EDWARD BIDWELL KENNEDY

and

HIS ANCESTORS
EDWARD BIDWELL KENNEDY

and

HIS ANCESTORS

Kennedy
Bidwell
Wilcox
Welles
Tuttle
Webster
Treat
Hopkins
Williams
Ives
Merriman
Gillet

Adams
Allyn
Sikes
Kendall
Hanchett
Stillson

Prepared by his son

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PREFACE

The booklet represents the culmination of a study I began in the winter of 1931/32, shortly before my father's death in October, 1932, when I sought to record the facts I could about his ancestors.

In that study I was greatly helped by two books where the last recorded ancestors matched those in the family Bible: Genealogy of the First Seven Generations of the Bidwell Family in America, by Edwin M. Bidwell, and A Genealogical History of Robert Adams of Newbury, Massachusetts, and His Descendants, by Andrew Napoleon Adams. Both of these books were in the New York City Public Library genealogical collection.

In my more recent search on which this booklet has been based I have sought especially to trace my great-grandfather, Daniel Kennedy, Sr., who came from Ireland in the 1820's. In this search I have been greatly helped by Mary Jane Hilton, of the Trempealeau (Wisconsin) Historical Society; by Mr. Edwin G. Bates of Golden Valley, Minnesota, a descendent of Elizabeth, Daniel's oldest daughter and a sister of Daniel Kennedy, Jr., my grandfather; and by Mrs. Bernard O. Woodke, of Beloit, Wisconsin, a descendent of Margaret, a sister of Daniel, Sr., who married William Casey and who also settled in Trempealeau County. I wish to acknowledge my special debt to them for their help in a search which has been frustrating and very difficult.

Also I must acknowledge special assistance granted to me by the Connecticut Historical Society, of Hartford, Connecticut, in whose collection I found much information on the Bidwell and Adams families who lived in Connecticut for over a century and a half.

Without the patience and generous forbearance of my wife, Claire, I could never have given the time and effort which this study has demanded. My sister, Mary, has been most helpful in assembling information on my father and on the cousins. To them both, as well as to many others who have provided information along the way I express my most sincere thanks.

Stephen J. Kennedy
January 1983
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EDWARD HILDEWILL KENNEDY

and

HIS ANCESTORS

There may be many reasons for searching to know about one's ancestors. Perhaps as one grows older he is concerned that his children may appreciate their past and from that gain a new and deeper understanding of their personal heritage. The Isaiah of the Captivity, speaking to the people who were uncertain about their future, called upon them to look back "to the rock from which you were hewn" - to their forefathers, and from that to gain new strength and courage for facing the future.

For, indeed, we are genetically the product of our ancestors. We each get half of our hereditary material from each parent. But more than that, we have a spiritual heritage which has come to us from the struggles and the dedication of those who have preceded us. It, also, is something which has become part of our being and to which we owe something in return.

This booklet is in a true sense a work of love and appreciation for my father. In a sense it is a small payment of a debt I owe to him, such as every child owes to his or her parents. Beyond that it is a delayed work of appreciation for one who passed into the world beyond just fifty years ago, written in the hope that it will inspire my own children to appreciate a man whose dedication and commitment to the foreign missionary field will be something they will not truly be able to understand, but which at least they can admire for the completeness with which he gave his life to the service of his Lord. It is hoped, too, that others who may read it will find inspiration for a life of Christian service.

There is much to be gained, too, from an understanding of the great struggles our pioneer forefathers and mothers underwent as they opened up the wilderness. One may read about such things in books but they become more real when one realizes what one's own ancestors went through in pioneering and settling the frontier. Living in log cabins, without any of what we regard as necessities, bearing and bringing up the large families of those days and struggling each year to have enough to eat are so far beyond our personal experiences that we just cannot appreciate the heroism and the courage by which they lived. Death was just around the corner and only the strong survived. But those were the people from whom we are descended. They may be just names to us, but it is hoped that this booklet will make them become real people of flesh and blood, people who loved life as much as we do, and who struggled hard to cope with the hard facts of life fully as much as any of us ever will.
There are three family lines in my father's ancestors - three major lines with, of course, others entering in each generation.

The first of these is the Kennedy family line. Of this we know relatively little. My great-grandfather, Daniel Kennedy, Sr., was the immigrant. He came to northern New York near the St. Lawrence River, entering by way of Montreal. From there there was a migration in the middle of the 19th century to Wisconsin, to virgin lands near the Mississippi River.

The other two strands came from England, although we know very little for sure about their English background. One was the Robert Adams family which settled first in Newbury, Massachusetts, but in the next generation, moved to the Connecticut River valley, where they lived for over a century before starting out to settle new lands farther west.

The other was the Bidwell line, where the first immigrant settled in Hartford, Connecticut, becoming a part of the corporate life of the colony and marrying into many of the prominent families of the city and colony, including the families of three governors of the colony. Like the Adams family, this family started to move west after the Revolutionary War, into new lands to the west.

The Bidwells and Adamses came together in central New York during the building of the Erie Canal, and then again there was a move west to Wisconsin in the next generation, when Helen Bidwell married my grandfather, Daniel Kennedy, Jr.

My father, Edward Bidwell Kennedy, was born there in Trempealeau County, Wisconsin, January 4, 1866. He grew up on the family farm, attended Galesville College for a year and then transferred to the College of Wooster, Wooster, Ohio, from which he graduated in 1891. Those were the years of the great spiritual awakening known as the Student Volunteer Movement. He was caught up in it and dedicated his life to the service of Christ in foreign missionary service in China. He went on to the McCormick Theological Seminary in Chicago, from which he graduated in 1894 and then sailed for China where he served as a missionary under the Board of Foreign Missions of the Presbyterian Church for three years.

In 1899 he was married to Sarah Lenora Lehr, and in 1901 they sailed for China as missionaries, where they served until 1905, when, following a severe injury suffered during an attack by bandits, the family was obliged to return home.

In 1922 he returned to China where he served for another four years, returning home in broken health. He died October 1, 1932.

His was a life of complete dedication to his commitment to the Great Commission of Matthew 28:19-20 to go into all the world and preach the gospel, with the promise of our Lord, "Lo, I am with you always, even unto the end of the age," On the stone in the cemetery in which he is buried is engraved one word - "Missionary." That word epitomizes his entire life of Christian-service, his commitment to the evangelization of the people of China, and his dedication to the call of Christ.
THE KENNEDYS

We have been unable to trace with any real satisfaction the Kennedys from whom we are descended. We can trace my great-grandfather, Daniel Kennedy, Sr., back to his first settlement in Franklin County, New York, near Ogdensburg, but his origin in Ireland apparently is beyond final determination by records.

My grandmother often said that her father-in-law, Daniel Kennedy, Sr., came from Ulster. I recall her saying that, my father repeated it, and when I started writing up the family history, my mother was most insistent that I make this clear.

Mr. Edwin C. Bates, a descendent of Elizabeth, my grandfather Kennedy's sister, also has the same family tradition.

It is important to clarify this point at the beginning, as there are two Kennedy lines - the Scottish clan, spreading out from its home in the southeastern lowlands of Scotland - near Ayr, Robert Burns country - and the O'Kennedys, an Irish Kennedy family - originally O'Kennedy - who originally lived in a valley in East Clare known as Glenogra. This Irish Kennedy family was driven east around the thirteenth century by the more powerful MacNamara's. In Ormond (near the city of Limerick) the O'Kennedys became the leading Gaelic family, and they are numerous also in north Tipperary. The Irish Kennedys seem to be descended from this family.

The Scottish Kennedys, however, settled in Ulster, which was directly across the North Channel from their home country. Just when they came, along with many other Scotsmen, is a matter of historical record - not as a separate group, but as a part of an emigration during the fighting years when the Stuarts were persecuting the dissenters and Presbyterians in Scotland. It was a more or less continuing migration over many years.

The problem of a northern source for our Daniel Kennedy is complicated by the fact that the name of Cork, Ireland, keeps turning up as the point they came from. Thus, the death certificate of Betsy (Elizabeth Kennedy) Parker, Mr. Bates' grandmother states that her parents came from Cork.

I have come to believe that there is a simple resolution to this difficulty. A glance at the map of Ireland will show that Cork, located far to the west on the southern coast of Ireland, would be the natural jumping-off place for ships carrying emigrants to the New World. It would be the logical point of departure for such ships, and a collecting point for people from all over Ireland setting out for the voyage. Hence, when someone asked as to where they sailed from, the reply would almost certainly be "Cork." From such a reply the idea became current that that was where they had lived in Ireland, regardless of their actual home.

Until such time as evidence to the contrary is found, I believe we can dismiss "Cork" as a place of origin, and stick to the two family traditions of the north of Ireland as the Kennedy home.
The Kennedys were a Scottish clan, indigenous to the southern half of Ayrshire (Robert Burns country) in the southwestern lowlands of Scotland, which borders on the North Channel between Scotland and Ireland. (Ireland is just 30-40 miles away)

The name "Kennedy" signifies "son of Kenneth" and in some of its earliest appearances is spelled MacKenede. The anonymous Historie of the Kennedys written in the early seventeenth century quoted the lost Black Book of Soone as authority for the claim that the progenitor of the Kennedys was one McKenane, a chief of the Western Isles in the reign of Malcolm II (1005-1054), whose descendants were granted the castle and lands of Dunure (on the coast, 5 miles below Ayr) for having come to the support of Alexander III at the battle of Largs in 1263.

There were other early Kennedys in Ayrshire at that time. There was a Murthach MacKennedy who was a member of an assize at Ayr in 1260, and a Fergus Makenedy who, in 1266, rendered accounts to the Sheriff of Ayr for expenditure on the King’s ships.

There is circumstantial evidence that the Kennedys of Dunure, the principal landed family of the name, were descended through an heiress from the first Earl of Carrick - the southernmost of the ancient three divisions of Ayrshire, and it is with the history of Carrick that the history of the Kennedys has been intermingled.

We know little of their doings as a clan till the close of the Middle Ages. Since their dwelling was in King Robert Bruce’s own earldom of Carrick, it is to be assumed that many of them followed him in his wars and shared in his triumph at Bannockburn. From King Robert’s son, David II, John Kennedy of Dunure was recorded in 1367 as steward of Carrick. It is through his descendants, who ultimately became Earls of Cassillis, that the Kennedy name is traced.

The Kennedys were a fighting race. Outstanding characteristics of theirs were always energy and enterprise, and in the turbulent Scotland of those times these qualities showed themselves often in military adventure. Sir Hew Kennedy of Ardinstchar was a valiant captain in the French wars against the English and distinguished himself in the raising of the siege of Orleans where he commanded the Scottish contingent which fought under Joan of Arc. David, 3rd Lord Kennedy, fell with his sovereign James IV at Flodden Field, in 1513, along with many other Kennedys. And they were in other battles in Scotland’s wars, both external and internal, including their own private feuds against their neighbors and each other.

The Protestant Reformation came to Carrick and the Kennedy clan became Presbyterian. But with the coming of the reign of Charles I came the religious wars which lasted for fifty years.

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1 - This account of the Kennedy clan is taken from The Kennedys, by Sir James Ferguson of Kilkerran, one of the Johnston’s Clan Histories. Johnston & Bacon, Edinburgh and London. 1958. 32 p.
In the religious struggles of the Covenanters with the English kings, Charles I (1639-1649), and especially Charles II (1660-1685), who also persecuted the Quakers and Puritans in England, and James II (1685-88), the Kennedys stood firm against the "innovations" in Church government which the National Covenant of 1638 condemned.

It would be well to explain the basis of this struggle for Scotland's ecclesiastical freedom. In its essence it was an attempt to force upon the people of Scotland the episcopal system, the prayer book and the system of worship of the Church of England. The Covenanters saw it as involving two principles: the authority of the civil power in spiritual matters, and the giving superiority of one minister over others—a denial of the equality of all men before God. Back of it, of course, was the nationalistic spirit of the people of Scotland who did not want to be dictated to by the English, even though the king was descended from their own Scottish kings.

The account of how the Covenanters were hounded across Scotland, killed and tortured is too long to attempt to summarize here. The historian Henry Hallam had this to say about the Covenanting era:

"It was very possible that Episcopacy might be of Apostolical institution; but for this institution houses had been burned and fields laid waste, and the Gospel had been preached in wildernesses and its ministers had been shot in their prayers, and husbands had been murdered before their wives, and virgins had been defiled, and many had died by the executioner, and by massacre, and by imprisonment, and in exile and slavery, and women had been tied to stakes on the seashore till the tide rose to overflow them, and some had been tortured and mutilated; it was a religion of the boots and the thumbscrew, which a good man must be very cold-blooded, indeed, if he did not hate and reject from the hands that offered it. For after all, it is much more certain that the Supreme Being abhors cruelty and persecution than that he has set up bishops to have a superiority over presbyters."

The national petition against "Laud's liturgy" in 1637 had borne the signature of the chief of the clan, the sixth Earl of Cassillis, and of several Carrick lairds, including three Kennedys, beside that of John Kennedy, a bailie (later provost) of Ayr. Sir Alexander Kennedy of Culsean had been especially petitioned by the Kirk session of Kirkoswald to sign it on their behalf. Of John, the sixth Earl of Cassillis, who was the greatest of all the chiefs of the name of Kennedy, it was said that he was a man of high principle, never afraid to speak his mind in Parliament or Privy Council even when he stood alone. He remained an undaunted leader of the Covenant cause; one historian of him: "His firm signature on the first line of many copies of the Covenant of 1638. He was constantly in evidence against every illegal move of the King and Council... and lived on after the Restoration a staunch Presbyterian."

3 - Quoted by R. H. Story, "The Revolution Settlement" in St. Giles' Lectures, First Series, 1881, p. 231
4 - Archbishop of Canterbury under Charles I. In 1641 he was arrested and beheaded by act of Parliament.
Lord Cassillis raised a regiment of soldiers for the Covenant. Many were killed at the Battle of Alford in July 1645 and in another Covenant defeat at Kilsyth the following month. After the Restoration the persecution continued under Charles II, but loyalties among the Kennedys were divided, some supporting the king.

The continued persecution of the Protestants led many during this time to join their kinsmen in northern Ireland who had been settled there during the reign of James VI of Scotland (James I of England). Whether our ancestor was one of those early Scotch-Irish of Ulster, or one who came later we can never know. My grandmother was very insistent that "the Kennedys came from Ulster." I recall her saying that numerous times.

The Kennedy clan in Scotland was greatly weakened during the Covenanting Wars and never regained its importance in the native country of the clan in Carrick of Ayrshire. There are still Kennedys there, however, and Culzean Castle (pronounced Cull-lane) is often referred to as Kennedy Castle. There is also a Kennedy tartan but it is of quite recent origin, first recorded around 1843.
DANIEL KENNEDY, SR.

The first Kennedy of whom we have definite knowledge was the immigrant, Daniel Kennedy, Sr. We have two written sources about him, The Biographical History of LaCrosse, Trempealeau and Buffalo Counties, Wisconsin, 1892, and the History of Trempealeau County, Wisconsin, 1917. Our best information is in some notes from Mr. Edwin G. Bates of Golden Valley, Minnesota, a descendent of Elizabeth, Daniel, Sr.'s eldest child, Elizabeth, in which he states as follows:

"Daniel Kennedy, Sr., was born about 1800-01 in or north of Dublin, Ireland. He married Mary Unnick or Unick, born 1807, near Dublin.

"Daniel, Sr., was a stocky built man with red hair and blue eyes. Mary was a small woman, dark curly hair and blue eyes. She was very energetic. It is said that she was the only girl in a large family and her brothers practically worshipped her.

"Family history has it that Daniel came down from the north of Ireland and worked for Mary's father. It seems that Daniel had had some differences with his own father over a land settlement and had left home. Daniel and Mary married and left for America. It is said that Mary's brothers openly cried when she and Daniel left for America, as they felt they would never see her again.

"They settled around Ogdensburg and Ft. Covington, New York, on the St. Lawrence River. They were Roman Catholics. The story goes that Daniel and Mary left the church because the priest refused to bury an infant who had not been baptised. Later they joined the Presbyterian Church."

We have another and more reliable date of birth for them in the 1870 Census report for Trempealeau County, Wisconsin, where Daniel, Sr., gave his age as 65, which would mean he was born in 1805; his wife, Mary, gave her age as 58, which would mean that she was born in 1812.

Two other members of Daniel Kennedy's family also came to America about the same time, a sister, Margaret, who married William Casey, and a younger brother, John. They settled near each other in Franklin County, New York, and then moved out together to Trempealeau County, Wisconsin, and lived near each other in Beaver Valley. While there are some conflicts on dates of their birth, the following appear to be correct:

Margaret, b. 1802 - married William Casey, b. 1799
Daniel, b. 1805 - married Mary Unick, b. 1812
John, b. 1810 - married Mary ---, b. 1818

The clue to establishing this relationship was found in The History of Trempealeau County, Wisconsin, where this statement occurs: "I should
also mention Maurice Casey... who was a nephew of John and Daniel Kennedy of Ettrick.\textsuperscript{5}

The most helpful information on this relationship has come from Mrs. Bernard O. Woodke, a descendent of William and Margaret (Kennedy) Casey. She has confirmed that William's wife was a Kennedy, that they also settled in Franklin County, New York - in Fort Covington adjoining Bombay - that they had a son, Morris (not Maurice), who later went to Wisconsin with Daniel Kennedy.

The 1850 Census of Franklin County shows the Caseys as residing there, and also John Kennedy. Both turn up in the 1870 Census as living in Trempealeau County, Wisconsin, along with Daniel Kennedy.

Since clearly these emigrants came by way of Montreal and thence up the St. Lawrence River to Hogansburg on the New York side, I have endeavored to determine the date of their entry at Montreal. The following is quoted from a letter dated 25 November, 1982 from the Public Archives of Canada:

"In reply to your letter of 2 November I wish to inform you that extensive searches both in Canada and in Great Britain have failed to locate comprehensive nominal lists of immigrants arriving in Canada prior to 1865. Only a few scattered lists relating mainly to subsidized British emigration schemes, 1817-1831, have been found. Unfortunately, a search of our nominal index to these lists has failed to produce any reference to Daniel Kennedy. However, Margaret and William Casey are mentioned in this index, but not on the same voyage. The former sailed in 1823 and the latter in 1817. The index does not mention the port of sailing." *

If we can assume that the Margaret who came in 1823 was the wife of the William who came in 1817, this would throw some useful light on this whole emigration of the Kennedy family. In 1817 William Casey would have been 18 years old - an age when young men in Europe were leaving home in those times. He could have had two antecedents to leave for America then - the "subsidized British emigration scheme" referred to above, which might have paid part or all of his passage, and the opening up by William Hogan of the lands in Franklin County that he had purchased as set aside for Revolutionary War soldiers which had not been claimed. (see below)

He might have sent home for Margaret - he might have married her before leaving Ireland, although she would then have been only 15 - but more likely he returned for a wife, and either married her as a childhood sweetheart or met her while back in Ireland. His name would not have shown up on the register on the trip back, since by then he would not have been an emigrant, but an American citizen. Hence, only her name shows up on the 1823 entry.

The Caseys settled in Fort Covington, the adjoining town to Bombay where Daniel Kennedy settled. Mrs. Woodke has furnished the following excerpt from a rough draft prepared for her lawyers in 1955 by Verna Casey Canse, a grand-daughter of William and Margaret:


* - The first and second government-assisted Irish emigrations were in 1823-1824 and 1824-25. - Colonial Office, London
"You asked for a history of Margaret Casey's (William and Margaret's grand-daughter) family tree. I will do the best I can from records my father kept (Daniel, who went to California). William Casey and Margaret Kennedy, both residents of Ireland ('County Cork') were married and shortly after emigrated to America, landing at Montreal. From there they went to northern New York state to the small town of Fort Covington, Franklin County. There their seven children were born."

Mrs. Woodke adds the following note in her letter:

"My grandmother (Verna CaseyCane) never knew her grandparents so didn't hear any stories about them..... We drove up to LaCrosse to visit my grandmother's youngest sister, who is 104 years old, and I asked her if she remembered any more about the Caseys. She thought that she remembered that they came on a sailing ship and that it took six months to get to the United States..

As we shall see below, Morris Casey went with Daniel Kennedy, Jr., to Wisconsin in 1853 to look for land out there.

We have no clear indication as to when Daniel Kennedy, Sr., came to America. It would be tempting to assume that he and Mary(Unick) Kennedy came over with Margaret and William Casey, but they both would have been too young - she would have been only eleven. I am inclined to date their arrival by the date of their first child, Elizabeth, who was born in 1831. If they were married just before they left for America, as seems likely, and as things went in those days, she would have become pregnant soon afterward, then they probably sailed over in 1829 or 1830.

They would surely have heard about the availability of cheap land in the Hogan development in Franklin County, and the wave of Irish immigrants to Franklin County would have been going on for a half dozen years - possibly other friends of the Kennedys besides the Caseys had made the move. They would have therefore had friends there to help them and it would not have been as great a risk as being the first to go. We can assume then that after quarreling with his father, and perhaps without any sizeable financial resources, Daniel Kennedy and his young wife set out for the Irish settlement in Bombay with assurance that there would be people there he would know who could help him.

There is one problem, however, that is difficult to deal with. That is that in none of the Population Census reports for Franklin County does Daniel Kennedy show up - in 1850, 1840 or 1830 - in years when he definitely was there - neither in Bombay or in Fort Covington. Why he should have been missed in all those reports is difficult to explain, unless for some reason he intentionally avoided the Census takers. Sometimes illegal immigrants avoided the Census takers, but it is unlikely he was in that position. Conceivably he was an indentured laborer, or that he did not own any property but worked on someone's else farm, and was simply included in the numbers reported. That would not be correct, however, for the 1850 Census, where all names of persons were reported.

Also, there is no record of his having owned property in Franklin County. Mr. C. Walter Smillman, Franklin County Historian, has checked county deeds without finding and records of land held by Daniel Kennedy.
The coming of the Irish to Bombay is understandable in the light of the origin of the town. It received its start from a Michael Hogan, a merchant in New York who had been born in Ireland in 1765 and who came to the Franklin County area to establish a trading center on the St. Lawrence River, following the War of 1812. This trading center was named Hogansburg and was located about two miles up the St. Regis River from the St. Lawrence.

When the state set aside thousands of acres for Revolutionary War soldiers after the war, not an acre of this area was taken up. It was remote - the only real contact with the outside world was through Canada on the St. Lawrence River, and it is the coldest area in the eastern United States. It has been called the "Siberia of New York." When the land was not taken up by the soldiers, the state sold the land in the county to speculators for about nine pence per acre. The Hogans got much of this land, and then acted as agents for the other owners. They turned to Ireland for settlers, who were encouraged to

"...swarm into Bombay about the year 1825, generally coming by steamship to Montreal directly from Ireland, and thence overland or up the St Lawrence River. Mr. Hogan, the younger (William Hogan, who gave the town the name of Bombay as a compliment to his wife who had been born in Bombay) is said to have received these with great kindness and to have located them upon what was then regarded as the very best lands in the town, which location came to be known as the 'Irish Ridge.' These settlers,...were apparently delighted to have an 'illigent Irishman for their boss (he had been educated at Columbia College, had studied law and had been admitted to the bar in New York) notwithstanding they found him invariably an exacting creditor and master, though not unjust."

"The first white settler in the town had been one Hadley, a hunter, who is said to have located in 1803 and to have been followed by Samuel Sanborn and family in 1805, but immigration did not begin in any volume until about 1822, and was at first largely from Vermont and New Hampshire. Ten or twelve years later nearly all of the original settlers had removed to Michigan, Ohio, Indiana and Illinois, selling out to other arrivals, mostly from Vermont, and about that time the Irish began to arrive." 5

The land originally was one great pine forest with intermingled hard and soft woods. Just to the north of it, and on both sides of the St. Lawrence River is the St. Regis Indian Reservation. During the 19th Century steamers plying the St. Lawrence River, with Hogansburg a port of entry for shipments to and from the interior.

There was a great influx of Irish settlers into Franklin County during the 1820's. The 1850 Census showed 315 families as giving their place of origin as Ireland, out of a total population of 1,963. The next larger number of families from other areas was for Vermont and for Canada, with only 36 families from each of these areas.

5 - Historical Sketches of Franklin County and Its Several Towns. by Frederick J. Seaver. Albany. J. B. Lyon Co., pp. 185-186
In a letter dated January 12, 1982, Mr. Bates stated as follows:

"Several years ago I received a letter from an elderly lady, Miss Elizabeth Kennedy Thompson, St. Lawrence Ave., Waddington, N. Y. She was secretary to Msgr Whittaker, St. Mary's Rectory, Waddington, N. Y. This is what she writes: 'Your maternal great grandparents, Daniel and Mary Kennedy, we do find on the register. Mary Unick or Unrock; too far back. They came to the United States in the 1800's, far beyond record keeping in the Catholic Church in Waddington. Waddington was a part of Madrid in the 1800's.'"

Waddington is about 30 miles west of Bombay, a town on the St. Lawrence River. It is my opinion that there may have been diocesan records there, or that when the Kennedys came to Bombay their records were kept in Waddington. There is absolutely no other evidence that would link this family with that town in St. Lawrence County. It is possible, of course, that sometime before the Kennedys went to Wisconsin that they had moved to St. Lawrence County in the area of Waddington, and left no trace there.

The only printed record on Daniel Kennedy, Sr., is that given about his son, Daniel, Jr., my grandfather, in The Biographical History of LaCrosse, Trempealeau and Buffalo Counties, Wisconsin, published in 1892 which states that:

"Daniel Kennedy (my grandfather) was born in Bombay, Franklin County, New York, on February 24, 1835, and was reared in the occupation of farming. His father, also Daniel Kennedy, was a native of Ireland, where he grew to manhood and was married. After emigrating to this country the father made his first settlement in Franklin County, New York...."

Mr. Bates states that Daniel Kennedy, Jr.'s older sister, Elizabeth (Betsey) was born in Bombay, September 25, 1831, and that Cornelius (a younger brother) "was born in Bombay, St. Lawrence County, and James also was born in St. Lawrence County." Bombay is, of course, in Franklin County, but Bombay adjoins the St. Lawrence County border, and it is possible that the Kennedys lived close to the western boundary of the town, adjoining St. Lawrence County. (It is possible that this might account for their being missed in the Censuses, being so close to the boundary that each county considered them as living in the other county.)

In 1853 Daniel Kennedy and his family left Bombay or wherever they were living then, and set out for the new lands in Wisconsin. Wisconsin had been admitted to the Union as a state in 1848 and the land there was open to homesteaders.

The distance from Franklin County, New York, to southern Wisconsin where they stopped is about 900 miles today by super-highways. For the Kennedy family, travelling by covered wagon pulled by oxen, over rough roads, it must have been closer to 1,000 miles. That would have been a summer-long trip at about ten miles per day.

6 - The Biographical History of LaCrosse, Trempealeau and Buffalo Counties. 1892. p. 607
The notes from Mrs. Woodke say that "Morris Casey and a cousin, Dan Kennedy, came to Elkhorn, Wisconsin one summer to work. Sometime later they took land in the north (Ettrick).

That is quite probable, and it might indicate that Morris Casey came with the Kennedys when they moved to Elkhorn, Wisconsin in 1853. This was a small village about 30 miles west of Racine. That area of the state would probably have been pretty well settled by that date. They either took a farm or obtained farm work, for they stayed there for three years before moving on to the northwest in the state to Trempealeau County.

Casey may have returned to New York state, because he did not take up land in Beaver Valley until 1859, whereas in 1854, young Daniel Kennedy went up to Trempealeau County and claimed land under the Homestead Law in Beaver Valley. In October of that year he filed claims to land in the townships of Ettrick and Gale along Beaver Creek, about seven miles and slightly east of the newly formed village of Galesville. The claims as listed in the Land Office records are as follows:

In Township 19 (Gale):
   October 25, 1854 - Range 7, Section 2 - Daniel Kennedy, Jr.
   1855 - Range 7, Section 2 - Daniel Kennedy

In Township 20 (Ettrick):
   October 25, 1854 - Range 8, Section 35 - Daniel Kennedy, Jr.
   July 14, 1855 - Range 8, Section 35 - Daniel Kennedy
   April 5, 1856 - Range 8, Section 35 - Daniel Kennedy
   1859 - Range 8, Section 35 - Daniel Kennedy
   April 5, 1858 - Range 8, Section 35, Cornelius Kennedy

The Biographical History has this to say about this farm:

"In October 1854 Daniel Kennedy (Jr.) came to Trempealeau County and made a location for the family, entering 400 acres in Gale and Ettrick Townships. He began the improvement of the land the next year, and has the honor of doing the first breaking in Beaver Creek Valley, north of Galesville.

"In 1856 his father's family joined him...Daniel Kennedy and his brothers improved the farm and made of it a splendid place, and the three brothers, Daniel, James and Cornelius each owned an interest in the farm. In 1862 Daniel sold his portion to his father, who later disposed of his interest to James, and the latter finally became possess of all the land Daniel had entered in 1854."

The 1870 Census for Trempealeau County shows Daniel, Sr., and his wife, Mary, living with James on this farm:

James Kennedy, age 27, born in New York  
Sarah J. Kennedy, age 22, born in Canada  
Daniel Kennedy, age 65, born in Ireland  
Mary Kennedy, age 68, born in Ireland.

7 - History of Trempealeau County, op. cit. pp. 97, 99, 104.  
They had a domestic servant working for them, Barbara, aged 22, born in Germany, last name not given
Value of real estate - $4,000
Value of personal property - 1,000

We have records of five children having been born to Daniel and Mary Kennedy. However, my grandmother told me that they had seven children. Two of them died, apparently, probably in infancy. It may have been one of them that Mr. Bates speaks of as causing them to leave the Roman Catholic church.

The oldest was Elizabeth (Betsey) who was born September 25, 1831. She was married to Wallace W. Parker in Galesville, Wisconsin, September 18, 1858, two years after the family reached Trempealeau County. She was 27 at the time. Parker was born April 4, 1836 in Arcade, Wyoming County, New York, and died March 8, 1904. His name appears only once in the History of Trempealeau County as having been one of those who prepared the grave of Princess Marie Nunke, granddaughter of the great chief Decorah of the Winnebago Indians, when she died in 1854. Her grave is just at the head of Marinuka Lake north of Galesville. There was a J. A. Parker who came to Trempealeau village in 1856, and who could have been the father of Wallace. He was the first lawyer in the area.

Betsey died September 6, 1898 of a stroke at Cadott, Chippewa County, Wisconsin - about seventy miles north of Galesville. There were eleven children. Mr. Bates has this to say about Elizabeth: "I remember my mother saying that my grandmother "Betsey" had beautiful auburn hair which hung to her waist....I also have red hair, and so do a sister and a brother of mine."

Margaret, the next child, married John McKeeth. She apparently was born in 1833. She died in the late 1880's. In the land map of 1878 John McKeeth is shown as having the farm directly south of the Kennedy farm in Beaver 'alley.

Daniel, the next child, and my grandfather, was born in Bombay, February 24, 1835. More about him below.

James, the next child, "continued to reside in Trempealeau County until the fall of 1884 when, his health failing, he removed his family to Beaumont, southern California, where he is now engaged in the livery business. He had regained his health and is doing well at his new place of residence. He still owns his farm in Trempealeau County, which constitutes the land that Daniel located in 1874."

"Cornelius, the youngest member of the family, entered the army in the War of the Rebellion as a member of the Thirty第 Regiment, Wisconsin Volunteer Infantry. He lost his health in the army, and died a number of years ago." In addition to these notes from the Biographical History, Mr. Bates has supplied the following information:

"Cornelius was born in Bombay about 1841. He was 5'10½" in height, fair complexion, gray eyes and red hair. He enlisted at Galesville, Wisconsin, August 13, 1862, and was a sergeant in Company C, 30th Regiment, Wisconsin Volunteer Infantry, Captain
Arnold. He was discharged July 11, 1865 at Louisville, Kentucky. He was married in Trempealeau, Wisconsin, to Caroline Louise Hall on the 13th day of September, 1869. They were married on horseback. They had one child, Adelia Kennedy, born August 1, 1871. Cornelius died October 20, 1872. Caroline remarried on November 3rd, 1875 to Henry C. Porter at Trempealeau. Henry Porter died on December 12th, 1908, at Blair, Wisconsin."

The 1870 Census listed the following for Cornelius:

Cornelius Kennedy, age 26, born in New York
Caroline         age 22, born in Wisconsin
Value of real estate $2,000
Value of personal property $750

So he had his own farm. He also is buried in the Galesville Cemetery. (There is also a Leslie Kennedy, age one month, buried with Daniel and Mary - probably a child of James)

Daniel Kennedy's brother, John, who had followed him to Franklin County, New York, later came to Trempealeau County and bought a farm about a mile west of the family farm on Beaver Creek.

Daniel Kennedy, Sr., died June 28, 1877, at the age of 77 years. He is buried in Galesville Cemetery. His wife, Mary, died August 19, 1891, at the age of 83 years, and is also buried there.
Land Map of part of Gale and Ettrick Townships, 1878
showing the two Kennedy farms
TREMPLEAUS COUNTY

Trempealeau County is located in central western Wisconsin on the Mississippi. The name "Trempe a l'eau" was given to the area by the French in their explorations up and down the river. It means "a mountain soaked in water" or "with its feet in the water."

High bluffs extend for several miles along the river where the county borders it, as much as five hundred feet above the river. There is an isolated part of the bluffs in the river which was named Trempealeau Mountain, which is an important landmark on the river. From this southwest corner of the county, and the opening to the river where the village of Trempealeau now stands, the land stretches back into a broad prairie which opens at the northeast into the Beaver Creek valley containing the Galesville and Bestrick country. Here the country was but little wooded when the settlers came and material for log cabins was scarce, except in the river valleys.

Trempealeau County is in an area of Wisconsin which was never overspread by the glaciers which covered most of the northern United States. The Wisconsin ice sheet which came down from Canada about 15,000 years ago, did not advance nearly as far south as Trempealeau County. However, the south-flowing streams carried large amounts of glacial outwash. Beaver Creek was one of those streams. It is to these deposits that much of the region owes its fertile soil and to the decaying vegetation that grew on the glacial swamps and lakes, which, mingled with the deposits, formed the soil found by the early settlers.

Prior to the coming of the French around the first of the 17th century, Wisconsin was the home of the Winnebago Indians, a branch of the Siouan peoples. Around the middle of the century, due to pressure from the Iroquois to the east, tribes from Ontario and Michigan began to pour into Wisconsin, and for the next century there were conflicts between them and the peace-loving Winnebagoes, and with Illinois tribes to the south. Trempealeau County was on the border of many of these conflicts. It was an area rich in furs, particularly beaver, which was the main article of trade then. Fur traders came up the Mississippi River and from Lake Michigan for the furs and this trade dominated the area for nearly two hundred years.

In 1837 a treaty was signed with the Sioux tribes, the Winnebagoes and the Dakotas, the tribes most usually referred to as Sioux, which ceded all land east of the Mississippi River to the United States. The Winnebagoes were forced to migrate westward to central Minnesota, but they were never satisfied with any territory but the lands of central Wisconsin, and many of them moved back. There were a number of later attempts to move them, to North Dakota, Nebraska and Iowa, but many of them kept drifting back to Wisconsin where the pine woods held the graves of their dead, sacred soil to them, and where their camping grounds had been. For the Winnebago were a tribe that settled on the land, fenced it in to protect their crops, raised ponies, and were in Indian terms, quite civilized. Finally, in 1873-74 the government gave them the homestead right which enabled them to

** Based on Franklin Curtiss-Wedge, History of Trempealeau County, Wisconsin. Chicago and Winona. H. G. Cooper, Jr. & Co. 1917
Huge chunks of ice deposited in glacial debris created depressions, many kettle-shaped (blasing) ponds. More than 10,000 became lakes, others bogs and swamps. Hundreds remain dry. More lakes were formed as the ice gouged rock basins or dammed streams with debris.

Boulders and loose rock embedded in the moving ice scratched bedrock like a giant rug, leaving clear marks of its passage. Grinding action of silt particles polished rock surfaces and produced fine “rock flour” that gave a milky cast to streams containing glacial meltwater.

Glaciers probably never reached Wisconsin’s southwestern quarter—a region largely devoid of rocky glacial debris, or drift.

From 600 to 800 miles of trail eventually will cross the state. Yellow lines show completed sections. Dots indicate proposed trails; dashes mark bicycle routes.

* Ice Age National Scientific Reserve

Wisconsin’s showcase for its Ice Age heritage

WINDING across the state, a hummocky, irregular ridge called a terminal moraine, deposited at the glacier’s front, marks much of the Ice Age Trail. When completed, the trail will offer hikers, bicyclists, and cross-country skiers a grand tour of glacial features from Sturgeon Bay to the St. Croix River Gorge. Citizens are blazing the narrow route across private property and public parks.
A bleak, icy, turbulent origin

Formed about 100,000 years ago from compacted snow that turned to ice, the glacier attained a thickness of two miles in its northern Canadian birthplace. Fostered by the continental climate—colder and wetter than found today—the glacier moved southward. Beyond its farthest point of advance, mammoths grazed and glacial meltwater deposited sand and gravel in an outwash plain.

Ice retreats, exposing drumlins, hills of sand and gravel. Debris-laden runoff pouring into holes in the ice leaves rounded kames while streams tunneling under the ice create winding eskers—some of them miles long.

Ice sheet at greatest extent 15,000 years ago reached a thickness of one mile over northern Wisconsin.

Picture above

Outwash plain

Bedrock
legally have land of their own by building a house and doing some improvement to their land. Now many of them are scattered through the Black River Valley to the south and east of Trempealeau County.

In 1823 the first steamboat came to navigate on the Mississippi River near Trempealeau County. There were fur traders of John Jacob Astor's American Fur Company on the river then and they sought a landing on the river where they could cut wood for their steamboats. They came ashore at what is now the village of Trempealeau. There in 1840 the first settlement was made in the county. However, it was not until after 1850 that settlement of the interior began, and the first settler in Beaver Creek Valley did not come until 1851. 9

This settler could well have had an influence on the Kennedy family. He came from Racine county, near where the Kennedys first settled when they came to Wisconsin. Elkhorn was in the county just west of Racine County, and the word of the land found by Abram Trempea in Beaver Creek Valley would certainly have spread far and wide over the area, where the subject of land was the all-absorbing topic for everyone. Here is what the History of Trempealeau County has to say about Abram Trempea:

"There was a vast amount of unoccupied land in this section in that early day and the homesteader could take his choice of locations. After looking over the land thoroughly, Mr. Trempea finally selected a quarter section of land in the Beaver Creek Valley about a mile and a half southwest of the present village of Galesville. He then returned to Racine and in the fall of 1852 in company with his family came north. They drove two yoke of oxen and carried all their household goods in two immigrant wagons. On the night of October 11 they arrived at their destination and went into camp, but before they had hardly settled in for the night a snow storm of unusual severity came up and continued with unabated fury until morning, and when the new settlers awoke they found the ground covered with ten inches of snow. This was indeed a wintry greeting for the pioneers, but with dauntless courage they went to work and arranged their camp for the winter, protecting it with wagon boxes and making as comfortable a home as a tent could afford. In the spring the men began the construction of a log house which was completed and occupied by the first of May. They also cleared and broke eight acres of land and the crop raised during the season indicated the fertility of Beaver Creek soil."

Cornellus Lynch of Ettrick told of his first visit to Beaver Creek in 1859: 11

"A number of settlers were living there then in their log houses but a comparatively small amount of land was being cultivated. There was an abundance of game at that time such as deer, wolves, and bear, and the prairie chickens, pigeons, native pheasants and quail."

Nora Cullity, who was born in Galesville in 1855 and reputed to have been the first child born in Beaver Creek Valley has said:

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9 - Curtiss-Wedge, op. cit. p. 80.
10 - Ibid. p. 81.
11 - Ibid.
"Our nearest neighbors were John Cance (the first postmaster of Ettrick, which was named for the game preserve in Sir Walter Scott's Marmion) and Dan Kennedy. Neighbors were appreciated in the sparsely settled country, for it was sometimes necessary for a family to borrow flour sufficient to last until they could get to a distant market. It was customary to change work in the pioneer days, and people turned out to help at a house or barn-raising or in threshing time. I often heard mother tell of watching the wolves on the hills through the chinks in the log house as she sat knitting by the fireside, and their howl often broke the white silence of a wintry night with a startling suddenness." 12

Beaver Creek Valley, located about in the center of the county and extending for thirty-five miles northward to about the middle of the county, flows into the Black River which divides it from LaCrosse County, and that flows into the Mississippi. In the lower part of the valley is the village of Galesville, where an artificial lake, Lake Marimuka, was created by damming the Beaver Creek to furnish water power for a saw mill.

