmarsh; Gershom was the son of Ensign John Crane,² who was born in Dorchester, Mass., in 1658-9, and married 13 Dec., 1686, Hannah Leonard of Taunton; John's father was the Henry Crane¹ who came to New England in 1648-9 and who married Tabitha, dau. of Stephen Kinsley; in 1654 Kinsley with his two sons-in-law, Anthony Gulliver and Henry Crane, were settled on adjacent farms in that part of Dorchester now called Milton; Crane's farm included about 120 acres, and he bought and sold other parcels of land; he was for three years, 1679-81, one of the Selectmen of Milton, incorporated as a town in 1662, and he was one of the Trustees of the first meeting house in the new town; a letter addressed to the General Court on 7 May, 1677, is yet on record and both composition and spelling as well as the fine, clear penmanship show that he must have had some scholarly training; he was twice married and died 21 March, 1709. He had six sons and four daughters, several of whom settled in Taunton; quite an army of descendants look back to him as their immigrant ancestor and there are three or four other armies of this name who are not connected with him so far as is known. A claim of descent from the early French kings is sometimes made in behalf of this family but it has not yet been substantiated.

It is understood that a genealogy of all the descendants of Henry Crane is being prepared and it will be eagerly welcomed by the family. Among the family legends is the story of

CRANE'S ANGEL,

which I give as nearly as memory serves as it was told me in the winter of 1876-7 by the oldest member of the family whom I have met, the aged mother in the home of Dr. Nichols of Freetown, Mass.: A Berkley farmer was threshing out grain in his barn when a stranger came to ask food; as this was supplied with primitive hospitality the conversation passed from personal matters on which the stranger declined to talk to religion, in which the farmer was deeply interested; as his guest proved unusually intelligent and interesting Mr. Crane pressed him to stay with him through

the approaching night; they conversed pleasantly until an unusually late hour upon the themes evidently dear to each. The next morning farmer Crane called his guest to breakfast and receiving no reply entered the room, which he found unoccupied and the bed undisturbed; eager to see again the guest whom he had found so far above his usual friends in intelligence, Crane rode along the highway on horseback but failed to overtake him; he inquired at all houses if he had been seen to pass but could find in all the village either then or later not one who had seen any stranger enter or leave the town; Crane's eagerness to ask for one who seemed to have gone through the village unseen by any one save himself made the occurrence town talk and "Crane's angel" became a subject of derision to the irreverent and of curious awe to the friends to whom he spake of his heavenly wisdom.

At a meeting of the descendants of Henry Crane I heard the ingenious theory suggested that possibly Crane's angel was no celestial visitor but the famous regicide, William Goffe, Major General in Cromwell's army, who was excluded from the act of indemnity of 1660 by reason of his part in the execution of King Charles; he with his father-in-law, Edward Whalley, escaped to this country and lived in concealment for almost twenty years; most of this time they spent in the house of their ardent sympathizer, Pastor Russell of Hadley, Mass., then a town on the far frontier. It is probable that during this long concealment business matters involving property made it necessary for Goffe to go to Boston even more than once, and to avoid implicating others in case he should be apprehended, as well as for his own security, he traveled by unusual routes through outlying towns largely by night; he was a favorite exhorter in the circles of Cromwell's adherents, the son of a puritan rector, and received the degree of Master of Arts from Oxford in 1649; if Crane's angel was William Goffe it is no doubt strictly true that Crane never heard any minister speak so convincingly on religious themes as did this mysterious guest; Goffe's diary would no doubt have enabled us to test this theory, but in 1765 this century old document of inestimable historical value was in the possession of Governor Thomas Hutchinson of Massachusetts and with other priceless treasures of this eminent man was consumed by the fire which destroyed the Governor's house when it was attacked by an angry mob of drunken rowdies

26 Aug., 1675; in the verdict of history this riot's villainy was exceeded by its utter stupidity; as magistrate certain depositions charging popular men of Boston with smuggling had his signature and the riotous spirit engendered by the stamp act selected him as its victim; to students of American history the loss of Hutchinson's valuable library with its priceless documents collected during the thirty years of research is irreparable.

Readers of New England's early history know well that "interesting but doubtful" is stamped by the prudent on the story of Goffe's appearance to save Hadley from an Indian assault and no doubt they will apply the latter of these adjectives to the legend of Crane's angel. The story has come down to us of an ancient English family of this name who were told that God provided for the wants of the crows in the fields and at once chose as their family motto a Latin sentence meaning, "He who feeds the crows will not forget the cranes."

The Stow Family

As William and Elizabeth Fay gave their first daughter the name of the mother's mother, the second daughter was named for the father's mother, Beulah Stow⁶ of Grafton. She was the child of Solomon⁵ and Elizabeth (Taylor) Stow and was born 27 June, 1754; married 14 May, 1772, Benjamin Fay, Jr., of Westboro, who was her mother's step-son, as after the death of her first husband 4 Nov., 1763, Mrs. Stow had married 28 Oct., 1765, Benjamin Fay, Sr. Thus the son and daughter appear to have lived in the same home for seven years preceding their marriage; they built a new home on the site of the old house which was moved back and there the twelve children were born, all but one of whom grew to maturity and were married. Benjamin Fay was not a church member but his wife united with the church in Westboro 30 Sept., 1781; she is remembered by her grandchildren as a most devoted Christian, who spent many hours of sleepless nights in prayer for her children and for their posterity. It was from her that her son William learned the prayer which his children remembered so well: "May ours be a godly generation to the latest time." The lives of the children both of the mother and the son show that these prayers were not in vain. Mrs. Fay died 18 April, 1834.

Her father, Solomon Stow,⁵ was born 10 Oct., 1714; married 19 Nov., 1741, Elizabeth Taylor of Shrewsbury, Mass., and died 4 Nov., 1763, leaving to his wife the care of seven children, the youngest of whom was but a little over two years old. He had served the town as Constable, 1750; as School Committee, 1752; and was one of the Selectmen of Grafton the year he died. Two of his sons served in the revolutionary army.

Solomon's father, Samuel Stow,⁴ was one of the original proprietors of Grafton; his share of the seventy-five hundred acres purchased from the Indians was 177 acres and 39 rods, apparently the largest amount of any of the earliest allotments (1728) and he served the young town on a number of committees. He was born in Marlboro, Mass., 2 May, 1680, and married 19 Dec., 1704,

Sarah, dau. of James and Sarah (Jaquith) Snow of Woburn; their married life continued nearly sixty years; Mrs. Stow died 20 Feb'y, 1762, and her husband 13 Feb'y, 1768. They had seven children.

Samuel's⁴ father was Samuel Stow,³ Sr., an early settler of Marlboro, Mass., where he became a prominent citizen; he served in the war against King Philip; the records show that in 1768 he bought twenty acres of land of two Indians for six pounds, half of which was paid in money and half in corn. He died 9 Feb'y, 1721, aged 76. He was the grandson of John¹ and Elizabeth (Bigg) Stow, who arrived in New England, according to Pastor Eliot's record, on the seventh day of the third month, 1634; according to the custom of the New England fathers, whose new year began March 25, this would be in May; he came in one of the six ships which brought over the goodly company of Gov. Winthrop's colonists who contributed so materially to the settlement of New England. He located in Roxbury and at once became a prominent citizen, being a member of the Ancient and Honorable Artillery Company in 1638 and Representative in the Legislature in 1639. He was undoubtedly a man of more means than many of the early colonists and his sons inherited property from their Uncles John and Smallhope Bigg of Kent County, England. The youngest of John's sons was the Rev. Samuel Snow who graduated at Harvard in 1645 and became pastor of the church in Middletown, Conn. Two other sons located in Concord, Mass., and from one of these the Marlboro and Grafton Stows were descended. John Stow died 26 Oct., 1643, and as Pastor Eliot's record calls him "an old Kentish man" we know that he was a mature man at the time of his emigration and also from what part of England he came and the record of his marriage to Elizabeth Bigge 13 Sept., 1608, has been found in the registers of All Saints' Church, Bidenden, Kent Co., England, where his name is spelled "Stowe."

The Fay-Lankton Ancestry

The writer has sought to learn whatever can be found by diligent research among ancient records concerning all the New England ancestry of our parents; in this pursuit he has found fully as much pleasure and probably as much profit as is found by the hunter who eagerly tracks his quarry through the forests or by the fisherman who seeks the speckled and toothsome beauties of the stream and lake. This quest will no doubt be continued as health and opportunity permit. The details of such success as has been already attained do not seem necessary to the completion of the present work, though it will be a pleasure to correspond with any whose interest in the following names may prompt them to ask for more information. The student of colonial settlers will note the different numbering of the generations due to the age of the immigrants; the Fay generations begin with a boy who was not born until 1648, while the Stow families trace their ancestry to a man with a family who reached Boston in 1634 and died "an old man" five years before the Fay ancestor was born. Corrections and additions to the following lists are earnestly requested from students of family history. Dates when known are placed against the husband's name, the place of the family home after marriage against the name of the wife.

I.

William Fay, 1785-1866.
Elizabeth Lankton, Westboro, Mass.

II.

Benjamin Fay, 1744-1834.
Beulah Stow, Westboro.
Rev. Levi Lankton, 1754-1843.
Elizabeth Crane, Alstead, N. H.

III.

Capt. Benjamin Fay, 1712-1777.
Martha Miles, Westboro.
Solomon Stow, 1714-1763.
Elizabeth Taylor, Grafton, Mass.

Giles Lankton, 1720-1777.
 Ruth Andrews, Southington, Conn.
 Capt. Abel Crane.
 Jemima Burt, Berkley, Mass.

IV.

Dea. John Fay, 1669-1747.
 Elizabeth Wellington, Marlboro, Mass.
 Samuel Miles, 1681-1758.
 Sarah Foster, Concord, Mass.
 Samuel Stow, 1680-1768.
 Sarah Snow, Marlboro.
 William Taylor, 1692-1775.
 Elizabeth Hapgood, Shrewsbury, Mass.
 Joseph Langdon, 1688-1749.
 Rachel Cowles, Farmington, Conn.
 Stephen Andrews, 1690-1756.
 Ruth Barnes, Southington, Conn.
 Gershom Crane, 1692-1787.
 Susanna Whitmarsh, Berkley, Mass.
 Thomas Burt, 1689-1774.
 Elizabeth Axtell, Taunton, Mass.