12 - The Biographical History of LaCrosse, Trempealeau and Buffalo Counties. p. 607
Much of Daniel Kennedy, Jr.'s early life has already been recounted in the story of their coming to Wisconsin and his taking up a claim for land in Beaver Creek Valley in Trempealeau County.

In the fall of 1862 Daniel sold his share of the farm to his father, got married and bought a farm for himself nearer to Galesville. He was 27 years old at the time, and his bride was the same age.

Helen Bidwell was the daughter of Chester Ives Bidwell, "one of the pioneers of the county, having settled in Galesville in 1853." As she was a resident of Galesville that would partly explain his wanting a farm nearer town. She was descended from several old New England families: the Robert Adams of Newbury, Governor Welles, the first governor of Connecticut and John Bidwell of Hartford, Connecticut. The tracing of these family lines will be done later in this book.

The farm which he purchased had been known as the Parker place. It was comprised of 260 acres, located on section 16, two and a half miles north of the village of Galesville. It is shown on the map on page 11, about a mile north of Lake Marinuka.

"This is one of the most valuable farms in Trempealeau County and is well adapted to both grain and stock raising, nearly all being under cultivation and in pasture. The farm is well watered, one part by a fine spring. In 1875 Daniel Kennedy erected his fine brick residence (still standing) Mr. Kennedy has for many years been engaged in livestock business, and has always been largely interested in the raising of cattle, and for more than twenty years has been a buyer, feeder and shipper of stock." 14

There is a note with the 1878 map that "Daniel Kennedy was a breeder of shorthorn cattle, Clyde horses and China pigs."

His interest in shipping cattle would partly explain his being one of the sponsors of the railroad which came to Galesville in 1883, a branch line of the Chicago and Northwestern Railroad, running up Beaver Creek Valley from Trempealeau. He was one of the original 17 stockholders and a member of the executive committee. The right of way of this seven mile line was purchased in June 1882 and in August the grading started, with Isaac Clark and Daniel Kennedy as superintendents, to be paid $3 a day for their services. Contracts were let to different local men for grading. Bids were accepted at eight to twelve cents per cubic yard. Price for labor was a dollar a day, with board, or $1.50 without board. Total cost of the railroad was $17,964. For many years there were four trains a day in and out.

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13 - Ibid.
14 - Idem.
15 - The Galesville Centennial, a booklet prepared in 1954
With the coming of the railroad to Galesville in 1883 a bank was started - the Bank of Galesville. Galesville then had only a population of 500 but there was the outlying farming area to be served. It was incorporated two years later with a capital of $25,000. Daniel Kennedy was one of the founders of the bank and a director. A few years later Edward Bidwell Kennedy started work in the bank as a teller.

The records of the Trempealeau County Agricultural Society - the county fair - showed that in 1876 Daniel Kennedy was a judge on farm machinery, and Mrs. Daniel Kennedy was a judge on household products. The next year she was a judge on pantry stores and preserves, and J. Kennedy - probably James, but it could have been John - was a judge on horses. In 1880 Daniel Kennedy was a judge on cattle and manufactures, and in 1882 J. Kennedy was a judge on swine.

The Biographical History has this to say about Daniel Kennedy:

"No man, perhaps, is better known throughout the county than Mr. Kennedy, with whose growth and progress he has been identified since the early pioneer days. Cordial and genial in his disposition, fair and honorable in his dealings, he possesses the respect and confidence of all who know him." 16

The 1870 Census shows Daniel Kennedy living on his new farm (his new brick house had not yet been built):

Daniel Kennedy, age 35, born in New York
Helen Kennedy, age 35, born in New York
the four children
Value of real estate $4,000
Value of personal property 1,675
Eliza Bidwell (Helen’s mother was living with them) She is shown to have property: (possibly part of the farm)
Value of real estate $5,000
Value of personal property 700
and there was a domestic servant, Annie Olson, age 17, born in Wisconsin

In 1894, when he was 61 years old, Daniel Kennedy sold his farm of 249 acres to August Freimark for $10,500, and moved to Galesville. His two sons had left home by that time and he was ready to give up the farm. His house in Galesville was located across the street from the Lutheran Church, and in later years came to be used as a parsonage for that church.

Daniel and Helen (Bidwell) Kennedy had four children:

Herbert D. Kennedy, born September 30, 1864
married Jessie Young Ward
died April 25, 1930
two children:
  I. Gail Kennedy
  Ward Kennedy
  Died by drowning

16 - The Biographical History, op. cit.
The Kennedy farmhouse in 1890. Note the steps by the fence for mounting a horse.

The Kennedy farmhouse in 1972.

The Kennedy townhouse in Galesville.
Edward Bidwell Kennedy, born January 4, 1866
married Sarah Lehr, 1899
died October 1, 1932
four children
Edward Lehr Kennedy, born January 6, 1901
Mary Gertrude Kennedy, born October 14, 1902
Stephen John Kennedy, born October 13, 1904
Theodore Daniel Kennedy, born August 20, 1906
died of whooping cough, August 3, 1907

Gertrude Kennedy, born March 18, 1867
died September 12, 1881 of scarlet fever effects

Edith Kennedy, born October 12, 1869
married John Walker Innes
died June 29, 1942
two children;
Ruth Irene Innes, born March 21, 1908
Joseph William Innes, born October 10, 1910

Gertrude was a special favorite of Edward Bidwell Kennedy and her death at the age of fourteen when Edward was not quite sixteen left a lasting mark on him. When his daughter was born she was named Mary Gertrude in memory of this sister. We have a letter written to her grandmother, Eliza Adams Bidwell, in April of the year she died. She died in September of that year, never having recovered from an attack of scarlet fever.

Daniel Kennedy died in 1906 at the age of 71. Helen Bidwell Kennedy died in November 1917 at the age of 82.
April 26th 1881

Dear Grandma,

I was sick with the scarlet fever when I got your letter and thought I write when I got better but we have had so much work to do I haven't had time. Our school commenced next Monday I will have to stay out part of the time if mama doesn't get a girl Mary Smith to helping us now but she can't stay but two weeks longer we are making a carpet for our room. It has been raining nearly all day it's the first rain we had this spring Mama promised to let me go up to uncle Jim's this week if I go it will be the first time I have been any where since New Years I haven't been near as well as I was before I was sick. As I am in a hurry I'll not stop to write any more.

From Gertrude
Edward Bidwell Kennedy          Herbert Kennedy

c. 1875
THE ANCESTORS OF HELEN BIDWELL KENNEDY

BIDWELLS
and
COLLATERAL LINES

Bidwell
Wilcox
Welles
Tuttle
Webster
Treat
Hopkins
Williams
Ives
Merriman
Gillet

ADAMS
and
COLLATERAL LINES

Adams
Sikes
Kendall
Hanchett
Stillson
# Bidwell and Collateral Lines

<table>
<thead>
<tr>
<th>Bidwell</th>
<th>Wilcox</th>
<th>Welles</th>
<th>Tuttle</th>
<th>Webster</th>
</tr>
</thead>
<tbody>
<tr>
<td>From: Norfolk</td>
<td>From: Sussex</td>
<td>From: Essex</td>
<td>From: Northampton</td>
<td>From: Worcestershire</td>
</tr>
</tbody>
</table>

- Thomas
  - A. 1506
  - Richard
    - A. 1520
    - Symon = Isabel
      - A. 1560 = 1115
      - Gov.
        - Thomas = Hunt
          - A. 1571
          - Gov.
            - William = Elizabeth
              - A. 1609
              - Gov.
                - John
                  - A. 1597 = Agnes

- John Sr.
  - A. 1610 = Sarah
    - A. 1648

- John Jr.
  - A. 1648 = Sarah
    - A. 1660

- David
  - A. 1687 = 1714

- Amos
  - A. 1734 = Phebe
    - 1753 Williams

- Williams
  - A. 1764 = 1787

- Chester Ives = Eliza
  - A. 1799 = 1831 Angelina
    - Adams

- Helen = Daniel Kennedy
  - A. 1783 = 1862

* = Immigrant
TREAT  HOPKINS  IVES  MERRIMAN  GILLET

from Somersetshire  from Northampton  from

---

Richard = Alice  John = Jane  William = Hannah  Capt. Nathaniel = Joan  Jonathan =
A.1584  A.1604  A.1607  A.1612  1637

Susanna  Stephen = Dorcas  John  Hannah  Cornelius
b. 1609  A.1636  B.1644  B.1651  A.1636

Dorcas

John  B. 1649

Lazarus = Isabel  Lazarus = Lydia
B. 1714  B. 1714

Phebe
B. 1772

Rev. Jacques de Giller

Rev. William

Rev. William

Mary Pulburne

Mary
B. 1668

Lazarus = Isabel  1713
B. 1703  Jerome

Lazarus = Lydia  Grove

Grove
THE BIDWELL LINE

The Bidwells of Hartford, Connecticut, from which we are descended, almost certainly came from an ancient Saxon family in England by the name of Biddulph. Tradition has it that there was a Biddulph Castle in Norfolk near Thetford, which was built around 1066, and that one of William the Conqueror's generals married a daughter of the Biddulph chieftan and assumed the family name. That area is recorded in history as the location of one of the battles of Claudius in 46 A.D. against the Iceni. Also it was a continuing battleground between the British and the invading Danes or Saxons over the long centuries after the Romans left Britain and before the coming of the Normans.

Edwin Bidwell, in his Genealogy of the First Seven Generations of the Bidwell Family in America has assembled many records of the Bidwell ancestors in England, but there is no way of tracing any significant line of descent, and in fact, there appear to have been two centers of the family about the time of the emigration of our ancestor, one in the Norfolk area, and one in Devonshire. It is probable, as will be indicated below, that our ancestor came from the latter area.

There have been a large number of corruptions of the name and it appears in records in many forms, from Biddle to Biddulph. Our ancestor, John Bidwell is recorded in the Wilcox family line as "Biswell" and in the records of the Second Church of Hartford as "Biddoll."

THE FOUNDING OF HARTFORD

A few words should be said about the founding of Hartford, since John Bidwell is recorded on the monument erected in memory of the first settlers at Hartford.

The founding of Hartford is always associated with the name of Thomas Hooker, a minister in Newtown (now Cambridge) in 1635 who found the oligarchic rule of the Massachusetts Bay Colony under Governor Winthrop intolerable. Roger Williams, who had come to the Colony in 1631 had succeeded by 1635 in being banished (to Rhode Island) for holding that the courts could not enforce obedience to the "first table" - the first five Commandments, and for insisting that land taken from the Indians had to be paid for. Hooker had tried in vain to secure an extension of the franchise to all freeholders who were professing Christians. But the Boston magistrates in the General Court were not about to share their authority. The oligarchy, having left one despotism in England, were setting up another in Massachusetts. "Democracy", said Governor Winthrop, "is amongst civil nations, accounted the meanest form of government..."

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17 Edwin N. Bidwell, Genealogy of the First Seven Generations of the Bidwell Family in America. Albany, N. Y. J. Munsell's Sons. 1884
19 Ibid. p. 105
With the coming of more and more immigrants to the colony Hooker obtained permission from the General Court in May 1634 to seek a place on the Connecticut River, and in July of that year six men from Newtown went by a boat that was headed for the Dutch plantation there, to seek out a place for settling. The place they chose to settle upon was called by the Indians "Sucklag", and was adjacent to the Dutch settlement called the House of Hope.

Eight ships arrived in Boston in June 1635, and some of these people were among the early settlers in the Connecticut Valley. In mid-October "about sixty men, women and little children went by land toward Connecticut with their cows, horses, and swine, and after a tedious and difficult journey, arrived safe there." A party headed for Windsor did not arrive until after November 15th. This second group experienced great suffering and most returned to Dorchester that winter.

Of the first group, which came from Newtown, one-half were recent arrivals from England. The majority were young men, and several were unmarried. They had gone on ahead to prepare the way for others to follow the next spring. In June of 1636 Thomas Hooker with about 100 people from Newtown made the journey to where Hartford now stands. More people kept coming and by 1640 the town had been quite well laid out - the earlier settlers on the Northside Plantations - north of the Little River, as distinguished from the Great River (the Connecticut); and the settlers of 1636, on the south of the Little River - the Southside Plantations.

JOHN Bidwell, Sr.

John Bidwell did not obtain land as one of the 1635 group of settlers, nor was he among those who came with Thomas Hooker and took up land in 1636. And yet in 1640 he was shown to have a house on two acres that he had purchased from Thomas Bunce, and to be the owner of an island in the Little River, of about a half acre, on which he had a tenant. Love says about the latter: "John Bidwell was the original owner of an island here, about two roods in extent. (A rood is about ¼ acre.) It abutted southward on the river, and northward on a creek coming out of the river between the island and the highway. Within a few years it passed in turn to Michael Spencer, Williams Williams and William Kelser. From the latter Edward Grannis bought it in 1664..."

The location of his house and the island is shown on the map of Hartford in 1640. The house is on the Road from the Meeting House to the Mill at the big bend of the Little River to the north, and the island is just above that.

At the annual town meeting, December 23, 1639, the names of the Proprietors were listed, first those who had rights to undivided lands, and then "the Names of such Inhabitants as were Granted Lots to have only at the town's courtesy, with liberty to fetch wood and keep swine or cows by proportion on the common." John Bidwell was

20 Winthrop's History of New England. I: 204
listed among the latter, with four acres.

There was a need for a tannery in Hartford, as the grazing of cattle was a major activity among these pioneers, and the hides had to be cared for and made use of. There was plenty of tan-bark oak available, and all that was needed was the skill to treat the hides. Possibly John Bidwell had learned that trade in England, and was able to put it to use in getting a start in the new world.

Over the years he acquired other land. Jacobus records these additional holdings: "He bought two roods from Seth Grant, four acres on the east side of the Great River given to John Hall and sold by Hall to William Spencer who sold them to Bidwell; three acres of upland bought of Thomas Bunce; two acres on the east side bought of William Hyde; two acres of swamp bought of John Skinner; five acres on the east side bought of Richard Seymour; four acres of woodland bought of William Bloomfield; two parcels acquired by purchase, originally John Sable's; and recorded 18 October 1655, three acres bought of Thomas Woodford, and three more parcels on the east side; and 20 February 1666, upland and swamp estimated at 210 acres bought from several, and 41 acres purchased 26 April 1666 from John Wilcox, his father-in-law." 22

At the court held at Hartford, 13 May 1669, "It being granted to Joseph Bull and John Bidwell the sum of 200 acres of land in the next commons to the place where their saw mill stands, with liberty to take timber out of the common for the improvement of their saw mill as their need require." 23

John Bidwell was also involved in the founding of the Second Church in Hartford. Thomas Hooker had been the inspiration for the coming of the settlers to Hartford, and he was a firm believer in the right of the people to govern themselves. In a sermon on May 31, 1638 he said, "the foundation of authority is laid in the free consent of the people...the choice of public magistrates belongs unto the people by God's own allowance." But when he died, a contention arose in the church over the rights of those who had been baptised but were not communicants, to share in the election of church officers and to have their children baptised. After a long effort to reconcile the differences there was a split in the church, and John and Sarah Bidwell left to help found the Second Church, taking with them their three children, John, Joseph and Sarah - who were not in full communion. 24

It is clear that John Bidwell became over the years one of the more substantial citizens of Hartford. He was the first of five generations of the Bidwell line that lived in Hartford, over a period of more than 150 years. Also the family of his wife, Sarah Wilcox, was one of the early families. His son married Sarah Welles, the daughter of the governor of Connecticut, and his grandson, David, married Mehitabel Webster, the grand-daughter of another governor, John Webster, and John Hopkins, another early settler.

22 - D. L. Jacobus, Hale, House and Related Families. 1952. p. 461
23 - Edwin N. Bidwell, op. cit. p. 25
24 - Edwin Pond Parker, History of the Second Church in Hartford. Hartford, Ct. Belknap & Warfield. 1892
From all of the available data on John Bidwell, this seems to be the picture that emerges.

John Bidwell came to America as a young man, single, and arrived in Hartford in a second or third wave of settlers, around 1637. Most probably he came by boat up the Connecticut River. His skill as a tanner gave him at once a prominent place in the colony as there was a great need for someone to take the hides from their cattle and turn them into leather. He quickly acquired the land for his tannery on the island in Little River, and became a key person in the community, even though he, at that time, probably had few financial resources.

Some years after his arrival he met and married Sarah Wilcox, who had come from England with her family. Sarah Wilcox is reported to have been born about 1618. That would have made her 27 in 1645. It is probable that John Bidwell was about 30-35 in that year, which would have placed his date of birth around 1612-1615. He died in 1687, which would have made him around 75 years of age; she in 1689-90. Their children were:

Mary, b. about 1647; d. at East Hartford, 15 May 1715
m. by 1665 to John Meakin (also spelled Meakin and Meekins)

* John, b. about 1648; d. 3 July 1692
Joseph, b. about 1650; d. June 1692
Samuel, b. about 1651; d. 5 April 1715
Sarah, b. about 1653; married William House
Daniel, b. about 1656; d. 29 Nov. 1719
Hannah, b. about 1658; d. at Wethersfield 17 June 1696
m. 20 Dec. 1677 John Waddams

We have the will of John Bidwell. In it he bequeathed as follows:

- To his son John: two acres on the east side of the Connecticut River; and all lands and buildings in Hartford on the west side.
- To his son Joseph: 30 pounds, of which 20 was to be paid within two years of his father's death, and 10 within 2 years after his mother's death, for the use of his children.
- To his son Samuel: the same as to Joseph.
- To two daughters, Sarah House and Hannah Waddams: 20 pounds apiece
- To his daughter Mary Meekins: half a swamp lot, the other half to his wife for life, and then to grandson, John Meekins, if he lives with John Midwell's wife until he is twenty years of age.
- To his wife Sarah: all household goods forever, and life use of half of the estate not disposed of above.
- To his son Daniel: half of the entire estate not before disposed of, and the other half after the decease of John Bidwell's wife.
A codicil, dated 22 August 1683, gave in addition to his wife, two cows; to his son John four acres, be to pay 20 pounds to Rev. John Whiting (the minister in Second Church), and 20 pounds to his son Joseph; and changed the legacy to his daughters Sarah House and Hannah Waddams to 30 pounds for the former and 10 for the latter.

In the above statement about John Bidwell, Sr., I have made no mention of the claim by Edwin N. Bidwell in his Genealogy that John Bidwell may have been the son of a Richard Bidwell who is reported to have been an early settler in Windsor. That Richard Bidwell was buried 25 December 1647, and the only record we have of any descendants was of a daughter Hannah, born there in October 1644. We know nothing more about this Bidwell family, and it is most improbable that John Bidwell could have been the son of this Bidwell, who was having a child as late as 1644, when John Bidwell was already an established settler in Hartford. Jacobus thinks that he might have been a brother, or he might have been from another Bidwell family, as the name was not uncommon in England. Conceivably the one who died in 1647 could have been the father of both John and another Richard Bidwell in Windsor, but that would be an unsupported speculation.
The Ancient Burying Ground is listed in the National Registry of Historic Places. It contains the graves of Thomas Hooker and many of the early Founders of Hartford.
Located to the rear of Center Church

The Founder's Monument was erected in 1837 by the Ancient Burying Ground Association of Hartford, and contains the names of the Founders of Hartford.
Located in the Ancient Burying Ground
JOHN BIDWELL, JR.

John Bidwell, Jr., was born about 1648, and on 7 November 1678, when he was about 30 years of age, he married Sarah Welles, the granddaughter of Governor Thomas Welles. She was 19 years old, having been born in 1659, the daughter of Thomas Welles, Jr., the fourth child of Governor Welles.

John Bidwell was a highly successful business man in Hartford. Edwin N. Bidwell states the following:

"John Bidwell, Jr., had the first Saw Mill at Glastonbury, 1667. He lived at Hartford, as his father had willed him all his lands and buildings west of the Connecticut River. He had at Hartford a saw, grist and fulling mill; six saw or grist mills, three at Hartford, and one each at East Hartford, Wethersfield, and Middletown. He was an engineer and was selected by the town of Hartford to deepen the channel in the Connecticut River between Hartford and Wethersfield. The town of Hartford in 1686 chose Major Talcott, Ensign Nathaniel Stanley, Mr. Cyprian Nichols and John Bidwell to consider the best way to make a channel in the river between Hartford and Wethersfield. (Apparently he was chosen to carry out the work.)"

Love records the following:

"In 1653, Matthew Allyn deeded his mill lot to his son. (See mill location on the map just below the word "River") .... John Allyn formed a partnership with John Bidwell, Jr., in that business, thus establishing the "Upper Mills", which survived as "Imlay's Mills" to recent times. The lot next south of Allyn's Island belonged to John Wilcox (John Bidwell's grandfather) from whom it passed to his son-in-law Thomas Long. In 1681 John Bidwell Jr., bought part of this lot.... Thus Allyn united his interests with those of Bidwell, the most extensive and experienced mill owner of his day. (Italics mine) They then erected a mill, which eventually grew into a group, where milling of various kinds was carried on for years...... The Bidwell interest passed in 1692 to his heirs, and in 1700 Sarah Bidwell sold to John Marsh, Jr., one moiety in the mills, then being 'much out of repair'."

John Bidwell, Jr. died at Hartford 3 July, 1692 when he was 44 years old. He and his wife Sarah (Welles) had eight children, of whom the eldest was 13 and the youngest just one year old. The court appointed Ichabod Welles, Sarah's brother, Daniel Bidwell, John's younger brother who was then 36 years old, and Joseph Mygatt to assist the widow and to be overseers of the children. His wife lived seventeen years after his death, until 1709, and died when she was 50 years old.

The estate was valued at 1,081 pounds, a very considerable amount in those days. When she died in 1709 the estate was valued at 462 pounds.

25 - Edwin N. Bidwell, op. cit. p. 32
26 - William DeLass Love, op. cit. p. 38
27 - Jacobus, op. cit. p. 465
John (Jr.) and Sarah (Welles) Bidwell had the following children, all born at Hartford:

John, b. 1 Sept. 1679; d. at East Hartford 30 Sept. 1751
m. Hannah Pitkin, b. 30 May 1684; d. 14 Jan 1751

Hannah, b. 31 Aug 1680; d. Farmington 6 Apr. 1707
m. 11 Apr 1706 Joseph Judd, b. 1672; d. at Farmington in 1757

Sarah, b. 19 Aug 1681; d. at Wethersfield, 3 Dec. 1744
m. 20 Sept. 1707 Capt Joshua Robbins, b. Wethersfield 21 Oct. 1681

Thomas, b. 27 Dec. 1682; d. at Hartford 1716
m. 23 March 1709 Prudence Scott, b. 1683 Bloomfield, Ct., d. 1763

Jonathan, b. 15 Mar. 1683/84; d. Hartford 17 Dec. 1712
m. 25. Dec. 1711 Martha Butler, b. Southampton. N.Y. 18 Jan 1687

Abigail, bapt 4. Apr. 1686 d. young

* David, bapt. 25 Feb. 1687/88; d. at Hartford, 24 June 1758
m. 8 July 1714 Mehitabel Webster, b. 8 Mar. 1690/91

James, bapt Dec. 1691; d. 7 May 1718
m. 3 Dec. 1713 Ruth Stanley; b. 1 July 1696; d. 1 Aug 1778

John Jr. and Sarah (Welles) Bidwell were members of the Second or Centre St. Church and were admitted to full communion on 21 February, 1685. However, their children were all married in First Church.

DAVID BIDWELL

David, the third generation Bidwell to live in Hartford, was only four or five years old when his father died.

We know little about him, other than that he lived in Hartford, and whether of necessity, or because he wanted to concentrate his holdings in other activities, he sold off the property given to him by his father. Edwin N. Bidwell records as follows: 28

"From the Middletown Record I find the following: 'David Bidwell, son of John of Hartford, sold Samuel Miller of Middletown one certain sixth part or one equal half of one third part of a Saw Mill in Middletown on the west side of the river. The property was given David by his father. The mill did belong to John and Samuel Bidwell and Thomas Miller, father of said Samuel Miller.'"

That was in 1712 when David was 24 years old. He also sold another share in this saw mill to an uncle or cousin, Samuel Bidwell of Middletown. He is mentioned in Hartford Town Records as selling or buying property from 1700 to 1712, and from 1712 to 1721, and in Farmington records from 1748 to 1758. He sold land in "armington 27 June 1744 for 333 pounds.

28 - Edwin N. Bidwell, op. cit. p. 50
David Bidwell was born in 1687 and died at Hartford 24 June 1758 at age 70. He was married at Hartford 8 July 1714 to Mehitabel Webster, the daughter of Jonathan and Dorcas (Hopkins) Webster, and the great-granddaughter of John Webster, a governor of Connecticut, and John Hopkins, an early settler at Hartford. He was 27 years old and she was 24.

They had eight children:

David, b. 9 Dec. 1715; d. 7 Feb. 1716
Mabel, b. 18 Aug. 1718; d. 25 Aug. 1745
David, b. 16 Oct. 1720; d. about 1794
Isaac, b. 16 Aug. 1723; d. 14 Nov. 1793
Stephen, b. 29 July 1725; d. 12 Sept. 1808
Jacob, b. 23 Aug. 1727; d. 23 Apr. 1794
* Amos, b. 18 Aug. 1729; d. 25 March 1783
Oliver, b. 13 Dec. 1732.

We have nothing further on Mehitabel (Webster) Bidwell other than that she was born March 8, 1691 and was mentioned in the will of her father, Deacon Jonathan Webster:

"...I give to my three daughters all my moveable estate (namely Susanna Steel, Mary Brace and Mehitabel Bidwell) to be equally divided between them, and I also give to my aforenamed daughters, the sum of ten pounds to be paid unto them."

**AMOS BIDWELL**

Amos Bidwell was born 18 August 1729 and when he was 24 years old he married on 23 October 1753, Phebe Williams, the daughter of Gabriel Williams and a descendent of William Williams, an early settler.

The only records we have on them are in the Hartford Town Records of the transfer of real property. They are recorded in the volumes from 1755 to 1760, 1760 to 1765, from 1762 to 1769, from 1767 to 1770, from 1773 to 1785, and from 1783 to 1786. (I have locked up the volumes and they tell little other than refer to the property transfer.) In volumes 17, from 1786 to 1790 he is mentioned in two places and his wife Phebe in one place, and in volume 1774 to 1792 Phebe is mentioned, showing that her death must have been later than 1774.

One would conclude from this that he was active in buying and selling local property in Hartford, possibly as a living.

Amos and Phebe (Williams) Bidwell had ten children:

Susanna, b. 13 Jan 1755
George, b. 9 Oct. 1756; d. 17 April 1840
Phenias, b. 9 July 1758
Rachel, b. 7 Dec. 1759
Ruth, b. 28 Dec. 1761

* Williams, b. 28 May 1764, d. 3 Oct. 1840

Nancy, b. 21 Oct. 1766

Amos, b. 18 Feb. 1769

Ozias, b. 31 March 1771; d. 12 Oct. 1846

Emma

I have made a great effort to trace the ancestry of Phebe Williams and her father, Gabriel. It would seem that they were descendents of Robert Williams of Roxbury, a noted ancestor of many prominent ministers in New England, as that family line has three women by the name of Phebe, all born about the same time as our Phebe Williams. But not so. There are other Williams families, however, among early New England settlers, and the name is a common one in Wales, from whence came numerous early settlers. Further search for their ancestry would probably not be rewarding.

WILLIAMS BIDWELL

Williams Bidwell was the first of the Bidwells in our line to leave Hartford. He was born 28 May 1764, and when he was 23 years old, in 1787, he married Phebe Ives, who was then sixteen. She was the daughter of Lazarus Ives, who had lived in Watertown, Connecticut, but who about 1780 had moved to Rensselaer County, New York. He died at the age of 76, in 1840, and she at the age of 78 in 1849, at the home of her son Stephen in Jordan, New York.

We do not know just where the Ives family had settled in Rensselaer County, but we know that Williams Bidwell settled in Brunswick, in the central part of the county, not far from Troy. Most probably he married Phebe Ives after moving to that county.

The children of Williams and Phebe (Ives) Bidwell were:

James, b. 21 Nov. 1768; d. 16 Apr. 1847

Eliphaz, b. 27 Dec. 1790; d. 12 Dec. 1862

Rosetta, b. 20 Apr. 1793

Phebe, b. 27 Nov. 1795

* Chester Ives, b. 4 Jan 1799; d. 2 Jan 1864

Williams, b. 23 Apr. 1801

Lucy, b. 20 Feb. 1804; d. 14 Apr. 1852

Lydia, b. 12 Nov. 1806

Nancy, b. 28 March 1809; d. 5 Nov. 1857 twins married Troy

Anna, b. 28 March 1809; d. 1850

Stephen Warren, b. 11 Dec. 1811

Amanda Jerusha, b. 16 July, 1814, married John C. Brewster
THE BIDWELL COLLATERAL LINES

WILCOX
WELLES
TUTTLE
WEBSTER
TREAT
HOPKINS
IVES
MERRIMAN
GILLET
John Bidwell, Sr., the immigrant, married Sarah Wilcox. They certainly were married in this country, since her father is reported to have come to America with his family, except Ann, who had married John Hall, Jr., in England and remained there.

Sarah is reported to have been born around 1618, and as their first child, Mary, was born about 1647, it is probable that they were married around 1645.

There is no clear evidence as to where in England John Wilcox, the immigrant, came from. If he came from the area of the family seat, it would have been from around Bury St. Edmunds in Suffolk, just east of Cambridge. The Wilcox family is of Saxon derivation. Sir John Dugdale mentioned fifteen generations of Wilcoxes previous to 1600 in the county of Suffolk. The family had a coat of arms and there were Dukes and Earls. One branch were Dukes of Suffolk. The family motto was "Fidux et Audax" - faithful and bold.

There is a tradition that with the Puritan wave of immigrants from England to this country there were six different Wilcoxes, no relation that they knew of, but the given names of only three have been found: an Edward, a William Wilcoxen of Stratford, Connecticut, and our John Wilcox of Hartford. (the name has been spelled at least nineteen different ways.)

The Blue Book of England states that our John Wilcocks was a descendent of a Captain John Wilcox who commanded 1000 lances at the battle of Hastings in 1066 against William the Conqueror. In the reign of Edward III, Sir John Wilcox was entrusted with several important commands against the French.

Our John Wilcocks was probably one of the company of Thomas Hooker who came to Hartford in 1636. He was one of the Original Proprietors, and lived in a house in a "bend of the little River." (Above the mill and across the river) He accumulated a large amount of land here and there, which was no doubt easy to buy from the Indians at that time.

He is buried in the Center Church Burying Ground in Hartford. His name is on the monument with the names of the other first proprietors. He was a surveyor in 1643,44,45, and served as a selectman in 1640. He died October 1,1651. As his daughter, Sarah, was of marriageable age in 1645, and he had a daughter of marriageable age, Ann, who married before they left England in 1636, it is probable that he was born around 1610.

In a Wilcox Book, from which the above is taken, Sarah is said to have married a John Biswell - another corruption of the Bidwell name.

John Bidwell, Jr., the second generation Bidwell in Hartford, married Sarah Welles, the granddaughter of Governor Thomas Welles of Connecticut, on 17 November, 1678. This brought our ancestry into the Welles line.

There has been a great deal written about the Welles or Wells family, as it is a very ancient line, and there are many descendent in this country. It is referred to as "one of the most illustrious families in history" originating as the de Welles family in the Vaux family as early as 794 in Provence, and then allied by marriage to most of the sovereign Princes of Europe. It was founded in England after the Conquest by Harold de Vaux and his three sons who were all surnamed de Vallibus, who established the Manor of Welles in Lincolnshire. The Barony of Welles fell into abeyance after the death of the 6th Baron in 1461, with no male heirs. But there were many collateral lines that kept the name alive in England, and, while the records do not show direct descent, such traces of the family as in Wells Cathedral are widely evident.

Similarly there are many evidences of the family name in this country, as in Wellesley, Massachusetts, not all of them directly descended from the Welles family of Hartford, Connecticut, to which our family traces back.

There is a good deal of confusion as to the relationship of these various Welles families. One tradition has it that three brothers came over together. Another has it that a Thomas Welles came over first and then brought his seven sons here, settling in Rhode Island, one of whom was our Thomas Welles. It is simpler just to report the facts on which the evidence is fairly sure.

Albert Welles, the historian of the Welles family gives the following account of Thomas Welles, who became the second governor of Connecticut:

"Thomas Welles was of the elder branch of the family in England, in the English calendar of Colonial State papers is found: "1635, Thomas Welles and Elizabeth his wife recusant (i.e. non conformists) in Rhiwell, Northamptonshire." As he disappeared from Rothwell in 1635, and having lost all his property by confiscation, he doubtless at that time entered the service of Lord Saye and Sele as private secretary (as that nobleman protected all the Puritans to the best of his ability), and came to America early in the spring of 1636..."
"Recusant signifies refusal to subscribe to the oath of conformity to the established Church of England. (Charles I was then king) The Puritans would not subscribe on oath, hence their separation and emigration. This would seem to confirm the tradition in the elder branch of the Welles family, referred to by Hon. Gideon Welles: 'Thomas Welles of Rothwell, Northamptonshire, 1635-6, wife Elizabeth.'

"Articles of accusation were drawn up against him, and he was warned to appear in the Court of Star-Chamber to answer charges. November 3, 1634, admonished to answer in full to certain articles against him, under pain of being taken pro confesso (admission of guilt). November 14, declared pro confesso by refraining to give answer. Warned to appear next Court-day to receive final judgment. Articles were preferred because they had declared that all children were within the Covenant of God and would be saved though not baptised; also that Christians might lawfully go from their parish where they had not had two sermons on Sunday.

"They were charged with having spoken against the ceremonies of the Church of England; against the surplice, the baptism and the marriage ring; and for not bowing at the name of Jesus.

"With a Star Chamber sentence hanging over him, he left the following spring for America. He was secretary of Lord Saye and the families were connected. Robert de Saye was of Strathfield Say, Northampton."

"In the year 1635, John Winthrop (son of Governor Winthrop of Massachusetts) arrived at Boston with a commission from Lord Saye and Sele, Lord Brooke and other noblemen interested in the Connecticut Patent, to erect a fort at the mouth of the Connecticut River. (near what is now Saybrook; named after the two English Lords). They sent men, ammunition and 2000 pounds sterling.

"Early in 1636 Lord Saye and Sele, with his private secretary, Thomas Welles, came out to Saybrooke, but his lordship, discouraged by the gloomy aspect of everything about him, and not finding his golden dreams realized, returned to England, and left his secretary behind him to encounter the dangers and difficulties of the then wilderness.

"Thomas Welles with his company proceeded up the Connecticut River to Hartford."

"Thomas Welles was born in Essex County, England in the year 1598. His family there was very ancient and distinguished, and enjoyed an estate and Manor known as Welles Hall, first called Rayne Hall.

"He appears for the first time of record in Hartford in 1637, in which year he was chosen one of the Magistrates of the Colony. This office he held every successive year from this date till his decease in 1659-60, a period of twenty-two years. In 1639 he was chosen the first Treasurer of the Colony under the new Constitution, and this office he held at various times till the year 1651. In 1641 he was chosen Secretary of the Colony, and this office he held at various times.

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32 - Ibid. p. 98-99
"In 1654, Governor Hopkins being in England, and Deputy-Governor being dead, he was elected by the whole body of freemen, convened at Hartford, as Moderator of the General Court, and also chosen as Deputy-Governor, and in 1655 as Governor. Then over a period of twenty-three years, from his first appearance in the Colony to his decease, we find Thomas Welles enjoying the confidence of his fellow-citizens, and occupying the highest post in the Colony.

"...In his post as Moderator of the General Court, and as Deputy-Governor in 1654, Mr. Welles had to discharge all the duties of Governor. This was a year of stirring events, of the arrival of Cromwell's fleet of ships for the reduction of the Dutch, and the quarrel between Minigrate and the Long Island Indians. Governor Welles twice convoked special sessions of the General Court; effected the appointments of commissioners to meet Cromwell's officers at Boston; quieted a violent dispute between Uncas and the inhabitants of New London about lands; and by correspondence with Governor Eaton and the colony at New Haven; dispatched Lieutenant Seely and Captain Mason, with men and ammunition, to assist the Long Island Indians and check the assaults of Minigrate. It was during his administration this year that acts passed sequestering the Dutch house, lands and property of all kinds here in Hartford and thus forever cutting off a fruitful source of Dutch intrusion and Dutch impudence. To those familiar with the eternal annoyance which the Settlers at Hartford received from Dutch Point, this act will appear as a tall feather in the cap of Governor Welles."

"Governor Welles was married in England, about 1618. His wife's maiden name was Hunt. We find the Hunts derived from Thomas de Hunt, living in Stoke Daubenny, County Rutland. They had eight children, all born in Essex except the youngest, Joseph, who was born in Hartford:

- Ann, b. c 1619
- John 1621 died before 1659
- Robert 1624
- * Thomas 1627 (nine years old when they came to America)
- Samuel 1630
- Sarah 1632
- Mary 1634
- Joseph 1637

"His first wife died about 1640, and he remarried about 1646 to Elizabeth Foote (widow of Nathaniel Foote), of whom he had no children.

"He died at Wethersfield on Sunday, January 14, 1660.

In his will he left to his son Thomas, our ancestor, 20 pounds, and:

"I give to my son Thomas Welles my meadow and swamp in Pennywise, on ye north side of ye fence; and also that nine acres of swamp yt I bought of Nathaniel Willett, and my land on ye east side of ye Great river, by Mr. Hopkins ffarm, without ye fence, having sold that within ye fence to Capt. Cullick, and given six rods in breadth and ye whole length to Edmund Andrews...."
THOMAS WELLES

The Fourth Child of Governor Thomas

"Thomas Welles of Wethersfield, Connecticut, was born in Northamptonshire, England, about 1637, whence he was taken with his parents to America in 1636, and landed at Saybrook, Connecticut. He was then taken to Hartford and then to Wethersfield, where he lived the residue of his lifetime, and died in the spring of 1668, aged about 41 years.

"He was the largest and tallest man of his time in Hartford, with a strong mind and sterling, honorable character. His grave was seven feet long.

"He was chosen Quarter-Master under command of Major John Mason at Hartford, March 11, 1658. Also he was chosen Deputy Magistrate at Hartford, May 15, 1662 and February 22, 1663.

"He was killed by a fall from one of his own cherry trees.

"Thomas Welles was married in Hartford, June 23, 1654, to Hannah, widow of John Pantry of Hartford, and daughter of Richard Tuttle of Boston. Their children, all born at Wethersfield, were:

Rebekah, b. May 1655
Thomas, b. Oct. 1657
* Sarah, b. Apr. 1659
Ichabod, b. Nov. 1660
Samuel, b. Oct. 1662
Jonathan, b. Sep. 1664
Joseph, b. Aug. 1667

Mrs. Hannah Welles died at Hartford August 8, 1683, aged 50 years

His estate was valued at 1090 pounds. Sarah, who was 10 years old at her father's death, was to receive 80 pounds.

SARAH WELLES

Sarah Welles married John Bidwell, Jr., on 7 November 1678. She was nineteen years old at the time, and he was thirty.
We come into the Tuttle line through the marriage of John Bidwell, Jr., (2) to Sarah Welles (6), whose mother, Hannah Tuttle was born in England and came to America in 1635.

There is a manuscript history of the Tuttle family, written around 1910 which gives the English lines as approved by the College of Arms. The following is based on this pedigree:

(1) Thomas Totehyll of Woodford co., Northampton, England, born about 1506. He was assessed for the subsidy there, 10 November 1544. (Henry VIII reigned 1509-1547) Probably the father of Richard.

(2) Richard Tootill of Woodford co., Northampton, born about 1530, married Elizabeth ----, who was co-executrix of his will in 1589. His will was proved at Peterborough 11 March 1590, and named seven children, of whom Symon was the eldest.

(3) Symon Tootil or Towtills of Ringstead co., Northampton, born about 1560, buried at Ringstead, 15 June 1630; married Isabel Wells, born about 1565, daughter of John Wells of Ringstead, who mentioned her in his will in 1618. Symon was mentioned in his father’s will and in that of his father-in-law in 1618. His own will was proved 1630 at Northampton. His widow accompanied her sons on the Planter in 1635, but no record of her has been seen in this country, and probably she did not long survive. There were four children:

Richard, b. about 1593, died 8 May 1640; came with wife, Anne Taylor and three children on the Planter.

Thomas; lived in Holcot, afterward in Woodford, Northants

Simon, of Burton Latimer co., Northampton where he is buried.

* William

(4) William Tuttle, born in England about 1609, died at New Haven, Connecticut in 1673. Married Elizabeth ----, born in England about 1609-12, died at New Haven, 30 December 1684, aged 76. With his wife and three children he came from Ringstead co., Northampton on the Planter in 1635.

He settled in Boston where his wife joined the church 24 July, 1636. He moved to New Haven in 1639, early enough to subscribe to the Fundamental Agreement on that plantation on 4 June, his name being one of the sixteen to which the Secretary when he copied the document into the record book accorded the prefix of respect (Mr.). In the list of planters and estates of about 1640 his family consisted of seven persons and his estate was rated at 450 pounds, well above the average size. His name often appears on the records as busied in the small affairs of the town, but he never put himself forward for public office. "Mr. Wm. Tuttle was fined in 1646 for falling asleep at the Watch-house."

In May 1660 Mr. Tuttle's daughter Sarah (seventh child), then a girl of eighteen, had a flirtation with a young Dutch merchant, Jacob Melyen, which reached the immoderate stage of an exchange of kisses before the culprits were brought before the puritanical Court, which branded her conduct as "imodest, uncivell, wanton, lascivious" and fined her and the young man twenty shillings apiece.
Mr. Tuttle showed his humanity by making a plea at the Court in behalf of a young girl who had been found guilty of pilfering and other mischief. He said "that though her sin had been very great yet he did much pity her and would doe her all the good he could and he therefore desired the Court would show her what favour they could and that she might be in such a place and family where he might enjoy the means of grace and be well educated for the good of her soule. The Court told her that she sees how her uncle is affected towards her for her soules good" and proceeded to sentence "that she be publickly and severely whipped to morrow after Lecture, that others may heare and feare and doe no more see wickedly." How this girl, Azuba Lampson, was related to the Tuttles, is not known. She was the orphan daughter of Thomas Lampson, who died 28 December 1663 by his unknown first wife. Her mother may have been a sister of Mrs. Tuttle.

Children of William and Elizabeth (-----) Tuttle:

John

3. Hannah, Baptised (as Anne) at Ringstead, 20 January, 1632/3; died at Hartford, Connecticut, 9 August 1683; m. John Pantry, who died at Hartford, Conn., between 1 Sept. and 25 Nov., 1653, son of William and Margaret (Wyburn) Pantry; m. (2) at Hartford, 25 June, 1654, Thomas Welles, son of Governor Thomas and Alice (Tomes) Welles. (The Welles line says his wife's maiden name was Hunt)

Thomas
Jonathan
David
Joseph
Sarah
Elizabeth
Simon
Benjamin
Mercy
Nathaniel

We became a descendant of Governor John Webster of Connecticut through the marriage of David Bidwell, the grandson of John Bidwell, Sr., to Mehitable Webster, the granddaughter of Governor Webster.

The progenitor of the oldest, and most probably the most numerous family in America bearing the Webster name, was John Webster of Warwickshire, England. He came to the Massachusetts Bay Colony around 1630–33. He moved from Newtown, now Cambridge, to the present site of Hartford as part of the company that went with Thomas Hooker in the spring of 1636.

The Websters were settled in Yorkshire at a very early period. They were, according to Burke and Playfair, of Scottish descent, and held the manor of Lockington, Yorkshire, in the time of Richard II (1389–99). The apparent founder of the family was John Webster of Bolsover, near Chesterfield, Derbyshire, who, who in the 12th of Henry VI (1434) was returned into Chancery among the gentlemen of that county who made oath, in behalf of themselves and their retainers, for the observance of the king's laws. From him descended John Webster, who, upon the dissolution of the monasteries, received from Henry VIII, large grants in Cambridgeshire, Essex and Huntingdonshire (1509-47). From him descended, in the third generation, John Webster who came to Watertown, near Boston, from Warwickshire, England, about 1636. The line thus established would have been:

1330, Webster of Lockington, Esquire, time of Edward III
1434, John Webster of Bolsover, Esquire, twelfth of Henry VI
1509-1547 John Webster in the time of Henry VIII
b. 1590 John Webster, Fifth Governor of the Colony of Connecticut

The surname "Webster", meaning a female weaver, of unmistakable ancient English origin, was a trade name. It is not, therefore, any more than Smith, a proof of relationship among the first families bearing it. 'With the Anglo-Saxons the termination er in trades or employments, was masculine; while that of ster was feminine. Of the former we have 'Webber'; of the latter 'Webster'.

The immigrant, John Webster, was a man of influence and standing in the Hartford colony. When 'the first written constitution known to history that created a government' was adopted in January, 1639, John Webster was chosen for office. From that time until 1659 he served in various capacities: as magistrate, from 1639 to 1655; in 1655 as Deputy Governor; in 1656 as Governor; and the three following years, as first magistrate of chief judge.

In 1640 he was appointed with Mr. Ludlow and Governor Welles to consult with friends in New Haven respecting Indian murders which had...
been committed, to learn of them whether they would approve a decree of war. He was also a member of a committee with William Phelps that formed a noted criminal code of laws for the colony. In 1654 he was appointed a member of the Congress of the united Colonies. At the election in Hartford in 1655 he was elected Deputy Governor and Thomas Welles, Governor. The next year their positions were reversed, because of a law which permitted a Governor to hold his office only one out of two years (until 1660).

Out of the 153 original settlers of Hartford, only ten gentlemen besides John Webster were honored with the imposing prefix "Mr." The ordinary title was "Goodman" or "Goodwife", and often "Goody" or "Neighbor." Only men of means and rank in the Colony who had come from England were looked up to with awe and without familiarity, such as clergymen, magistrates, doctors, schoolmasters, and those freemen who had received a second degree at college; eminent merchants, military captains, captains of vessels, were addressed as Mr. and their wives as Mrs. (Governor Welles was also addressed as "Mr.").

John Webster was involved in the dispute in the First Church to which reference was made in the notes about John Bidwell. He was one of those who disagreed with Rev. Samuel Stone, the principle issue being over whether children of non-members were proper subjects of baptism and extending voting privileges to non-communicants. He like Bidwell, withdrew from the First Church, but unlike Bidwell did not stay in Hartford, but joined a company that moved up the river to Hadley.

On April 18, 1659 fifty-nine persons belonging to Hartford and Wethersfield moved to a tract of land that was purchased from the Indians which is now included in the towns of Hadley, Amherst, South Hadley and Granby, and on the west side, Hatfield and part of Williamsburg. John Webster was one of those who went ahead to prepare for the settlement there, to assist in laying out the roads. He made him temporary home in Northampton where he was taken sick and made his will, June 25, 1659. He recovered and lived another two years, dying on April 5, 1661.

His most eminent descendent, Noah Webster, the originator of the dictionary, erected in Old Hadley Cemetery a modest slab as a memorial to him.

The children of John and Agnes Webster were: (no dates of birth have been preserved; all but the last two were born in England):

Matthew
William
* Robert
Thomas
Anne
Elizabeth
Mary
LIEUTENANT ROBERT WEBSTER

Lieutenant Robert Webster, the third child of Governor John Webster, was born in 1627 and died in 1676 at the age of forty-nine years, leaving beside his widow, 11 children, of whom at least four were less than six years of age.

In 1651 at the age of twenty-four he settled in Middletown when it was being organized, and the following year was married to Susannah Treat, the daughter of Richard and Alice (Gaylord) Treat of Wethersfield, the immigrants, whose son Robert Treat became the eighth governor of Connecticut. She was born in 1629 and died in 1705 at the age of 76.

Lieutenant Robert Webster probably obtained his commission in the militia at the time of King Philip's War in 1675, when steps were being taken to prepare a defense of Hartford, to which Robert had returned in 1658. They had been moving down the Connecticut River that summer, having attacked Swansey in June, Deerfield and Hadley in September and Springfield in October. On October 11 Robert Webster was appointed to the Committee of Safety.

He served the community in various ways, though without attaining the prominence of his father. In Middletown he served as Recorder when the town was organized, then as representative in the General Court. In Hartford he served on various committees. In 1672 he received a grant of 300 acres of land.

The children of Robert and Susannah Webster were:

John, b. Nov. 10, 1653    Middletown
Sarah, b. June 30, 1655   "
*Jonathan, b. Jan 9, 1657  "
Susannah, b. Oct. 26, 1658  "
Samuel                   Hartford
Robert                   "
Joseph                   "
Benjamin, bapt. May 1, 1670  "
William, bapt. July 2, 1671  "
Mary                     "
Elizabeth, bapt. Feb. 9, 1673-74  "

DEACON JONATHAN WEBSTER

Deacon Jonathan Webster was a merchant in Hartford. He was married, May 11, 1661, to Dorcas Hopkins, the daughter of Stephen and Dorcas Hopkins, and the granddaughter of John and Jane Hopkins, first settlers at Hartford, also of John "ironson of Farmington.
Jonathan Webster and Dorcas Webster were received into Second Church at Hartford, March 17, 1695, and she died during that year. On January 2, 1696 he married Mary Judd, daughter of Thomas Judd of Farmington.

Their children were:

By first marriage:

Jonathan  b. Mar 18, 1682
Samuel  bap. Feb 17, 1683-4
Susannah  b. Apr. 25, 1686
Mary  b. Sep. 29, 1688
* Mehitabel  b. Mar 8, 1691
Stephen  b. Jan 1, 1691

By second marriage:

Benjamín  b. Aug 9, 1698

Jonathan Webster died 1735, aged seventy eight years. In his will he provided as follows:

"I give to my three daughters all my moveable estate (namely Susanna Steel, Mary Brace, Mehitabel Bidwell) to be equally divided between them; and I also give to my before-named daughters, the sum of ten pounds in money apiece to be paid unto them by my executor within a twelve month after my decease."

Mehitabel Webster

Mehitabel Webster was married to David Bidwell on 8 July 1714. So far as we know they spent their entire life in Hartford.
Susanna Treat married Lieutenant Robert Webster, who was the
grandfather of Mehitable Webster who married David Bidwell in 1714.
Thus we came into the Treat Line, a rather well-known Connecticut
family, made so in part by Robert Treat, Susanna's brother, being
Deputy Governor of Connecticut from 1676 to 1682, and then Governor
from 1683 to 1687, then Governor again from 1689 to 1697 and Deputy
Governor from 1698 to 1707.

The English name was Trott, sometimes Tratt, and the family
home was in Somersetshire. Richard Trott, the immigrant, was baptised
at Pitminster, 28 August 1584. He was married there 27 April, 1615, to
Alice Gaylord, baptised there 10 May, 1594, the daughter of Hugh Gaylard,
who was buried at Pitminster 21 October 1614. The Trott family lived
in the hamlet of Trendle (now the parish of Trull) in the large parish
of Pitminster, less then five miles south of Taunton. Here all the
children of Richard and Alice Trott were born.

The family emigrated after the baptism of their youngest child
in June 1637 and were living in Wethersfield by 1641 when entry of his
land holdings was made there. He served as Deputy for Wethersfield
off and on from 1644 to 1657, and as Assistant of the Colony from 1658
to 1665, and was named as a Patentee of the Royal Charter of Connecticut
in 1662.

The children of Richard and Alice (Gaylard) Treat were:

Honor, bapt. 19 March 1615/16; m. John Deming of Wethersfield, Ct.
Joanna, bapt. 24 May 1618; m. John Hollister
Sarah, bapt. 3 Dec. 1620; m. Matthew Campfield (Canfield)
Richard, bapt. 9 Jan 1622/23; m. Sarah Coleman
Robert, bapt. 25 Feb. 1624/25; m. (1) Jane Tapp; m. (2) Elizabeth
(Powell) (Hollingsworth) Bryan. Became Governor.
Elizabeth, bapt. 25 July 1627; m. George Wolcott of Windsor
* Susanna, bapt 8 Oct. 1629; m. about 1652 Robert Webster; died
  at Hartford before 19 Nov. 1705. They had ten children
  and lived in Wethersfield, but returned to Hartford in 1660
Alice, bapt. 16 Feb. 1631/2; buried 2 Aug. 1633
James, bapt. 20 July 1634; m. Rebecca Lattimer of Wethersfield
Katharine, bapt. 29 June 1637; m. Rev. William Thompson, a
  missionary to the Pequot Indians
Deacon Jonathan Webster, the mother of Mehitable, who married David Bidwell in 1714, married Dorcas Hopkins, the daughter of Stephen and Dorcas (Bronson) Hopkins, in 1681. This Stephen Hopkins, born about 1635-7, was the oldest child of John Hopkins, the immigrant. Thus we entered into the Hopkins family, an old English family name, although it has not been possible to trace the English origin of the family that was started in America by John Hopkins.

John Hopkins apparently arrived in Newtown, now Cambridge, in 1634, where he received a grant of four acres of land and was admitted Freeman by the General Court in 1635. In 1636 he moved with Thomas Hooker and his congregation to Hartford, Connecticut, where he was one of the original proprietors, and a member of the First Church.

There is no clear indication as to his birth or origin, but it has been conjectured that he was born about 1614 or earlier. Timothy Hopkins in his book says:

"That our John Hopkins was a man of some education is shown by the presence of books in the inventory of his estate, and by the composition, fine penmanship and signature of the only known specimen of his handwriting which has recently been found in... an unpublished manuscript of the Massachusetts Historical Society. The contents of this letter give no family information as it merely accompanied a gift of turkeys to Governor John Winthrop, Jr., of New London, Connecticut, but as an indication of his social position it is endorsed for filing under 'Mr. John Hopkins.'"

Our knowledge of the family is derived from his will, dated 1 January 1648/49 in which he mentions his wife Jane, a daughter Bethiah, and a son Stephen. - the children being under the legal ages of eighteen and twenty-one respectively. The recent establishment of the birth of Bethiah at Hartford in 1641, and the probability of Stephen having been born there a little earlier, has opened possibilities that John might have married after his arrival.

Stephen Hopkins apparently married before March 4, 1657, for on that date Governor Winthrop records that he treated Stephen's wife - he was a doctor, also. Assuming that he was married about that time and that he was then 21 years of age, he may have been born at Hartford after his parents' removal there in 1636.

His marriage sometime before 4 March 1657 was to Dorcas Bronson, the daughter of John Bronson of Farmington and Hartford, who was born in England about 1600, and Sarah Ventris.

On February 26, 1656/57 Stephen Hopkins was made a freeman of Hartford and was chosen townsmen in 1668 and 1672. He owned a grist mill in Hartford, which was left to his heirs, and in response to a proposal from the inhabitants of Mattatuck (Waterbury) he erected a mill there.

by 5 February, 1680. He sent his son, John, who had been born in 1662 and was then eighteen years of age, to operate this mill, which with its allotment of land, became his property. The will of Stephen Hopkins, proved 6 November 1689, inventoried 591 pounds, a quite large sum for those days.

The mill at Hartford remained in the Hopkins family for several generations; Governor Edward Hopkins owned the mill or had an interest in it. (These corn mills of our early fathers appear to have ground only the grain brought to them. Families sifted their own meal or used it unbolstered. The separation of the bran from the flour was the work of the family or the baker and/or those who sent the flour to market.)

The children of Stephen and Dorcas (Bronson) Hopkins were:

John - born 1662; m. Hannah Strong
Stephen - Born 1663; m. (1) Sarah Judd; (2) Hannah------.
Ehenezer - born July 1668; m. Mary Butler
Joseph, born----; m. Hannah Peck
* Dorcas, born ----; m. Deacon Jonathan Webster
For most of us the word "Ives" will bring back to mind the famous riddle from Mother Goose:

As I was going to St. Ives,
I met a man with seven wives,
Each wife had seven sacks,
Each sack had seven cats,
Each cat had seven kits,
Kits, cats, sacks, and wives,
How many were going to St. Ives? (One)

The town in this riddle is the fishing village on the coast of Cornwall, near Penzance and Land's End.

In the records of the historical societies it is recorded that "Rowliff de St. Ives was a follower of William the Conqueror, and had lands granted him in Cornwall, which took his name." Saint Ives was a lawyer who became a churchman and rose to the bishopric of Traguler. He was born in Brittany and became the patron saint of lawyers. The village of Saint Ives (Pronounced ivo) contains a church named for St. Ives (1040-1115), the Bishop of Chartres who flourished during the Norman ascendency. He was contemporary with Anselm.

The name "Ives" owes its origin to the old Teutonic ivo, for yew. By metonymy, yew became bow, and later, the man who used the bow.

There are various references to the name Ives in English records but no connected line of descent. It seems to be a commonly accepted belief that certain Ives brothers came to this country at an early date, but there is no evidence to support this belief. Unanswered questions include: What was the relationship of William Ives, the founder of New Haven to Thomas Ives of Salem, William the Quaker of Pennsylvania, Timothy Ives of Virginia, the Iveses of Nova Scotia, and later arrivals in the United States?

Our line of Iveses originates with Captain William Ives, who arrived in Boston harbor aboard the ship Truelove in 1635. It is generally assumed that William descended from the Norfolk family, and that he was born in Northamptonshire in 1607.

In a volume bearing the title Original Lists of Persons of Quality, 1600-1700, in which are entered the names of "Emigrants, Religious Exiles, Political Rebels, Serving Men sold for a term of years, Apprentices, children stolen, maidens pressed and others who went from Great Britain to the American plantations" is a list, dated xix Sept. 1635 of 67 persons transported to New England in the Truelove. Among them is the name of "Wm Ioses", aged 28. Just what his status was must be inferred from the fact that he became one of a select group of influential and well-to-do Londoners in the establishment of a distinct colony.

The movements of William Ives are clouded for three years following his arrival in Boston. It is assumed that he made his home in Watertown and that there he met some men of "wealth, education and influence" with whom his destiny was to become so closely linked. On June 20, 1637 there arrived in Boston a company of Puritans led by Rev. John Davenport and Theophilus Eaton, who had sailed from London in the Hector to escape religious persecution. Whether he was attracted to this group by ties of kinship or religion, we do not know. But he joined with them and departed from Boston harbor, March 30, 1638 in search of a spot on which to found a new colony.

For two weeks they cruised to the south of Boston and along the shore of Long Island Sound, until they came to a "fair haven", where the waters of the Quinnipiac River enter the sound. Entering the harbor (New Haven), they came to anchor under the spreading branches of a large oak tree growing on the bank of a small stream, called West Creek. There, on April 15, 1638 they gathered for their first Sabbath observance. Rev. Davenport preached on "The Temptations of the Wilderness" - Matthew 4:1. After a day of fasting and prayer they drew up a solemn compact called a "plantation covenant", in which they agreed to be guided by "the rules which the Scriptures held forth for them." The Bible became the "true foundation stone of all government." Fifteen signatories had the prefix "Mr." Not William Ives. He was among the other 48 who signed.

Quinnipiac ("Quin-Nippe-Ohke" in the language of the aboriginal inhabitants) means long-water-place, and aptly describes the long sweep of the river before it discharges into Long Island Sound. It was along the course of this river that later generations of the Ives family penetrated into undeveloped country to found their homes.

The original settlement was laid out in the form of a square, half a mile each way. In the center was a plot for a market place, now the New Haven green, around which were "house lots" and farm land for each "free planter." A map dated 1641 indicates the sections assigned to William Ives. He received in "the first division", 64 acres; "in the neck", 1¼ acres; "meadow", 2½ acres; "land in the second division" 9 acres.

The land was bought from the Indians - there was no grant from the Crown, and its authority was not acknowledged. In payment for the land the Indians accepted: "Twelve coats of English tucking cloth, twelve achemy spoons, twelve hatchets, twelve hoes, two dozen of knives, twelve porringer, and four cases of French knives and scissors." For some years the settlers lived in peace and harmony with the Indians.

Among the archives of New Haven one may examine the evidence of William Ives' participation in the founding of New Haven, of his residence there with his wife, Hannah, of the births of their children and their growth to maturity. Here he spent the ten years of his life in the new world, and here he was buried.

William and Hannah must have been married coincident with the beginnings of the settlement, as the Census for 1639 indicated that there were two members of this family. William's name appears on the church roll in 1641 as number 69; Hannah's in 1646, number 149. The "General Court held the 10th of March, 1646" designated the seats they were to occupy. Two years after this assignment William Ives died, as did the wife of Dr. William Bassett, and on November 6, 1648 Hannah Ives became the wife of Dr. Bassett. The residence of William Ives was at 72-160 Congress Street, New Haven.
The children of William and Hannah (----) Ives were:

* John, bapt. Dec. 29, 1644; m. Nov. 12 1668, Hannah, daughter of Capt. Nathaniel and Joan Merriman; d. 1681, age 37 years, probably buried Center Street Cemetery, Wallingford; signer of Wallingford agreement, settling in northern part of town. His widow m. 2nd, Aug. 17, 1682, Joseph Benham Joseph, b. about 1647; m. Jan. 2, 1672, Mary, daughter of Thomas and Mary (Turner) Yale; d. Nov. 17, 1694, buried North Haven; signer of Wallingford agreement, settling with village colony; returned to North Haven after three years.

JOHN IVES

Thirty years after the founding of New Haven (1667), to accommodate the growing number of people in the colony, the citizens of New Haven (Quinnipiac) voted to "erect a village... on ye East River upon our lands lying above ye great plaine." (In what is now Wallingford) John and Joseph Ives were among the thirty-nine persons who entered into a "covenant" which provided that "we doe engage personally to settle upon ye place by May next...if God's providence hinder not." (The spelling of their name was now "Ives.")

At that time there was a primitive road, the Old Colony Road, from Hartford to New Haven, which paralleled the Quinnipiac River. The village of Wallingford was laid out along this highway. John Ives actually settled above the village in an area that later became the village of Meriden; and which is identified on the map as "North Farms." There the family lived and took an active part in the development of the community for more than a hundred years.

John Ives married Hannah Merriman, the daughter of Captain Nathaniel and Joan Merriman, on November 12, 1668. John and Nathaniel were close friends. Their seats in the meeting house were in the Gallery, and it is probable that they found it a convenient place to discuss the proposed plantation and lay plans for settlements there, unmindful of the tragedy that stalked in their paths: Merriman was killed in the Great Swamp fight during one of the Indian uprisings. John Ives followed him a few years later, dying at the age of thirty-seven, when his oldest child, John, was only twelve years of age.

The record shows that their children were born in Wallingford, although they were living in the area that later became Meriden:

* John, b. Nov. 14, 1669; m. Dec. 6, 1693, Mary Gillett; d. Apr. 15, 1747; probably buried Buckwheat Hill, Meriden Hannah, b. about 1672; m. Mar 3, 1692, Samuel Cook, Jr.; d. May 29, 1715. Settled at Fresh Meadows Joseph, b. about 1674 Nathaniel, b. 1677 Gideon, b. 1680
It will be noted that the Quinnipiac river cuts the triangle into an east and a west section. To the east, are found Wallingford, Yalesville, and Meriden, connected by the old Colony Road; to the west of the river are Fresh Meadows and West Farms, in the valleys of Fresh Meadow Brook and Mill River. Farther north, in the present town of Cheshire, will be found Moss Farms, on Ten Mile River, and the Broad Swamp. At the point where the Quinnipiac bends to the west, was the Falls Plain Division (South Meriden), near which will be found North Farms and Cheshire Street. Settlements here were made on both banks of the river, North Farms being eventually cut by the line which set off the town of Meriden.
JOHN IVES

John Ives was only twelve years old when his father died. His mother, with five children to raise, and the youngest being only one year old, married on August 17, 1682, Joseph Benham, who saw that the children grew up. It would appear that John inherited his father's homestead and passed it on to his son, John. "Hannah, Joseph and Nathaniel settled in Cheshire. They were among the first to establish homes in that town and seemed to have established a community at Fresh Meadows.

We know little about this John Ives, other than that he had a large family of children. His younger brother, Gideon, stayed on the family location at North Farms, and had a large part in the development of Wallingford.

The Ives family was known for its thrift. The story is that each morning the family ate a breakfast of "mush and milk"; the noon meal consisted of milk and mush; and there was always enough "left over" to make a frugal "supper." Recognizing the value of variety in a ration, the mush was served rather thick in the morning, less so at noon, and very thin at night. Occasionally there was "fried mush." But Sunday was the real feast day, when frugality was thrown to the winds, and the housewife set before her family a sumptuous repast - two or three raisins were added to the mush and its name was changed to "corn meal pudding." "No wonder," the teller explained, "the Iveses saved money."

The children of John and Mary (Gillett) Ives were:

John, b. Sept. 28, 1694; m. Sep/Dec. 18, 1719, Hannah Royse. d. Aug 14, 1745; b. with wife on Buckwheat Hill, Meriden
Benjamin, b. Nov. 22, 1697; m. 1st, Jan.17, 1723, Rebecca Merriman; m. 2nd, May 6, 1728, Hannah Moss. d. 1754; Sergeant
Abijah, b. Mar. 14, 1700; m. 1st, May 31, 1730, Abigail Mix; perhaps m. 2nd; d. July 17, 1762
Mary
* Lazarus, b. Feb 5, 1703; m. Jan 5, 1731, Isabel Jerome, d. Aug. 23, 1775
Daniel, b. Feb. 19, 1706, m. 1st, Oct 28, 1735, Abiah Parker, m. 2nd, Oct. 18, 1768 Mary Osborne (widow); d. Jan 21, 1768
Hannah
Abraham, b. Dec. 2, 1709
Bazaleel, b. July 4, 1712, died young

LAZARUS IVES

Lazarus Ives was the first of the Wallingford/Meriden Ives family in our line to have children who moved farther west. We know little about him, but there is a record that he had a slave. Among the entries for baptisms in the first Meeting House in Meriden are these: "Sept. 12, 1742, Primus, servant of Lazarus Ives", and "Sept. 6, 1747, Champe, negro of Lazarus Ives."
The children of Lazarus and Isabel (Jerome) Ives were:

Timothy, b. Oct 16, 1731; m. Apr 12, 1770, Abigail Hall. d. Jan 10, 1812
* Lazarus, b. Nov. 2, 1734; m. Lydia Grome; d. Sep. 17, 1812; bu. Poestenkill, Rensselaer County, N. Y.; resided at Wallingford, Plymouth and Watertown, Conn., members of Plymouth church, 1765; removed to Rensselaerwyck, N.Y., about 1780; Revolutionary soldier. Ambrose, b. May 22, 1736; m. Deborah ---, Isabel, m. Recompanse Miller, removed to Granville Joshua, b. Mar 16, 1740; m. Catherine ---; removed to Granville about 1770; removed to Rensselaerwyck about 1785; d. before 1816; soldier in French and Indian Wars. Amasa, b. Mar 14, 1743; m. Dec. 13, 1782, Rebecca Ward, d. 1817

LAZARUS IVES

A review of the children of Lazarus and Isabel Ives listed above shows that this was the generation that broke away from the family home area in Mardien. Perhaps there was no longer any cheap land available for them, or the area was becoming too crowded.

Timothy bought land in Granville, Mass., (up the Connecticut River and west of Springfield); Lazarus first moved to Plymouth, Connecticut, about twenty miles away, then to Watertown, across the Naugatuck River, and then, when forty-six years of age, when he had three small children, he went north to Rensselaer County, New York. Ambrose bought the land that his brother had taken in Granville; and Joshua moved to Rensselaer County in 1785. It was a time when the west was opening up, when the Adams and the Bidwell lines were also moving into Rensselaer County, New York.

The question arises as to why these three families all moved into Rensselaer County at this time. Since writing up the story of those two families I have checked in A Short History of New York State, and what is written below comes from that book.

Before the end of 1690 the Dutch in the Hudson valley had established the patroon system, by which large grants of land were given to individuals for development. The only successful patroon was Kilisen Van Rensselaer, a wealthy Dutch diamond merchant, who received a large grant on both sides of the Hudson River around what was first Fort Orange and later Albany. He proceeded to send over settlers and developed a large trade in furs. His estates, called Rensselaerwyck, continued under British rule with much the same relationship between patroon and tenant.

The land system under the Van Rensselaer family was one referred to as "durable" leases. In reality they were freehold estates in perpetuity but with certain restraints on sale of the property and the payment of perpetual rents. In the Albany area the leases called for an annual payment of ten bushels of winter wheat per hundred acres, four fat hens and three days service with a team of horses or oxen. When a tenant sold a farm he had to pay one fourth of the money to the patroon, and the patroon reserved the right to cut timber and all

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Map 3. Land pattern of colonial New York. Only the major grants and patents are shown.
milling and mineral rights.

The tenants for the most part resented this status, and from 1751 to 1766 there were revolts against their landlords. They wanted to own their lands outright. But there were advantages to the tenant system. He could enter upon his farm without making any down payment for his land, and without paying rent for four to seven years. Thereafter, he paid an annual rent in kind or in money. The Van Rensselaers kept this leasehold system well into the 1840's.

It was this attraction of obtaining land without having to make a down payment that undoubtedly attracted all three of these families: the Iveses, the Adamses and the Bidwells.

So far as we can determine, Lazarus Ives was the first to take up land in Rensselaerwyck. He came about 1780. Williams Bidwell married Phebe Ives in October 1787 when he was 23 years old, so undoubtedly he came later. Captain Gideon Adams came to Stephenville, Rensselaer County in 1784, about twenty miles from where the other two families were living. Lazarus Ives lived there the rest of his life.

The children of Lazarus and Lydia (Groma) Ives were:

Lydia, m. 1st at Plymouth, Apr. 8, 1779, Timothy Jones; m. 2nd, Nov. 12, 1783, Thomas Hammond, Jr., of Paris, N. Y. (Oneida County)
Lazarus, b. about 1762; m. at Plymouth, Conn., Jan 15, 1781, Esther Thorpe (widow); d. after 1823; resided at Plymouth, Conn. and Poestenkill, N. Y. (Rensselaer County) to which he came in 1780 when he was 13 years old
Christopher, b. about 1764
* Phebe, bapt. at Plymouth, Feb. 2, 1772; m. William Bidwell of Brunswick, N. Y.
Rosetta, b. May 21, 1774, bapt. at Plymouth, May 2, 1775.
Lucy, bapt. at Plymouth, Jan 31, 1779
Probably other children
THE MERRIMAN LINE

Williams Bidwell, in 1787, married Phebe Ives, the great, great, grand-daughter of John Ives who married Hannah Merriman in 1668. Hannah was the daughter of Capt. Nathaniel and Joan (---) Merriman, the immigrant.

Nathaniel Merriman was born in England about 1613, came to Boston in 1632, served in the Pequot War of 1637, lived in New Haven from 1640 to 1670, then became one of the principal founders of Wallingford, Connecticut, where he died 13 February 1694.

He was Ensign of the military company in New Haven, lieutenant of that in Wallingford, and was appointed a Captain to raise troops for King Philip's War of 1675. He was town clerk of Wallingford for eight years, selectman for five years, and was nine times a deputy from Wallingford to the General Court of the Colony of Connecticut.

He married Joan ----, who was born about 1628 and died in Wallingford 8 December 1709. They had eleven children, of whom Hannah was the third.

Hannah Merriman was born at New Haven 16 May 1651, married first at New Haven 12 November 1668 John Ives, the son of William and Hannah Ives; married second, at Wallingford 17 August 1682 Joseph Benham, son of Joseph and Winifred Benham.

The eldest child of Hannah and John Ives was a son, John Ives, who was born 14 November 1669. (q.v.)

The following chart shows the connections between the English and American branches of the Merrimans:

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<th>Thomas Merriman</th>
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<tr>
<td></td>
<td>weaver, of County Oxford</td>
<td>weaver, of Witney</td>
<td>Cooper, of London</td>
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<tr>
<td></td>
<td>died 1559</td>
<td>died 1556</td>
<td>died 1655</td>
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<td>Thomas = Alice</td>
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<td></td>
<td></td>
<td>Henry of Newbury</td>
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<tr>
<td>Merriman,</td>
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<td>died 1646</td>
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<td>died 1649</td>
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<tr>
<td>Nathaniel</td>
<td>Elizabeth</td>
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<td>of Wallingford</td>
<td>John</td>
<td>Thomas</td>
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<tr>
<td>born 1613</td>
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<td>died 1644</td>
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<td>died 1602</td>
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<tr>
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<td></td>
<td>three daughters</td>
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</table>
Williams Bidwell, in 1787, married Phebe Ives, the great
grand-daughter of John Ives who, in 1693, married Mary Gillett.
Mary Gillett was the daughter of Cornelius Gillett of Windsor, Connec-
ticut, who was born about 1636 in Dorchester. She was born in 1666,
and was married to John Ives in 1693, and died sometime after 1711.

Cornelius was the son of Jonathan Gillett, one of three brothers
- the others were Nathan and Jeremiah - who were early settlers in
Windsor, Connecticut, and who were the progenitors of the Gillett family
in America. (The name is also spelled Gillet and Gillette)

On March 20, 1630, in company with 140 Puritans from the
Counties of Devonshire, Dorsetshire and Somersetshire, Jonathan and
Nathan sailed with the Rev. John Warham and Rev. John Maverick as
pastors in the ship "Mary and John", arriving off Nantasket, Massachusetts,
on May 30, 1630. They first settled at Dorchester, but in 1636 removed
to Windsor, Connecticut.

The ancestors of these Gillett brothers were French Huguenots
living in Guyenne, Bergerac Province, France. They fled from France
about the time of the massacre on St. Bartholomew's Day, August 24, 1572,
during the reign of Henry II, and went to Scotland. They remained in
Scotland about thirty years and then moved to Devonshire.

Rev. Jacques do Gillet was the probable ancestor of the Gillettes
in America. He is believed to have been either the father of the grand-
father of the Rev. William Gillet (Gylet). This Rev. William Gillet
was the father of Jonathan and Nathan Gillet. He was rector of Chaffcombe,
County Somerset, England, and was instituted to that benefice in February,
1609. He died in 1641.

The register of St. Andrew's Church at Colyton, County Devonshire,
contains the following marriage record:

"29 March 1634 - Jonathan Gillet, son of Rev. William Gillet,
and Mary Dolbere of Colyton."

Jonathan returned to England several years after his first arrival
in Massachusetts to marry Mary Dolbere, and returned to Massachusetts with
her in 1634. Jonathan was made a freeman on May 6, 1635 in Dorchester.

From the Windsor History - January 11, 1640:

"Jonathan Gillet was granted a homelot of four (4) acres bounded
by Nathan Gillet, west; the millbrooke, south; and the revuelt, northwest;
also three (3) acres half bounded by Nathan Gillet, west, and Richard Gore,
east; also the upper end of Phelps' meadow; twenty-two (22) acres bounded
by Nathan Gillet south; also five acres west according to the running of
the water of the swamp; also over the river sixteen rods wide and 2 1/2 miles
long; also thirty (30) acres bounded north and south by the Common.

40 - Esther Gillett Latham, Genealogical Data Concerning the Families of
1953
### Adams and Collateral Lines

<table>
<thead>
<tr>
<th>Adams</th>
<th>Sikes</th>
<th>Kendall</th>
<th>Hanchett</th>
<th>Stillson</th>
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<tr>
<td><em>Robert</em> = Eleanor</td>
<td><em>Richard</em> = Anna</td>
<td><em>Francis</em> = Mary</td>
<td><em>Thomas</em> = Delphine</td>
<td><em>Vincent</em> = Grace</td>
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<tr>
<td>s. 1700</td>
<td>b. 1650</td>
<td>b. 1669</td>
<td>b. 1670</td>
<td>b. 1686 c. 1689</td>
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<tr>
<td>Jacob = Anna</td>
<td>Victoria</td>
<td>Samuel = Rebecca</td>
<td>John = Esther</td>
<td>Hugh = Martha</td>
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<tr>
<td>b. 1651 1651</td>
<td>s. 1658</td>
<td>b. 1669 1669</td>
<td>b. 1670</td>
<td>b. 1678 b. 1677</td>
</tr>
<tr>
<td>Daniel = Mary</td>
<td>Mary = Rebecca</td>
<td>Joshua = Susanah</td>
<td>Zachary = Mary</td>
<td>Joseph = Mary</td>
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<tr>
<td>b. 1693</td>
<td>b. 1700 1700</td>
<td>b. 1700 Harrington</td>
<td>b. 1719 Sikes</td>
<td>b. 1704 Dunning</td>
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<tr>
<td>Capt. Gibson = Rhoda</td>
<td>Martha = Sarah</td>
<td>Amos = Clinton</td>
<td>b. 1704 c. 1730</td>
<td>b. 1796 1776</td>
</tr>
<tr>
<td>Calvin = c. 1780</td>
<td>Eliza Angeline = Chester Ives Bidwell</td>
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<tr>
<td>b. 1780 c. 1802</td>
<td>b. 1802 1827</td>
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* = Immigrant
My grandmother Kennedy used to say that her mother, Eliza Angeline (Adams) Bidwell was descended from a New England Adams family, but that "it was not the presidential Adams."

From Eliza's book of obituaries and from the family Bible we know that my great, great grandfather on her side was Calvin Adams. His name and hers are listed in A Genealogical History of Robert Adams of Newbury, Mass., and his Descendants, published in 1900.

There is nothing in the book to tell anything definite about Robert Adams' English background, other that he was born in England in 1602, that he came first to Ipswich in 1635 with his wife Eleanor (Wilmut?) and the first two of his children, John and Joanna. He was a tailor by trade; he lived in Salem 1638-9 and moved to Newbury in 1640, where he acquired a large farm and valuable property and died October 12, aged 81 years.

The Robert Adams' family stone in the Byfield, Massachusetts, Burying Ground has different information, saying that he came from Devonshire about the year 1620 and died in 1682, aged 82.

Whether he came from Devonshire for sure is not clear. The History has this to say: (p. 1)

"He is believed by many to have come from Devonshire, and to have been a son of Robert and Elizabeth Sharlon or Sharland, connected with the Ap Adam pedigree, and through that connection to have been a cousin of Henry Adams of Braintree, the ancestor of the presidents, John and John Quincy Adams. This famous Welsh pedigree, beginning with Ap Adam in the time of Edward I about the close of the 13th century, and changing to the name of ADAMS in the eighth generation, runs through thirteen generations down to Nicholas, who married and had no issue. To this pedigree has been appended by a later hand, according to competent judges, a brother of Nicholas, named John, who married Margaret Squier and had Richard, who married and had Robert, the father of Robert of Newbury. There is no evidence whatever to sustain this pleasing belief. His origin is not positively known.

"Dr. James Savage, in his Genealogical Dictionary of all the earliest or first comers in New England (1860) says: "Robert Adams, tailor in Salem, 1638, by one tradition came from Devonshire, by another of equal value was from Holderness, County of York."
If coming from Holderness it is not impossible that he was of Scotch origin and blood. There is a tradition among some of his descendents that he was a Scotchman.

Aside from the fact that his hand-made shears which he brought with him from England are now in the possession of his descendent, Stephen P. Hale of Newbury (1900), there appear to be no other records about him in Newbury, prior to the time of his youngest son, Jacob, and our ancestor, leaving in 1681 for Suffield.
I have checked through the History of Newbury, Mass., 1635-1902, without finding anything of note about Robert Adams.

The town of Newbury is located in the extreme northeastern part of Massachusetts, bordering on the outlet of the Merrimack River. There is now the village of Newburyport on the shore and the village of Newbury is somewhat inland. It derived its name from Newbury in England, a town on the river Kennet, fifty-six miles west of London. It was so named in honor of the reverend Thomas Parker, who had for some time preached in Newbury, England, before his arrival in America. Until its incorporation in 1635 it was called by its Indian name, Quassacunquen, which the Indians had given to the "falls (it means waterfall), on what is now called the river Parker on whose banks the first settlers fixed their habitations."

In 1652 Robert Adams' name turns up in the History of Newbury:

"The townsmen, meeting January the 10th, 1652 found that all inhabitants were freeholders according to town order except those whose names are here under written (Robert Adams name appears there), and these also the committee, according to their power, do order that they may purchase the priviledge of Commonage, each man Conditionally; every man do either lay eight ares of divident land to the Common, which they may do by purchase, or else pay fifty shillings to the townsmen to purchase such land for the towns use, and no other person upon any Condition, whatsoever."

Some mention should, perhaps, be made about the matter of freedom of religion - or its absence - in the early days of the colony.

In May 18, 1631 the General Court of Massachusetts ordered that "no man shall be admitted to the freedome of this body politicke but such as are members of some of the churches within the lymitts of the same."

In March 1635 the General Court ordered "that no person, being a member of any church which shall hereafter be gathered without the approbation of the Magistrates in the greater p'ete of the said churches shall be admitted to the freedom of this commonwealth."

In May 1653 the General Court passed an order declaring it unlawful for any person to preach in any town in the colony without the consent of the elders of four neighboring churches or by the approval of the county court. Robert Pike, of Salisbury, boldly denounced this act as an unjustifiable interference with the sovereign rights and privileges of freemen, and further said "several churches had called their members to accompit which did act in that lawe making, and that some places were about to shew their minds to the General Court about it."