V.

John Fay, 1648-1690.
 Mary Brigham, Marlboro.
 Benjamin Wellington, d. 1710.
 Elizabeth Sweetman, Watertown, Mass.
 Jonathan Miles, d. 1693.
 Susanna Goodenow, Concord.
 Samuel Foster, d. 1730.
 Sarah Keyes, Chelmsford, Mass.
 Samuel Stow, d. 1721.
 (Unknown), Marlboro.
 James Snow.
 Sarah Jaquith, Woburn, Mass.
 William Taylor.
 Mary Johnson, Marlboro.
 Thomas Hapgood, 1669-1764.
 Judith Barker, Marlboro.

Joseph Langdon, d. 1749.
 Susanna Root, Farmington.
 Samuel Cowles, 1661-1748.
 Rachel Porter, Farmington.
 Benjamin Andrews, 1659-1727.
 Mary Smith, Farmington.
 Thomas Barnes.
 Mary Jones, Southington, Conn.
 Ensign John Crane, 1659-1716.
 Hannah Leonard, Taunton, Mass.
 Samuel Whitmarsh, 1665-1718.
 Hannah Barker, Dighton, Mass.
 James Burt, 1659-1743.
 Mary Thayer, Taunton.
 Daniel Axtell, 1673-1735.
 Thankful Pratt, Berkley, Mass.

VI.

Unknown parents of John Fay.
 Thomas Brigham, 1603-1653.
 Mercy Hurd, Watertown, Mass.
 Roger Wellington, 1610-1698.
 Mary Palgrave, Watertown.
 Thomas Sweetman, 1610-1683.
 Isabel Cutler, Cambridge, Mass.
 Unknown parents of Jonathan Miles.
 Thomas Goodenow, d. 1664.
 Jane ——, Marlboro.
 Samuel Foster, 1619-1692.
 Esther Kemp, Chelmsford, Mass.
 Solomon Keyes, d. 1702.
 Frances Grant, Chelmsford, Mass.
 Nathaniel Stow.
 Elizabeth ——, Concord, Mass.
 Unknown parents of Mrs. Samuel Stow.
 Richard Snow, d. 1711.
 Anis ——, Woburn, Mass.
 Abraham Jaquith, d. 1676.
 Ann Jordan, Charlestown, Mass.
 Unknown parents of William Taylor.

Solomon Johnson, d. 1687.
 Elinor ———, Marlboro.
 Shadrach Hapgood, 1642-1675.
 Elizabeth Treadway, Sudbury, Mass.
 John Barker, m. 1668.
 Judith Symonds.
 Dea. John Lankton, d. 1689.
 ———, Farmington, Conn.
 John Root, 1608-1684.
 Mary Kilbourn, Farmington.
 Samuel Cowles, 1639-1691.
 Abigail Stanley, Farmington.
 Thomas Porter, m. 1644.
 Sarah Hart, Farmington.
 John Andrews, d. 1681.
 Mary ———, Farmington.
 Unknown parents of Mary Smith.
 Thomas Barnes, d. 1688.
 Mary Andrews, Hartford, Conn.
 Richard Jones, d. 1670.
 ——— ———, Farmington, Conn.
 Henry Crane, 1621-1709.
 Elizabeth Kinsley, Taunton, Mass.
 James Leonard, 1643-1726.
 Hannah Martin, Taunton.
 Nicholas Whitmarsh, m. 1658.
 Hannah Read, Weymouth, Mass.
 Jonathan Barker.
 ——— ——— ———
 James Burt, d. 1680.
 Anna Gilbert, Taunton.
 Nathaniel Thayer, m. 1660.
 Abigail Harvey, Taunton.
 Henry Axtell, 1641-1676.
 Hannah Merriam, Marlboro.
 Elder William Pratt, 1659-1713.
 Elizabeth Baker, Weymouth.

GRANDCHILDREN OF WM. AND ELIZABETH FAY IN ORDER OF BIRTH
WITH RESIDENCES.