August 30, 1653, Lieut. Pike was ordered to appear at the General Court and answer for his intemperate zeal and seditious speech. He was disfranchised September 7, 1653 and prohibited from holding public office in the town or in the colony. A fine of twenty marks, equal to thirteen pounds, six shillings and eightpence was imposed as an

42 - Ibid. p. 94
43 - Ibid. p. 96-97
44 - Ibid. p. 162
additional penalty; and he was required to give bonds for his good behaviour during the court's pleasure.

"The prompt and vigorous measures adopted by the General Court to assert its rights and protect its members from criticism and censure aroused a strong feeling of indignation among the inhabitants of Newbury, Haverhill, Andover, Hampton and Salisbury. Petitions were prepared and circulated in these towns asking that the fine and punishment imposed upon 'Lieutenant Robert Pike' be remitted.

Robert Adams signed this petition.

In respect to the settlers at Newbury, the author of The History of Newbury has this to say:

"They may be conveniently divided into three classes:
1. The rich and educated gentlemen, who by birth or profession were entitled to the appellation of Mr.
2. The artisans or mechanics, who had emigrated from the populous towns in various parts of England, but principally from Wiltshire.
3. The yeomen, or farmers, laborers or servants."

Robert Adams definitely belonged to the second of these classes.

Robert Adams, after coming to Newbury, lived his entire life there, and after 42 years died October 12, 1682, aged 81 years. His wife Eleanor preceded him, dying in 1677, and he remarried nine months later Sarah (Glover) Short, the widow of Henry Short. She died in 1697.

Robert and Eleanor had nine children, John, Joanna, Sgt. Abraham, Elizabeth, Mary, Isaac, Jacob, Hannah, and Jacob. Jacob, the youngest is our ancestor.

NOTE: A person entitled by grant, purchase or inheritance to a share in the common and undivided lands of Newbury was called a freeholder or proprietor. Freeholders' rights when sold or purchased were recorded in the Proprietors' Records.
Jacob Adams was born September 13, 1651, the ninth and youngest child of Robert and Eleanor Adams. He moved from Newbury when he was thirty years of age to Suffield, Massachusetts, on the Connecticut River, shortly after his father's death in 1682. He received in his father's will "the house he lives in and the land adjoining to it as now fenced in, and the meadow on the neck and south side of Newbury River." Apparently he sold this property after his father's death and used the money to move and acquire new land in Suffield.

Jacob had married just five years before his father's death a girl from Ipswich, Ann Allyn, where her father had had a farm from 1670. Through their marriage, April 7, 1677, Jacob learned about his father-in-law's plan to take up land in western Massachusetts, in the town of Suffield which was about to be rebuilt after being burned to the ground in 1675 during King Philip's War. Allyn and his family left in 1678 and he and three of his sons, Edward, John and William, became proprietors in the town of Suffield.

Jacob waited for his father's death, which apparently was close at hand, and then with the money obtained from the sale of the land given to him in his father's will, joined the Allyn family in Suffield.

Edward Allyn, according to tradition, came from Scotland, 1636; had been a soldier under Cromwell, had a farm granted him at Dedham, 1649, was freeman, 1666, had a farm at Ipswich, 1670; had a barn struck by lightning and burned that year, containing sixty loads of barley.

He removed his family to Suffield about the year 1679. He married Mary Kimball who bore him eleven children; the last two, Mary and Caleb, were born at Suffield. His farm was at the ferry, where Edward, John and William, three of his sons, had farms adjoining. His wife died June 12, 1696; he died November 22 the same year. He held an estate valued at 256 pounds.

Jacob Adams was the first of the Adams family to settle in Suffield, where the family has continued down to the present day. Our branch of the family continued living in Suffield for four generations, until around 1800 when Captain Gideon Adams started the move westward.

The History of Suffield, a book based on the town records of actions taken by the Town Meeting and the Board of Selectmen, carries many records of town activities of Jacob Adams. In 1688 he was appointed Measurer of Land, a position he held for ten years. In 1697 he was a member of a committee to see that every man in the town, sixteen years of age and over, would spend one day for getting the minister his wood for the winter - every man with a team to come with his team, others with their axes.

47 - Ibid. Numerous references
It also states that "he bought his brother John Allyn's farm near the ferry, and became a prominent man in town matters. Presumably, by "brother" it means "brother-in-law."

In 1698 he was elected Surveyor of Highways; in 1700, one of the selectmen, and again in 1706, a position in which he also served from 1711 to 1714. In 1700 he was also made "Sealer of Leather" (whatever that meant), a position in which he was continued for the rest of his life.

Jacob Adams was the representative of the town at the General Court of Massachusetts for the years 1711, 1714 and 1717. He died of a malignant fever at his lodgings with widow Mary Ellen (Allyn?) of Boston while attending the session of the legislature in November 1717 at the age of 66. His will, dated November 20, 1717 is recorded both in Boston and in Northampton, which was the seat of Hampshire County - to which Suffield belonged (The transfer of the town to Connecticut did not come until 1713)

Jacob and Ann (Allyn) Adams had eight children:

Dorothy, born in Newbury, June 25, 1679; died June 1772
    Married Richard Austin, 1698

Rebecca, born in Newbury, August 26, 1680
    Married John Harmon, 1714

Sergeant Jacob, born in Suffield 1681-82; died 1756 in Suffield
    Married Mercy Gillett 1702

*Daniel, born in Suffield 1682-83
    Married Mary Sikes 1712

Elizabeth, born in Suffield, August 15, 1686
    Married Daniel Warner of Sunderland, Mass, 1719

Lieut. Abraham, born in Suffield, Nov. 10, 1687; died 1769
    Married Joanna Norton of Suffield, 1713; she died 1726
    Married Anna Hayden of "indisor, 1733

John, born in Suffield, died Nov. 1690

John, born in Suffield, June 18, 1694
    Married Abigail Rowe, 1722
    Married Martha Winchell, 1732

The four sons all settled in Suffield.

48 - Ibid. p. 81
49 - Genealogical History, op. cit. p. 9
The boundary lines between the colonies in the early days were not clearly established and the settlers had no way of knowing clearly in which colony they were settling when they were near what appeared to be a boundary line. Thus Springfield, which was settled in 1636, thought it was within the Connecticut Patent and applied to that General Court for protection. Then in 1638 they were satisfied that they were in Massachusetts and applied to that General Court for protection.

Suffield, which is about ten miles to the south, was considered to be also in Massachusetts, and in 1660 the Massachusetts General Court granted several persons a quantity of land at a place called Stony River, where Suffield now is. In 1670 this grant was confirmed and extended.

After the settlement of Suffield began there was dissension over where the boundary of Suffield was that divided it from Windsor to the south which raised the question as to which state Suffield was in. It was not until 1713 that the boundary was established, but it was not until 1747 that Suffield petitioned the Connecticut Assembly for admission to that state.

When the first settlers arrived the Suffield territory was a wilderness, heavily timbered, principally with chestnut, pine and oak. It was estimated that it had but 500 acres of meadow, which was most desired by the settlers, the lack of which was why the towns above and below had been settled first.

Between the Connecticut River and the mountain to the west there were several hilly ridges with intermediate valleys and streams of water running to the south, emptying into Stony River, which gave sites for water power. It was on these ridges that the trails were, which afterward became roads. The ridge nearest the river was called Feather Street. Here the Allyn's had their farms, and presumably, Jacob Adams. Next behind it was High Street, with a double tier of lots. Here were the Hanchetts.

Stony River, to the west and south of the settlement was fed by innumerable springs and streams that issued from the mountain to the west, Agawam Plains to the north and Windsor Plains to the south. The undrained swamps were natural reservoirs, making the water supply continuous. "The Great Swamp" lay at the eastern base of the mountain, a half mile or more in width. The mountain was densely wooded and a prominent feature of the town. It was held as "sequestered common" until 1742 when it was divided into 11/4 proprietors' lots of four to six acres each, and drawn by lot. It was thought to contain copper and iron ore.

The breaking out of King Philip's War in 1675 forced abandonment of the settlement. There is no record of the flight of the inhabitants but what there was of the town was burned. Judd's History of Hadley says that 225 persons were killed, 110 dwellings and more barns were burned in Hampton County, and some of these were in Suffield. The settlers who were left returned in 1677 and rebuilt.
Daniel Adams, the son of Jacob and Ann (Allyn) Adams, was born in 1682-83 and followed in his father’s footsteps in service to the community.

There is a record that at the 1713 Town Meeting a grant of land was made to him of 2½ acres, while simultaneously giving 6½ acres to his older brother, Jacob, Jr., and 17 acres to his father. Again, at the town meeting of 1715 he received 7½ acres while Jacob, Jr., got 13½ acres.

Other positions which he held included: Fence Viewer, in 1716 and 1719; Surveyor of Highways, 1722-28; one of the Tything men in 1731; and then in later years Fence Viewer and Surveyor of Highways again.

One of the most interesting jobs he had was given to him in 1714, that of Hog Reeve; to take care to see that the law was executed respecting swine.

"Hog Reeves were first ordered by the Province Laws in 1714. Their sole duty was to enforce the laws relating to swine, which were permitted to run at large in the highways and woods, suitably equipped. Swine suitably ringed and yoked, and geese with yokes were permitted the use of the highways. Fence Viewers were chosen for the better preventing of damage in cornfields and other improved and common lands by horses, cattle, sheep and swine going at large."

In 1748-9 Daniel Adams was appointed the Deer Reeve for the town.

We know nothing further about Daniel Adams, but his wife, Mary Sikes, whom he married December 24, 1712. She came from one of the pioneer families of Suffield, that of Victory Sikes, who was one of the Proprietors who received 50 acres on the Springfield Road in 1680 and who moved to Suffield in 1682.

Victory Sikes was the son of Richard Sikes of Springfield. He had ten children, but three of whom survived him. He was a carpenter by trade, and with his brother, Increase Sikes, contracted to build a barn at Springfield for Major Pynchon, 52x24 feet. He had three sons, Jonathan, Samuel and Victory, Jr., whose families lived in Suffield. Their descendents are numerous. He died April 25, 1708.

Mary might have been his daughter, but could also have been the daughter of one of his sons, more probably the latter.

Daniel and Mary (Sikes) Adams had six children:

Zebulon, born September 27, 1713, died December 25, 1795
Married Bertha King, 1742; she died 1761
Married Sarah Penglly, 1762; she died September 1816

51 - History of Suffield, op. cit. p. 207
52 - Ibid. p. 41
Gideon, born March 26, 1716; died at sea August 5, 1734
Mary, born July 19, 1719; died 1741
Stephen, born February 21, 1721; died 1737
Elizabeth, born April 2, 1724; died December 12, 1791
  Married Simon Kendall, October 13, 1745
*Daniel Jr., born April 30, 1726
  Married Rebecca Kendall, daughter of Joshua and Susanna
  (Harrington) Kendall, July 6, 1747

We know nothing more about Daniel Adams, Sr., except that he
lived his entire life in Suffield, and died March 20, 1756

DANIEL ADAMS, JR. 4

We know almost nothing about Daniel Adams, Jr., other than that
he lived his entire life in Suffield. There are a few references to
his father-in-law, Joshua Kendall, in the Documentary History, but
nothing of particular note. He was fence viewer and surveyor of
highways in the late 1720's and 1730's. He is referred to in 1734,
when he was appointed Tything Man, as "Ensign Joshua Kendall."

Daniel and Rebecca (Kendall) Adams had six children:

Mary, born May 19, 1748
Rebecca, born April 25, 1751
Susanna, born April 5, 1753
*Captain Gideon, born January 19, 1754; died at Verona, New York, 1833-6
  Married Rhoda Hanchett
Elijah, born October 26, 1760
Huldah, born January 22, 1763

CAPTAIN GIDEON ADAMS 5

The Documentary History has nothing to say about Captain Gideon
Adams. The Genealogical History of the Adams family has this note about
him:

"He was a soldier in the Revolution, and probably a Corporal
in Captain Edward Griswold's Company, Col. Belding's Regiment,
at Peekskill, N. Y., April 7, to May 4, 1777. He received a
pension at 80 years of age. He removed to Stephentown, Rensselaer
Co., N. Y. He died at Verona, Oneida County, N. Y. in the spring
of 1833-36."

The Rome, N.Y., Historical Society has furnished this quotation
from Clarence Smith's notes on Revolutionary War Soldiers who settled in
the Rome area:

"Page 26: Gideon Adams. died 3 March 1835, age 81 years. Wife,
Mary. Buried old cemetery near Blackman's Corners in Town of
Verona. White marble stone. 'Lived Lowell' (Lowell is in the town of Westmoreland). His widow was a pensioner in 1840 residing with her son Horace Adams at Rome."

The children of Captain Gideon and Rhoda (Hanchett) Adams were: 53

*Calvin, born in Suffield, October 16, 1780; died November 15, 1836
  Married Martha Stillson, Daughter of Amos and Sarah (Clinton) Stillson of Watertown, Conn., December 28, 1801
Charlotte, born in Suffield, October 2, 1782; died in Verona, N.Y., December 23, 1862
  Married Seth S. Sedgwick, 1801
Rhoda, born in Stephentown, July 7, 1786; died July 29, 1864
  Married Clark Smith, 1805; settled in Busti, Chatauqua Co., N.Y.
Abby, born in Stephentown, June 1787; died January 24, 1860
  Married Chester Loomis 1807; settled in Cicero, Onondago Co., N.Y.
Horace, born in Stephentown, October 16, 1790; died December 6, 1857
  Married Sally Wylie, 1814
    Mary Lyndon, 1821
    Susanna Lawton Peckham, 1837
He settled in Rome, N.Y., in 1835; was a contractor and builder
Rebecca, born in Stephentown, April 1, 1797; died at So. Lyons,
  Michigan August 15, 1887
  Married Jotham G. Goodspeed, 1849
Harvey, born in Stephentown, December 14, 1799; died November 20, 1872
  Married Deborah Fields, 1821
Infant, died young.

The move to Oneida County in 1802 was significant for Calvin became a contractor on the Erie Canal.
It was in Rensselaer County, New York that the Adams and the Bidwell families became acquainted for they were neighbors there, a fact that had great consequences later when two of Calvin Adams's children married into the Bidwell family, Silas Wilmot Adams marrying Lydia Bidwell, and Eliza Angeline Adams marrying Chester Ives Bidwell.

Captain Gideon Adams, Calvin's father, moved to Stephentown, Rensselaer County in 1784. Calvin and Charlotte were born in Suffield and the rest of his children in Stephentown, and all of Williams Bidwell's children were born in Rensselaer County, the first in 1788. Captain Gideon Adams lived there for 18 years until he moved to Verona, New York, in 1803. Williams Bidwell lived his entire life there, but his children migrated to the Verona area where these two were married.

The Genealogical History has this to say about Calvin Adams:

"Calvin, born in Suffield, Oct. 16, 1780; married December 28, 1801, Martha Stilman, daughter of Amos and Sarah (Clinton) Stilman of Watertown, Conn., born April 3, 1781; died 15 November 1836. They settled in Verona, Oneida County, N. Y., 1802-3; he died in Verona 8 March, 1868." (Actually, her name was Stillson)

Eliza Adams Bidwell's book, which my grandmother kept, had this obituary:

"Calvin Adams, born October 16, 1780, died March 8, 1868. He was born in Suffield, Connecticut. When quite young he removed with his father to Stephentown, Rensselaer County, New York. Here he remained until 1803 when he removed and settled in the town of Westmoreland, about two miles from Verona village. He was for many years an extensive contractor on canals, commencing with the first attempt to construct the Erie Canal. He signed, in 1817, the first contract ever signed for the construction of this canal. Was extensively engaged in constructing the Chemung and Delaware and Hudson Canals. He was a man who transacted a great amount of business, and might have lived in affluence but for his accommodating and generous nature, which bid him help those who were in need and by becoming surety for others had to meet their liabilities and was stript of his property. But he was one who had laid up treasure "where moth and rust doth not corrupt and where thieves do not break in nor steal." He made an early profession of religion, and in August 1803, with twenty-one others, formed the first Congregational Church in Verona. This church was organized in a barn, which still stands to mark the spot where these pioneers of the forest first met to worship God. He remained in connection with that church until the time of his death, March 8, 1868."

54 - Genealogical History, op. cit. p. 90
We know more about Calvin Adams from some of his letters, which Eliza kept and handed on down to us. The first is to his son-in-law, Chester Edwell, dated 28 January 1828 (Eliza and Chester had been married September 19, 1827):

Lackawaxen, Pa.

"Dear Sir:

I have neglected writing to you for want of opportunity. I had intended to have written by Mr. Lord, but when he left here I was gone to Handome Eddy. Mr. Lord returned here last Tuesday and told me he had seen you in Rome. The mail has stopped here. I have no convenient opportunity of writing.

I expect that you are anxious to hear from our work. Silas commenced drawing the sand from the canal near the shantys. Mr. Archibald soon stoped him drawing the sand till the bottom was first graveled; he directed Silas to draw the gravel from Smith's. We have to draw about 1,000 yards from Smith's. We have been quite unfortunate about teams. The first four weeks after you left here we did not average more than three teams. We now have five teams. We think of finishing within 10 or 12 days.

We did not get a settlement on the rock job. Mr. Winter objected to a settlement till the lining was done. They told me that it should make no difference to us. The amount of the rock job is now $132.00 There will be something more yet. The last estimation gave us on the old job $600 and on the locks $420. It is a good time to draw stone. I have one lock wall almost done. I have 20 men at the locks getting a long wall with embankment of the lock.

You may look for me home within four weeks. I have not time to write much but when I see you I can tell you about the business.

From your most affectionate,

Calvin Adams

By 1828 work on the Erie Canal had ended and Calvin Adams, a contractor on canals, was working on the Delaware and Hudson Canal. Apparently his son-in-law had been working with him on the canal.

We have two letters from him to his daughter, Eliza Angeline:

Westmoreland, 24th November 1835

Dear daughter:

I know that you are anxious to hear from us, therefore I take this opportunity to inform you of our welfare. We are enjoying good health except Sarah (his other daughter who had married William S. Wilder that same year). She is very much out of health, besides her hands are very bad so that she is not able to do anything. We are very much put to it to get help. Your grandmother has returned here and is well.

I have got my farm back again. I have not got any money from Tuttle but I am in hopes of getting some yet. Our job has turned out much better than I had expected so that I am able to redeem my farm. I have cleared as much as $2,000 in the BrotherTown job and I have sold out my other job so that
I am out of the canaling business. I assure you that we all do rejoice very much to be so much relieved.

I must hasten to inform you of the death of your aunt Polly Adams. She died on the 17th and was buried in Verona on the 19th beside your aunt Sally (Sally Wylie who had married Calvin's brother Horace) just fifteen years from the death of the latter.

You may look for us up to your house (Eliza and her husband were living in Parish, Oswego County, about 35-40 miles from Verona) the fore part of sleighing if we should be all well. I am in haste and have not time to write as much as I should like to - I have no other opportunity but the mail, or I should not send by mail.

From your affectionate father,

Calvin Adams

P.S. Your mother said that you mentioned something about a girl that was in your neighborhood that she would like to go out till she near of age. Your mother now wants to get a girl. The Dutch girl has left us and we should like to take a girl and would do well by her. We therefore wish that you would see her and her Parents and let us know so that when we come up there we would fetch her down with us.

The other letter was written a year later:

Westmoreland, 10th October, 1836

Dear daughter:

I will improve a few moments to write to you to inform you of our welfare. We are enjoying tolerable good health at present. We received your letter by Williams Bidwell (Chester's father, who had apparently visited them) which informed us of your good health. Your mother and myself have intended to come up to see you this fall but it has been very inconvenient for us to go yet on account of my being away from home.

I have been away from home most of the summer and all of the fall and I have not got through but hope to finish soon, and as soon as I can get away we will come and make you a visit but it will be late in the season before we can come.

You wrote that you wanted some butter. We have sent some. I hardly know what to write. You hear from us almost every day. We heard from Sarah about two weeks ago. They were well then. We did expect you to come down this month but your husband wrote that you could not come but would do so as soon as it is convenient.

From your affectionate father,

Calvin Adams

Apparently he was still doing canal work which took him away from home.
The move of Calvin's father, Captain Gideon Adams, to Oneida County, New York, in 1802 must have been connected with his anticipation that the building of a canal connection the Mohawk River with western-flowing streams was something he and his family should be involved in. At the time, Calvin, the oldest, was 22 and he had four daughters to think of.

The first effort at canal building had just been completed in 1797, connecting Rome (Fort Stanwix) at the westernmost point of the Mohawk River with Wood Creek to the west, which flowed into Oneida Lake and thence into the Oswego River, connecting to Lake Ontario, and the Seneca River, which was fed by the outflow of Lakes Cayuga and Seneca.

The fever of opening up the western part of New York state by means of canals was rising and must have affected Captain Gideon Adams, leading him to move to the critical canal area and to Verona, which actually was directly on the route of the Erie Canal when the building of that canal took place about 20 years later.

When the building of the Erie Canal began in 1817 Calvin was 37 years old and he was ready to take a contract on a section of the canal which could not have been more than six or seven miles from his home. There he began his career as a canal builder.

The children of Calvin and Martha (Stilman) Adams were:

Silas Wilmot, born in Verona, September 3, 1803. He married Lydia Bidwell, sister of Chester Ives Bidwell who married his sister, at Verona, New York. He moved to Galesville, Wisconsin, and died there August 16, 1871. She was born November 12, 1806. They had seven children.

* Eliza Angeline, born in Verona, January 28, 1806. She married Chester Ives Bidwell, brother of Lydia. They moved to Galesville Wisconsin about 1853. He was born January 4, 1799 and died January 2, 1869. They were married September 19, 1827. She died 23 April 1899, age 93 years.

Gideon, born in Verona, March 6, 1808. He married Orinda Hanks of Onondaga County. They settled in Mauston, Juneau County, Wisconsin in 1870. She died at Butte, Montana September 24, 1882; he died October 30, 1877. (Mauston is 60 miles east of LaCrosse)

Sarah Clinton, born in Verona June 10, 1813. She was married to William S. Wilder in 1835, and died March 25, 1882. He was born November 8, 1813 and died 14 January 1870. They had seven children.
As the Erie Canal played such an important part in the lives of some of our ancestors some word should be said about it and the way the Adams family became involved.

Mention has already been made of the need for a canal to be built from Fort Stanwix (Rome) to the waters of Wood Creek to eliminate the portage, where goods were first carried by back-packing and later were hauled by cart.

In 1792 the New York State legislature incorporated the Western Inland Lock Navigation Company to open a navigable waterway from Albany to Lakes Seneca and Ontario. First a small canal and five locks were built at Little Falls where the river fell 39 feet in three quarters of a mile. Then by 1797, two miles of canal, 37 feet wide and 4 feet deep and two locks were completed at Rome to open navigation between the Mohawk and Wood Creek. Wood Creek was cleared and shortened. But nothing was done at the falls near Schenectady on the Mohawk to open traffic to the Hudson River, nothing on the Oswego River to Lake Ontario, and frequently the water was too low in the rivers to permit their use. By 1803, when the Adams family arrived, the system was falling into disrepair.

The War of 1812 focussed the great need for a means of transportation across New York State. There was a revival of interest in a canal but there was a great argument over whether it should go down the Oswego River into Lake Ontario or on across the state to Buffalo. De Witt Clinton, who became governor in 1817 on the canal issue was a strong advocate of the western route, while the down state people, especially those in New York City strongly opposed any canal. In April, 1817 the canal bill was passed in the legislature, providing that the canal would be built as a state project with state financing. Numerous engineering studies had been made for the route that was finally chosen.

On July 4, 1817 the first shovel was turned at Rome, New York. In the eight years of construction between 1817 and 1825, "a narrow ribbon of water 40 feet wide at the top and four feet deep and 363 miles long was created between Albany and Lake Erie. In overcoming the 565 feet of elevation of Lake Erie over the Hudson at Albany, the Erie Canal followed a combined ascent and descent of 675 feet. It had 83 locks with lifts ranging from six to twelve feet, and a succession of aqueducts.

Operations began first on the middle section between the Mohawk and Seneca Rivers. First the surveyors drove rows of red stakes sixty feet apart marking out the land to be cleared. Between them two more rows were driven forty feet apart to show the exact line of excavation. Borers followed to sink holes twelve feet into the earth to discover the nature of the soil to be removed. Last came the diggers and levelers.

The commissioners let the canal contracts on the best terms they could get to private contractors who furnished their own tools and hired their own labor. They gave contracts for sections as short as one-fourth of a mile so that men of moderate means could engage in the work. Funds were advanced to them under bond in order that they might procure teams, equipment and supplies.
More than fifty contractors were at work on the first fifty-eight miles let out (which would have included Galvin Adams) and new ones continually applied. Some failed, but the great majority profited from the enterprise and having successfully completed one contract applied for another. The majority were native farmers, mechanics, merchants and professional men who resided near the canal.

Laborers on the canal received from $6 to $12 a month or 50¢ a day. Contractors were paid at the rate of 10¢ to 14¢ per cubic yard for the excavation of earth, with higher allowances for shale or rock. For embankments, 16¢ to 25¢ a cubic yard was given and locks and culverts were contracted for from 75¢ to $1.50 per perch. (5½ yds.)

A set of specifications applicable to every contract was drawn up for grubbing, clearing and excavating, and for the construction of embankments, towpaths, fences, waste weirs, locks and culverts. Beyond this, each contract was suited to the requirements of the individual situation. There was inspection before any contractor received his pay.

Each contract really embraced a tiny canal, divided where possible so that it could be filled with water and drained independently of any other. Before settlement, each contractor’s portion was filled with water, and if leaks developed, they were repaired at the expense of the contractor.

Within the first six months the contractors had learned that the use of a plow and scraper was superior to spade and wheelbarrow. Three men with horses or oxen could excavate a mile of canal in a season, and the constant passage of men and animals over the banks made them more compact and less subject to later settling.

Between two and three thousand men and seven hundred horses were at work on the middle section from Utica to the Seneca River in the summers of 1818 and 1819. In December 1818 water was let into the first section west of Rome, and by 1820 the middle section was completed.

A look at the map of Oneida County will show that the canal went through the town of Verona only a half dozen miles from the village of that name.
Eliza Angeline Adams was born in Verona just four years after her family, led by Captain Gideon Adams, had made the 140 mile trip from Rensselaer County to Oneida County, New York. Her parents had been married just after Christmas in 1801, only a few months before the family had hitched up the oxen or horses to their covered wagon and started west.

The War of 1812 was still ahead of them. Fort Stanwix, now Rome, New York, at the westernmost bend in the Mohawk River, would be a critical point in the transfer of military supplies for United States troops in the Niagara campaigns of 1812 and 1814, which would come up the Mohawk River and would need to be moved on west to Buffalo. This war, with the attacks on Fort Niagara, the burning of Buffalo and other towns on the Niagara River and the Battle of Lundy's Lane in 1814 may not have involved the Adams family directly - we do not know if Calvin Adams fought actively in the militia, but it must have involved him in the movement of supplies through the central New York area to the troops in the west.

We have a collection of Eliza's letters, 45 of them - letters from girlhood friends, from her father, and from her sister, Sarah, and from other members of the family. The girlhood letters written to her are full of religious thoughts and the kind of things that young girls thought of in those days - particularly death. For death stalked all the families in those days, a time when there was no medicine, sicknesses could not be controlled, epidemics swept through areas taking many off, and life was hard. We also have her little book - "Eliza Adams' book". It starts with "Polly Goute's Farewell Hymn."

"Give ear to me ye sons of men,
Why stand ye weeping round my bed?
You all must die, the Lord knows when,
And lie among the silent dead;
Though now in health, you all must die
And turn to dust as well as I."

There are fifteen more verses in that general strain, ending with:

"Who can describe the joy of Heaven,
Or comprehend the Lord of Hosts.
May Honor, might and praise be given
To Father, Son and Holy Ghost
All glory to the one in three
And three in one eternally."

She carried on an extensive correspondence for those days with a number of girl friends, Harriet Benedict, whose letters were filled with religious exhortations; Lorander Cailins; Harriet P. White; Elisabeth Woodbridge, and others. She must have felt close to them to have saved their letters, most written around 1822.

Among the letters is one that is particularly interesting because of what it says about travel in those days. The year it was written is not given, but as it was addressed to Eliza at the home of her parents before she was married, it must have been written around 1825.
Washington, Alabama, January 10
(Autauga County)

Dear Eliza:

I have just laid down Fannie Woodbury which I am perusing. I am now studying the French language which I find very pleasant. I will now give you a history of my journey after I left home.

We visited the Falls of Niagara which I view to be a great curiosity worth seeing. While there I visited the General Broke monument on Queenston heights on Canada side. It is supposed to cost $15,000. It was supposed to be erected where he was slain. From there we went to Buffalo, from there we went to Lake Erie rode on the boats of the lake two days. From there we went to New Lancaster and stopped three days. (Probably in Indiana, near present Muncie) From there we went to Lexington in Kentucky, then to Nashville, Tennessee, then to Huntsville in this state, from thence to Cortaland (Tennessee, near Huntsville) where I spent one week. Brother engaged a lady, Mrs. Crawford, to go and assist in keeping school.

From thence we went to the Cherokee mountain into the nation where we traveled two days. We went twenty miles without a house on a very lonesome road, if we had not been in a hurry we should have called on Mr. Potter, the Missionary. How pleasant it is to see the Indian children growing up in the knowledge of the Lord. The Choctaw indians when going up to Washington city, one of the chiefs was killed at Maysville, Kentucky. He arrived at Maysville after sundown, put up at the publick house, after supper he went out to the river to wash his feet. The landlady told him she would have some water brought but he would not consent. In going out he stept off the bluff and broke his head. It was quite a shocking thing.

We arrived at Washington the fourth of December where we closed our journey after two months of weary travel and fatigue and hardships. We began our school the third day of January.

Washington is situated on the Alabama River very pleasantly. Our school is in Rocky Mount (neither of these towns exist today) six miles from the river in the healthiest part of the state. I have formed many new acquaintances and enjoy my time amongst all Northern people although it does not seem like home, but I must not think of home because I am so far from you all. But, dear Eliza, may I once more see you all again in this world, but if I don't may we be prepared to meet on high....

Present my best respects to your Papa and Mama and to all my dear acquaintances...

Your most affectionate friend,

Harriet White

If the trip was made in 1825, as appears probable, then travel must have been much more possible than one would have supposed for those days.

Eliza was very close to her sister Sarah, who married William S. Wilder in 1835, eight years after Eliza's marriage to Chester Bidwell. After their marriage Sarah and William Wilder set out from Verona for Ohio and bought a farm near Chester, Geauga, Ohio, near Kirtland, where the Mormons had settled in 1831 and where in 1835 Joseph Smith chose his twelve apostles, and where they stayed until 1838. The Wilders lived there during that time, and their letters tell some things about the Mormons.
Sarah to Eliza:  

My dear Sister:

In compliance with our engagement when we last parted I am still retaining that love and affection which has ever existed in my heart for Sister Eliza, I will pen a few words to let you know about us....

We first moved to Newstead. The farm William had in view when we left home was sold for 25 per acre - land had risen so enormously around there he thought not best to purchase there - the cheapest was 25 from that to 40 dollars per acre. As soon as snow disappeared he took a ride through Penn and Ohio; was gone about 3 weeks, returned in May. We again loaded our wagon and moved on as far as here, the town of Chester, Geauga County, 22 miles east of Cleveland, five miles from Mormon town where is erected the Mormon temple, the most splendid building in the state.

William has purchased a farm of 120 acres for 15 dollars an acre, 80 acres of improved land with the crops all such as oats, wheat, corn. The river Chagrin runs through it, considerable of it bottom land, the first rate; a good framed house furnished, and barn, a small orchard, 3 miles from a Presbyterian church, two miles from the school. The market here is good. The country has been settled almost as long as Verona. I like the place but should like it better if it lay in Oneida county where I could see my friends...

Almost five months has passed since I left the paternal roof from the care of kindly and good parents to experience in reality the trials and vicissitudes of the married life. Only to feel the responsibilities that are placed on us is not sufficient, but we must act for the good of one beside ourselves. We are bound in duty, Eliza, by our covenant obligation to do what our partner thinks best (the restrictions are not too harsh) and such were my feelings when I left all my friends to separate in the distance of 400 miles. I feel as contented and happy as could be expected..... (Much more of this)

I often think of your children - they are as dear to my heart as ever. Tell Charles and Sarah that they must learn to write and send letters to Aunt Sarah, don’t let them forget me. I hope to see you all in Verona in the course of two or three years if nothing happens. Present my love to Chester.

Your sister, Sarah C. Wilder

There is another letter of September 27, 1837, in which Sarah urges her sister, Eliza, and Chester, to consider moving to their area. To this letter, William adds one of his own telling of the crops he has raised and of the prospects of getting a farm nearby. Here is an excerpt from Sarah’s letter:

"We had 27 lbs of wool after carding this year and doing my work and spinning myself. I finished spinning this month. Last spring I made 35 yards of cloth and calculate if I am alive and well another year to make more."

William Wilder’s letter repeats much of what Sarah had said in her letter of a year before, then goes on to tell the prices at which products of the farm sell in Cleveland. Then he goes on:

56 - Newstead is in western New York, about 20 miles ENE of Buffalo.
"We have had a wet fall, hay came in tolerable well. Our oats were not as good as they were last fall. We have about ten acres of corn and potatoes. They look very well. We had seven acres of oats, 5 acres of barley - the barley will yield about 20 bushels per acre. We shall get about 150 bushels of wheat. We have not sold our wheat yet. We have as much as 25 tons of hay.

"Land in this country is worth from five to fifty dollars an acre. There is as fine land in this country as any other place and some that is very rough and hilly.

"Last year there was a good market among the Mormons. Land sold very high in their town. Our land lines on their town. Smith and Rigdon say they will be higher in a short time than they ever were. They agreed to give $100 per acre last fall for some farms but this spring they could not make out the money, except in Mormon money. They have a kind of money. It passed a few days and then began to go on a discount. Now it is not of much value. It has ruined a great many. They placed so much confidence in it and in the head ones that they have made their families destitute. Their church seems to be crowded every Sabbath with them. There is some fine people among them. There is a great many going to Missouri to the land of Zion. It is generally warmer here in the winter than it is there. They have some staying here in the winter. In the summer they have more lake breezes here which make it cool."

"We have been healthy since we have been here. You and your family must receive my respects.

Yours, William S. Wilder.

There must have been other letters but the next one that Eliza saved was dated November 22, 1844. It is an important letter as it tells of the start of the move of Chester Ives and Eliza Evangeline Bidwell away from their home in Parish, New York.

Dear Brother and Sister:

I have just received your letter of the 4th and must say I was glad to hear from you. It is a long time since I have heard anything very particular from any of you in Parish...

...The multiplicity of care in my family engrosses my whole attention. This is the first time I have attempted to write a letter for a year and a half and have almost forgotten how to write or spell.

I was glad to hear you had sold your place and was a prospect of your getting out of that cold, and may I say, barren country. I have been wishing ever since we lived here that you would sell and come out here. I felt as though you was wearing yourselves out there for little pay; with your property you could get a respectable farm here to live more quiet and easy than where you now are.

You say you have got Michigan land and want to trade it off now. We should advise you to move out this fall or winter. Here you will stand as good a chance to sell or exchange your Michigan land as there. If you did not wish to buy immediately you might hire or take a farm for a year or so till you could shape your business so as to purchase.
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If you cannot move out this winter do come and make us a visit and see the country. It is a very healthy place here. It is almost a direct road from Buffalo to Cleveland. You cannot miss the way. We live 12 miles from Painesville. From there you must come to Kirtland. Enquire for William. You will find it is 170 miles from Buffalo to Painesville. We came it in six days and were heavily loaded. (28 miles per day) If you had teams you could cheaper than by water.

William is almost worn out. He has suffered extremely with the rheumatism (He was 31 then) for more than a year. He has been confined to the house two months this fall. Myself and the children are well. My youngest child is eight months old. He weighs about 30 pounds and has a keen black eye. We call him Hubert.

Brother Chester, I hope you will make up your mind to come into Ohio and live neibors to us. We have a first rate school. They take more pains here than in New York state and society is generally good, land is cheap here now. If you don’t move here let Charles (age 16) come and live with us to go to school. If you conclude to move here write and let us know. William will be looking about for a chance for you if you wish him to.

I am as ever your friend and sister,
Sarah C. Wilder.

Apparently Chester Ives and Eliza (Adams) Bidwell did not follow the advice of their sister Sarah Wilder, but stayed in New York for the next nine years. The Adams Genealogical History shows that their fourth child, Porter Bidwell, was born in 1837 in Parish. Their next two, Chester and William, have no location of birth given, but the seventh, Herman Bidwell is shown as having been born in Rome, New York. Possibly they took over Calvin’s home and farm in Verona after he died in 1836.

We do know that they arrived in Gainesville, Wisconsin in 1853.
Chester Ives Bidwell was born in Rensselaer County, New York, near the city of Troy, on 4 January, 1799. He was married to Eliza Angeline Adams on February 19th, 1827, most probably at Verona, Oneida County, New York, where Eliza's parents were then living.

Most probably the two families knew each other well since two of the Adams children married into the Bidwell family.

In addition to the letters quoted above which Eliza Adams saved covering the period before they moved to Wisconsin, we have a few for the years when they were in Wisconsin. This is one from her sister Amanda Brewster who was living at Green's Corners near Rome, New York, written November 1, 1855:

"...Had four cows this summer; made butter; it has been in good demand and could hardly keep enough to use. We have 50 sheep and 25 lambs. Wool very cheap this season - 25¢ per pound. John thinks it is more profitable with less labor to keep sheep than cows. We grow potatoes, corn, oats, and wheat for our use... Green's Corners is not much larger than when you knew it - 5 houses on new sites. A good school house has been built. Preaching once in two weeks by the Seventh Day minister, Sabbath School every week. We attend meetings here some, as it is a long way to Verona when the traveling is bad."

Another letter written August 9, 1864 - Chester Ives had already died, and her sister Amanda had apparently just heard of it - reads in part:

"...I hope the time is not far distant when we shall enjoy peace again as a nation. ... You speak of being lonely and I know you must be. You have your children with you - so many of them, and I hope they are very kind to you. It will not be long before we shall pass away, and if faithful, we shall meet near and dear friends that have passed on before.... I am spinning some wool for flannel. Our folks have commenced breaking up a piece of ground for wheat. We raise our bread and that is an item in these times. They have finished haying. The crops were light this year. Aunt Sarah Ann and Adeline send their love and sympathize with you in your deep affliction...."

The History of Trempealeau County shows that Chester Ives Bidwell took up land there, near the Daniel Kennedy farm, in 1855. But his stay on the farm was short as he died of typhoid fever on January 8th, 1864. Just which of their children were living at home then is not clear, but apparently most of the children had gone by that time, except for perhaps the two youngest. The three oldest children had married before then, and Chester Bidwell, the sixth child, had died during the Civil War.

Their children were:

Charles Calvin Bidwell, born February 20, 1827; died at Union, Oregon, November 25, 1916
Married Mary Gilbert, September 7, 1852
Sarah Bidwell, born in Rome, New York, June 1, 1830, died 1894, Rochester, Minn. 
Married A. J. Doty, January 1, 1850

George W. Bidwell, born in Rome, August 10, 1832, died in Oregon 
Married Caroline Burt, February 18, 1858 
Married Dora Cook, March 4, 1869

*Helen Bidwell, born in Parish, New York, April 6, 1835
Married Daniel Kennedy, December 29, 1861

Porter Bidwell, born in Parish, New York, June 21, 1837
Married Jennie Cleveland, March 4, 1867
"He is an inventor; residence, McGregor, Iowa

Chester Bidwell, born February 7, 1839
"He was a soldier and died at Federal Hill, Baltimore, October 31, 1862

William Bidwell, born October 18, 1841; died at Galesville April 20, 1870

Herman Bidwell, born at Rome, New York, March 2, 1851, died, Pomona, Cal. 
Married Luraney Curtis, November 9, 1875

We have two obituaries: That in the paper read:

"DIED... In Beaver Creek Valley, town of Gale, of typhoid fever, 
Chester Ives Bidwell, aged 65 years. Mr. Bidwell moved into town about seven years ago and was one of the first settlers. 
He has been, and was at the time of his death, counted one of 
the wealthiest and most influential citizens; was a member in 
good standing in the Methodist Church, a gentleman of 
possessing appearance, gentle and affable manners. He will be 
deeply mourned by his friends and relatives, and missed by all."

The note in Eliza Adams' book reads:

"Obituary: Died, in the town of Gale, Trempealeau County, 
Wisconsin, on January 8, 1864, Chester I. Bidwell, of typhoid 
fever. Brother Bidwell was born in Brunswick, Rensselaer County, 
New York, January 4, 1799; was converted and united with the 
Methodist Episcopal Church in 1839, and for many years has held 
offices as leader and steward in the same church. "He sleeps 
in Jesus."

After his death, Eliza went to live with her daughter, Helen, 
and her son-in-law, Daniel Kennedy. She died in Galesville, 23 April, 
1899, age 98 years.

Helen Bidwell was married to Daniel Kennedy in 1861.
THE SIKES LINE

We are interested in the Sikes family because Daniel Adams, the grandson of the immigrant, Robert Adams, married in 1712 a Mary Sikes of Suffield, Connecticut.

Donald A. Jacobus, a professional genealogist, who has traced several of the Suffield families, and whose unpublished studies are on file in the Connecticut Historical Society library, prepared such a study, which, admittedly fragmentary, does place a Victory Sikes in Suffield during the early period that the Adams family was there. From the Suffield Vital Records he has the following information.

Victory Sikes had a son, Ebenezer, by Elizabeth, who was born 24 September 1683 and died 14 January 1684. This Elizabeth died five days after Ebenezer was born. On 16 July, 1684 he married, 2nd, Elizabeth Granger. There are three children recorded for them:

John, b. 18 May 1685; d. 19 April 1690
Victory, b. 8 Nov. 1686; d. 4. Dec. 1686
Victory, b. 5 Sep. 1689

On 22 Dec. 1692 he married, 3rd, Mary Trumble. No records on their children. The last Victory Sikes, born in 1689 lived, married a Mary King 8 Nov. 1711 and had at least eleven children.

Two things are to be noted. Victory Sikes was not one of the original settlers of Suffield, as shown by the map, and probably was a less important person in the community.

Also, it is to be noted that the listing of Victory Sikes' children does not include any girls. The sorrow in the family, who obviously were having a very hard time, with his first wife dying in childbirth and the baby shortly afterward, and then his second wife losing two children, certainly focused the attention on the boys. Girls are often omitted in genealogical lists, partly because they do not stay in the family but marry and join another family.

Our Mary Sikes was undoubtedly the child of Victory Sikes. The man she married, Daniel Adams, was born in 1682-3, and they were married in 1712. She was probably then between seventeen and twenty, so she would have been born between 1692 to 1695, and would have been the child of his third wife, on whom there are no records.

Jacobus does not identify Victory Sikes' father. Victory died in 1708 and his first recorded child was born in 1683. It is reasonable to assume that he was around 20-25 years of age when his first child was born, which would place his birth year as 1658-63. This would indicate that his father was Richard Sikes, the immigrant.

Jacobus says of Richard Sikes that he was born in 1600, came from Roxbury, England, to Springfield, Massachusetts, was a member of the first band of selectmen, that 18 grants of land were made to him, and that he was one of the most discreet men in town. He had a son, Increase Sikes, born in 1644, who undoubtedly was a brother of Victory; also three other sons, Ambrose, William and Sam.
We are descended from the Kendall family through Rebecca Kendall who was married in 1747 to Daniel Adams, Jr., of Suffield, Connecticut.

Rebecca's great-grandfather was Francis Kendall, who came to this country in 1640, settling first in Charlestown, and then in Woburn, where he was married at the age of 24 (He was born in 1620) to Mary Tidd. He was taxed among the earliest inhabitants of Woburn in 1645 and "took the freeman's oath May 26th, 1647, and was released from ordinary Traynings 1657." This would indicate that he came over as an indentured servant, embarking from England under an assumed name, Miles.

Francis Kendall went on to become a very prosperous gentleman and was able in his will to give a farm to each of his children and also to remember liberally six grandsons and three granddaughters. He was a man of influence, serving the town for eighteen years on the Board of Selectmen and on various town committees, for the distribution of the common lands and as a tithing man, who by law had oversight of their neighbors and who saw that "they kept good order in their houeses."

In 1676 the town paid him 10 shillings "for a wolfe." Then in 1671 he was one of thirteen citizens of Woburn who "were prosecuted before the Middlesex County Court for publicly manifesting contempt for the ordinance of Infant Baptism as administered in the church of Woburn or for withdrawing from the worship or communion of that church, and attending the assemblies of the Anabaptists (as they were called) which was not allowed by law."

In his will he styled himself a miller and gave "one-half of his Corne Mill, together with the right of the streams, damms, utencels thereunto belonging" to his son John, one-quarter to Thomas, and one-quarter to Samuel." He gave to his three daughters "all my household stuff of what sort or kind soever divided between them for a requittal of there great care and paine in nursing there mother my late wiff in her last sickness."

Francis Kendall came over with a brother, Thomas, who had ten daughters but no son. All of them were required to name their firstborn son "Kendall" in order to keep the family name alive.

The children of Francis and Mary (Tidd) Kendall were:

John, b. July 2, 1646
Thomas, b. Jan 10, 1648
Mary, b. Jan 20, 1650; m. Israel Reed about 1669
Elizabeth, b. Jan 15, 1652; m. 1st, Ephraim Winship; 2nd, James Peirce
Hannah, b. Jan 26, 1654; m. William Green Jun., as his second wife
Rebekah, b. Mar 2, 1657; m. Joshua Eaton
* Samuel, b. Mar 8, 1659
Jacob, b. Jan 25, 1661
Abigail, b. Apr 6, 1666; m. William Reed, May 24, 1686
Samuel Kendall, the seventh child of Francis and Mary Kendall, born March 8, 1659, was married on November 13, 1683 to Rebekah Mixer, the daughter of Isaac Mixer. So far as we know this family remained in Woburn. Their children were:

Samuel, b. Aug. 13, 1684; married Prudence —— about 1700
Isaac, b. Sept. 13, 1686; m. Oct 9, 1706 Hannah Walker of Ashford, Conn.
Rebecca, b. July 6, 1691; died Nov. 25, 1691

Joshua and Susanna (Harrington) Kendall were the parents of Rebecca Kendall who married Daniel Adams, Jr., of Suffield.
THE HANCHETT LINE

The Hanchett line is of interest to us because Captain Gideon Adams married Rhoda Hanchett in Suffield, probably around 1778.

The Documentary History has this to say about the Hanchett family:

"Deacon Thomas Hanchett, probably brother of John of Boston, was in Weathersfield in 1649, and his son, John, was born there at that time. Deacon Thomas removed to New London in 1651, was there three years, was at Northampton in 1660, was Deacon 1668, removed to Westfield, thence to Suffield, where he died June 11, 1686. He is the ancestor of all of that name who have dwelt in Suffield.

"John Hanchett, eldest son of Deacon Thomas, was at Westfield and married Esther Pritchett of Suffield, 1677; had two children, then removed to Suffield, 1680, was freeman, and voted at the first town meeting. He held many offices, was Deacon for many years. He had six children born at Suffield. His first wife died November 29, 1711. His second wife, widow Mary Harmon, died September 17, 1730. His third wife, widow Sarah Taylor, died January 6, 1733. His fourth wife, widow Mary Southwell, survived him. He died October 23, 1744, aged 95. The Suffield Hanchetts are his descendants. His house lot in High Street remains in the family name, by direct descent, that of Betsy Hanchett, fifth generation from Deacon John. (Note: She is now deceased, and the land has been sold for the first time.

"Thomas Hanchett, second brother of John, and son of Deacon John, lived at Westfield; there he married Elizabeth Loomis; removed to Suffield, 1679; had children: Thomas, 1681; Mary, 1683; returned to Westfield; there had five children more. He died probably at Roxbury, May 6, 1719. His house lot was nearly opposite his father's on High Street."

Donald L. Jacobus has a paper in the files of the Connecticut Historical Society on this family, but it traces only the descendents of John, the son of John and the grandson of Thomas Hanchett. But there were other sons who carried the name of Hanchett and who apparently lived in Suffield. Rhoda would have been the daughter of one of these other lines.

All that we know about Rhoda Hanchett was that she married Captain Gideon Adams. He was born in 1754, so it is probable that she was born about that year, perhaps a few years later.

We learn from Jacobus that Deacon Thomas Hanchett had a brother who lived for a time in Suffield, and we do not have a list of his children. Also Deacon Thomas had four grandsons besides the John whose lineage Jacobus reports: Ebenezer, b. 1 Sept. 1716; Zaccheus, b. 30 April 1719, who married Mary Silks 19 April 1736; Ezra, b. 29 May 1721, who married Abigail Cook 16 April 1754; and Joseph, b. 12 August 1723.

Rhoda could have been the daughter of any of those grandsons.
THE STILLSON LINE 57

We enter the Stillson line through the marriage in Stephentown, New York in 1801 of Calvin Adams, born in 1780, to Martha Stillson, born in 1781.

The first Stillson of which we have record was a Vincent Stillson who was born in Marblehead, Massachusetts in 1646, undoubtedly the son of the immigrant. It appears that he kept a shoe shop. He was married to a Grace ----, who had been born around 1639. He later moved to Milford, Connecticut, just west of New Haven, and may there have married a second wife, Mary. His children were:

Vincent, married Sarah
James, married Margaret
Agnes, married a Mr. Hawkins
* Hugh, born about 1678/9, married, 1698 to Martha Penn, daughter of Benjamin and Mehitabel (Gunn) Penn. She was born in 1677.
Charles
Moses
Mary, married a Mr. George Barlow

Vincent Stillson died in 1690, when his three younger sons, probably born to his second wife, were not then of age.

His son, Hugh, settled in Newtown, Connecticut, about 20 miles northwest of Milford. Hugh and Martha were members of the Milford First Church, she having been a member before her marriage. Their children were:

Martha - born 6 August 1699, died July 1700
Samuel - born 27 April 1701
* Joseph - born 19 June 1704
Benjamin - born 6 February 1708

Martha seems to have died shortly after they moved to Newtown in 1721. In that year she bought land there in her own name, as well as land purchased jointly with her husband. Later he married Jane, of whom he had a son, Vincent, born in 1724. Hugh died in March 1727/28.

Joseph, of the third generation, married a Mary Dunning, born in 1707, of whom he has one child, Joseph, who was born 19 June 1727. His wife, Mary, died shortly afterward, as he remarried to a Mary Brisco of whom he had a first child born in 1731, which would place her death prior to 1730. The children of this second wife were:

Mary - born 9 November 1731
Martha - born 30 May 1733
Elijah - born 25 October 1734
Stephen - born 27 January 1736/7
Mehitable - born 19 August 1738
Dorcas - born 19 July 1740
* Amos - born 13 April, 1743

57 - An unpublished genealogical paper on the Stillson Family, prepared by Donald L. Jacobus, now in the library of the Connecticut Historical Society, Hartford, Connecticut
Joseph Stillson died before 1768, apparently having removed back to Milford before his death. Property in Milford, inherited by his children was sold in 1768.

Amos Stillson, our fourth generation progenitor, was listed in the sale of this property as living in Milford. Actually he was living in the Parish of Amity, north of Milford, which in 1784 became Woodbridge. On August 12, 1772 he married Sarah Clinton, a relative of the wife of his half-brother, Joseph, and the daughter of Lawrence and Abigail (Northrup) Clinton. She had been given land in Woodbridge by her father. She was born at Milford 10 August 1747.

In 1786 Amos Stillson sold his land in Woodbridge and bought land in Watertown, thirty miles further north on the Naugatuck River. The move to Watertown was fraught with sorrow, as his wife died there the following year, in 1787, giving birth to a son who was named "Benoni" - the name given in the Bible by Jacob to his son at the death of his wife Rachel, meaning "child of my sorrow." The children of Amos and Sarah were:

Rebecca
Stephen
David
Elias
* Martha
Sarah
Benoni

The family was somewhat broken up by the mother's death. Amos Stillson sold the homestead in 1790. The Census records show only two boys and three girls living with him in 1790. Probably after his wife's death some of the younger children were taken by relatives, at least for a time. Most of the family probably removed to New York State shortly after the sale of the Watertown home in 1790.

The land which had been given to Martha Clinton by her father was sold by them by her children as they came of age, to Samuel Newton, a neighbor in Woodbridge. The records of sale show Stephen and David Stillson as then living in Stephentown, New York, in the County of Rensselaer, and in 1807, Calvin Adams, Martha Adams, and Martha Stillson, selling their share in the property (for $10) as then living in Verona, County of Oneida, State of New York.

Martha Stillson was married December 28, 1801 to Calvin Adams. While she is recorded as "Watertown, Connecticut", both of them were living in Stephentown, New York at the time of their marriage. She had been born April 3, 1781 and was just twenty years of age; he was twenty-one. The following year they moved to Oneida County, and settled at Verona.
Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
E'er the harvest time pass by.

Send them forth with morn's first beaming,
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

O thou, whom the Lord is sending,
Gather now the sheaves of gold;
Heavenward then at evening wending,
Thou shalt come with joy untold.
EDWARD BIDWELL KENNEDY

My father, Edward Bidwell Kennedy was born in Gale Township, Trempealeau County, Wisconsin, on January 4, 1866. His father, Daniel Kennedy, had just purchased the Parker farm, 2 1/2 miles north of the village of Galesville, four years before his birth. When he was nine years old, in 1875, his father built the fine brick house on the farm, which was Edward's home until he left thirteen years later to enter the College of Wooster, in Wooster, Ohio.

During Edward's youth he worked on the farm doing the work that any farmer's son was expected to do. He had stomach trouble - just what it was is hard to define, but he attributed it to his drinking cold water from the fine spring on their land, a source of Lake Marimuka, especially while working in the fields. He probably had a delicate stomach, made worse by the farm diet of those days before refrigeration made it possible to move away from salted and smoked meats. (I have also in all my adult life had a tendency toward trouble with my stomach and have had to restrict myself to bland foods, and feel that I may have inherited something similar to what my father had to deal with.)

Edward Bidwell Kennedy was of slight build, 5 feet, six inches in height, and during my youth never weighed over 135 pounds. He was not physically robust in his youth and was not cut out for the physically demanding work of running a farm, nor for the wheeling and dealing that went with the raising and buying and selling of livestock which was his father's business. Neither was his brother Herbert, so it is not surprising that when the boys left home he sold the farm and retired to the village of Galesville.

After leaving school he taught school for a year. Then in 1886 he started work in the Bank of Galesville, of which his father was a director. While he was working there the new president of Galesville College came to Galesville, met him and persuaded him to go to college and prepare for the ministry. Galesville College was in difficult straits and the Rev. J. Irwin Smith made a strong effort to put it back on its feet, but after two years gave up the struggle and left. When he saw how things were going he recommended that Edward finish his college work at one of the outstanding Presbyterian colleges of the time, the College of Wooster in Wooster, Ohio.

Edward entered Galesville College in the fall of 1887, and after one year transferred to the College of Wooster, from which he graduated in 1891.

His sister, Edith, enrolled at the College of Wooster in 1890 and graduated in 1894 with the degree of Bachelor of Music.
GALESVILLE AND GALE COLLEGE

In view of the importance which Galesville has had in the life of our family, a word should be said about the origin of this village and especially of Gale College where Edward Bidwell Kennedy attended briefly before starting to prepare for the ministry.

Judge George Gale, the founder of Galesville was a native of Vermont, where he was born in Burlington in 1816. At the age of 23 he commenced reading law and two years later he was admitted to the bar. That year he came to Wisconsin, to Elkhorn in Walworth County - the same town where the Kennedy family was to settle 35 years later. In 1847 he was a delegate to the convention called to write a constitution for the new state of Wisconsin, and for two years he served as a state senator. In 1851 he located in LaCrosse, Wisconsin, on the Mississippi River, and five years later he was elected Circuit Judge of the Sixth judicial circuit, which covered eight counties.

He was strongly imbued with a conviction that youth of the border counties should have access to education beyond the common schools, and tried to interest La Crosse in establishing a school of higher learning. When he was unsuccessful in this goal, he started out on horseback into the unsettled area north of LaCrosse. Where Galesville now stands he found what he was looking for, a stream capable of producing water power for a flour mill.

There he bought 2,000 acres of government land, surveyed it and began to plat the village of Galesville. Here there were two tables or plateaus in the terrain, separated by a wide depression or flat, and watered by the meandering course of Beaver Creek, whose gorge-like bed seemed especially designed for the building of a dam and the creation of an artificial lake. In 1854 work was started on the dam - it was inadequate and the water broke through. In 1866 the dam went out again and again was rebuilt. The mill was begun as soon as Judge Gale could get started and by 1856 the mill was grinding and a sawmill was added.

But the school was uppermost in Judge Gale's mind, and in 1854 he obtained a charter from the state legislature for what was to be Gale University. The following year a board of trustees was appointed and in 1859 the school opened. He allotted some of the land he had bought to the University to pay salaries.

Galesville University had scarcely gotten under way when the Civil War broke out. Because of enlistments the enrollment was cut. Judge Gale himself went into the army and served as a head of the Sanitary Commission, an organization similar to the Red Cross today. While on this duty he contracted malaria which left him in impaired health. He returned home after the war but died in 1868, leaving the school without its sponsor.

Construction of the first building of the school was begun in 1858. The following year the school was placed under the control of the Methodist Episcopal Church. The first class graduated in 1865 and Judge Gale served as president until that date.
The initial attendance of about 50 was reduced during the Civil War, after which it rose to about 100. There were financial problems, however, which could not be solved. An attempt was made to raise $50,000 but was unsuccessful, and in 1876 the Chippewa Presbytery of the Presbyterian Church took the school over. The curriculum was changed from collegiate level to academy level, and a normal course for teachers was developed. In 1876 military training was added, which proved very popular, and enrollment rose. Then in 1884 the main building was destroyed by fire.

Friends of the college rallied and a new building was erected on the site of the old. For several years during the 1880's excellent work was done in the college. Then in 1886 Dr. J. Irwin Smith became president and continued for two years in that capacity. Upon his leaving no new president could be found, and the school rapidly went down hill until the number of students was so small that maintaining the institution became impossible. There was competition between the school and Carroll College in Waukesha, another Presbyterian college in the eastern part of the state where there was a higher population density, and the choice was made to support Carroll College.

In 1901 the Norwegian Synod Lutheran Church took the school over. But in 1909 the State University of Wisconsin opened a normal school at LaCrosse, which later expanded into a full-fledged university, making it difficult for the small nearby school to survive. The Lutherans withdrew eventually and the buildings were left unoccupied. In 1941 the Society of Mary bought the school and established the novitiate "Marynook." 57

57 - The material for the above was obtained from The Galesville Centennial, 1854-1954, a publication put out on the occasion of the Centennial celebration of the town of Galesville; and from the History of Trempealeau County, op. cit.
Edward Bidwell Kennedy entered the College of Wooster in Wooster, Ohio, in the fall of 1888 and graduated three years later, having transferred from Galesville College after his freshman year.

He could not have come at a more critical time from the standpoint of the call to the foreign missionary field. The Student Volunteer Movement had been started just two years before and the foreign missionary fervor was sweeping through the campuses of American colleges, especially those that were church-related. At the College of Wooster, a Presbyterian school from which many of its students had been going into the ministry, the enthusiasm for foreign missions must have been very great indeed.

In a letter written home from China in 1925, he said:

"Never a week passed that I was not in a prayer meeting either in the Young Men's Christian Association or a Student Volunteer meeting. I had the association of fellows who, like myself, had caught the vision of the whitened harvest fields. We had fellowship in the things of that vital matter - the things that we had come to college to prepare for in after life."

It was then that Edward Bidwell Kennedy made the decision that determined the course of his entire life.

The picture shows my father with four other young men at Wooster who also went into the ministry or to the foreign field as missionaries.

Left to right: Name not recorded, Edward B. Kennedy, missionary to China; D. Willard Lyon, missionary to China; Mr. McGaw, missionary to India; William R. Newell, minister and author of a book on the Epistle to the Romans.
The Student Volunteer Movement for foreign missionary service really began at Cambridge, England, with Dwight L. Moody's speaking on the campus there in 1882. Following those meetings seven prominent young men at Cambridge, men of wealth, birth and athletic prowess offered themselves to become missionaries. The news of the "Cambridge Seven" swept across the universities of England and Scotland stirring other students to faith and dedication for Christian service overseas. In the London campaign the following year. Wilfred Grenfell was called to the service to fishermen that led him to Labrador.

At the Northfield Conference in 1885, Arthur T. Pierson, who had just written a book The Crisis in Missions (a book which had a great effect on my father) called for a council of all the evangelical churches "to proclaim the good tidings to every living soul in the shortest possible time." Moody appointed a committee which drew up "An Appeal to Disciples Everywhere" which read:

"The whole world is now accessible... Nearly a thousand millions of the human race are yet without the Gospel... If but ten million out of the four hundred millions of nominal Christians would undertake such systematic labor as that each one of that number should in the course of the next fifteen years reach one hundred souls with the Gospel message, the whole present population of the globe would have heard the glad tidings by 1900."

And it seemed possible in that year 1885. Swift steamships took people across the oceans; the white man's flag had been carried into the recesses of Africa (David Livingston had died in 1873), India was at peace under the British crown, treaties promised free movement into China - it seemed that the world was destined for peace and progress under western leadership. Kipling was writing of the "White Man's Burden," and the doctrine of Manifest Destiny had become United States policy that the Anglo Saxon nations should dominate the western hemisphere.

In 1885 Moody induced J. E. K. Studd, captain of the Cambridge eleven to come to America to speak on college campuses. At Cornell, in January 1866, John R. Mott, a student there, came to hear him. Of the meeting, which changed his life, Mott had this to say:

"No sooner had I taken a seat in the rear of the lecture room than I heard the speaker give three short sentences which proved to be the turning point in my life. These were the three sentences: 'Seekest thou great things for thyself? Seek them not. Seek ye first the kingdom of God.' These words went straight to the spring of my motive life....I at once wrote to my father who had held for me, his only son, a prosperous business, and told him to dispose of it, for I had seen a vision, that vision of Christ as Lord - and therefore the One who alone has the right to determine the investment of one's life."

That summer plans were made for a conference the following summer to which all the secretaries of the Young Men's Christian Associations across the country would be invited.
The following summer 251 students from 89 colleges and universities assembled at Mount Hermon, where Moody had started a school for poor boys several years earlier. There in the Connecticut River valley amid the hills of western Massachusetts these delegates listened and engaged in sports during July and part of August, 1886.

One of the students, Robert Wilder, the son of distinguished American missionaries, had in 1883 formed a Princeton Foreign Missionary Society and with five other students had signed a Declaration:

"We are willing and desirous, God permitting, to become foreign missionaries."

He and his family had prayed that a thousand missionary volunteers should be secured from American universities. At the start of the Mount Hermon Conference there were twenty three who were committed. They gathered every evening under the trees to pray for more.

Memory of the Cambridge Seven lay close to the surface. Arthur T. Pierson came and spoke "voicing the Macedonian call to young men of the Church to give their lives for "the evangelization of the world in this generation." Then in the third week of the Conference, Wilder asked nine students from overseas, and an American Indian, to address the Conference.

The "Meeting of the Ten Nations" was the birthplace of the Student Volunteer Movement. At the close of the Conference one hundred students had signed the declaration of willingness to serve overseas.

From Mount Hermon the Volunteer movement blazed across America. Wilder toured the colleges of America. Being a Presbyterian, he undoubtedly visited the College of Wooster, another Presbyterian college, and whether my father heard him when he entered school there in the fall of 1888, surely the spirit of the Student Volunteer Movement was alive on the campus.

The picture shows five Student Volunteers. Left to right they are:

Unknown
Edward B. Kennedy, missionary to China
D. Willard Lyon, missionary to China
Mr. McCaw, missionary to India
William R. Newell, minister and author of a book on Romans

John R. Mott signed the Declaration, and in 1888, at the age of twenty-three, became national secretary of the intercollegiate Young Men's Christian Association of the United States and Canada. He was named chairman of the executive committee of the Student Volunteer Movement and for thirty-three years directed it. He sought to integrate the Student Volunteer Movement into the religious life of the colleges.

In a pamphlet which he wrote in 1892 on The Purpose of the Student Volunteer Movement, he said:
"... Underlying all these forms of purpose (enlisting volunteers, organizing them, helping them with finances and supporting them with prayer) is that ultimate and fundamental object of the Student Volunteer Movement - the evangelization of the world in this generation. This is the watch word of the volunteers. What does it mean? It does not mean the conversion, or the Christianization, or the civilization of the world, no matter how much the volunteers may believe in each of these. It does mean that the Christians of this generation are to give every person of this age an opportunity to accept Jesus Christ... They believe it is a solemn duty because Christ has commanded it. They believe that it is a possibility because of the inspired object lesson of its achievement by the early Christian Church under far more adverse circumstances than those which confront the Church of the nineteenth century...."

Another man who had a great influence on my father was Robert E. Speer. Speer, the son of a successful businessman and Congregationalist, was an outstanding student at Princeton, Class President in his freshman and junior year, captain of the football team, prize-winner in oration, president of the Student Government - a commanding figure, over six feet tall, and a born leader.

Speer was in his sophomore year when he responded to the call of Robert Wilder to enlist for foreign missionary service. He was a champion of integrity of character. I recall a sermon he preached in New York in 1935 in which he quoted lines from Tennyson's Sir Galahad: lines which were his favorites:

My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten
Because my heart is pure.

While he was in his second year at Princeton Theological Seminary he was offered the position as Secretary of the Board of Foreign Missions of the Presbyterian Church in America. He was only 24 years old at the time. But he went on to be secretary for forty-six years, from 1891, the year my father graduated from Wooster, until 1937. He was the secretary when my father went to China the first time.

At the Third International Convention of the Student Volunteer Movement at Cleveland in 1898, Speer told of his decision to enter Foreign Mission service:

"I want to ask you to pause a moment in the midst of our meeting to think of the meaning of this Movement. To the great world which lies just beyond us it has one meaning. There are many who regard us as possessed of a strange delusion, many who count us carried away by some fanatical madness, many who look upon us as following what, after all, though it be a noble dream, will turn out to be but a dream. I can remember as though it were yesterday the letters that came to me when I turned away from my intended profession of the law and wrote to my friends of my new interest in this work. I presume many of us can look back to that day in our lives, and thinking of it can appreciate something of the meaning of this Movement to which we belong, to those who have never come to view it as it is viewed by us."
"This Missionary Movement has quite a different meaning to us. We look back to that hour when perhaps for the first time in our lives there was a hand laid upon our shoulder that once was nailed to the Cross, and there was lifted up before our eyes the vision of a new and larger life, and there came a new heaven and a new earth for us. This Movement has a definite and vivid meaning to those of us who look to its first call to us as the spring of the richest and largest blessing of our lives. I can still see the little room in the North Middle Reunion at Princeton, where a little group of us met years ago in our Sophomore year and faced this question, and one by one sat down at a table and wrote our names under the words: "I am willing and desirous, God permitting, to become a foreign missionary."

I do not know just to what extent my father came into contact with Robert E. Speer, but I know he influenced him, as he did countless other men going to the mission field for the Presbyterian Board of Foreign Missions. Father spoke of him to me when I was small, but it did not mean anything then. Only during the thirties when I heard him preach in New York did I remember father's regard for him and thought about how he had influenced him during his college and seminary years, and then when he was a missionary in China.

A final note: My father was born in 1866; John R. Mott in 1865, and Robert E. Speer in 1867.

These pages are based upon the following books:

Hodder and Stoughton
AT THE MccORMICK THEOLOGICAL SEMINARY

After his graduation from the College of Wooster in the spring of 1891, Edward Bidwell Kennedy enrolled at the McCormick Theological Seminary in Chicago. It was located then and for many years afterward on the near northwest side, at Fullerton and Ashland Avenues. (It has since located with the other theological seminaries in the area around the University of Chicago on East 55th Street)

We have no record of his days there but in a letter from the librarian at the Jesuit-Krauss-McCormick Library he says:

"The atmosphere in which your father attended McCormick was exciting indeed, filled with discussion of and meetings for foreign and home mission work. The opening of the Columbian Exposition was followed closely by the student body of McCormick - so closely in fact that the faculty voted to close the seminary for a fortnight so that the students could enjoy the fair without neglecting their studies... I enclose photocopies of the McCormick Daily Bulletin for the second half of your father's junior year. Unfortunatelly we do not have copies for his senior year."

The following excerpts are taken from these copies of the Daily Bulletin:

January 24, 1893: We rejoice in the strong faith in God and the church which has moved our foreign board to resolve to send every qualified man who seeks to go to a foreign field, with the trust that the means to keep this resolution will keep pace with the demands upon them. This is the right kind of faith and most likely to win the blessing of God. If the present senior class sends as large a proportion of its members abroad as offered themselves last year, there will be more than 20 volunteers, and why not? Is not the call louder and plainer than it was last year?

January 28, 1893: There was a large attendance at the foreign mission meeting last night in the chapel. Dr. Craig gave a fine address marked by candor and earnestness, and his plain and kindly dealing with the objections and difficulties to deciding upon the foreign mission field must have had a strong effect upon those who were seeking the direction of the Spirit to a definite field. The doctor laid special emphasis upon the fact that the senior class has received a special invitation from the church at large to consider a location in a foreign field, such a call as never came to the seminary before, and as the church seldom makes.

February 8, 1893: In China Christianity has planted 485 schools with 17,000 pupils, and 105 hospitals in which 350,000 patients have been treated, and so brought into personal contact with the truth. The emperor himself has become so far interested in the missions that he has undertaken to learn the English language.

Knowing that all the students in the seminary have an interest in foreign missions, the Missionary Library Committee has decided, with the hearty assent of the Editor of the Daily Bulletin, to
furnish a Foreign Missionary Supplement each week...The following is the list of some of the topics to be covered: Motives for Study of Foreign Missions, Needs of the World Wide Field, Fields where there are no Missionaries; Missionary Literature; Missionary Tracts and where to get them; News from McCormick Missionaries Abroad.

March 13, 1893: The meeting last night was devoted to foreign missions. Dr. Mateer, the speaker, has wrought a great work in north China. His address last night was of an impressive character, a quiet, sober, straight-forward appeal to men who were assumed to have made an entire consecration of themselves to the Master's work.

April 4, 1893: Mr. Lingle dropped in on the Volunteers last night and gave them a very interesting talk. He is a graduate of McCormick, '89, and a missionary to China. He returned some time ago on account of his wife's health, but will be returning to China in the summer.

April 27, 1893: After the prayer meeting last night the Volunteer Band met as usual. The subject was the China Inland Mission, its founder, origin, and policy, and what it has accomplished. (My father was deeply affected by the story of Hudson Taylor, founder of the China Inland Mission.)

An announcement of special interest to the friends of Robert Speer came yesterday of his marriage to Emma D. Bailey.

From the above, it will be evident that Edward B. Kennedy was immersed during his years at McCormick Seminary in an atmosphere in which foreign missions was an all-absorbing topic.

Edward B. Kennedy's graduation picture from the College of Wooster
HIS FIRST CHINA YEARS
1894-1897

In 1894 he was graduated from the McCormick Theological Seminary with the degree of Bachelor of Divinity, and in the fall of that year he sailed for China. He was assigned by the Presbyterian Board of Foreign Missions to the mission in Ningpo, a seaport city on the coast of Chekiang.

His first task, of course, was to learn the Chinese language, both the written Mandarin, and the spoken Ningpo dialect. The difficulty of the language cannot be appreciated by a person acquainted only with the Romance languages and German, but the following excerpt from Barbara Tuchman’s book will illustrate the difficulty which it presents:

Of all languages Chinese, because of its tone system, needs to be learned where it can be heard and spoken in daily use. The meaning of a word depends on which of four tones in Mandarin and which of eight tones in Cantonese is used to express it. The difficulty of the written language derives not so much from the several thousand individual characters that must be learned by sight as from the complications involved in using and understanding them in combination. A well-educated man may know 6,000 characters, a scholar 8,000 or 9,000, while for ordinary daily use 3,000 are adequate. These can be recognized with knowledge of about 1,000 basic forms.

Chinese characters are composed of any number of brush strokes, from one, as in 一, meaning “one, unity, all, uniform,” to more than 20, as in 亖 (22 strokes), meaning “bay, bend of a stream.” Although they seem to the Western eye a mysterious forest with no clue to the maze, they contain a definite principle of order. They are classified in dictionaries under 214 radicals, such as 男, “man”; 女, “woman”; 口, “mouth”; 崖, “mountain”; 工, “work” or “workman” (originally a carpenter’s square); 廴, “roof”; 車, “cart” (a two-wheeled vehicle viewed from above). The radicals were originally pictographs which gradually became stylized. The rest of the language is represented by the addition of what are called “phonetics” to the radicals; for example, the character 亖 (lun), meaning “to discuss, discourse” is made up of the radical 口, meaning “words,” plus the phonetic 呂, pronounced lun and meaning “to arrange, set in order,” which indicates both sound and meaning: “to set words in order,” i.e. “to discuss.” Not all phonetics, however, are so helpful or logical. Some indicate neither sound nor meaning.

There are approximately 880 phonetics which together with the radicals (some of which double as phonetics) make up the 1,000 basic forms a student must know to be able to read and write all Chinese characters. The task requires persistence, hours of practice and constant review, which obviously limits not only the number of foreigners willing and able to accomplish it but the number of Chinese who could achieve literacy before pai-hua, a written form of the vernacular, was introduced.

Mandarin or official Chinese was the normal language of the provinces north of the Yangtze (and of some in the south) and the administrative language for the country as a whole. All officials were supposed to be able to speak it. While Mandarin and Cantonese and various other dialects were mutually unintelligible, all of literate China was united by the written language.

He must have acquired a certain degree of proficiency for he felt confident of being able to work with the language when he returned to China four years later, and I do recall his spending time working on the characters in the years immediately prior to his return to China in 1922. Also it is certain that he itinerated into the hills of Chekiang province, because on his return to China he went back into the area where he had previously worked.

This picture is from a book of photographs he put together during these years and shows the missionaries at his station in Ningpo. My father is the third from the right in the front row, wearing a moustache.

In 1897 he returned to the States on furlough.

I have no recollection of his discussing his years in China during this first missionary service. I do know that he came back dissatisfied and deeply disturbed over the Presbyterian practice of baptism by sprinkling. Just when he became convinced of the need for baptism by immersion I do not know, but very probably it was when he was called upon to baptise new converts in a way that seemed clearly unscriptural. For baptism as practiced in the early church, as recorded in the Bible was clearly by immersion.
In any case, when he returned to Chicago he made a study of the practices of baptism in the early church, and from that he found that baptism was by trine immersion—a triple immersion. He proceeded to write a pamphlet on the subject, quoting from all available sources, the Church Fathers, church historians, and ecclesiastical writers. The depth of his feeling on the subject is shown by his reprinting the booklet in 1917. Also, he baptised my sister and me by trine immersion.

It is difficult for us to get worked up over the mode of baptism. We have become irreligious over subjects which were very controversial years ago, and on which bitter divisions among the churches occurred. Churches today mostly accept each other’s baptisms, even the Roman Catholic Church. So the mode of baptism no longer for us is vital to one’s Christian faith, as long as it is recognized as a sacrament by which the person, or the infant, is accepted into the Church of Christ.

But that was not the case at the turn of the century, and it was certainly not the case for Edward B. Kennedy, as it led him, along with his belief in healing in answer to prayer, to separate from The Presbyterian Church. The cover and introductory note to his booklet on baptism are reproduced below:

**INTRODUCTORY NOTE**

Our only apology for the issue of this pamphlet is to meet a pressing need among certain companies of believers who believe in and practice Trine Immersion. The subject dealt with in these extracts from the early Church Fathers and the later ecclesiastical writers is Trine Immersion. The question asked, and to be answered, is: What was the baptism of the primitive church, and what has been the baptism of the church during the succeeding centuries?

While we prefer that the matter submitted herewith should speak for itself, and conclusions be left to the candid mind of the reader, we will be pardoned for pointing out certain facts that compel our attention.

The verdict of the early church is for Trine Immersion. It is not an innovation. It is the earliest mode of baptism discoverable in the Apostolic Fathers, “those scanty relics of primitive antiquity.” We quote, in substantiation thereof, the words of Dr. Philip Schaff: “Baptism in the early church was a triple immersion...its origin from the Apostles, or, at all events, from the second century, cannot be doubted.” And who is Philip Schaff? In the words of his contemporaries, “He was our (America’s) foremost church historian...and his church history the most instructive work of its kind in the English language.” He speaks as the authority of authorities, to whose deciding voice all scholarship bows.

The alternative of thrice pouring water over the head and shoulders of a candidate too sick to be taken to the pool for baptism was regarded only as a quasi baptism, that is, not fully genuine.

“The first who departed from this usage (trine immersion) was Eunomius, the Arian,” who lived in the fourth century. His baptism was by a single immersion. The second General Council of the Church, in 381, held it to be heretical, and insisted that all persons baptized by single immersion should be re-baptized. Single immersion was never ratified by any General (Ecumenical) Council of the Church.

Trine Immersion continues in the Eastern (Greek) church to this day.

Trine Immersion continued in the Western (Roman) Church until the Council of Ravenna in 1311, when permission was given to baptise by trine aspersion, that is, by pouring or sprinkling.

Trine Baptism, either by immersion, sprinkling or pouring, is the practice of the major portion of the Christian world at the present day.

These notes are what they purport to be—Historical Notes on Baptism. They make no claim to originality. They are to tell their own tale without note or comment wherever they may come. And may God add His blessing to the message they bring.

EDWARD B. KENNEDY.

Milwaukee, Wisconsin, June 21, 1917.
While in China he had had a recurrence of his stomach problem to the point where his health was limiting his ministry, and it was his hope that his return home would enable him to recover his health so that he could return to China for effective ministry.

Shortly after his return home he experienced a healing from this chronic condition in answer to prayer. This opened up to him the truth that God does answer prayer for the healing of the body, that healing is in the atonement, and he resolved to make this truth a part of his Christian ministry.
The story of the life of Sarah Lemora Lehr up to the time of her marriage to Edward Bidwell Kennedy is in a very real sense the story of her father's life and that of the university he founded, now Ohio Northern University at Ada, Ohio. That story of the founding and the early years of the university, of which he was the president for twenty-nine years, has been told in the book she wrote and had published in 1938, H. S. Lehr and His School: A Story of the Private Normal Schools. Some of that story has been retold in my genealogical history of his family: The Lehr Family: Descendants of Philippus Lehr Who Came to America in 1749.

The launching of the school and its continued growth during the years from 1871 to 1900 was a family enterprise for the Lehr family. It was a privately owned "normal school" at first, owned by the four members of the "faculty." All aspects of its management: planning, administration, curriculum, solicitation of students, arranging accommodations for them, entertaining visitors, providing spiritual and financial help to students - everything that could be involved in such a school where students could enter at any time during the year and find courses suited to their state of advancement - all of this fell ultimately upon the president, Henry S. Lehr and his family. There never were enough funds to hire an adequate staff, for this was a school for poor young men and women and tuition was very low. So the family had to fill in where no one else was available to do the work.

Upon her graduation from the public school in Ada at the age of thirteen, Sarah Lehr enrolled in her father's school and simultaneously entered her father's office, where, along with her sister who was two years older, the two of them served as her father's secretaries. That work she continued until her graduation in 1893, when, again on a part-time basis, she worked in the office and started teaching English Composition and Advanced Greek. The university in that year had an enrollment of 2,473 students.

The strain of this heavy workload ultimately led to a breakdown in her physical health. Also she had severely injured her back when serving as a pallbearer at the funeral of a friend when she helped carry the casket down the steps of the church, with resulting partial paralysis of both arms and her left leg. Harriet, her sister, developed serious intestinal problems, eventually leading to a rectal fistula for which she underwent surgery eight times in 1895, leaving her condition worse than before. In that same year her mother underwent a hysterectomy which was not properly performed and left her in great distress.

During this time of great suffering in her family Sarah's own condition worsened to the point where she could no longer teach. She was taken to Chicago where she gave a great deal of time to the reading of the Bible, and in doing so, was amazed to find the large place which healing had in the gospels. She found that nowhere did Jesus turn anyone away, but went about healing and teaching. She became convinced from reading Matthew 8:16-17 and other scripture passages that healing of the body as well as salvation for the soul came to us in the atonement of Christ, and soon was able to take a long street car ride to the hospital on
north side of the city where her sister was at death's door. In a
spiritual experience she came to the decision to commit her life to
Christian service, and shortly afterward she and her sister and her
mother were all miraculously healed in answer to prayer. Although she
did not realize at the time that her consecration would take her out of
the academic world into foreign missionary service, her total com-
mmitment to God and her new-found faith enabled her to take that step
willingly five years later.

The story of her life of faith in God's answer to prayer for
the healing of the body has been told in Gordon P. Gardiner's book,
Let God Be Magnified: Answers to Prayer in the Life of Sarah Lehr
Kennedy.

It was from this mutual experience of the truth of divine
healing and a tremendous commitment to a common belief that she
and Edward Bidwell Kennedy were married on February 20, 1900 in her
father's house in Ada, Ohio.