William Lankton Gilman, Denver, Col.....	44, 121
Louisa Tenney Babbitt, Toledo, Ohio.....	51
John Ellis Gilman, Chicago, Ill.....	46, 112
Abbie Sophia Johnson, d. 1 Jan., 1844.....	77
Levi Lankton Fay Jr., d. 24 Feb., 1909.....	39
Abbie Augusta Jenkins, Cincinnati, Ohio.....	56
Louis Williston Johnson, d. 6 Aug., 1849.....	77
Albert Hill Fay, d. 22 June, 1848.....	42
Geo. Augustus Gilman, Rochester, N. Y.....	47
Lucretia Moore Fay, d. June, 1894.....	57
Caroline Eliz. Mowery, Northfield, Minn.....	42
Henry Lankton Johnson, d. 23 May, 1850.....	77
William Augustus Tenney, d. 9 Feb., 1911.....	53
Edward Fisher Gilman, d. 20 Aug., 1851.....	50
Selinda Holt Fay, d. 28 May, 1875.....	43
Geo. Henry Johnson, Cleveland, Ohio.....	78
Joanna Maria Guitteau, d. 30 June, 1852.....	81
Solomon Payson Fay, Minong, Wis.....	57
Augusta Denny Fay, d. 12 Jany., 1873.....	53
William Putnam Guitteau, Oak Harbor, Wash.....	82
Henry Brigham Fay, d. 11 Feb., 1905.....	67
Nellie Sophia Harrington, d. 29 Sept., 1895.....	78
Minnie Arabella Story, Uxbridge, Mass.....	79
Laura Maria Guitteau, d. 3 Nov., 1862.....	82
William Edwards Fay, d. 13 Oct., 1907.....	83
William Louis Johnson, Uxbridge, Mass.....	79
Maria Elizabeth Fay, Los Angeles, Cal.....	58
Ella Maria Fay, Boston, Mass.....	68
Joanna Elizabeth Fay, Wading River, N. Y.....	84
William Judson Fay, Washington, D. C.....	58
Mary Lottie Gilkey, Ithaca, N. Y.....	79
Frank Jenness Fay, d. 30 March, 1893.....	43
Edgar Augustus Fay, Springfield, Ohio.....	84
Benjamin Childs Fay, Wheatlands, Wy.....	60
Louis Payson Fay, Minneapolis, Minn.....	68
Eliz. Lankton Knight, Worcester, Mass.....	80
Lucie Kate Aldrich, Mattituck, N. Y.....	84
Sue Ella Hinckley, Wading River, N. Y.....	85
Louisa Babbitt Fay, Wading River, N. Y.....	85
Ernest Lankton Fay, Chicago, Ill.....	85
Charles Andrews Fay, Indianapolis, Ind.....	86

The Poetic Gift

Mention of the poetic strain in the Fay blood calls for some illustration and from Dr. J. E. Gilman's poem, "The Fair Elena," published in a dainty booklet of some sixty pages by Fitzgerald of New York (1911), the following tribute to Florida's attractiveness for winter tourists will prove interesting:

Oh summer land! upon thy shores the sea
Unstinted casts its treasures, boundless, free,
And gently woos with many a soft caress,
In blandishment of murnured gentleness;
Then rageful, foaming, towers with savage roar
In angry passion beating at thy door,
Only to sink again, appeased with smiles
From thy fair land and verdure crowned isles.

Fair flower land! The realm of lotus dreams;
Romance in all thy varied history gleams,
And gilds each page with ventures strange and bold
Of knightly search for conquest and for gold;
A gorgeous pageantry of burnished arms,
Of sieges, sorties, ruthless war's alarms,
Of pirates' raid and bandit buccaneer,
And valorous deeds of mailed cavalier.

Oh queenly land! Enthroned on summer seas,
How many nations suitors at thy knees
Have woven fair the richly bannered page
And claimed thy realm as richest heritage!
DeSoto's hosts entwine with liliated France;
With these combine DeLeon's sad romance;
And England's lion banners wave amain
With close companioned lion flag of Spain;
Till Freedom's starry ensign rules serene
The standard of thy throne thou mighty queen;
And merged in sisterhood among the states,
Art guardian charged to keep these southern gates.

Oh land mid summer seas in emeralds drest!
 To dwell within thy realm is blissful rest.
 There closely twined in warmth of nature's heart,
 And flower crowned with all her choicest art,
 Are fragrant groves, with white and gold o'erlaid
 That laughing bear the fruit the sun has made
 In likeness of himself. The golden globes,
 The jeweled ornaments upon thy robes,
 Are regal gifts thy bounty sends to all,
 Like benedictions shed, where'er they fall.

This poem won the Garrison prize of \$100 and a silver medal in the annual competition at Harvard College in 1911; the following year the author was chosen class day poet by the class of 1912.

BOSTON AS SEEN FROM THE HARVARD BRIDGE.

BY JAMES GORDON GILKEY.

A dozen spires against the sky—
 A plain of roofs—the circled glow
 Of one great dome—a canyoned street—
 The prisoned river far below;
 Shrill echoes of a teaming way—
 A whistle's iron throated cry—
 The clatter of a road of stone—
 Unnumbered steps that murmur by.

The savage knew thy triple hill,
 The dauntless Pilgrim turned to thee,
 Thy snowy street was first to bear
 The crimson flower of liberty.
 Thy sons were champion of the slave,
 Thy children fashioned Cuba's fate—
 And still a mighty work is thine
 Staid guardian of our northeast gate.

From lands where sunset is the dawn
 The nations bring their gifts to thee
 On double roads of ringing steel
 And laden pathways of the sea.

Oh wake in pleasure stifled ears
 The challenge of unsorted spoil—
 Give us a task, and guard our lips
 From boasting in another's toil.

Across thy stream our fathers came
 To find the knowledge born of men;
 With thee they tracked the circling stars
 And heard the songs of Rome again.
 Thou gavest them the seeds of strength,
 The glimpses of a world unwon—
 Oh give that power now, reveal
 The father's vision to the son.

Awake the buried soul that cried
 For justice from a haughty king,
 And bid our later monarchs share
 With all the spoil that all may bring.
 Oh touch our drowsy hearts with shame
 For sunless homes where sin is piled,
 And call us from the shrines of gold
 Built on the ruins of a child.