I cannot let this brief word on my mother pass without a personal
note. Many people attribute much of their success in later life to
the loving care and example set by their mother and the inspiration
that came from her self-sacrifice and devotion. I gladly pay such a
tribute to my mother for it was she who kept our family going during
those years in my childhood and youth when my father was unable to
undertake full-time Christian work, and we passed through many difficult
years.

Mother had tremendous inner resources of spiritual strength
that came from the security of her faith and from a life of prayer.
It was this inner strength, her indomitable courage and her confidence
in the rightness of her commitment to Christ and her understanding of
the gospel that I remember most. Her resoluteness of spirit and her
complete dedication of her life to Christ created an atmosphere in our
home which nurtured the Christian faith of her children.

She was a born teacher, like her father. Before her marriage,
in addition to teaching in the university and working in her father's
office, she was in charge of the children's department in the Sunday
School at the Church of Christ (Disciples) in Ada, and on Sunday
afternoon taught a large Bible Class at Chapel Hall in the university.
During many of our years in Chicago she taught the large women's Bible
Class at the Moody Tabernacle.

Her spirit of self-sacrifice and her dedication of all her gifts
to her faith made her life a channel of God's grace, and were an in-
spiration to countless others who were touched by her life, and her
witness to the healing of the body in answer to prayer was a source
of blessing and healing to many.

It was the support she gave to my father, Edward Bidwell Kennedy,
spiritually, as wife and mother, and as a partner in Christian witness,
and her willingness to assume the heavy load that fell upon her after
his injury in China, that made possible more than anything else the
continuance of their ministry in Christian service.

On April 5, 1962, in recognition of her long service to the
university, the Ohio Northern University awarded to her the degree of
Doctor of Humane Letters.
Sarah Lehr's college graduation picture
MEDICINE IN THE 1890's

It will be difficult for one reading this record to be able to understand the inadequacies of medicine of the 1890's - almost a century ago - and the primitive techniques of surgery. I feel that some comment is needed to give perspective on the limitations of doctors in those days to deal with sickness, as well as to give an appreciation of the nutritional problems caused by the diet of those days.

In what I am writing, I do not in any way seek to lessen the significance of the deliverance which my parents and my mother's family experienced in response to prayer. Rather, it will point out the inability of the medical practice of those days to provide any cure, something that still is the case in many illnesses, despite the enormous advances that medicine and surgery have made in the intervening years.

Consider the status of medical knowledge then. Historians of medicine now mostly agree that it was not until well into the 20th century that the average patient had better than a 50/50 chance of being helped by the average physician. The 90's was a period when the sale of patent medicines was rampant. The Sears Roebuck catalog of 1905 devoted 20 pages to the advertising and listing of patent medicines. (The number of pages dropped to 2 after the passage of the Pure Food Act of 1906.) Many of these patent medicines often caused pain, torture, blindness, paralysis and death. It was the time of traveling medicine shows, of the sale of "Dr. Davidson's Kickapoo Snake Oil", and other quack remedies. One comment: "Few chapters in our national life are filled with as much evidence of brutal disregard of human life and suffering as those that record the years when fake medicines were sold to millions of people."

It was the heyday of homeopathy - that medical doctrine that certain diseases can be cured by giving very small doses of drugs which in a healthy person and in large doses would produce symptoms like those of the disease. (Actually the opposite is true.) It has been said that homeopathy saved lives because it saved them from the hands of orthodox practitioners with their purgings and bleedings and only inflicted on them remedies that did nothing at all. In the 90's there were twenty-two homeopathic schools in the United States.

What passed for medical training was a disgrace. There were appalling conditions in the medical schools of the time. Training was limited to what was known - there was little that we would call research - and the training was not thorough. In 1908 the Carnegie Foundation for the advancement of teaching authorized a study of medical schools, and from it came the celebrated Flexner report which had the effect of reorganizing the study of medicine and the eliminating of scores of fly-by-night medical schools.
In surgery there was almost inevitable wound infection with the patient mysteriously succumbing to "hospital gangrene until Lister discovered that bacteria from the air could enter the wound and cause sepsis. His results had been published in 1867, calling for the use of carbolic acid (phenol, $C_6H_5OH$) in all fields of surgery. But acceptance of his methods was neither rapid or widespread. In his method instruments, wound and operator were all sprayed with carbolic acid. In the 1880's his methods were replaced by asepsis developed in von Bergmann's clinic in Berlin. His technique insured freedom from bacteria by disinfection with steam. Antisepsis and asepsis by the 1890's were transforming surgical wards after centuries of hospital gangrene into places where one could enter with the hope of leaving alive.

Surgery as we know it today was barely emerging. A hysterectomy procedure was developed by W. A. Freund in 1878. With the status of medical training at the time the likelihood of successful surgery was still very limited.

It was only in 1882 that Robert Koch discovered the tuberculosis bacillus. In 1890 he submitted his tubercul in to the medical profession. At first it was thought to be a cure but it proved just to be a useful diagnostic test. In 1896 there was the first fluoroscopic examination for tuberculosis. Tuberculosis was a very common disease, being carried by the sputum of infected people, and also there was the bovine type which caused many farm people to become infected. The slaughter of infected cattle was not started in this country until the 1920's. Preventive inoculation against the disease was commenced in 1921 in France, but did not become a widespread practice in this country until World War II years. It is very probable that there was tuberculosis in at least a latent form in both the Kennedy and Lehr families.

Little was known about diabetes during the 1890's. It was not until 1916 that it appeared that the pancreas produced a secretion that controlled the metabolism of sugar, and it was only in 1921 that Frederick Banting, a Canadian surgeon discovered a way of preparing insulin as a means of treating the disorder. Diabetes is a major source of sciatica.

Lack of refrigeration and lack of knowledge of proper nutrition were major causes of stomach disorders in these years. Coupled with this was the fact that "the table one set" was a sign of social status. "Dyspepsia" was a most common ailment, due both to overeating and the eating of improper foods.

Refrigeration was available only to the well-to-do and to farm people who could make use of winter ice from ponds that was stored for use in the summer. All classes and regions showed to some degree the difference between the winter and summer diets. They all shared in common an almost total ignorance of the elementary principles of nutrition. It was assumed that diet deficiency diseases were caused by something in the food, not be something missing from it. For seven or eight months in the year the staples of diet were bread, potatoes, root vegetables, dried fruits and pork or beef, usually smoked or salted. Fresh fruits and vegetables were eaten only in that brief period when they were ripening. Without refrigeration they often rotted or wilted in shipment to the cities.
With such a diet, spices, sauces, condiments and "relishes" were used to aid digestion and add interest to the palate. Even though food was plentiful there were common physical ailments: faulty bone growth, bad teeth, sallow complexions, "dyspepsia", and at the worst, scurvy, goiter and pellagra.

There persisted a prejudice against white bread flour in favor of corn meal; against fresh meat (it might be "tainted") as compared with smoked or salted meat; against white potatoes as "unwholesome" in favor of sweet potatoes; against fresh salads as "unmanly"; against the tomato because it is related to the poisonous nightshade plant and was thought to cause cancer; against uncooked fresh fruits as they were thought to cause cholera.

Those years were also the time of the 11-course dinner. "Even the poor expected to sit down to two or three major dishes at a meal. In the homes of professional people midday dinner consisted of two meats, gravies, pickles, vegetables, condiments, cheese, bread and butter. Then they polished off a pudding or a pie, with perhaps fruit to fill in the chinks. If company came to dinner there was a third meat on the table, more pies and custards; if there were supper guests the hostess put out dried beef, beef tongue, pastry, preserves, custards, two or three kinds of cake. Guests were expected to eat some of each dish, while the lady of the house was expected to press the cake, the sweetmeat, the cheese upon the visitor."

It is not surprising that the most common disorder of the times was "dyspepsia", as alimentary problems were defined, as well as overexertion by those who had to prepare such meals and to entertain. It is not surprising that Sylvester Graham could be successful in treating people with a vegetarian diet and "Graham bread". Nor that Seventh Day Adventism, having missed out on the Second Coming in 1844, could attract adherents with its vegetarianism and the "water cure" at their new sanatorium at Battle Creek. In 1851 there were fifty water-cure resorts advertised in the "Water Cure Journal and Health Reform", and over 2,000 in 1875. By the 1890's the Battle Creek Sanatorium was in its heyday, and prepared breakfast foods were just being invented - in 1898 the first of them, "Grapenuts" went on the market.

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Many sources have been consulted for the above summary of the dominant health problem of the 1880's and 1890's. The following are listed as having been used for quotation:


Victor Fuchs, Who Shall Live?

THE SECOND CHINA MISSIONARY EXPERIENCE

Following their marriage, Edward and Sarah Kennedy ministered for a time in Waupaca, Wisconsin, and then they took a church in Detroit, Michigan, where they remained until the summer of 1901. There, their first child was born, Edward Lehr, on January 6, 1901. But their intent was to return to China, and on October 26, 1901 they sailed from Vancouver, British Columbia, arriving in Shanghai about a month later.

For much of the first year Edward remained in Shanghai refreshing his knowledge of the language. He had learned the Ningpo dialect and his plans were to return to the area of his first missionary efforts. Also there was missionary work to be done there among Ningpo-speaking Chinese and in the Christian missions of the city. Their home was in the International Concession, in the Hongkew area (later destroyed in the Japanese invasion of 1932), with their home at 37 Quinsan Road at first, where Mary Gertrude was born, October 14, 1902; and later at 24 Haskell Road, where Stephen John was born, October 13, 1904.

We do not have records of Edward's work in China in this second missionary experience. We do know that he itinerated into the hills of Chekiang province where he had worked five years before. It was an area he knew well and where he had made friends who could help him in his missionary work. (The letters written back in 1922-26 tell of his work then which undoubtedly was similar to his work in 1901-05.)

Mother stayed in Shanghai and took care of the children. She also took lessons in Chinese, looking forward to the time when she would be able to join him actively in his missionary work. Three years passed in this way.

What happened in January 1905 was so traumatic in the life of Edward and Sarah Kennedy and their family that it overshadowed almost everything else about their time in China. His injury by bandits in the hills of Chekiang province brought this missionary work to an end and forced the return of the family to the States, with a long period ahead for Edward's recovery.

It began early in 1903 when three men from Chekiang came to the chapel in Shanghai and inquired about some tracts which they had received. They wanted some Christians to come back with them. It was arranged that two native helpers would go back with them to start an evangelization work in that region which was beyond the reach of the missions then at work in the province.

Here it would be well to let my mother tell the story as she wrote it for a pamphlet that she prepared in 1922 when my father was preparing to return to China. This pamphlet, entitled "Under the Shadow of the Almighty", was given wide circulation at that time among evangelical Christians, and was sponsored by The Great Commission Prayer League, of Chicago.
The apartment at 24 Haskell Road, Shanghai - first apartment at the right - where our family lived from 1902 to 1905 and where I was born. "We lived in Hongkew when we were at Quinsan Road, where Mary was born. Haskell Road is just north of Range Road - you can see it on all the maps of Shanghai - and just outside the settlements. We were in sight of North Station. Chapel was just beyond us." - letter from mother, Feb.1932.
THE OLD INTERNATIONAL SETTLEMENT OF SHANGHAI
THE DEMAND FOR THE GOSPEL

The interest began in this way, and kept alive through the occasional visits of native helpers, continued until the demand for the "foreigners" to come to their help became imperative. Few could read, and some were asking to be taught the Romanized colloquial, that they might read their New Testament and hymns. Certain opium smokers had begun to hope for freedom through the mighty name of Jesus. The sick were asking to be taught and prayed with for healing. Others wanted to know the way of salvation more perfectly. Proof of their sincerity and determination to have a Gospel work established among them, the people themselves had provided a large farmhouse as a meeting place. This building was suitable both for a church and for accommodation. It was provided with utensils for the housing of those who hoped to be gathered together for instruction and help.

OFF TO THE HILLS OF CHEKIANG

Two days before Chinese New Year, 1905, Mr. Kennedy set out from Shanghai in company with a man familiar with this hill region. Their purpose was to go over the field rapidly, and to arrange for the forty-day school session, which would close in time for the farmers to return to their homes before the work of early spring. The first lap of the journey was by steam launch to Hangchow, taking a night and a day. Then to Tungchow, in the morning of the second day, they found their houseboat anchored at a village ninety li (thirty miles) from their destination. Their journey by water had come to an end. Letters had been sent on ahead to accommodate the people with their coming; consequently several men were on hand at this village to accompany them back into the hills. With a tramp of thirty miles before them, they partook of a hearty breakfast, and, after a few hurried preparations, were on the road.

WARNINGS

As the party neared the first walled city, where the local magistrate lived, one of the countrymen proposed that Mr. Kennedy go to the yamen and ask for a guard of soldiers. Seeing no reason, however, for such precaution, Mr. Kennedy declined. Besides, he reckoned he could go into the country guarded by soldiers, and then expect those who hearkened to the Gospel message to look to God, and to Him only, in all the vicissitudes that fall to the lot of native Christians. As they went on their way it became evident from their conversation and conduct that these men were genuinely afraid. On passing a certain point, one said, "A man was robbed here two days ago." At another turn in the road, a second exclaimed, "Last year a man was robbed here." Then, as the men, now thoroughly weary, climbed the last summit of their mountain path, and rested themselves before making the steep descent, another spoke up: "Robbers killed a man here." But all this had been as idle talk to the missionary. The thought he—a foreigner—was in no danger from the desperate characters that were in such evidence, was not for one moment entertained. There was earnest work to do. The days were full of toil and responsibility, and tales of robber doings passed out of mind. There were journeys to be taken throughout the villages and hamlets to make the acquaintance of the Chinese enquirers, and consult with them over the details of the long-promised school session. This done, the old farmhouse had to be thoroughly cleaned, repaired and put in order. The day for the opening found Mr. Kennedy established in an upper room in one corner of the roomy building.

THE MISTAKE

Meanwhile I was busy in Shanghai with my children and household duties, studying the language, and assisting in the care of the local chapel. A month passed, when a letter came from my husband asking for supplies. Two boxes were made ready containing Bibles, Testaments, tracts, hymns and trinkets; also a small sum of money. For convenience in passing the native customs enroute, I was instructed to have the contents written plainly on the outside of each package. Thus the word "money," written in plain everyday Chinese characters for all eyes to see appeared on one box. The bearer who was sent down to the boat-landing for the supplies, began to puzzle over the need the labels, and not knowing that the box hid only a trifling sum of money, became concerned for his own personal safety. Therefore, in passing the magistrate's residence, the boy in, exhibited his strange-looking boxes, called attention to their contents, and asked for a guard of soldiers to protect the "foreign teacher's" goods. The sight of the young man swinging along with a foreign-made box swinging from either end of his bamboo carrying-pole, and with a soldier escort, naturally enough caught the eye of the simple-minded country people who passed him on the way.

A GLIMPSE OF NATIVE LIFE

The tea-shop is China's congregating place, be it village, or town, or city, and like the net that is cast into the sea, it "catches of every kind." As our panting, perspiring bearer shifted his load at this wayside resting place, caught his breath and mopped the perspiration from his face, with his raiment, was the center of all eyes. While he sipped his tea among the noisy comers and goers, and snatched a whiff and more from his pipe, the village idlers caught sight of the word "money." This started gossip among the crowd. They looked at one another. What could it all mean? They quizzed the bearer. They questioned the soldiers. They gathered in little groups as these idlers went their way, and speculated and wondered as they were driven out of sight. So on it went through town and village for the whole seventy li till nightfall, until the weary bearer dropped his heavy load within the gate of the farmhouse chapel.

We of other lands little appreciate how the wildest of rumors will spring up overnight among such a folk. The story soon became current that these boxes were filled with American dollars with which to build a church; but this word did not reach the foreigner's ears. He was engrossed in his work. (However, Mr. Kennedy did recall later that more than the usual number of strangers had been about the school after the arrival of his supplies.)

One does not think it strange in China to see curious groups of people standing about. The Chinese are accustomed to look into things very familiarly; they like to examine the foreigner's clothing; to see how it is fastened on; to know if a woman's hair is tight on her head; to see what kind of clothes the lady wears, etc. Mr. Kennedy did know, of course, that people had been examining his helments, and peering into his boxes, but being aware that they contained no interest or value to anyone outside of the people in the building, he was little concerned.
The school season had been passing rapidly, and it was now within ten days of the time set for closing. Enthusiasm had been growing. Believers were quickened; some had been saved, and others had been very wonderfully healed. Optimists who had come for deliverance had been set free, and praise and thanksgiving pervaded the atmosphere.

"IN PERILS OF ROBBERS"

On the night of Wednesday, April 12th, the forty or more in the building had retired as usual. As Mr. Kennedy sat in his room that night, occupied with the usual details that closed his day's work, he thought he heard someone stir under his bed; but thinking he must just have fancied it, retired as usual, and was soon sound asleep. Sometime after midnight he was aroused by the firing of giant firecrackers and a terrible bedlam of men's voices just outside his door. An instant later the door flew open and a band of men, estimated at from twenty to forty, rushed in upon him. (It was learned later that there actually were two men under the bed, who during the night had unlocked the doors, and let the bandits into the building.) They carried torches, swords, and axes, with clubs, pistols, knives and axes. The knife every hill-man carries is shaped somewhat like a Mexican machete; it has a short handle, with a blade of sixteen inches long. These knives are used to cut the bamboo and gather the brush which the people use for firewood. A formidable weapon indeed with which to attack a man.

Blinded by the glare of their flaming torches and dazed by the heavy blows he was receiving upon his head, Mr. Kennedy raised himself upon the right elbow, and thus exposed the left shoulder and side to attack. A stroke in from the keen blade of a carpenter's axe severed the veins, blood flowing down over his face, filling and blinding the eyes. An instant more and he was out of bed, struggling to keep upon his feet, as the howling mob hustled him toward the center of the room. Strangely enough, during this experience he supposed himself to be dreaming, until someone behind struck him a heavy blow on the top of the skull. This stroke felled him, and as he sank limp and helpless to the floor the realization flashed upon him that this was no dream. Then everything became a blank. Meanwhile Mr. Kennedy's helper, who occupied the adjoining room, had heroically come in among the mob. Warding off their blows at the risk of his own life, he attempted to arouse the teacher. Though Mr. Kennedy could hear the faithful man calling to him, and pleading with the maddened mob to desist, he was unable to move a muscle. His husband's last recollection was of being lifted, a dead weight, upon the back of the Chinaman, who, we were told, then backed his unconscious burden into the corner of the room and stood off the mob till they disappeared.

"WHAT SHALL I DO?"

It was Saturday afternoon. I was putting away the little garments now all finished, when Nobusan came to me with the word that my teacher wanted to see me. "I think something awful happen," she said. As I went to meet him, he came hurriedly toward me, his face ash-gray, and his eyes bloodshot with terror. Confusingly I heard him speak of robbers, their heads had been chopped open with an axe, and the 'stuff' is running out! I could not comprehend at first that such a thing could have happened, but after talking with the messenger I knew that Mr. Kennedy had met with some great calamity. "What shall I do?" I questioned. "Go to the American consul," he answered. I summoned rickshaws that I had no money to pay for them. Our remittance from the organization which was supporting us had failed to come and I had only a few cents. On reaching the consulate I was informed by an official that the consul was out and that we could not see him before seven that night. My perplexities were increasing. If help were not sent at four o'clock, there would be a delay of twelve hours. The clerk on hearing our story was most kind and attentive. "Can I do anything for you?" he asked. Then I, who had never before known what it meant to be without money, told him that the last mail had failed to bring our expected remittance, and that we were without funds. He very kindly loaned me the money I needed. With this the Bandits' heads had been paid; supplies were purchased and I was able to send our cooks that same afternoon with a few things hastily gotten together, in the hope that he would be able to reach Mr. Kennedy and care for him.

AT THE CONSULATE

Three hours later a big red automobile pulled up at our door. The American consul and investigations were under way. Summoned to the consulate the next morning, I was questioned as I entered the door, "How much do you want?" "Want for what?" said I. "How much do you want to settle?" "Oh," I replied, without a moment's hesitation, "we have come to China to preach the Gospel, and if need be to give up our lives. I want nothing." They urged upon me to see certain of our thought of compensation was not in my mind: If my husband were dead, he was with the Lord. If he were alive, God would take care of us.

The matter fell under the jurisdiction of the vice-consul stationed at Hangchow who fortunately was in Shanghai at this time. He informed me that he was planning to go to Mr. Kennedy's assistance at once, adding, however, that thus far he had been unable to secure a boat. I went home, and sent men out to find a boat. Back and forth I went to the consulate four times that day in the pouring rain, always getting that same word, "The boats are all taken." At two-thirty, an hour and a half before the boats were to leave, I went home to care for the baby. While there Nobusan and I went to our knees and took a boat by faith. Within thirty minutes one of the men returned saying a boat had been secured. Praising God for this answer to prayer, I informed the vice-consul at once, then went to the jetty and remained there till he and his party were off. It seemed advisable to send our Chinese men with him. All was uncertainty.
No one knew what had happened. Was it another Boxer uprising? Were the Christians again in danger? Such questions were upon everyone’s lips; and it was expecting much to ask the Chinese to join this party and thus possibly procure help.

**DEEPENING DARKNESS**

On Sunday evening the interpreter from the consulate called. He was a dear fatherly old gentleman, a physician, and a man of long experience among the Chinese. Putting his hand upon my shoulder, he said, “I am so sorry for you. Even allowing for all Chinese exaggeration, your husband cannot be living.”

My heart was crushed. My head was bowed. What did all this mean? We had prayed that our ministry might be in the power and demonstration of the Holy Spirit, and God had so graciously answered. Souls had been saved and blessed, and the sick healed. How could such disaster follow so closely upon answered prayer? Why should the work he cut off in this way? I felt that we had failed God, or sinned, and that His face was hidden from us. The Ninety-first Psalm, which was our household Psalm, promised us “There shall no evil befall thee.” Evidently we were not making “the Most High” our “habitation” but where we had failed, I did not know. We had much to learn, as time has proven, about “dwelling in the secret place of the Most High.” In anguish of soul I went about scarcely daring to raise my head, always questioning, “Why? Why?”

**COMFORTED OF GOD**

On Monday while occupied with my daily work I heard the still small voice, “Lo, I am with you always.” I stopped and stood still. God had spoken. But so stunned was my heart that I could not recall the connection in which these familiar words were spoken. Turning to the concordance I found the passage: “Go ye therefore and teach all nations... and, lo, I am with you always.” “O Lord,” I said, “That is what we have done. We have gone out to preach the Gospel to the ends of the earth, and though we may not have done it very well, we have done the best we could.” From that moment my burden was gone. God was with me. What a wonderful thought! It filled my heart with joy. After that it seemed to me that nothing else mattered. Supposing that Mr. Kennedy were dead, supposing he were worse than dead—God was with us!

**INDEMNITY?**

Some days later, when the news of our trouble became more generally known to the public, one of our Chinese Christians came to me and told me that posters written in Chinese had been posted in conspicuous places all over town, stating that Mrs. Kennedy was going to ask large indemnity. He even fell at my feet and implored me not to do so. He said it would make the over-taxed people still more heavily burdened. “But,” he added, “I told them you were a real Christian, and that you would not ask for money.” This, coming from a Chinese who had been a convert but a short time, rather startled me. This expression of the mind and hope of our little band of Christians was a source of strength, and a confirmation to my stand at the consulate. Letters, too, were coming from the foreign community at this time, urging me to ask for indemnity, but the answer I had given the consulate—the first impulse of my heart—remained unchanged. The decision had been made, and I thanked God that he had kept me true to my convictions.

**A FRIEND IN NEED**

One by one the days passed, but no word reached us. We were in such sore need of money. I wanted to send a cable to America but could not. One night, must have been after nine o’clock, the door bell rang. At the entrance stood Mr. Edward Evans of the Missionary Home, a gentleman whom I knew but slightly. He had called, he said, to look at the account in that day’s paper referred to my husband, or to another Mr. Kennedy. God sent this man to me. He knelt and prayed. It seemed to me the heavens were opened. He proved to be a friend in need. He went with me to the bank, and to the cable office and helped me in every way.

Within a few days a letter came from Japan containing twenty-five dollars. The sender wrote that she was definitely told by the Lord: “Send the Kennedys twenty-five dollars at once.” Later, in a second letter, she said: “Now I know why I sent that money. I have just read in the Kobe paper of Mr. Kennedy’s injury and death.” The children of Israel “spake against God; they said, can God furnish a table in the wilderness?” He can.

**SUMMONED TO HANGCHOW**

On Thursday, nine days after Mr. Kennedy’s injury, I was again summoned to the consulate, and there directed to be ready at four o’clock to go to my husband who, I was informed, was alive and had been taken to the home of Dr. D. Duncan Main of Hangchow. It was then after three, and I was over a mile from home. A telegram had been sent to friends in Hangchow, and supplies for the journey must be ordered. Calling a rickshaw I hurried to the compradores’, where I ordered supplies, asking that they be delivered at once. Then hurrying home, I had my house-boy go at once to a neighbor and borrow all her servants. A request was sent to an English woman who lived near by to come and help me pack. Quickly I pulled the bed off, threw it to the Chinese “boy” and asked him to fold it up and, placing it on wheelbarrows, hurried it to the boat-landing a mile or more away. Taking my clothes from the clothes-press, I passed them to my English friend who rapidly but neatly packed them into my trunk. Then another boy hurried with that to the boat. Our party—three small children, the Japanese nurse and myself—were at the landing on time. God had surely helped us, for we had with us food, water, cooking utensils and other supplies for a twenty-four hours’ journey, and also bedding and clothing for the sea period. The traveler in China in those days had to take with him all these necessities.

**THE JOURNEY**

We traveled to Hangchow by steam launch, to which were attached two small boats. The first one was our escort, which consisted of three American gentlemen. Our party was in the other house-boat. All that night it continued to rain. We did not once remove any of our clothing, not even our waders. In the early morning of the second day the boat was so cold and damp. On reaching Hangchow our boats were loosed, and left standing by the canal bank. In the gathering darkness and driving rain we were thrown on the top of the boat and called for a boatman. But none appeared. After some time a boatman leisurely came up and motioned to us to get into his boat. Baggage and passengers were transferred, and we were again on our way. This boat was necessarily smaller, as we were to make our way through the native city passing under low-arched bridges. After rowing for about an hour our boatman
drew his craft to the canal bank and silently left us. We waited and waited, but he did not return. It was dark now and the rain still fell mercilessly. Again I called and called for a boatman. After what seemed the longest time, we could see in the darkness a boat coming our way. It was such a little thing, with only a thatch covering; but we crowded into it, baggage, escort, babies, nurse-maid, myself and all. Finally we reached Pagoda Hill, where our escort left us, going directly to the consulate. That was the last we saw of them.

We waited alone. Finally out of the darkness came a shout from the top of the hill: "How many 'bearers' does the foreign woman want?" The foreign woman' but I very properly thanked God that she could understand Chinese, and called back up the hill that she had three loads of baggage. Then another voice called from the hill-top, "How many sedan chairs does the foreign woman want?" The foreign woman wanted three sedan chairs. Then, entrusting my baggage to cookies, I started up the hill with my three babies and nurse-maid. After much parleying, and repeated directions, our little caravan was finally arranged. The bearers with the baggage went ahead. I followed in the first sedan chair with the baby; in the second was my little four-year-old boy; and in the third, Nobusan with my two-year-old daughter.

TRAVELING BY SEDAN

On we went through the rain and the darkness, the water and mud splashing as the men hurried along. Our chair bearers were larger men than we were accustomed to see in Shanghai, and they spoke in such loud voices. It is a custom among these bearers, as they travel along, to call to each other. The first bearer calls out to the people in front to get out of the way, the second answers, and each one in turn calls to the one following him. As these men called out in their wild, guttural tones, the sound echoed and re-echoed through the streets. Recently above the noise of splashing water and falling rain, above the din of shrieking seagulls, I heard the shrill voice of my little son screaming in terror from his sedan. I knew he was frightened, riding alone, and not seeing mother. I called to the bearer ahead to stop. I called again and again, but to no avail. Finally, with all the aid of my umbrella I secured his attention. He stopped angrily, I apologized, and told him that the little foreigner must not be afraid. So we all stopped while I called to the little lad that he must not be afraid, for mother with the baby was in the first sedan, and Nobusan was behind with sister. But he was incoherent. So I told him I would hold my hand outside the window of my chair all the time, and when there was a flash of lightning or a light rain, I would see mother's hand, and would know that all was well. With this he was satisfied. Again we took up our journey and were soon among friends.

Taking my older boy with me, I went at once to my husband's house and found him conscious and free from pain. At five o'clock the next morning, however, the Chinese attendant came for us, saying that Mr. Kennedy was dying, and would not return his children. He had had a very bad night.

LEARNING THE DETAILS

From the Chinese who had been with my husband, I learned for the first time the details of what had actually taken place in the hills. The lapse of consciousness had continued from Wednesday at midnight until twilight the following evening. Then the mind began slowly to work and the memory to return. The farmhouse had been looted. Everything that Mr. Kennedy had with him had been stolen—his clothing, bedding, books—even his Bible. (The loss of the Bible which he had carried throughout college and seminary days was keenly felt by him, but the Bock was afterward found lying on a hillside and returned to us.) The only article left to him was the blood-soaked coat of his pajamas. In their search for money the robbers took everything. Not finding the coveted cash in the loot, they burned such things as were of no value to them for fear of being discovered with foreign articles in their possession. In the embers of the fire were found the buttons of his clothes.

Every particle of the bedding and clothing of the forty people had been carried off, with the exception of one foul-smelling quilt with which they covered his husband. Ten men and boys, some of them frightfully burned before "heathen," had knelt about a pallet of straw and the old quilt covering an all but lifeless body and prayed. They prayed again and again. Nor would they be denied. A third time they prayed, and continued to pray until the severely arteries ceased to flow. Only then did they scatter to their homes. Three days passed, during which they hoped on, prayed on still, that the body from which all apparent life and warmth had gone, might live again.

"DELIVERED FROM SO GREAT A DEATH"

The news had gone over the mountain that "Kae Sin-sang was alive—come back to life again!" Past midnight on the morning of the fourth day one of the ten who had stayed to pray burst into the room where Mr. Kennedy lay. After fighting with his doubts all this time he had got the news at last that his prayer was heard. Beside himself in his joy, he wanted all the world (even the semi-conscious man before him) to know that during the three days their teacher, like Jesus, had been raised to life. Be that as it may, with the first light of morning the scattered flock began to gather, and before the sun came up they were offering a sacrifice for it was Sunday, "worship day"—everybody and everybody's friends came streaming from all conceivable directions. Even the magistrate and his secretary came. They with the lowest went to the house of prayer and knelt and prayed—as non-Christians do—to "heaven" that the foreign teacher might not die.

HELP AT LAST

Before daybreak on Tuesday, the seventh day, the vice consul under escort of soldiers had arrived after an all-night's march. With him came a native physician of Dr. D. Duncan Main of the Church Missionary Society. He did the little that could be done to cleanse and dress the wounds, which up to that time had received no attention whatsoever. Then he dressed Mr. Kennedy in the clothing I had sent by the cook. There were nine wounds on the head, the skull being fractured in four places. As purification had already set in they hurried Mr. Kennedy by litter and boat to Hangchow where they arrived on Wednesday. Here his wounds were properly dressed and cared for by the skillful hands of Dr. Main. In reality a doctor a man of the highest professional standing, whose diagnosis would be the last word among physicians. So when he told me on the night of my arrival at his house (the day after the injury) that in all human probability concussion of the brain would set in that night, I was ready to accept the verdict unquestioningly, and to await the inevitable. There was no spirit left in me. Someone was praying. Concussion did not set in.

LESSONS IN NURSING

When the doctor removed the bandages from Mr. Kennedy's head, and I saw for the first time the deep gapping wounds in their swollen, putrid condition, I was horrified. Some of them lay open—seemed to run an inch in depth. The whole head looked like a mass of raw liver. The cut in the forehead appeared to be about three inches long,
and lay open deep and wide. I supposed as
I watched the doctor dress the wounds that,
of course, my husband would be disfigured for
life. But God has mercifully undertaken, and
today only a few scars remain to tell the tale
of "our trouble which came to us in Asia."

During the eight days we remained in Dr.
Main's home he taught me to dress the
wounds. No stitches were taken, nor were
any remedies used except the customary dis-
infectants. But eighteen pieces of bone gradually
sloughed off from the skull wounds. A large
absecess had formed on the back of the head,
and numerous smaller ones. The left arm (to
quote the doctor's exact words) had been
pounded to pulp, and the marks of the ribs
were imprinted on the inside of the arm. The
left wrist had been shot twice with a pistol,
loaded evidently with slugs or gravel. The
right forearm had been burned in the flames
of their torches. The twenty or more cuts on
the body were of a minor nature as the bow
had been aimed at the head with evident in-
tent to kill.

BELATED HELP
A missionary who was stationed near the lo-
cality, returning two years later on furlough,
came purposely to see us. He told us that, as
soon as the news that a missionary had been
injured near by reached his station, he had
hurried to the farmhouse, but the place was
deserted. He had arrived too late to be of any
service. But when the news reached him in time,
he could have been at Mr. Kennedy's side
within a few hours. He found the wall of the
room painted red with the blood that had
gushed from the severed arteries as Mr. Ken-
dedy lay unconscious on his rescuer's back.

We were told while in Hangchew that seven
men had actually been beheaded for the crime.
This was a shock to us. Upon our expressing
regret to the vice consul that life should have
been taken, he explained that the matter was
beyond his jurisdiction, and that punishment had
been meted out in accordance with Chinese
law and custom. Whether the guilty were
apprehended, or whether the innocent suffered
for the guilty, no one can say.

IN APPRECIATION
Doctor and Mrs. Main had given us out of
their busy lives by night and day of their time
and skill, and all without thought of any re-
turn we could make. On leaving the hospita-
able roof which had sheltered us in our ex-
travagacy, and in bidding good-bye to these
friends, we who had come to them as stran-
gers, we who had no claim whatsoever upon
their generosity or sympathy, we who had
partaken of their open-handed and princely
hospitality, felt a gratitude deeper than words
express. While saying this, we are not un-
mindful of the sympathy and unstinted kind-
ness of other friends whose opportunity of
serving us may have been less.

BACK IN SHANGHAI
We returned to Shanghai the last days of
April, and we sailed for the United States June
twenty-sixth. The interim was a time of
many perplexities. Mr. Kennedy had been
absent from the mission for some months, and
there were details of business needing atten-
tion. There were reports to be written home,
and there was the local chapel and church to
be pastored, besides the usual routine of mis-
ion work. In all these matters he shared
the responsibility, taking the Sunday services
in the church on two occasions. Depressing

as the outlook was from some angles, yet the
fact that he was beginning to assume respon-
ibility raised the hope of our remaining on the
field. Mr. Kennedy grasped at the possibility
that, with the coming of autumn, he could
return to his work in the hills. Would it be
faith to go home now, since the Lord had
been so graciously answering prayer? Why
should we not stay on, and trust the Lord for
strength to work? But we were already well
on into the heat of another summer in China,
and however much we may have desired to
remain, as one day after another passed, we
seemed more and more impelled to the deci-
sion that we were to return to America at
once. This decided, the question arose, what
were we to do with our furniture? If we had
had only our own furniture to consider, it
would have been a simple matter. But the
furniture of three families who were on fur-
lough was stored in our house. One room was
filled from floor to ceiling, and every room had
more than its quota. I went to the Lord for
guidance, and as I prayed it occurred to me
to rent the house furnished. I said, "Lord, if
this plan is from You, send someone to rent
the house in that way."

A few hours later a neighbor came in to ask if she could rent
the house furnished just as it was. Thus again
the Lord had provided. Praise be to His
name!

HOMEWARD BOUND
We were fortunate, at that season of the
year, to secure passage without delay. Pas-
sage ordinarily must be booked months ahead.
Friends very kindly came to our aid, and
preparations for the home-going were hurried
to the finish. We went aboard our steamer—
the "Minnesota." In
due time we reached Seattle. Friends were
waiting for us at the pier. Passing the customs
and arranging for transportation occupied our
day ashore. Evening found us aboard train.
We proceeded on our way to Chicago, where
we arrived at midnight, July 24th.
Ts-vu-li is beyond Chu-chi
The Family Three Years After the Return from China

Edward Lehr, Edward Bidwell
Sarah Lehr
Mary Gertrude
Stephen John
THE INTERVENING YEARS

My father's recovery from the severe injury which he suffered during the attack in the hills of Chekiang Province on April 12, 1905, was nothing short of a miracle. Despite the great injury to his head - he carried the imprint of the corner of an axe in his skull for the rest of his life, a one-half inch indentation near the top of his head - he suffered no brain injury whatever. All of this was a living testimony to answer to prayer and to God's purpose for his life.

His recovery of strength, while assured, was a slow process. There were several years before he was able to undertake full-time work. Then he began work in churches in Milwaukee and Chicago, looking forward to an opportunity to return to the missionary work in China to which he was so deeply committed.

In a letter to my mother written from Milwaukee on April 12, 1917, which was the twelfth anniversary of the attack at Ts-vu-li, he said, "I want to return to the work so dear to my heart." He was 51 then, an age at which it would be difficult for any missionary board to certify him. But he was determined to find a way to return to the field of his labors as a living testimony to the power of God to heal the body in answer to prayer.

Encouraged by friends and assured of support, he began in 1920 to lay plans for a return to China. The booklet which they wrote, "Under the Shadow of the Almighty" was distributed by the Great Commission Prayer League which had been founded during the first part of the century by associates of R. A. Torrey, the principal of the Moody Bible Institute. My mother and father had been supporters of the League for a number of years. In the Introductory Word to the pamphlet they made this statement:

"Every Pastor and Christian worker and missionary should be given the opportunity to read this booklet. The record of God's unchanging faithfulness will encourage His children who have been or are passing through "deep waters."

The first printing of 10,000 was soon distributed and another printing of 50,000 was made, and that too was distributed, some requests being made for 100 or more copies.

In the announcement of his plans to return to China, my father wrote:

"In heeding the call to return to the mission field we have been thrown back upon the Lord and His Word in a very real sense. ....We are claiming the promise, 'I will restore to you the years the locust hath eaten.' We have therefore from the very first been praying the Lord of the Harvest that He would give us many of those in the Body of Christ who have hearkened to the call to prayer for world-wide evangelism... The method of the world's evangelization has been forever settled in the words, 'Pray ye therefore the Lord of the Harvest that He willsend forth laborers into His harvest.'
CHINA IN 1922-1926

The China to which Edward Bidwell Kennedy returned in 1922 was in some respects not too different from the China which he had left seventeen years before. The hostility toward foreigners and the loss of Chinese pride and self-respect that followed the relief of Peking during the Boxer Rebellion in 1900 had been matched by the injustice of the Versailles Treaty at the end of World War I, which had, in effect, given Shantung Province to Japan in fulfillment of secret agreements made during the war to insure Japan's not entering the war on the side of the Germans.

To meet this upsurge of nationalistic fervor and to attempt to rectify this wrong, President Harding called a conference in Washington in November 1921 which was attended by nine major powers having interests in the Pacific. Japan was obliged to relinquish Shantung but retained certain economic rights. While the resulting Nine-Power Treaty was an expression of goodwill toward China, it lacked enforcement powers and did not invalidate existing privileges of foreign powers in China and as such, did not alleviate China's sense of injury or self-respect and continued the sense of national humiliation.

The breakdown of the Republic which had been set up in 1912 upon the abdication of the empress, had continued during the years of the world war and by 1922 the country was in the hands of the tuchuns or warlords - governors of regional areas or provinces having their own private armies and reporting to no central government. While Peking was nominally still the center of the government whoever was in control there had little real authority cut in the country.

The Nationalist Party, (Kuomintang), founded in 1912, and then being led by Sun Yat-sen, was in control in Canton. In 1924 the Chinese Communist Party, which had been founded in Shanghai in 1921, joined with the Kuomintang to form a national group intending to march northward to take over the government in Peking. This did not occur, however, until 1926, when Chiang Kai-shek marched northward to crush the opposing forces and establish a national government. In 1928, Meanwhile in 1927 he split with the Communists and moved toward the right.

During the years 1922-1926 there were recurring conflicts between the warlords. In April 1922 there was fighting between the Chihli Clique, entered around Peking and controlling seven provinces in north and central China, with the Fengtien Clique which dominated Manchuria and Inner Mongolia, in which the Chihli Clique won out, although Chang Tso-lin, a former bandit, retained control on Manchuria.

Then in September 1924 was broke out between Kiangsu, in which Shanghai is located, and Chekiang. Under the pretext of aiding Chekiang the Manchurian forces moved against Peking starting another war in that area. It was during that war that Feng Yu-hsiang, the so-called
Christian general, part of the Chili forces, mutinied and occupied Peking on October 23, 1924 and took over the government, ousted the existing president, and brought in as provisional president a senior in the Chili Clique, and invited Sun Yat-sen to Peking to discuss the problem of peace and unification. He came in December, 1924, but was ill and died in March of 1925.

Without any prospect of unification, Chiang Kai-shek then started north in 1926, either defeated or allied himself with the warlords, and in 1928 established a national government in Nanking.

Because of the importance of these warlords in the history of that period, it may be well to mention the principal ones:

- The Chihli warlord, Wu P'ei-fu, who controlled Honan, Hupeh, part of Chili (Peking) and Hunan.

- The Fengtien (Manchurian) warlord, Chang Tsao-lin, who was in control of Peking when Chiang Kai-shek moved north, and who controlled Manchuria and Shantung.

- Sun Ch'uan-fang, who had seceded from the Chihli Clique and was established in Nanking and dominated the five southeastern provinces of Kiangsu, Chekiang, Fukien, Kiangsi and Anhwei.

- Yen Hsi-shan who had a firm base in Shansi, and who did not participate in the civil wars.

- Feng Yu-hsiang, the "Christian General", who was in control of Shensi, where ultimately the Communists stalled after they had ended their "Long March" in 1935.

My father was much impressed with Feng Yu-hsiang. Barbara Tuchman, in her book on Stillwell, has this to say about Feng in comments following discussion of Wu and Chang:

Around these two Marshals in the struggle for control of north China other factions and t'uchuans combined and recombined. The most considerable was Feng Yu-hsiang, less because of his prodigious stature than because, like Wu, he took care to build up a loyal and effective army. As a young soldier in the armies of Yuan Shih-kai he had become converted not only to Christianity but also to the gospel of the Revolution according to Sun Yat-sen, and he believed that moral indoctrination in addition to food, clothes and pay was necessary to make good soldiers. During the shifts and confusions of the Republican years he had joined forces with Wu Pei-fu and in 1920 was appointed Military Governor of the northwest province of Shensi. He married the Chinese secretary of the YMCA in Peking, baptized his soldiers with a hose and taught them to sing evangelical hymns and marching songs to the words "We must not drink or smoke" and "We must not gamble or visit whores." He disapproved of Wu's drinking and as a hint once presented him at a banquet with a rare porcelain vase from which Wu poured a glass to drink a toast to the donor, only to spit it out at the first mouthful on discovering it to be water. While Feng did not altogether approve of Wu, he believed him to be working for the same ultimate object as himself—a unified China free of foreign control—and this being the case was more inclined to side with him against Chang Tsao-lin than vice versa.


60 - Barbara W. Tuchman, op. cit. p. 69
In 1922 the road's Chief Engineer was an object of interest to the warlord of the neighboring province, Feng Yu-hsiang, the Christian General of Shensi. This province, the earliest center of Chinese civilization, was a region of hills and caves and terraced agriculture where in the next decade the Long March was to bring the Communists to settle around Yenan. With cotton, wool, wheat and mountains rich in minerals, Shensi should have been prosperous but was not, owing to opium-smoking and banditry, but fundamentally to lack of good communications. There were no railroads in the province and only one "so-called road" about 90 miles long from T'ung Kuan at the bend of the Yellow River to Sian, the provincial capital. This was hardly more than a track shovelled out without any surveying. Negotiations ensued between Feng and the Famine Relief Committee which undertook to build a proper road from T'ung Kuan to Sian with Stilwell again as Chief Engineer.

Crossing into Shensi, Stilwell at once saw signs of the Christian General's rule. Soldiers sang hymns as they marched through the streets. "Hark the Herald Angels Sing" was sung around the theme of "save your ammunition" and the Doxology as an appeal to save the country from decadence. Admonitions painted in blue characters on whitewashed walls exhorted citizens: "Do not smoke cigarettes, do not drink wine," "Be honest in business," "Honor thy father and mother," "Plow land, weave cloth, read books." Stores displayed signboards quoting all kinds of proverbs of good advice. "But is it such a simple thing," Stilwell wondered, "to change the habits and mode of life of this to say the least rather stubborn people?"

Feng's efforts were not confined to exhortation. His soldiers were required to learn two new characters before each meal in the literacy campaign that was to fit them to become citizens of a modern state. Officers and even their wives and daughters joined the classes to learn to read and write. Courses for civil administrators, magistrates, police and public health officers were part of Feng's program as well as public works in irrigation and land improvement of the kind Yen Hsi-shan was conducting in Shansi. Stilwell saw little sign of these in his dusty progress toward Sian. But the pings (soldiers), he noted, were "all snappy and their guns are clean."

In the barracks the soldiers' rooms were each adorned with a map of China showing in vivid red the territories lost in the last 50 years—Indo-China, Korea, Formosa, Port Arthur. Maps of Shensi, of China and of the world were painted on the ends of buildings. The men, much neater and cleaner than the average Chinese soldier, were practicing giant swings on the horizontal bar and their proficiency was something of a shock. "Show me any other organization in the world where man after man can get up on the bar and do a giant swing." It was another shock to see men at rest studying the bible. In classrooms they were being taught to read and write and in the workshops they learned a craft, as weavers, carpenters, cabinetmakers, shoemakers, tailors and blacksmiths. In the shoemakers' shop an officer was in charge, working with the men. "This is also a shock. To see a captain pasting uppers doesn't fit in with ordinary notions of military procedure." Stilwell found that promising privates or noncoms were appointed lieutenants without examination. After rising to captain they attended a six-month course of instruction, the only theoretical training they received.
Confident in his faith that the time was one of opportunity in the mission field of China, Edward Bidwell Kennedy sailed for China in September, 1922. He arrived in Shanghai, October 10th and went to stay with a Christian and Missionary Alliance family, the Woodberrys, at 106 N. Szechuan Road. On October 13th he walked over to 37 Quinsan Road where Mary had been born, and to 24 Haskell Road, where I was born, and where the family lived when he was injured.

He started in at once on the language with the help of a teacher. In a letter of November 22, 1922 he wrote as follows:

"The study of the language is very alluring...Have to make use of my teacher while I have him for the important things. I know so many characters now (about 8 or 9 out of every 10 in the N. T.) that I must give my time more to rendering English into Chinese, pronunciation, etc. Idiom and pronunciation are the important things in speaking to the people. I do not attempt to write. Have no time anyway. ...Mr. Surtees has been able to write 2,000 characters. This is the prescribed number."

In that same letter he wrote about being taken to a Chinese restaurant by a young man who was the pastor of the Cantonese church in Kobe, Japan:

"You should have seen the dishes, one after the other, as they were brought on the table. There was pig a-plenty. There were shrimp, chicken and fish with all the trimmings. Then at last there was the inevitable bowl of rice. The latter was very welcome to me. I was at least certain of was in the bowl. Could not say that of the other dishes. We regularly have two Chinese meals a week. We have a great deal of fruit. The pomelo is in the market now. It is my favorite. We have mandarin oranges, Chinese pears, bananas and American apples at present. Peanuts all the time. Chestnuts on occasions. Have an abundance of good things to eat."

On December 21, 1922 he wrote about seeing a man who had been in our household on his previous trip to China:

"Have just been out with Ah-siao s-vu to the American Bible Society to get a supply of Gospel portions to sell on the streets. He is going with me on Saturday, if the weather is fine, to sell them and give out tracts. On the way to the city we stopped to see Sing s-vu who was our table boy when we left Shanghai. He owns a book store with others. After we had gone back to the U. S. A. he went to the Presbyterians. Mr. Mitch became interested in him, and he went to Nanking and went through the Presbyterian Theological Seminary there. He said that Yu-ding, who was our cook, went to Ningpo and later died there. Sing s-vu married a girl in the China Inland Mission who was educated for Christian work. He preached for several years for the Presbyterian Church."
In a letter to his children written on his birthday, January 4, 1923, he said:

"Just 57 years ago today a little stranger came to a farmhouse up the Mississippi Valley near a small country town. He came to stay, and was very welcome. He did not know much of anything when he came in and insisted on being kept, did not know how much trouble he was making, and settled down to being waited on by any and every body. That was a long time ago, wasn't it? That persistent person did not have the remotest idea that he should be in China on this date, and writing to three very dear young people in the far away home land. But so it is."

In that letter he spoke expectantly of my mother's coming out soon to join him. But that was not to be.

In a letter of January 11, 1923 he wrote:

"Yesterday I went for a walk in the Hongkew Park. It is only about fifteen minutes away. Though it was the tenth of January it was a perfect October day. The ground had been covered with a heavy hoar frost, a light breeze was blowing, and the sunshine was at its very best. It was a rare morning to be out, and I was needing it. The Rifle Range lies along the side of the Park at the far end and beyond. Several squads of the Shanghai Volunteer Corps were at rifle practice...the farmers are needing rain for their crops very much, and we are trusting that our remarkable season of dry weather will give way to many rainy days soon."

In a letter of February 14, 1923, he wrote:

"The long-awaited rains have come...Have to preach on Sunday p.m., at Mrs. McKay's little mission near us here. I got on last Sunday fairly well before my critical audience of students. It will be easier next Sunday. My teacher came three days this week.

On March 30, 1923 he set out for Ningpo, from which he was to go on to the hills of Chekiang Province. In his letter to the friends who were supporting his ministry in China, dated March 14, he said:

"In making record of His goodness I wish to praise the Lord first of all for the opportunity and strength He has been giving me for language study during these winter months, when it would have been impracticable to have been inland. His call has been to study. I assure you that it was very needful, after an absence of seventeen years. I returned to China with some forebodings as to my ability for the close application that consecutive language study requires. I can say to His praise that, although I have seldom worked harder, and have at times gone to the very limit of my strength, I have come through the winter in the best of health, and am now looking forward to service in the neighboring province of Chekiang as soon as necessary details are arranged.

"This leads me to speak of an invitation which I received while still in America, and which was renewed since my arrival here, - that of paying a visit to friends in the field where I spent my first three years in China. They wrote me at that time, "Will you not put on your
prayer list a request for a genuine and deep spiritual revival in the churches among which your first years of missionary effort were spent?"
Since I began writing this letter a postcard has been handed me from these friends, saying that they are arranging, as the Lord leads, for my stay on their field for some months ahead.

"There is a Sovereign One Who opens doors of service before His sent-ones, and keeps these doors open, or closes them, as suits His purpose. In this invitation I hear His voice saying, "Behold, I have set before thee an open door." This is His call to the service of prayer and the ministry of the Word in that province for the time. Our answer to that call has been given in the words of Moses, "If Thy presence go not with me, carry us not up hence:"

He visited in Ningpo at the Christians' Mission and the Bethel Home and then went on by rail, through Hangchow to Yu-yao, the end of the railway in Chekiang Province then. (It has since been extended.) There he was met by Rev. J. E. Shoemaker, whose mission was located there. In a letter of April 19, written from Pokwan, he said:

"I came alone from Ningpo on the Tuesday after Easter. Had not been well in Ningpo on Monday, and it had turned rainy and cold. Everything was fresh and green by the way, with the farmers stirring about at their first work in the fields. It was very pleasant and restful to one who was very weary though the sky was dull and the air none too warm. Before I was aware of it our train had pulled up at the station in Yu-yao. On looking out and seeing "Yu-yao on the end of the train shed, I gathered my bundles and with the help of the train porter got to the door. There I was met by Mr. Shoemaker...It is a walk of ten minutes from their compound to the station. We came in sight of quite a collection of buildings that compose the mission station. All have been erected since I was here in '97. My stay there till Friday p.m. was very pleasant and I got the rest I needed. It was cold, and their grate fire was very welcome, indeed, as was the oil heater in the bathroom in the morning. Their home is large and airy, and built as missionary homes are built in this land with abundant verandas."

He had written earlier that Mr. Shoemaker had secured a boy for him as a cook. He had been a table-boy for some of the missionaries in Ningpo and met him at the steamer when it arrived in Ningpo. Father took with him on this trip his steamer trunk, his books for study, winter clothing, spring clothing and early summer clothing.

Then my father went on to Pokwan, where he had been back on his first missionary trip to Japan. He stayed there until the end of June, when he returned to Shanghai where he stayed until the 19th of July, when he left for Mokhanshan. A page from a letter from him to his children, dated April 20, 1923, is reproduced in full on the accompanying page.

On his way back to Shanghai he wrote from Ningpo on July 3:

"The weather turned excessively hot on Friday....On Sunday I went to the Hopwood Mission to speak for them. There is a very sympathetic atmosphere in their meetings. Came home for the three p.m. meeting here. (the Bethel Home) where I conducted the communion service.
Friday, April 20.

Chall try to get this into the mail this evening. Have an hour before dinner to finish. The weather got down to real business early last evening and poured water over us steadily till morning. The sun is trying to shine, and we may get out this p.m. to tell the story. The people are very friendly about here, and we have opportunities to converse with them whenever we get out. There are many kinds of fruit trees about us here. No apples. The cook bought some fine looking cherries on the street this morning. This is the first of the season. I am very thankful the season for fresh fruit has begun again. Brought some oranges with me from Nuyao. None here, as we walked out into the country, along by the canals or through the fields, wherever the paths lead one, one sees the farmers busy in their fields. The barley is headed out, and the wheat will be in another ten days. On the lands that lie too high to be irrigated we see them planting beans in between the rows (everything is planted in rows) of barley and wheat. By the time the first crop is harvested the beans will be on the way. On the lands where rice is to be planted the wheat and barley crop must be first harvested. The farmer raises two crops on his rice lands, and three on his other land. I should have said that after the beans are up corn is planted. Here is industry and economy.

We are living along a range of hills. The Railroad track runs along at the foot of these hills. Just beyond the tracks toward the depot is a celebrated monastery where some seventy priests live. Mr. Zi and I went on the hill back of the R.R. station, where the German engineer who constructed the bridges had built his home, the other day. He pointed out a series of buildings below us near the station which cover a large plot of ground. These are a large Buddhist temple. The people still cling to their idol worship and their superstitions. They are held in the grip of ceremonial fear. Fear of being harmed by evil spirits. None know better than they the reality of evil spirits. One can hear on all sides the evidences of their unhappy lives, the wailing of some one mourning for the dead, the din of a family or neighborhood row, the loud-mouthed "reviling" of some offended woman, who takes her revenge on enemy by shouting out the unwelcome news to all her voice can reach, and calling her every vile epithet her agile tongue can use. This is common. As I walked the street yesterday I overtook two young girls taking their first lessons in this unhappy art. So it goes on all about us. The din of Shanghai has fortunately been left far behind. Everything is peaceful and quiet about us, and were it not that we are constantly reminded that millions about us are living and dying in utter darkness, without God and without hope, and that we are here here on the serious errand of bringing them the news of a Saviour come to save them, one could find much here to make the weeks here a pleasant outing.

We praise God that that He is giving us some concern for their salvation, and our prayer burden is increasing the way we may have fruit in Chekiang that shall remain. (John 15:16). I am becoming more and more conscious that it takes a real death to one's natural inclinations and latent ambitions to lay up treasure in heaven on the mission field, and to seek only such results of one's work as shall endure the fire. "The fire shall try every man's work of what sort it is" (1 Cor. 3:15). Men and women are building up institutions in the mission fields on all sides, as their predecessors have done in the past. We are wondering, if the Lord tarries long, how much of their work will endure the subtle influences of the great "apostasy" that is already abroad. By Lord left nothing behind Him but a little handful of disciples. Nothing external, but is fruit that would abide". I got the message from the Lord on coming here to "be strong in the Lord" (Eph. 6:10). Pray that be just that "for His name's sake."

The boy has the table spread. So goodbye. With much love.

S.G. So got to say that I received Stephen's long letter yesterday and mother's too. Walter forwarded 10 in all. Nine have arrived. Expect the other will be along soon.
"I praise God that He has been pleased to give me favor wherever I have gone in Chekiang. They wish me to return to Pekwan in the fall, but I have no such thing in mind. Called yesterday on the pastor of the Presbyterian church inside the city. This was going over my old haunts that I had not seen in 25 years. There I met a man who had just returned from the hill country near to where I had worked formerly. He had been there doing famine relief work. He said that in Līng-en Hsien there was much brigandage still...I hope you will all be much in prayer over the autumn. I wish to go to Hangchow, as a preliminary to going beyond there."

(Regarding his going on to Mokanshan-) "The house is furnished upstairs and down. The China Inland Mission is near. People can get table board there. We can rent the rooms out. Don’t like to think of running a boarding house."

Mokanshan is a summer place near the top of a mountain north of Hangchow. It is a place where missionaries have gone for many years during the summer months to get away from the heat and the unhealthfulness of the cities. In a letter of July 27, 1923 he had the following to say about it:

"Mokanshan is wholly changed since we were here in 1904. There are roads, not mere cowpaths, running in nearly every direction. They twist and turn and circle about the hills. It makes a wonderful place to recuperate the physical. New houses are being built. Some give the appearance of "summer residences." Not all are missionaries by any means....There is an entire settlement of Presbyterians, due to Dr. Farnham buying up a tract of land, laying it out in lots and selling at cost to the other members of the mission."

It was a summer of loneliness and bitter memories, as it was the summer before he was hurt. He had this to say:

"This is the first time since arriving in China that I have not been pressed with something to do....The "Gossum" bungalow where you (Sarsh) spent the summer of 1904 lies straight below us and across the ravine. All the way up, as I looked out at the lovely scenes we passed through, I could not but recall the time when our little family took the trip. How very restful so many of these scenes are in the cool of the evening as we are rowed along. I began to get all 'broken up' long before I got into the chair for the last lap of the trip. I went down the path one morning this week to look over the little cottage that meant so much to us 19 years ago. It is the same tiny box of a place that it was then, though a little improved and some changes in the grounds. Neither of our two children are able to appreciate the struggle for the life of their darling mother and their unborn brother (Mother was pregnant with me then) that took place under that roof for several days back in August of 1904. But it has all come back to me. I cannot keep back the tears as I write."

In a letter two weeks later he wrote:

"I cannot tell you how much I have been blessed by Dr. Goforth's visit. His messages have stirred me to believe for an enlarging of my prayer ministry for Chekiang. The Lord is at times
giving me a real call to that old field... 'He hath anointed me
to preach the gospel to the poor.' Luke 4:18. That is what
the ministry meant to Jesus of Nazareth. He is the only pattern."

At the end of August 1923 he returned to Shanghai to prepare to
go to Ningpo which he hoped to use as the center for his missionary
work. His letter to his friends back home is reproduced in full below:

Mokanshan, China.
August 25, 1923.
Beloved friends in Christ Jesus:

I am writing you from this mountain-top
where the missionaries from this region resort during the heat of midsum-
mer. My weeks here are now at an end, and I shall, after a few necessary
days in Shanghai, return to Ningpo. It has become very clear that I
should make that city my permanent residence. I speak the Ningpo dialect,
and therefore should be among the people of that province. It will be of
interest to you to know how definitely the Lord has undertaken for me over
the language from the very first. This was in answer to your many pray-
ers. Friends in writing will please address me at Ningpo, China. This
will insure my receiving your letters safely and promptly.

Plans for the autumn itinerary are already in hand. I have been
asked to help in special meetings in Hangchow during the last days of Sep-
tember; and by October let I hope to be on my way to those regions beyond
Hangchow where I labored when formerly in China. I need not say how
much I shall value your ministry of prayer during these trying weeks.
Brigandage has not ceased in China, and the usual unsettled conditions con-
tinue. One must know the mind of the Lord at each step of the way, and
look to Him for protection. As I have waited on the Lord over the future,
He has held before me the words of our year-text: "Enlarge the place of thy
tent, and let them stretch forth the curtains of thine habitations: spare
not, lengthen thy cords, and strengthen thy stakes." I read in this His
call to me to "be enlarged" for the special tests of that ministry now be-
inning. God in His mercy grant it.

Mention was made in my letter of March 14th of an expected visit
to Ningpo of several months. It was my privilege while there to assist
in several conferences with native helpers and in special Gospel services;
but the major portion of the time was spent in the country, occupied with
study, services in the chapel, and excursions to the surrounding villages.
Nor was the work barren of results, for some fruit, praise His name, was
"gathered unto life eternal." Oh, the joy of breaking the news of God's
great love to these darkened souls, and leading them out of the blackness
of the cheerless night into which they have been born! The eagerness with
which they drink in the message, then once awakened to their need, and ac-
cept all that is said in His name, is reward enough for the little self-
denial one makes in coming to this land.

One cannot mingle freely with these people for three months without
sensing the awakening that China is everywhere experiencing. This is the
day of Gospel opportunity. I make bold to say: This is harvest-time in
China. I do not declare this on the testimony of others merely, nor do I
conclude it from what I have simply seen and heard. From the hill-top be-
hind the country chapel at Felman, the village where I had my headquarters,
one could look out over the towns and villages that dot the plain as far as
the eye could see. In the evening, in the solitude of these hills, where
I went often for prayer, I have dealt deeply with God over this multitude
of countless souls that swarm everywhere. Day by day as I looked over this
scape the Spirit wrought within me the certain conviction that, if we will
have it so, this is harvest-time for this land.

Mission work in Chekiang province was begun in the city of Ningpo
as long ago as 1844. That is just seventy-nine years ago this year.
Between then and now there has been a gradual expansion of the work of
the several missions, and a steady growth in the many little mission churches,
but no marked and far reaching revival has ever visited Ningpo. A long line
of consecrated men and women have come and gone in this port. They have
lived their lives and given their service, and these years have not gone
for naught. Their tears and their heart-groans are on record on high.
Native workers, too, have toiled unremittingly. Yet, the fact remains,
seventy-nine years without a revival!

"Other men labored, and ye are entered into their labors."
"I sent you to reap that whereon ye bestowed no labor."
"Look on the fields, for they are white already to harvest."

These are our Master's words - words that sound in our ears as His challenge
to our lagging faith. I have pondered them long, and more and more they
are becoming the voice of the Spirit to my heart. Sent to reap!
However humanly impossible, yet sent to reap. If we humble ourselves low
enough, and persevere in prayer with a purpose to prevail with God, we
shall see the fires of revival kindled in Ningpo. Mighty prevailing prayer
is the one and only secret of the revivals that this or any other land
has seen. I write in this detail that you may know how greatly a little
group of prayer-burdened hearts in Ningpo need your prayer-fellowship.
Pray for revival.

The date of this letter reminds me that it is exactly one year
today since I left the home in Chicago for these shores. I must not
close this letter without a note of praise for His protection in all my
journeymings, for continued health, and for the supply of every need
throughout the year. With greetings in His name, I am,

Your fellow-laborer in His great harvest fields,

EDWARD B. KENNEDY.

Early in September he left Shanghai for Ningpo, going by boat,
and from there he went back to Pokwan and the surrounding area.
where he worked for seven weeks, returning to Ningpo on November 8th. he
told of this missionary journey in a letter back home, written on
February 23rd, 1924:

"My itinerary of last autumn took me to the hills where I labored
eighteen years ago. A night's travel by boat from Hangchow, and a day and
a half overland by chair, brought us finally into a little pocket-like
valley shut in on all sides by the high hills. During the many years at
home, whenever the Lord gave me any encouragement that I should see China
again, I had hoped for the privilege of hearing testimony again on the scene of the near-tragedy of 1905; and especially I wished to visit the old building where we had the winter Bible school. What was my surprise, however, on reaching the neighborhood, to learn that a band of those bad characters who are spreading their reign of terror in so many parts of this afflicted land, were congregated in the high hills just above this particular village where the school was formerly held. I was reminded of your many prayers for my protection in just such an emergency as this, and was grateful for my timely warning. It is needless to say that I ventured no further toward that place. Because of this I missed the satisfaction of working again in the same village where my ministry in China was cut off.

"However I was able to visit the surrounding country-side and found it very pleasant to meet those who had been pupils and enquirers in other days. They remembered me, and many were their expressions of joy as they met me. Some had remained faithful to God; more had lapsed back into heathenism. One of the old converts, although with little teaching, had gone about preaching the gospel as he understood it. He had gathered together a congregation of about two hundred members, and a chapel had been built by the Chinese, but the floods of last year swept it away. In some of these villages there had been no gospel services for eighteen years, but there were those in whose hearts the seed that had been sown so long ago still remained. In one village we stayed for twenty days, holding meetings in the little chapel each week night, and all day Sunday. The chapel services, the personal dealing with souls, the continual talking from morning to night, the going to and fro among the villages, the preparing of food and looking after personal needs was no small tax upon one's resources of mind and body. But by the faithfulness of God I was kept going.

Decisions for Christ began to be made during the first days of the meetings. I have found among the Chinese a willingness to accept Christ when they have learned their need of Him, and have been instructed in the way of salvation, but they lack a sense of sin and of the need of repentence. After the first few days I stopped asking for decisions and set apart a portion of each day for prayer that the Spirit, Who convicts of sin, might open the hearts of the people to understand the Word that was preached. Later on, as the Word of God was proclaimed, the Spirit of God worked in convicting power, and we saw real things done. By the faithfulness of our God a little band of converts was gathered out who are giving promise of being "fruit that shall remain."

"One meets people, people, people everywhere in this hilly region, and with the rarest exception not one knows anything of our God. I am wondering how I can get before you a picture of the darkness that rests upon the people of this land. Wherever I went I repeatedly asked the question, "Yiie-su dao-li yiu t'ing-meng-xo feh?" ("Have you heard the Jesus doctrine?") "M-neh t'ing-meng ko." ("No I have not heard it.") And this was their almost invariable answer as I met them in their homes or about the villages, on the streets of the market towns, or in that stream of human beings that never ceases to come and go over the narrow roads that wind in and out through this network of valleys. The walled town of this district has its little chapel, but one may go from there in any direction within a radius of from forty to fifty li (about fifteen miles) among a population of literally hundreds of thousands, without finding a single Protestant chapel or Christian school. Here is a parish waiting for someone, and there are thousands like it in China. I need to know very definitely from the Lord what my responsibility is toward giving the Gospel to these needy parts, and I covet the prayers of those who are praying, that I shall not miss my sphere of labor."
"In closing this letter I refer to my great personal loss in the calling home of our brother, Walter G. Thompson, who went to be with the Lord on January twenty-ninth. In the three years of devoted service that he gave to China he made a place in the hearts of those his life touched that was extremely rare. The lived-out testimony of his life was that of his Master, "I am among you as he that serveth."

Walter Thompson was a man of the Word. He took time every day over his Bible. He honored the Holy Ghost as his Teacher, and the Spirit taught him. He was a man of prayer. He took time every day to pray, and habitually spent long seasons in prayer and communion. He had a ministry of prayer, and had the joy of leading others into that same ministry. During the time of his illness, days of great spiritual conflict, the words, "faithful unto death," were continually given me of him. No words of mine can as fittingly describe this life, that has been taken from our midst as these words "Faithful unto death."

Walter Thompson had been a young man who had come under the influence of my father, and whom he had led into a commitment to the foreign mission field. It was a great personal loss, indeed, to my father when he became ill and died.

His return to Ningpo came at a time when the weather was turning cold. He was staying at the Bethel Home where he could have his meals as well as a room. The Home had purchased a larger building for their orphans and had moved most of their work to the other building. He was quite comfortable there that winter, saying of the food:

"...They buy buffalo milk in large quantity, take the cream off for butter, and use the milk in the orphanage. We have milk to drink always - fresh eggs, fresh vegetables, two crops of tomatoes a year."

Mary had sent him some money to buy water, and he had this to say on the subject:

"It was kind of you to think of your father off in the country drinking impure water.... Up at 'Eh-zong, the water in the brook that ran down the valley was fine. Of course we never used the water without boiling it. At Lung-en, however, the water got very bad, but just at the very worst it rained, and that gave us good water. All the water the people use for drinking purposes is rain water which they catch from their roofs in large earthenware jars, 'kongs.' This is the water we use here in Ningpo. Sometimes this runs out. Then we must buy water that is brought down from the hills in boats. Coolies bring it from the boats in large wooden buckets. The water is first boiled, then cooled and filtered. So we feel that we are pretty well off."

At the end of June he left Ningpo and returned to Shanghai. It proved to be impractical to stay on at Bethel Home in Ningpo, as two of the missionaries were returning to the States on furlough and a married couple were leaving for Yunnan Province for work there. The building he had been living in was not going to be used further by the Home, and father would have had to take it for himself, an
Walter Thompson's funeral, Shanghai, February 1, 1924. On my father's right were Mr. and Mrs. Surtees and the Woodbury sisters.
expense he felt he could not justify. So he accepted an invitation
to stay with the Surtees at 1 Dah Shing Fong (off Darroch Road).
He stayed in Shanghai all during the summer. His health, he said,
was at its best. He was invited to work in a number of independent
missions in the city, taking a service in some mission each Sunday,
and often, more than one, as well as midweek meetings. He was able
to preach in Chinese, in the Ningpo dialect, and there were many
there that spoke that dialect.

In a letter to the friends back home, dated November 7, 1924,
he wrote as follows:

"With the coming of September, hostilities broke out over the region adjacent
to this port. So near was one sector of the battlefield to the city that the boom-
ing of cannon by day, and the crack, crack, crack of the machine guns, in the still-
ness of the night, were at times distinctly heard here. But now that the fighting
has stopped, and order largely restored in the Foreign Settlement, industry is
becoming normal. Not so, however, over much of the country devastated by this need-
less strife, where the poor people are facing a winter of suffering.

"A large contingent of the defeated Chekiang troops, after their generals had
deserted them, took possession of the nearby railway station and yards. These
thousands of armed and leaderless men, unpaid, suspicious, hungry and sullen, for
some days created the ugliest situation that we had faced. Fortunately they were
finally persuaded to move further on out of the city. With their numbers augmented
to 15,000 men they have been temporarily in camp at the first station down the line.
Workers have been among them daily with tracts and Gospels. Others have preached to
them as they filled the local mission, and God has owned this work with many deci-
sions for Christ. It has been my privilege to assist in this work.

"Foreigners could not reach the soldiers in their barracks at all during the
period of hostilities, and even permission to visit the sick soldiers in the hos-
pitals was denied. Finally however, in company with a young student I ventured into
two nearby hospitals without permission. To our surprise they gave us the liberty
of the place in each case. In one ward, after a stay of half an hour, a number of
hands went up asking for prayer, and some of the men appeared to fully decide for
the Lord.

"I came to China to work for the Chinese, and have refused to be turned aside
from this. When I first came I was offered work in English in a mission school for
Chinese, but refused it. Have never been sorry for that decision. However, I have
spoken in English lately to a group of Cantonese through an interpreter. As I
walked home one day from one of these meetings, these words were impressed upon me
very forcibly: "debtor to all men". In coming to live for the time in the midst of
Shanghai's heterogeneous population I may possibly be facing new obligations. Here
one finds representatives of every race and nation. It is a time to know fully the
Lord's mind. Japanese, Russians, Portuguese, and Russians, with now and then an
English or American family, are all about us, living promiscuously among the
Chinese. Some distance on down our street are housed nearly a hundred Cossacks, a
remnant of the vanquished "White Army". Many are sick, and all are half-starving
and penniless. And this is the plight of the less fortunate of the many thousands
of Russians whom war has driven to this inhospitable shore. I have visited them
several times and spoken to them through an interpreter. Many ask for prayer at
such times.

"In doing work among the Chinese, it is delightful to mingle with them in
their homes or on the streets, or in walks on the country roads. It is a blessed
privilege to give out tracts and gospels, to speak to some individual of the great
message of salvation, and as the inevitable crowd gathers around, to tell them all of
the great love of our Father, who made heaven and earth and all things, in that he
sent down His Son from heaven to die for us. It is joy unspeakable to see convic-
tion for sin come on a soul from such personal work. This seed-sowing is a precious
ministry, one that I have used much and have seen bear fruit."
It is quite another thing, however, to minister the Word in a mission service before a miscellaneous audience. The ability to expound clearly, and use correctly the texts and thoughts that the Spirit continually brings to mind day by day, and to use them powerfully in preaching the gospel in this strange language does not come overnight. Familiarity with the Chinese Bible means toil, as well as dependence upon the Spirit and prayer. It takes more than prayer to bring a revival. The Word of God must be preached as well. I thank the many devoted friends who cry continually to the Lord for me, and beg that you will believe with me that I shall be able to "open my mouth boldly to make known the mystery of the Gospel."

In a letter home dated October 11th, he wrote:

"This is my anniversary day. Two years ago this afternoon I set foot on these shores. In the quiet of my third-story room I have been taking a glance back, God's mercy and grace to me for all the two years with its changes of scene and journeyings here and there have renewed my thanksgiving again to day for His hand of protection. He has always gone before. He has always provided a home. He has met me in times of physical testings. He has renewed me physically. If the scales tell the truth, I weigh 10 pounds more than when I landed here two years ago. Although 124 pounds is not so much to boast of, still it is ten pounds more than 114 pounds.

"The time has sped away. I have not been able to do as much as I had hoped for. I have lived my life. Some souls have been brought out of this darkness into the marvellous light of His Gospel. Some of the saints, I trust, have reason to bless the Lord that He has sent us back to China again. He has opened doors of service as He has chosen, adapted to my abilities to be a blessing to the many needy souls one finds in little churches and missions here. Had I sufficient knowledge of my Chinese Bible, and the fluency in the language to declare its message, I could fully use all the physical strength I have in service among the missions here. Then ere is the work among the White Russians that the Surtees are carrying on in meetings in their home here, where I Occasionally help. Then there is the multitude of priceless souls that do not love our God always about us."

In a letter dated November 1, 1924 he told of the coming of soldiers to Shanghai:

"There are 17,000 Chekiang soldiers at Kong-waen (the bend in the river), the first station down the railway toward Woosung. Mr. Surtees goes down every day for a forenoon service, and stays over for an afternoon service. The Surtees fell heir to a little chapel which an independent missionary had left behind on going to another place. Many people fled the area when the war broke out here, leaving their empty houses and shops behind. There is little work for the people, and they are afraid of the soldiers looting their homes. The soldiers have settled down on the area like a swarm of bees, taking possession of the deserted buildings, and being quartered in the temples and the public buildings...All the independent missionaries are very busy,
a few helping among the soldiers. We are not looking for trouble from the soldiers at Kong-waen. Since General Feng took a hand in the north they wish to fight under him. Strange state of these men. All are mercenaries, willing to fight first under one general, and then under their captor. All seems to be a matter of "rice" and a love of adventure."

In another letter dated January 15, 1925, he wrote:

"No doubt you are reading of the recent fighting between rival troops right near the French Settlement. It was serious time for the foreigners in that part of the city. Most of the Americans live there. The American School is there. It seems little less than miraculous that not one foreigner was hit by the bullets that struck all about. There will be more fighting between here and Nanking. Troops are coming down from the north to Nanking, and from there are already being massed on the Shanghai-Nanking railway. We do not look for serious trouble here in our part of the city. There are 10,000 disarmed soldiers in the Settlement now. They are herded together without much of any shelter, and it is dreadful weather, though not so cold. The poor fellows preferred to come into the Settlement and give up their arms, to taking chances outside with no leadership." Later they were shipped off to Tsingtao.

In February he wrote:

"The Manchu soldiers of Chang tso-lin are all about here in large numbers rounding up the defeated soldiers of General Chi. I had occasion to go through the business section of what is called "Chapel", which borders on the north of the Settlement. I met barricaded streets everywhere, and passed sand bags piled high in the streets at strategic points. I found young men with rifles and belts stuffed with cartridges, clad in smart new khaki uniforms and overcoats here and there at street intersections. These are the 1000 "Chinese Volunteers", a new organization modeled after the foreign companies of "Volunteers" in the Settlement. As I passed on further I found myself among the "fengtien" soldiers, the Manchus. I passed a new "market" building that had not been used, and here they had their horses stabled. The street was half blocked with them. Further on people's houses had been transformed into horse stables. The soldiers were quartered in shops and the homes of the people everywhere. The people, of course, get no compensation for the discomfort and losses they sustain."

His letter of March 3rd home tells of his plans for another trip out into the country, the kind of ministry that was so dear to his heart:

"I engaged a cook for my trip to the country next week. I have felt hastened to get away. There are two reasons. The farmers are not yet busy in their fields, and one does not know when fighting may again break out hereabouts. Probably not near Shanghai again, but the railroad may be cut and I could not get to Hangchow. When we get by Hangchow there is nothing to hinder our work in the hills. Dzing Ts-ding writes that things are quiet there now. I expect to go to Ling-en and stay there. Mr. Chang has written me again begging me to help him for a few days on the way."
Just before leaving on this trip into the hills he sent a letter to the friends back home, from which the following is quoted:

1 Dah Shing Pong,
(off Darrosh Road.)
Shanghai, China.
March 12, 1925.

Dear friends in the Homeland:

I have just come up two flights of stairs to my "prophet's chamber" under the roof, and am giving myself a little time to reflect. Down below in the big room that serves as chapel I have witnessed one of the rarest scenes yet in China. There sat Su and Wong and Liu and Cu in a semicircle, and behind them, two younger men, Li and Wu. At the side was Be, the cadet, and Yih, the captain's son.

It has been the final morning of Bible study, and, with that out of the way, we three foreigners and these ex-soldiers have sat and talked of Bibles and Gospels and tracts, of boats and trains and fares, and of the numberless little details of a two months' itinerary; for we are to be scattered in a few days: some to Chekiang Province, and others to the north of the Yangtse. They had faced "scrip for the journey" too, or rather the lack of it, one had better say. They did not hesitate nor complain that there was no one to be surety for rice for the morrow. No one had sought them out. No one had plead with them to leave the old soldier life. Each had reached his own decision, and had come of his own accord, eager now to "endure hardness as a good soldier of Jesus Christ." They were to campaign now under a new Commander. They had heard their marching orders—"the fight of faith". While others had taken them over other portions of the Word for six weeks' instruction, I had studied with them through the Acts of the Apostles. I had seen the vision opening to them day by day of being "His witnesses", and of preaching the message of the early church—Christ risen from the dead—far and wide to their own nation. My own heart too had been warming under the Word with a new armour to be away again to the hills of Chekiang.

The story of the Lord's dealings with these men during their stay at Kiang-wan, a railway town near Shanghai, begins with the healing of a friend of theirs, a captain in the old Chekiang army. In May of last year this man was dying from an immense abdominal tumor and from hemorrhages of the lungs. Many physicians had treated him, but to no avail. He had "spent all that he had and was nothing bettered". All human help had failed. He was told of a woman living in Kiangwan who prayed for the sick—and that they were healed. He was soon knocking at this widow's door. His soldiers had brought the dying man a long journey by boat and train. Prayer was answered. The disease was stayed and in three months Captain Yih was a well man. From this time on this woman became a "mother in Israel" to the soldiers, and her home to them an "house of prayer". The friends with whom I am for the time associated have a little chapel in Kiangwan; and here these Christian soldiers took refuge when the Kiangau troops were defeated by the northern army. They had weared with soldier life, and were longing for instruction in the Word and for some way in which to serve in the great harvest. We foreigners heard the call to gather them into a class for Bible study. The weeks since then have been filled with study and prayer and preparation for the day when they would break camp again under a new Captain.

Su and young Yih, a boy of nineteen, are to go with me to the hill country—and in them I see the answer to many a prayer for laborers for Chekiang. I take this occasion to thank the friends who have prayed with Mrs. Kennedy and me for this special need. The time has passed very rapidly since my letter in November, and I do praise the Lord that He has kept me throughout the winter without serious illness, and that I have been able as never before to endure the cold and discomfort of the chapels as I have ministered the Word week by week.
Later—in the hills of Chekiang Province. March 31, 1925.

Could one forget the claims upon them of this multitude of souls all about, who live and die without Christ, life here among these hills would be a pleasant holiday. The cold winter rains and the bleak March winds are over, and spring with its warmth and sunshine is here. The peach trees are in bloom and the mulberry groves will soon have on their dress of green.

The hearts of the people are open to the Gospel message as never before. We endeavor to go two and two in our work, as Jesus sent His disciples; and whether we meet the people on the country roads, or sit and talk at some rest house by the way, we find ourselves among friendly folk. I have not heard an unkind word; and seldom does a house refuse us entrance. Whether in and about the shops of the towns, or on the streets, as a group gathers about us to receive our tracts and buy our gospels and listen to our message, there is certain to be someone who listens to all one says. But, oh the darkness that fills the hearts and minds of every class, and the human impossibility of making them understand the simplest truths of the Gospel! It is quite one thing to speak their language correctly, and quite another thing to make them grasp your meaning. It takes more than human art to preach the Gospel in China. It takes the mighty working of God's Spirit; and for this we sigh night and day. However, the Spirit has gone before us here, and we meet now and then those whose hearts the Lord has opened, and who are ready for further instruction.

His report on this spring 1925 trip back into the hills of Chekiang Province is contained in a letter to the friends back home, dated August 25, and written from Shanghai. It is reproduced in full in the following pages.
"As I think of the Korean revival and how it began I feel that the great lack today in the professing church is strong prevailing prayer for Holy Ghost conviction of sin. The quickening of the native church by the power of the Holy Ghost is the only real answer to rationalism, materialism, and higher criticism in the Chinese Church." (From a friend in a recent letter.)