Now fades the day behind the stream,
 The quivering lights begin to glow,
 A thousand footsteps eager come,
 A thousand others weary go.
 On toiling tide and plundered hill
 The ageless challenge rings again—
 Each light a shrine for sacrifice,
 Each step a trumpet call for men.

That the poetic strain in the family blood finds expression even in so prosaic a channel as a family letter is seen in the extract from a private letter dated at Chartres, France, 23 July, 1913:

“We arrived from Orleans late in the afternoon and went at once to the Cathedral; it had been trying to rain and the sky was a dull gray, full of rain clouds; as we stepped into the Cathedral it was as if we had entered a forest at night and could only dimly discern the great tree trunks while the tops were quite lost in the

darkness above; glints of light came through the high windows of old stained glass, just enough to make us realize the vastness of the Cathedral, the huge size of the pillars, and the great height. It was far better to realize the glory of it gradually as our eyes became accustomed to the light. The beautifully fluted columns rise so high that they seem to climb on endlessly and to carry one's thoughts upward with them; the stone is a lovely soft gray that seems hallowed by all the ages it has stood there in the presence of God, and when one thinks of all the thousands of suffering mortals who have sought help in hundreds of years within that holy place, it seems like one tremendous prayer to God; the Cathedral is full of prayer; at the prie-dieux the faithful are kneeling in supplication, while the great silence quivers with devotion, and the many shadows hovering under the faraway arches seem to be full of prayers not yet ascended. As I stood by the great entrance door and looked down the immensity of distance to the altar, self and the petty thoughts of every day were forgotten; the very curve of the distant choir was full of love in the way its semi-circle embraced the altar, while above, very high up, were the glorious glass windows through which a very soft and kindly light came down like the assurance of God's mercy. Such a building is an inspiration; it is so big and high; so beautiful and harmonious; that it could contain hundreds and hundreds of finite mortals and transcend all their pettiness, their sins, and their bickerings and unite them as one soul that only knows the seeking after God. Do not think me insincere if I say that to live within the influence of such a building would seem to me a better chance to live worthily."

L.

Military Record of the Family

I.

INDIAN WARFARE.

William Fay's grandmother, Elizabeth Taylor (wife of Solomon Stow⁴), was the great-granddaughter of Shadrach Hapgood, who came to New England when a boy of fourteen years in the *Speedwell* in its voyage of 30 May to 27 June, 1656, and was thus a fellow passenger with John Fay our immigrant ancestor. Both these boys grew to manhood in Sudbury, Mass. 16 May, 1683, the town of Stow was incorporated with twelve proprietors, each of whom had a lot of fifty acres in the new town; one of these twelve was Shadrach Hapgood, whose lot was on the south side of the Assabet River and at the close of the nineteenth century was the home of his descendant, Nathaniel Hapgood; before Hapgood had completed his home on this lot he was called to battle with the Indians as a member of the mounted troop of twenty men led by Captains Hutchinson and Wheeler; they advanced into the territory of the Nipmuck Indians as far as the garrison village of Brookfield; the Indians agreed to meet them for treaty proceedings at Quaboag, three miles distant; arriving there no Indians were found and the troop proceeded in single file towards Wika-baug pond; as they were passing between a swamp and a hill (supposed to be on the south side of the present railroad between Brookfield Depot and West Brookfield) they fell into an ambush and eleven of their number lost their lives; among the killed was Shadrach Hapgood. This was 2 Aug., 1675; in the autumn of the same year the new house on the Stow lot of an appraised value of some 40 £ was burned by the Indians. Mrs. Hapgood (Elizabeth Tredway) married in 1677, Joseph Hayward of Concord, to whom she bore a son, Ebenezer Hayward, who was killed by the Indians in another battle near Brookfield 24 July, 1710, and in the same fight the husband of her step-daughter (Sergeant John White) was killed; so that three of her family were victims of the Indians.

Her son, Thomas Hapgood² (1669-1764), bought in 1699 a thirty acre right of land from John Fay² and Nathan Brigham,

showing that the children of the boys who had crossed the ocean together still had dealings with each other; in 1703 Thomas presented a petition for aid to the General Court of Massachusetts, pleading:

"Having in 1690 been detached into the service against the Indian enemy, he was engaged in the bloody fight near Oyster River, N. H., wherein Capt. Noah Wiswell and divers others were slain; that he then had his left arm broken and his right hand much shot so that he endured great pain and narrowly escaped with his life; that he was thereby much disabled for labor and getting his livelihood; that he was forced to sell what stock he had acquired before being wounded to maintain himself since; and that in the fight he was necessitated to leave and lose his arms with which he was well furnished at his own charge."

In answer to this plea the Legislature granted him 5£, a goodly sum for colonial days. An English newspaper had this notice of Thomas Hapgood's death 4 Oct., 1764: "Died at Marlboro, New England, in the 95th year of his age, Mr. Thomas Hapgood. His posterity were very numerous; viz., nine children, ninety-two grandchildren, two hundred and eight great-grandchildren and four great-great-grandchildren, in all three hundred and thirteen; his grandchildren saw their grandchildren and their grandfather at the same time."

His daughter Mary married the great-grandson of the Capt. Wheeler who was in command at the fight in which her grandfather was killed. The military record of the family should include the names of two women, Mrs. Gershom Fay² (dau. of John Brigham) and Mary Goodnow, mentioned on page 19.

Mary Goodnow's Aunt Susanna Goodnow married John Rediat of Marlboro, who was killed by the Indians in 1676 (King Philip's War), and 10 April, 1679, she married Jonathan Miles of Concord; their granddaughter, Martha Miles, became the wife of Capt. Benj. Fay³ and the grandmother of William Fay⁵. Another Goodnow to suffer at the hands of the Indians was Mrs. John Goodnow, whose husband was an uncle of Mrs. Goodnow-Rediat. Mrs. John Goodnow's first husband was Thomas Axtell (1619-1646), brother of Col. Daniel Axtell of Cromwell's army, who was executed in 1660 for his part in condemning King Charles to death and her son, Henry Axtell (1641-1676), was killed by the Indians in King Philip's war. Henry's granddaughter Elizabeth married Thomas Burt (1689-1774), and their granddaughter,

Elizabeth Crane (1765-1791), was the mother of Mrs. William Fay. Another victim of the battle of April, 1676, between Sudbury and Marlboro was Sergeant Thomas Pratt (1628-1676), whose granddaughter, Thankful Pratt, afterwards (1702) married Henry Axtell's son Daniel (1673-1735) and became the parents of Jemima Burt, who married Capt. Abel Crane and became the mother of Elizabeth Crane, through whom the blood of both the slain soldiers, Henry Axtell and Sergeant Thomas Pratt, descends to the Fay family.

Many military titles scattered through old time documents concerning the Fays show that they held responsible positions in the "train bands" or local militia of the colonial days and it is to be remembered that every man had to be more or less of a soldier in the days of Indian alarms but in the brevity of ancient records it is mainly the tragic and the unusual that is written down for posterity to read.

II.

THE REVOLUTION.

That the Fay family did its full share to achieve the independence of our country is amply demonstrated by the names of one hundred Fays on the public archives of Massachusetts as having served in this war; no doubt some of these hundred names are repetitions but as the evidence to separate two persons having the same name from one name twice given is wholly indecisive the State honors each name as that of an individual warrior. Those whose acquaintance with military matters is limited to modern regulations for troops far from their homes may need the reminder that the warfare of 1775 to 1781 was right among the homes of the colonists who ran to arms to defend themselves and neighbors as to help a family whose house was on fire and returned to their firesides when the danger was past; a service of one week like that of our ancestor Benjamin Fay (see page 32) following the battle of Lexington is no less real for being brief; at the battle of Bennington, 16 Aug., 1777, Capt. Stephen Fay's five sons were in the thick of the fight (see page 26), and when the dead body of his son John, whom he called "the darling of my soul," was brought into the father's presence the sturdy old patriot washed the blood and dirt from the gaping wounds and said: "I thank God that I had a son who was willing to give his life for his

country"; when told that his son had "contended mightily" in the battle he bowed his head and said: "Then I am satisfied." His words are from an account published in the papers of 1777 soon after the contest. The death of James Fay soon after joining the army is recorded on page 30, and the grief of the mother of James and heroic pride of the father of John show us alike the love of the home and the courage of the patriot, the two basic qualities of our nation's permanence; the sacrifice of love is the white stripe on our nation's flag as its alternate is "the red badge of courage" in those who count it sweet to die for the fatherland.

It is a matter of much personal regret to the author that the revolutionary record of our ancestor, Levi Lankton (see page 90), has received no adequate memorial. The special form which his piety took in later years prevented him from recounting a service which his descendants would have gladly cherished; perhaps the fact that he was assigned to a place in the commissary department robs him of martial prestige in the eyes of the thoughtless who forget that even the bravest cannot long win battles on empty stomachs; probably it was because he enlisted as a college student that he was not credited to any town and so failed of mention in the book of revolutionary soldiers published by the State of Connecticut; but to the writer the matter of keenest regret is that his name fails to appear upon the tablet erected by the D. A. R. on the gate of the Mound Cemetery in Marietta; the preparation of such a tablet was unknown to the members of the family then far separated from the old Marietta homestead and it was not until a pilgrimage of great-grandchildren to his tomb revealed the omission that it was noticed, when authoritative evidence of his right to have his name included with the others was deposited in the keeping of the Marietta Historical Society.

III.

THE WAR BETWEEN THE STATES.

1.

The fiercest of our country's struggles in warfare found the Sixth Generation of our branch of the family above the age of martial ardor and the Seventh, while full to the brim of the soldier spirit, scarcely attained the age recognized by the recruiting officer. William Lankton Gilman, oldest of the grandchildren of William

and Elizabeth Fay, creditably represented the family as a member of one of the "fighting regiments" of the Northern armies; twice wounded in battle and weakened by disease which has crippled years of endeavor in peaceful days, he surely has paid the large share of what one family owed to the preservation of the country's welfare; his record is given on pages 44-45, but for such as know not a battlefield a portion of his account of the battle of Fredericksburg 13 Dec., 1862, is here added from a letter written while in the hospital to the Worcester Spy:

"We expected that we were to spend the winter on the east bank of the Rappahannock and we had just completed a building to partially shelter us from the winter storms when we were awakened on the 11th and ordered to move at daylight; as the sun came up we were on our way; presently bang! bang! bang! we counted the heavy booming of a full battery; we felt then that we had work to do and cast anxious glances across the valley to see how hard a job it was to be. Then came the whiz! bang! and flutter! that we had learned to know so well at Antietam; we found cover under a hill directly opposite the upper part of Fredericksburg and there we lay all day listening to the quick, heavy boom of the cannon that swept back and forth across the valley that echoed and rolled and echoed back again; in all my experience I have not heard any such cannonading; it seemed one continued sound throughout the livelong day.

"Just at night came the order 'Attention,' and our brigade was quickly in motion towards the pontoon bridge which had just been completed; the enemy saw us as we emerged from shelter and sent the swift messengers of death; thank God they went over our heads and we crossed the bridge and formed in line at the water's edge. Dana's brigade had preceded us in boats and were engaging the enemy in the streets; the rattle of their rifles was fearfully distinct and the humming of the enemies' balls reminded us of the time when we stirred up the bees in childhood. 'Twas ticklish business laying there in the dim evening; was Ball's Bluff to be re-enacted and we driven into the river? Such thought would intrude itself upon the bravest heart; but as night deepened the firing died away and tired with the day's excitement we lay down on the river bank and slept, some in the sleep that knows no waking. Morning came cold and cheerless; we felt sure that this was to be the day of battle but we were mistaken, for the day was spent in getting troops across the river and placing them so as to be handy, as the old lady said of her broom that lay in the middle of the floor. One of my comrades was blown to atoms by a shell that exploded in front of him as we advanced through the streets; his head flew up and came down on the pavement with a heavy

thud, while one of his arms passed over our heads to the opposite side of the street. That night we slept on the sidewalks of Fredericksburg, but not on the icy stones, for the boys seized the warm feather beds and soft mattresses in the adjoining houses and slept on them. Before the sun had dispelled the fog on the morning of the 13th we moved forward and took our position as pickets; our torn and bloody banner that has never been disgraced is again to be borne to the front in the midst of bloodiest scenes; that banner looks far more beautiful to us today, albeit so mangled and ragged that it can scarce be unfurled without losing some of its parts, than when we received it from the fair hands of its generous donors, and should we ever be permitted to bear its ragged remnants through the streets of Worcester it should be returned as pure from dishonor as the fame of its fair givers. Following that emblem we pass rapidly down the street, halt for a moment to breathe, and then 'Forward!' to our part in the battle. And now my narrative must stop, for just as we were entering the engagement I felt a quick, sharp sting in my hand (these buzzing bees have stings) and I look to see the crimson tide flowing over my disabled hand; it is what I see more than what I feel that tells me I am wounded. It don't hurt much to be shot; indeed I scarcely suffered at all until inflammation set in, when every movement reminded me of the old saying, 'A sore finger is always in the way.' Trying to get my disabled self out of the way of others I came upon our Surgeon (Dr. Haven) lying dangerously wounded; poor fellow, he had ventured too far in his anxiety to have the wounded speedily relieved and in a little while he was gone, another victim to this dreadful war; next I remember meeting one who had been thus far kept from the battle by sickness. 'Och and are yees hurted,' he exclaimed in the rich brogue that showed him a countryman of Meagher of the fighting brigade; the sight of my crimsoned hand seemed to give strength to the sick man; seizing his musket he rushed into the fight; in a short time he rejoined me, having left a part of his right hand upon the field; as our wounds were being dressed he turned to me and said, 'Faix, I gave 'em a round or two anyway,' and this seemed to comfort him. We crossed the pontoon together and came to the Lacy house in front of which stood Gen. Burnside directing the progress of the fight; I tried to read the story of our success in the face of the commanding general but it was so calm and still I could detect no sign of either pleasure or pain. As daylight faded into night the rattle of rapid musketry died away; only the booming of the heavy guns told of the bloody work; I passed a sleepless night but the next day took the cars for Aquia Creek and the hospital, glad to get away from the sound and sight of war."

This letter, dated 23 Dec., is signed "Lankton"; how precious would be a letter as vividly relating experiences of the earlier war

from the elder Lankton! Both these Lanktons after war was over became preachers of the gospel, one in the rock-bound East, the other in the hills of the far West.

2.

How different the experience of soldiers equally devoted to their flag and alike ready for any toil, suffering and death is well illustrated by comparing Gilman's case with that of Lieut. Josiah H. Jenkins, who married Abbie A. Fay (page 56). Like Grandfather Lankton, Jenkins was in college when the call of duty came; he enlisted in May, 1862, and became Second Lieutenant in Co. A., Eighty-seventh Ohio Volunteers. The entire regiment was taken prisoners within a few weeks after their entrance upon military duty in the field. A bitter suspicion that they had been betrayed by the incompetence or treachery of their superior officers long rankled in the breasts of these eager soldiers and mars the memory of their service; they were paroled at Harpers Ferry, Va., 15 Sept., 1862, and the regiment was mustered out of service 2 Oct., 1862. An expected exchange of prisoners which would have released them from the obligation of the parole was frustrated by a disagreement as to the right of colored troops to share in the exchange and Lieut. Jenkins was prevented from accepting a Captain's commission tendered him. He was appointed by Gov. Todd of Ohio as Post Adjutant of Camp Putnam near Marietta, where the Militia of southeastern Ohio were assembling to resist Morgan's invasion of Ohio; organizing, drilling, directing and (later) disbanding this militia force; preparing the official reports and making the necessary settlements with the State and National authorities the Adjutant's time was fully occupied until March, 1864, when his military service came to a close, and like Grandfather Lankton and Cousin Gilman, the soldier spirit carried him into the Lord's army as a clergyman; possibly the two callings are not so far separated from each other as we sometimes think.

The military record of Lieut. Babbitt is briefly referred to on pages 51 and 98. The Official Roster of the Ohio Regiments shows that he entered the army 18 Aug., 1862, as a private in Co. B of the Ninety-third Ohio Volunteers; he was mustered in as a Corporal, and 1 Dec., 1862, he was promoted to be second Lieutenant of Co. C in the same regiment; the date of his discharge is 1 Feb'y, 1864, but how little does an official record show

of the gallantry, patient fidelity, the spirit of comradeship, the weary marches, the stern reality of battle, the dreadful sufferings in the hospital, the life-long weakness as the result of wounds, which constitute the reality of the soldier's heroism and sacrifice! Surely we owe it to them to cherish their memory and sacredly guard that which they preserved at such a price.

Mr. Mowery, page 42, is another whose loyalty during the war was followed by devoted service under peculiar difficulties as a missionary clergyman; surely the soldier spirit characterized his ministerial labors as well as his military service; and we thank God for the spiritual victories in his Minnesota parish.

IV.

The family was represented in the brief but eventful war with Spain by the sons of Samuel E. Fay; if their service (see page 85) was brief and unheralded by fame it was not because they were not ready to do the full part of brave soldiers; not theirs to choose a place or duty; theirs but to be ready for any call whether it be as cook or hospital attendant; and the honor of final victory is credited not to the conspicuous few alone but to all who did their part with willing spirits and faithful obedience. The true representatives of a family not conspicuous in the day's lime-light but always industrious, kind hearted, loyal to high ideals and righteous standards, are found in these extracts from the military records of the family.

The Family at College

A single year (as 1777) indicates the year of graduation; two or more years (as 1847-8) indicate years of study without graduation; the word "seminary" refers to theological seminaries.

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A Coat-of-Arms

Some disappointment may be felt that no Fay "Coat-of-Arms" is illustrated in this family record, especially as our cousin, Ernest L. Fay, has found and kindly given me such a device. To all such I can only present my regrets that as a student and teacher of history I feel myself strictly limited by the facts. I have heard several speak of "the arms of a family," whereas all students know that there is no such thing any more than there is a family pair of shoes. Heraldic arms are individual; only the eldest son may bear the father's arms unaltered; other sons must bear them "differenced"; otherwise the entire purpose of the arms would be frustrated, for the purpose was to enable the knights to recognize each other when encased in armor which was essentially alike for all the knights; the arms were therefore emblazoned on the shield as the most conspicuous place in the knight's armor. Even then if we could find a Fay Coat-of-Arms; even if it could be proven that it rightfully belonged to an uncle; it would give us no right to claim it as a family possession; nay if grandfather or father possessed it, only one son could rightfully claim it. It is then a matter for congratulation that whereas the older genealogists frequently printed a coat-of-arms as if it were the common property of all who bore the name, the more accurate family historians of the present day announce that they are but the private property of those long since passed away.

The New England Historic Genealogical Society appointed a committee of scholarly standing to consider and report on this whole matter of Heraldic devices and I heartily subscribe to their report which was made in 1898, and after due consideration adopted at the annual meeting of 1899 as the expression of the society; the report concludes:

"A coat-of-arms did not belong with a family name, but only to the particular family to whose progenitor it had been granted or confirmed; it was as purely individual a piece of property as a homestead. It is as ridiculous to assume arms without being able to prove the right as it would now be to make use of a representation of the Washington mansion at Mt. Vernon and claim it as having been the original property of one's family."

Having thus paid our respects to historical accuracy it may be added that there is no law in our country to forbid any one from adopting any device or so-called "coat-of-arms" that he may desire; even in England the Herald's College, which once had legal jurisdiction in such matters, has now no compulsory authority. The Library of Congress had a recent visitor who asked to be shown the coat-of-arms of the English nobility, and carefully examining them the wife of one who had acquired much wealth by speculation pronounced, "That is the best of all and I will have an engraver call tomorrow to copy it for my coupe"; upon being told that it bore the device of the reigning monarch and indicated royal blood the woman exclaimed, "Why—then it suits me all the better!" a few days later she was seen riding down Pennsylvania Avenue with this coat-of-arms upon her carriage.

In Burke's "Encyclopedia of Heraldry" I find but one entry under the name of Fay, and that reads thus:

"Fay (Ireland) Ar. Six roses gu. Crest, a dexter arm holding in the gauntlet a dagger, all ppr." The translation of this indicates six red roses on a white field; above the field an arm toward the right (of the shield, which would be the spectator's left) holding a dagger in a steel glove, all in natural color.

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