"Oh that Thou wouldest rend the heavens, that Thou wouldest come down——as when the melting fire burneth——to make Thy name known to Thine adversaries." — Isaiah 64:1,2.

Tsingtao, China
August 25, 1925.

Beloved Friends in the Homeland:

It will be only a few days until I am once more in Shanghai making preparation for another itinerary in Chekiang province where I am hoping to go early in September. Much will depend on whether the region is free from bandits, and has quieted down from the commotion caused by the Shanghai episode of May 30. Anti-foreign agitation is working havoc with the peaceful preaching of the Gospel, but I have prayed most earnestly that I might again have an open door for the autumn's work in the hills.

My summer has been spent here in the quiet of lovely, restful Tsingtao, away from the harrowing experiences that Shanghai and other cities have been passing through. I had planned to remain in close touch with the hill-country work, but the way was plainly opened up for me to come here, and surely it was God's plan for me. He fore-saw the riotous conditions that were to prevail in those regions and brought me to a place where I could be renewed in body and spirit as I needed to be after my hard experiences in the spring. The Lord has greatly refreshed me and has given me much time for prayer especially for the work back in Chekiang to which I am about to return. Then, too, the revival at Ningpo for which so many continue to pray daily, has been greatly on my heart. Thank God there are signs, I think, of a little cloud already forming on the horizon. The Lord hearken any in the homeland who may be joined with us in asking for a great revival for Ningpo -- Ningpo eighty years without a revival! Others may have written of the great spiritual refreshing that has been coming to Shanghai, and especially to the native church there, during these very weeks when danger has been at its height. Such are God's marvelous doings!

I especially wish in this letter to speak of the work in the country, describing a few of the things one experiences in these out-of-the-way and neglected parts of Chekiang. Hangchow, the capital of Chekiang province, is about a four hours' journey by rail southwest of Shanghai. The territory we traversed covers one entire hsien or county and a portion of another, perhaps 120 li in a direct line northwest from Hangchow. When I wrote in March we were staying at Linan, the county-seat, and from there we were covering the surrounding towns and communities. In this part of the country there are no navigable streams, and the roads, seldom more than mere foot-paths paved with cobble stones, follow the valleys in their windings or crook here and there between the little fields. Once in a great while one finds a main traveled road paved with stone slabs. A vehicle is never seen, not even a wheel-barrow, and the only means of travelling other than walking is riding in a sedan chair, while every pound of luggage must be carried by coolies. I have often taken a chair, but always against my will, and I cannot but recall my itinerary of just twenty years ago, when in youth and vigor I tramped these very hills with an evangelist, preaching in the tea houses, distributing tracts on the streets, and talking at the many rest houses with those that might pass by, and thrived on the hard life.
One Saturday, with two of the brethren, I went to a small market town fifteen li away. It was April, and the farmers were already in their fields. As we were nearing the town I called out to a farmer at work near by the roadside as we were passing, "Have you ever heard the Jesus doctrine?" He looked up from his work and said pleasantly, "No", and seeing he was inclined to listen I went on to explain. Presently he came toward us with an invitation to the home just at hand. As we sat over our tea in the Li home explaining God's way of salvation to him and to the elder brother and their families, I found him an eager listener and one whose heart was open to the Gospel. We could not stay long, but urging him to attend the service at the Chapel, went on into the town, giving out tracts and occasionally selling a Testament. When we had arrived at a large tea house quite an audience had gathered about us at the tables, and along the open sides to listen to us as we took turns in telling them the Gospel. I was much impressed with some of the men who were listening eagerly to all that was said; and when we went on to another tea house they followed us to hear the wonderful story of salvation from sin told over again. Three of these, young men from the farm, came into the morning service next day, making four in all at the Chapel that day from about this country town. They listened to songs of praise to the true God, to the sacred Word read and expounded, and to prayer and testimony for the first time. At the end of the day we could only commit them to God in faith that He would care for the seed that had been sown in their hearts. We could not see them again for we were to leave Linan in just a few days.

A month of the two allotted for our itinerary when we left Shanghai was passed at Linan, and in order to cover some points important to the spread of the Gospel in these parts, we prepared to return by another route than that by which we had come. One of the brethren had gone on ahead the day before to a large market town twenty li to the north to arrange for our stay of two days in the home of a well-to-do family, who were kindly disposed to the Gospel. As soon as we arrived we went out on the streets, and into the shops and tea houses, speaking to individuals or groups that gathered about us. Tracts were free and a gospel coat but a copper. In a short time we had covered the business part of the town, at the same time announcing a meeting that night in the big court and spacious guestroom of the home in which we were staying. Early in the evening groups of men and boys started filling up the place, and women and girls as well, and by the time we were ready to begin a large throng was there. As there was no way of lighting the room we hung up our one foreign lantern and began to sing. It was an orderly audience, intent on hearing everything that was to be heard. The Lord helped us, one speaking and then another, by message and song and prayer and exhortation, till a late hour of the night, to declare as fully as we could God's wonderful plan of salvation from sin. I can still see the many eager upturned faces under the flickering light drinking in anything they could comprehend of the Gospel message. With another forenoon on the street next day, and afternoon visits in the homes of some of the families, we closed our two days with another blessed meeting at night.

Before proceeding with my story, I must stop to speak of something that one meets on all sides here, that illustrates how idolatry runs throughout the very warp and woof of the social, religious and industrial life of the people, and makes it so very, very difficult for them to accept the Gospel. I refer to the manufacture of "hyiang feng", the fragrant powder made from wood pulp, used in making the "joss sticks" that are used in idol worship everywhere in the orient. It seemed as though every valley leading into the town was crowded with men hurrying along with their big packages of this material slung across their carrying poles. One of the men said that in this very valley a thousand loads of this "hyiang feng" was brought down every day in the year. Everywhere there were little water-power mills converting the little chips into pulp and then into the powder which is used to make the final product. In fact the whole country side is engaged in making this "hyiang feng"
and many of the professing Christians earn their living from it. You will ask the question "How can a man be a Christian, and still be in such a business?" I have asked the question too, and have no answer. I cannot put the two together; they do not fit. I only know what my eyes have seen and my ears have heard.

My chair creaked and recratted the little mountain stream as they hastened me deeper and deeper into the mountain valley. It was just the noon hour when my bearers dropped their chair on the street, and the inevitable curious audience gathered about. My entertainment had been arranged for at the home of the wealthy and prominent family of the community. Seated in the large reception room with these many intelligent countryfolk about me, I felt the warmth of their welcome, and was conscious of the Spirit's presence, as I spoke to them personally, and then, with my helpers preached to the considerable company of neighbors and friends that had gathered. But we could not tarry long and were on our way again through the same beautiful scenery until just as night was coming on we found ourselves at Sian-K'eo, "The mouth of the mountain", where we were to stay for the night.

Our host was of that type of man one finds here and there in China -- a natural leader in the community. When a young man he accepted the gospel, and though unable to read and un instructed in the Word, he began to witness up and down the valley. He grew cold for a time along with many others, but has now been restored though his life is still far from faultless. His wife has recently returned to the Lord and their home is converted into a chapel where he preaches on Sundays to the many in the town who are thirsting for the Living Water. Notwithstanding his profession of faith in God and the fact that he preaches the gospel, this brother gets his living by making this "hyiang feng" of which I have been speaking. He told us that the people would sit way into the night listening to the Gospel, and even then be unwilling to go to their homes. The Spirit of God is working among these villages up in this lonely valley, but there are other influences that would obstruct the way to any real repentance and genuine salvation.

As soon as supper was over we hung up our lantern and arranged the benches in the big living room down stairs, and by the time we had sung a few songs every seat in the chapel had been taken. The village was there en masse. No one was thinking of "hyiang feng" as I rose to tell the story of the cross to the expectant folk before me. "Be ye therefore wise as serpents and harmless as doves", is the wisdom of the Divine One for souls such as these. Men from the surrounding villages kept coming in to the overcrowded meeting, and though the brethren kept on preaching until a late hour, their audience was even then unwilling to break up and go home. Even after the place was closed and the doors locked men from a village farther up the valley came pounding at the door. They too had come to hear the Gospel.

Next morning, while waiting for the coolies to arrive who were to carry our luggage, I walked about the village, a little place of twenty families, talking with the friendly folk. On all sides they assured me that they "believed the Jesus doctrine", and I found that well nigh the whole village had been at the meeting the night before. Dear hearts! One could not help loving them, and longing for the working of the Spirit of the Almighty God among them to convict of the need of a Savior. The weight of responsibility to these, and others like them, has pressed me sorely through these quiet weeks apart here in Tsiungtao. And especially have I prayed -- the need for laborers is so great -- that God will thrust out here and there one of these hardy men, with a real Gospel light in his soul, to gather in the waiting harvest in these hills.

I shall not write of the remainder of our journey up the valley, over the top of the high mountain, and down into the valley beyond, nor of our stay of a week with
the little congregation at 'Hh-zong, where in 1923 I spent three weeks in meetings, except to say that it was a busy time for me with excursions to all the surrounding communities, and daily meeting in the chapel. The little company of faithful believers here are going on with the Lord under their farmer-pastor. From 'Hh-zong we turned our faces toward Hangchow and started on the final stage of the return trip.

On the way we passed the little village, where, just twenty years before, we had been set upon by robbers, and I had the satisfaction of going through the old building we had used for a Bible School at that time. I went to the little corner room where I had lived during those memorable days, and in which I was sleeping on that never-to-be-forgotten night when the robbers came upon us. I wanted some blessing as I stood alone before the Lord with the work and the field before me; and with the memories of the spot on which I stood coming back again, I cried, "Lord, for what shall I pray?" Within me the voice of the Spirit gave answer, "Give me thy will." I turned down the stairway, and passed out into the April sunshine pondering the words that shall by His grace become my watchword hereafter in every forward step - only what is His will, and all that is His will. God knows how much I need the help of the praying friends to be kept within His will in these uncertain times.

We spent two days at the big market town of Wong-wu just fifteen li further on. This town is a strategic point for Gospel work, as a motor road has just been opened up bringing the trade of a large district into the town. It was a great satisfaction to meet a young man here, who came to see me from an adjoining village. He had been in my Bible School twenty years before as a boy of twelve. The family of father and two sons, their wives and children, have not during these years gone back to idolatry, as have so many, he assured me. He, however, had gone far from God, but as I talked and prayed with him at parting, I sensed a prodigal wearing with the far country and sighing for his Father's house. Perhaps some one will pray for him. He has been much on my heart since that day, and I have longed that the earnest lad from the heathen home, will again be filled with the zeal for the Gospel that he showed as a boy, and some day come forward as a helper in the work.

From there to Hangchow was only a short distance and after two months we were again at our starting point.

I date this letter on the third anniversary of my leaving Chicago for the Far East. I praise God today for His faithfulness over me during these three years, and for the privilege of being in this land at a time when the eyes of the world are turned upon China. There is a call for much prayer. Let us be strong in the Lord.

Ever yours in His precious name,
Edward B. Kennedy.

Home address:
Mrs. Edward B. Kennedy,
Corner Union & Lehr Sts.,
Ada, Ohio.

Foreign address:
1 Dah Shing Fong,
(6f Darroch Rd.)
Shanghai, China.

N.B. This letter is, for convenience, mailed from Chicago, but our home address is as given above. When Mr. Kennedy mailed this circular to me, Sept. 17, he stated that he was then enroute to Linan. Since then civil war has again broken out between Chekiang and Kiangsu, no doubt causing confusion throughout the entire countryside. - - "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Is. 45:10,11.

Mrs. E. B. Kennedy.
Just when his trip ended is not clear, but he wrote to Mary from Hangchow on May 10th. Then he went back to Shanghai, and on to Tsingtao for the summer. He wrote from there on June 13:

"I seem to be spent. I sleep, sleep, sleep. It is very cool. The winds from the ocean are cool when they are not actually cold. ....It is a strange scene in this land to look out over a sea of red-tiled houses, and to be continually reminded that the crews of the merchants opened the port and built the city as one still sees it today. - the church with its big clock and booming bells that still call to worship, hospitals and schools - all stately and substantial in their cement construction. I find myself in a German city, but with no Germans.... The splendid roads run in every direction, some of them as far as 60 miles into the country. One sees in the locust trees and pines the forethought of the original developers.

"After dinner today I ran into a big demonstration just around the corner from their house in front of the Administration Building, called the Yamen. They seemingly had out every schoolboy and girl in Tsingtao. At a distance there was a man shouting through a megaphone. He would shout out a sentence, and then a part of the audience would shout back the same thing or answer it. If I have seen today is a fair sample of what is transpiring, of having the virus injected into the veins of boys and girls of school age, then that will make the coming generation in China antiforeign. Pamphlets and banners and flags and parades are a symptom, only. They all express the resentment toward the foreigner that is innate in the Chinese nature. For over a hundred years the Chinese have had to bow to the will of the westerner. They have nursed their resentment in silence. Now hot-headed students are merely speaking out what their nationals in their hearts have long felt. All this may be the means of uniting the many conflicting elements in the land. There are conflicting interests in Manchuria that may bring war between China and Japan or Russia."

He returned to Shanghai at the end of August, but did not feel well, and while he was not able to do much, went ahead with plans for another trip up into the hills of Chekiang around the end of September. He was thinking that this might be his next to the last trip on that circuit, and that he would plan to come back to the States the following summer. It seemed to him that he had gone along alone as long as he could, as he wrote home in a letter.

So he set out for Chekiang once again from Hangchow around the end of September. He was concerned that with the breaking out of hostilities between Chekiang and Kiangsu, and as his itinerary would take him across one possible line of hostilities, that he might have difficulty returning to Shanghai. But he was determined not to let the opportunity pass, and he arrived in I'man hsien in the midst of the rice harvest. The farmers were at their busiest and gospel work could not be carried on effectively until that was over. He spent time visiting families that had made a Christian commitment, and planned to have a little Bible school to which these Christians could come and give time to studying the Bible and spend a fortnight together, "helping them with the beginnings of the Christian life, teaching them to read the Word, and giving them lessons in prayer."
Quoting from his letter of June 5, 1926, after he had returned to the States, he said:

"With such plans and hopes in mind, I set out for the little church at 'Eh-song. Lying along the route, we stopped two nights at the big market town where we had spent two days in the spring. I have prayed much that the Gospel should have an entrance here, and on going away my heart sighed the missionary's sigh that I had no responsible worker to leave among them. Next night was passed at a group of seven villages. Whenever we have passed here some spacious home has been opened to the eager listeners who crowd in at the evening service; and I have found many open hearts in the villages and hamlets round about, waiting for the message of salvation.

"On Saturday forenoon, October 10th, I walked the ten li over the hills to 'Eh-song, where since my visit there in 1923 the work has gone steadily on. The little church has now a score of believers, and a flourishing school for their children. They have a most interesting testimony of how God answered prayer in giving them their Christian schoolmaster. A father's and mother's heart is just the same in China as in America — they want their children taught the Gospel, they want them to learn to sing the hymns of the church, and to hear the voice of prayer in the school room. On previous visits I had been sheltered in the church, but now I found the schoolmaster's family occupying every foot of it. We were offered a vacant room upstairs in the police station next door. Willing hands cleaned it up, boards and straw were brought for beds, and cook and I moved in. The dear country friends were always glad for my visits, their welcome is genuine, and I have accepted their preferred hospitality in the same spirit in which it is offered. They can never know, however, the hardship it has entailed upon me to live under the conditions they do, even for a few months of the year. I promised to stay with them over two Sundays, and then I must hasten away to reconnoitre new market towns, thence over the trail we had followed in the spring up the mountain stream to preach again to the hungry souls at "the mouth of the mountain". This, if rumors of bandits on ahead in these desolate valleys did not reach our ears; and then on again by a new route for two or three days in the home of a promising enquirer on the way back to Linan whence we had started.

"But I was reckoning without my body as it seems. I had not been myself since the spring itinerary. It had left me spent and listless, and even after the long rest at Tsingtao my usual health had not returned. Even so, the thought of being taken seriously ill did not at any time occur to me. On the other hand, the obligation of giving the Gospel to these out of the way places while I had the opportunity, and the hope of fully establishing the work now begun, shut out all other considerations. No one could know what the coming of spring might bring, for political conditions might change overnight, that would make Gospel work off the beaten tracks a hazardous venture, so I must make the most of my opportunity while I had it.

The friends gathered nightly, although it was their busy time, either at the chapel or in the roomy home of the farmer-preacher. The Spirit of the Lord worked to bring two families to decide for Christ, a husband and wife and the brother's widow. Two young men found the Lord, and a third, who had grown cold while away at school gave himself anew to Jesus, and the Spirit was working in other hearts to prepare them too for their decision. Although not feeling well I went upon the platform on Sunday morning to open the service as usual. I took a severe chill almost immediately and returned to my room. The battle was now on with the odds against me. To add to the seriousness of my plight the threatened war broke out, and the hated "peats gaung" were operating in every big market town about impressing into service any laborer or farmer they might find on the streets, and sending them off to the front. On this news reaching us not a countryman would now venture
abroad. All transportation had stopped. The food question was serious, and raised the question of my getting back to Hangchow. In ordinary circumstances I might venture being carried by litter and auto to the river, and thence by boat at night to the city; but now not a boat was running nor would a chair coolie venture forth for any price. I had accepted the risk that war might bring of being cut off in the country from food supplies, and here I was in that very predicament. Added to this I was ill and growing weaker day by day. By the end of the week things were quieter and we found a man more venturesome than others, who offered to take a message to the friends in Hangchow, and bring the establishs that I was so sorely needing; and I ventured in my message to ask whether there was not some responsible person there who would come out and take me back to the city.

It was now Saturday, a week since I had been taken ill. I was weakened not only from the fever, but also was faint and famished from the lack of nourishment. It had not been possible to secure such food as a sick person could take. I waited on drowsy and listless, when suddenly I roused with a start -- I had lost the fight. The final paragraph of my broken life-story was about to be written. The scene from this on is for me and mine, too smeared for even the closest friends. The forenoon wore on, and as I dealt with the Lord, a ray of hope appeared. He revealed His mercy to me, and showed me that, whatever mistakes I may have made, or self will I may have indulged, or for whatever reason I had been brought to the very verge of eternity, there was repentance and forgiveness for all the past. He still would have mercy and spare my unworthy life. I could plead His mercy, and I did so with my whole heart; and into my tortured soul, like a healing stream, flowed the peace of God.

Past midnight, as suddenly as the shock of an earthquake, I was roused out of a sound slumber. I found myself throwing off the blankets, and with that, leaping up upon my bed of boards praising the Lord. The Spirit of the Lord had fallen upon me. Healing had come. I was under a mighty anointing of the Spirit, and out of my soul, overwhelmed with gratitude that God had heard our cries for help, I shouted and shouted, "God is faithful, God is faithful", until it seemed to me I must have wakened the sleeping people in the whole village round. I passed the day in my room under this marvellous anointing of the Spirit, the blessing overflowing upon the worshiping people in the chapel next door. On Monday night the messenger I had sent to Hangchow returned with a foreign friend who took me back with him next day. The limits of this letter forbid saying the kind things due the friends in Hangchow, and afterward in Shanghai, who ministered to my need, and served me in every way, during the weeks that followed.

When in Hangchow in the quiet of my room, and with the experience of the past weeks behind me, I could now for the first time face the future. The conviction was strong upon me that I should go home, and I so cabled Mrs. Kennedy. I reasoned rightly that, in case I should stay on and recuperate in China, I could not under any circumstances attempt work in the country the following spring, either where I had been or about Ningpo where I had hoped to go again; nor could I in my emaciated condition work through the cold of the winter coming on. So I prepared to return to America months ahead of the time set. People ask, "Are you going back to China again?" My reply has been, "A man does not stop at sixty." By this I mean that I am not beyond the age limit for work there. I can only await the unfolding of His will, and meanwhile keep committed to this great Missionary Enterprise in China.
But his desire for the evangelization of China continued strong. In his closing letter he added these words:

I have returned from the field with a personal burden for the evangelization of the neglected parts of Chekiang province, and for the promotion of revivals throughout central China where the Gospel message has been heard for more than eighty years. From Nanking in 1923 I wrote, "This is harvest time in China." I reaffirm that conviction now. The key to China's evangelization lies with the Chinese themselves, with those specially who have faith to go forth without dependence upon foreign help. There is wealth in China for other things - there is wealth for idolatry, wealth for railroads, wealth for schools and hospitals - and it is time for faith that the wealth of China be consecrated to the spread of the Gospel. To those who have the call to carry the prayer burden for China, we say, persistent, prevailing prayer to the Lord of the Harvest that He will send forth laborers from the native church into His harvest, is the call of the hour. It is no vagary to hope that from among China's own sons the Lord of the Harvest will send forth into His harvest ten thousand laborers, who, filled with the Spirit and burning with zeal for the souls of their fellows, will "go everywhere preaching the Word", as did the early church.

And so the Third Missionary experience of Edward Bidwell Kennedy ended in the winter of 1925 - three years after he had set out for China - three years of truly pioneering work among the small villages in the hills of Chekiang Province, some of them the villages where he had been on his first missionary trip to China, and some among these in which he had worked on his second trip, and some which were wholly new to him where he had the privilege of carrying the Gospel of Christ for the first time.

His health was more depleted than he had at first realized. The combination of the strain of travel, of sleeping under very primitive conditions, of having only native food at times when he needed food more suited to his system, and the continual effort he was making to carry a message in a foreign language in which it was difficult to communicate the great message which so burned in his heart. And then there was the loneliness of it - on his final trip having to make it alone.
THE FINAL YEARS

Worn out from his travels into the hills of Chekiang, my father took ill up there in October 1925. He managed to return to Shanghai where he made some recovery during the winter. But before the end of the winter he had come to realize that this third period of missionary service to which he had given so much was now at an end, and that he was to return home. He was then sixty years of age.

Meanwhile, my mother had given up the apartment where we had been living in Chicago, and had moved into a missionary rest home at 1848 Berenice Avenue. Mary was in Ohio, I was at the University of Illinois, and my brother had taken a room while working in the publishing business. So when my father returned from China in March, 1926, he joined mother at the Missionary Home. During the summer he had a recurrence of the pernicious anemia which had begun to develop in China, a disease of the red blood cells requiring complete rest.

In searching for a place where he could be on one floor and outdoors most of the time, they were recommended to the Missionary Colony in Glendale, California. This proved to be an ideal location and they lived there for two years from September, 1927, when they arrived there.

At the end of their stay there they came back to the Chicago area, working in a mission in Milwaukee. Then in May 1931 he was invited to become pastor of the Penal Tabernacle in Kenosha, Wisconsin. There were people there whom he and my mother had known in earlier years and who gave them love and respect.

However, in the fall of that year he suffered a stroke, following an injury to his back, and for one year was paralyzed from the waist down. On October 1, 1932 he passed to his eternal home.

The words of Valiant-for-Truth in Bunyan's Pilgrim's Progress could appropriately have been his:

"I am going to my Father's; although with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage. My courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles who now shall be my rewarer."

"So he passed over and all the trumpets sounded for him on the other side."
GENEALOGICAL TABLES
1. John Bidwell, Sr. - The immigrant; probably from Norfolk, England; settled in Hartford, Ct., before 1840; had a tanyard on an island in Little River
born c. 1612
died 1687
married 1644 in Hartford, Sarah Wilcox, daughter of John Wilcocks from Suffolk, England, one of Thomas Hooker's company that settled Hartford
John Bidwell's name is on the "Founders' Monument."

2. John Bidwell, Jr. - born c. 1648 in Hartford; an engineer
died 24 June 1692, age 44 years
married 1678 in Hartford, Sarah Welles, granddaughter of Gov. Thomas Welles, who was originally from Essex.
She was born in Hartford 1659; died 1709
A very successful businessman; had six saw or grist mills, 3 at Hartford and one each at East Hartford, Wethersfield and Middletown

3. David Bidwell - baptised 25 February 1687
died at Hartford 24 June 1758
married 8 July 1714 in Hartford Mehitable Webster, daughter of Deacon Jonathan Webster and great-granddaughter of Gov. John Webster of Warwickshire
she was born 8 March 1691

4. Amos Bidwell - born 18 August 1729
died in Hartford 25 March 1783
married 23 October 1753 in Hartford Phoebe Williams, daughter of Gabriel Williams

5. Williams Bidwell - born 28 May 1764 in Hartford
moved to Rensselaer County, New York around 1785
when he was about 21 years of age
married 1787 in Rensselaer County, New York, Phoebe Ives, daughter of Lazarus Ives who had lived at Wallingford, Plymouth and Watertown Ct., and moved to Rensselaer County about 1780. A Revolutionary War soldier; descendent of John Ives, the immigrant, from Northamptonshire
died 3 October 1840 in Barre, Orleans County, New York

6. Chester Ives Bidwell - born 4 January 1799 in Rensselaer County
moved to Oneida County, New York, c. 1828
married February 19, 1827 in Rensselaer County Elizabeth Angeline Adams, daughter of Calvin Adams (see the Adams line)
moved to Trempealeau County, Wisconsin and took up land there 1855
died 2 January 1864 of typhoid fever

7. Helen Bidwell - born April 6, 1835 in Parish, Oneida County, New York
married December 29, 1861 Daniel Kennedy, Jr.
GENEALOGY OF OUR ADAMS LINE

1. Robert Adams - The immigrant, probably from Devonshire, England, a tailor; first came to Ipswich, Massachusetts in 1635; lived in Salem 1638-9; then moved to Newbury in 1640
   born 1602
   married Eleanor (Wilmot?); she died 1677
   died 1682

2. Jacob Adams - born September 13, 1651 in Newbury
   9th child of 9
   married April 7, 1677 Ann Allyn whose father came from Scotland in 1636, had been a soldier under Cromwell, moved to Suffield, then in Massachusetts, about 1678
   moved to Suffield 1679, served in various offices in the town and as representative at the General Court of Massachusetts
   died November 20, 1717 of a fever while attending a meeting of the General Court in Boston

   4th child of 8
   married 1712 Mary Sikes, descendent of Victory Sikes, an early settler in Suffield
   died March 20, 1756

4. Daniel Adams, Jr. - born April 30, 1726 in Suffield
   7th child of 7
   married July 6, 1747 Rebecca Kendall, daughter of Joshua Kendall and great-granddaughter of Francis Kendall, the immigrant, who settled in Woburn in 1640

   5th child of 7
   married Rhoda Hanchett, descended from Deacon Thomas Hanchett who had settled in Wethersfield by 1649 a soldier in the Revolutionary War; moved after the war to Stephenville in Rensselaer County, N. Y.
   later, probably around 1803, moved to Oneida County, New York with his son, Calvin
   died at Verona, Oneida County in the spring of 1833

6. Calvin Adams - born in Suffield, October 16, 1780
   1st child of 8
   moved with his family to Stephenville, N. Y., about 1784; married December 28, 1801 Martha Stillson, also then living in Rensselaer County, N. Y.
   moved in 1803 to Westmoreland, Oneida County, New York a contractor on the building of the Erie Canal, later also on the Chemung, and Delaware and Hudson Canals.
   died March 8, 1868

   2nd child of 4
   married February 19, 1827 Chester Ives Bidwell
   moved to Galesville, Wisconsin about 1855
   died 23 April, 1899

8. Helen Bidwell - born April 6, 1835 in Parish, Oneida County, New York
   married December 29, 1861 Daniel Kennedy, Jr.
DESCENDANTS OF EDWARD BIDWELL KENNEDY

9th in the Adams line
8th in the Bidwell line
9th in the Wilcox line
9th in the Welles line
12th in the Tuttle line
10th in the Webster line
9th in the Treat line
9th in the Hopkins line
9th in the Ives line
9th in the Merriman line
10th in the Gillet line
9th in the Kendall line
9th in the Stillson line

9. Edward Bidwell Kennedy - born January 4, 1866 in Galesville, Wisconsin
married February 20, 1900 Sarah Lenora Lehr, daughter of Dr. Henry S. Lehr, founder and
for 28 years the president of Ohio Northern
University, Ada, Ohio
missionary to China
died October 1, 1932

10. Edward Lehr Kennedy - born January 6, 1901, in Detroit, Michigan
married January 1, 1928 Helen Olive Johnson,
daughter of Olaf and Hannah Johnson in Chicago
died October 29, 1937 in Chicago

11. Janet Helen Kennedy - born October 1, 1931, in Oak Park, Illinois
married February 3, 1951 to Richard C. Lundgoot,
son of Oscar and Florence (Kampe) Lundgoot

married September 4, 1979 to David William
Wiechert, son of Mr. and Mrs. William
Wiechert, in Northfield, Illinois


11. Bruce Lehr Kennedy - born February 26, 1934 in Oak Park, Illinois
married August 23, 1958 in Elmwood, Illinois
to Isabel Eneborg, daughter of Carl Gustav
Eneborg


10. Mary Gertrude Kennedy - born October 14, 1902 in Shanghai, China
Awarded the Centennial Service Award of the
Ohio Northern University Alumni Association,
June 12, 1971
Awarded the degree of Doctor of Humanities by
Ohio Northern University, May 24, 1961
THE FAMILY OF EDWARD LEHR KENNEDY

Edward Lehr and Helen (Johnson) Kennedy

Janet (Kennedy) and Richard Lundgoot

Bruce Lehr and Isabel (Eneborg) Kennedy

Karen (Lundgoot) and David Wiechert

Susan Gay Lundgoot

Mark Lehr Kennedy

David Maxwell Kennedy

Matthew Wiechert
10. Stephen John Kennedy - born October 13, 1904 in Shanghai, China
   married June 21, 1941 Claire Lorena Shufelt,
   daughter of Lee Harrison and Nellie (Henry)
   Shufelt of Mayville, New York
   B.S. in Chemistry, with honors, Univ. of Illinois
   elected member Phi Beta Kappa
   M.A., Ph.D. in economics, Columbia University
   Profits and Losses in Textiles, published by
   Harper & Brothers, 1936
   Textile Markets, co-author, published by the
   National Bureau of Economic Research, 1938
   Director of Market Research, Pacific Mills, NYC
   Command & General Staff School, Ft. Leavenworth
   War Production Board, 1942
   Lt. Col, Office of the Quartermaster General, WW II
   Legion of Merit
   For 30 years, 1942-72, directed Army textile
   research and development; retired when serving
   as Director, Clothing and Personal Life Support
   Equipment Laboratory, Natick, Mass.
   Steering Member, Textiles Subcommittee, Technical
   Industrial Intelligence Committee, Joint Chiefs
   of Staff for investigations in Germany, 1945-6
   U.S. Army representative on Tripartite (later Quad-
   ripartite) Standardization Group (U.S., U.K.,
   Canada, Australia) on Clothing and General Stores
   Consultant on textiles, clothing and uniforms to
   the governments of India (1963), Thailand (1963),
   Saudia Arabia (1966), Iran (1971)
   Decoration for Exceptional Civilian Service by
   the Secretary of the Army (twice)
   Harold DeWitt Smith Memorial Gold Medal of the
   Association for Testing and Materials
   Bronze Medal, American Association for Textile
   Technology; Honorary Member
   Golden Fleece Award, National Association of
   Wool Manufacturers
   Honorary Member, The Fiber Society
   Honorary Member, Textile Analysts Group
   Honorary Degree, Doctor of Textile Science,
   Philadelphia College of Textiles and Science
   Trustee, Glover Memorial Hospital, Needham, Mass.
   Lay minister, Carter Memorial United Methodist
   Church, Needham Heights, Mass.

   married October 29, 1966 to Betsy Tilley,
   daughter of Arthur and Sally Tilley
   in Wellesley, Mass.


11. James Lehr Kennedy - born March 27, 1948 in Washington, D.C.

10. Theodore Daniel Kennedy - born August 20, 1906
   died of whooping cough, August 3, 1907
THE FAMILY OF STEPHEN JOHN KENNEDY

Mary Gertrude Kennedy

Stephen John and Claire (Shufelt) Kennedy

Stephen Charles and Betsy (Tilley) Kennedy

James Lehr Kennedy

Nancy Beth Kennedy

Stephen Arthur Kennedy
OTHER DESCENDANTS

of

DANIEL AND HELEN (HIDWELL) KENNEDY

THE FAMILY OF HERBERT D. KENNEDY

THE FAMILY OF EDITH (KENNEDY) INNES
DESCENDENTS OF HERBERT DANIEL KENNEDY

Herbert Daniel Kennedy was the ninth lineal descendent of Robert Adams of Newbury, the immigrant, who came to this country to Ipswich, Massachusetts and then settled in Newbury. (For a list of other lines, see the Descendants of Edward Bidwell Kennedy)

9. Herbert Daniel Kennedy - born September 30, 1864 in Galesville, Wisconsin
   married Jessie Young Ward 1897; she died, Appleton, Wisconsin September 18 1972. She was born Jan. 9, 1880
   he died 1931 St. Paul, Minnesota

10. Louis Gail Kennedy - born September 17, 1900 in Cadott, Wisconsin
   married May 28, 1925 Joy Elizabeth Peterson,
   who was born in Fresno, California November 18, 1904
   both died in Amherst, Mass., He on April 18, 1972,
   she on August 12, 1973 after a long illness

Gail Kennedy attended school in Oconto, Wisconsin, and following a year at the U.S. Naval Academy, he went to the University of Minnesota where he received his Bachelor's degree in 1922. He then attended Columbia University where he studied philosophy, receiving his Master of Arts degree in 1923.
He became a doctoral student under the great American philosopher, John Dewey, and was awarded his Ph.D. degree in 1928.

Gail Kennedy became a recognized expert in Modern American Philosophy with a special interest in the philosophy of John Dewey. He was known as a brilliant and thoughtful teacher. He took a leadership role in the development of the new curriculum which was introduced at Amherst College after World War II. The new program was published a few years later as Education at Amherst - The New Program, Editor, Gail Kennedy. (Harper & Brothers, N.Y. 1955.

Joy Elizabeth Peterson attended Mills College in Oakland, California, and graduated from Barnard College in New York City in 1925. She received a Master's degree in English from Smith College several years later. She was active in community affairs throughout most of her life, serving as president of the School Board of the Town of Amherst, and taking a leadership role in the League of Women Voters for many years.

   married August 11, 1950 Arnold H. Modell,
   who was born in New York City December 7, 1924
   died February 11, 1972 in Boston, Mass.

   married July 11, 1971 Maurice Neal Stifelman in Summertown, Tenn. He was
   born May 1, 1950 in Kansas City, Mo.

married April 21, 1975 Leta Louise Briscoe in Kissimmee, Florida. She was born  
March 26, 1944 in Portland, Oregon  
He has four step-children:  
Joshua Gene Williams  - born May 16, 1964 in Los Angeles, Cal.  
Harold Matthew Williams  - born July 22, 1965 in Yuba City, Cal.  
Lora Lorraine Ross  - born November 17, 1967 at Fort Bragg, Cal.  
- he and Leta Louise (Briscoe) Modell have had two children:  

died January 1976, in Ava, Mo.  


made March 23, 1957 to Joseph Louis Gornick.  
He was born August 17, 1925 in Pueblo, Colo.  

12. Juliana Joy Gornick  - born October 14, 1959 in New York City  
died November 16, 1981 at Costa Mesa, Cal.  

12. Lawrence Joseph Gornick  - born December 10, 1961 in New York City

made August 25, 1956 to Laura Louise Weese.  
She was born March 16, 1933 in Ann Arbor, Michigan

Jesse Ward Kennedy attended Bowdoin College, graduating in 1955 with  
a B. A. degree, majoring in biology. He received the M. D. degree in 1959 from  
the University of Rochester School of Medicine and Dentistry. He completed  
a year of internship and two years of residency in Internal Medicine at the  
University of Washington School of Medicine in Seattle, Wash., following two  
years of service in the United States Public Health Service, which included  
a year (1962-63) assigned to the Peace Corps in New Delhi, India.

He completed two additional years of training in Cardiology at the  
University of Washington in 1966 and became Chief of Cardiology at the Seattle  
Veteran's Administration Hospital and Assistant Professor of Medicine on the  
University of Washington faculty. He was promoted to full professor of Med-  
icine in 1976 and became Director of the Division of Cardiology at the university  
and Chief of Cardiology at the University of Washington Hospital in August 1982.  
He has published numerous scientific papers and has served on a number of  
national committees.

Laura Louise (Weese) Kennedy received her bachelor's degree from Cornell  
University with a major in history. She taught in the Rochester public schools  
and received an M.A. degree in history from the University of Rochester.
She also has an M.A. Degree in Public Administration from the University of Washington and is employed at the time of this writing as Director of Placement in the Graduate School of Public Affairs, University of Washington.


10. Ward Kennedy - born Cadott, Wisconsin, 1903 or 1904
                    died Oconto, Wisconsin, 1914 or 1915

Ward drowned in a lake near Oconto. My sister has seen the sandy beach where they pulled him out. He was about my age, and while I had never met him, I was saddened at the time to know that my cousin had drowned.
DESCENDENTS OF EDITH (KENNEDY) INNES

Edith Kennedy was the ninth lineal descendent of Robert Adams of Newbury, the immigrant, who came to this country in 1635 to Ipswich, Massachusetts, and then settled in Newbury. (For a list of other lines, see the Descendants of Edward Bidwell Kennedy)

9. Edith Kennedy - born October 12, 1869 in Galesville, Wisconsin married before 1900 to John Walker Innes, who was born October 12, 1858 in Cincinnati, Ohio; by prior marriage to Marie Bevan born 1861 in Chicago, and who died 1891, age 30, he had two children:

Howard Innes, born 1888; married Maxine Ainsworth

Helen Innes, born 1890, married Joseph Wannemacher of Milwaukee; they had three children:

John
Philip
Lois

she died June 29, 1942; he died July 4, 1931


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well qualified and successful teachers. In his political affiliations Mr. Arnold is a Democrat, but was a Republican in the early history of that party, voting for Presidents Lincoln and Grant. Mr. and Mrs. Arnold have a pleasant home where peace, happiness and prosperity abound.

Daniel Kennedy, one of the representative citizens of Trempealeau county, settled in this part of the state October 28, 1854. He was born in Bombay, Franklin county, New York, February 24, 1835, and was reared to the occupation of farming. His father, also named Daniel Kennedy, was a native of Ireland, where he grew to manhood and was married. After emigrating to this country the father made his first settlement in Franklin county, and in 1853 the family, consisting of parents and five children, came to Elkhorn, Walworth county, Wisconsin. In October, 1854, the subject of this sketch came to Trempealeau county and made a location for the family, entering 400 acres of land in Gale and Ettrick townships. He began the improvement of this land the next year, and has the honor of doing the first breaking in Reaver creek valley, north of Galesville. In 1856 his father's family joined him, and there the father died June 23, 1873, at the age of seventy-seven years and eleven months. The mother died August 28, 1891, at the home of her daughter near Chippewa Falls. Betsey, the eldest of the family, is the wife of W. W. Parker; Margaret married John McKeath, and died a number of years ago; Daniel is the next of the family in order of birth; James continued to reside in Trempealeau county until the fall of 1884, when, his health failing, he removed with his family to Beaumont, Southern California, where he is now engaged in the livery business. He has regained his health, and is doing well at his new place of residence. He still owns his farm in Trempealeau county, which constitutes the land that Daniel located in 1854. Cornelius, the youngest of the family, entered the army in the war of the Rebellion, as a member of the Thirty-first Regiment, Wisconsin Volunteer Infantry. He lost his health in the army, and died a number of years ago.

Daniel Kennedy and his brothers improved the farm above mentioned and made of it a splendid place, and the three brothers, James, Daniel and Cornelius, each owned an interest in this farm. In 1863 Daniel sold his portion to his father, who later disposed of his interest to James, and the latter finally became possessed of all the land Daniel had entered in 1854. In 1863 our subject purchased his farm of 280 acres, located on section 16, two and a half miles north of the village of Galesville, and known in the early days as the Parker place. This is one of the most valuable farms in Trempealeau county, and well adapted to both grain and stock raising, nearly all being under cultivation and in pasture. The farm is well watered, one part by a fine spring. He erected his fine brick residence in 1875. Mr. Kennedy has for many years been engaged in the livestock business, and has always been largely interested in the raising of cattle, and for more than twenty years has been a buyer, feeder and shipper of stock. He was one of the organizers of the bank at Galesville, of which he has been a stockholder since its foundation.

Mr. Kennedy was married in the fall of 1862, to Miss Helen Bidwell, a native of New York, and daughter of Chester I. Bidwell, one of the pioneers of this county, and who died many years ago. Mr. and Mrs.
Kennedy have three children, namely: Herbert D., who is still at home; Edward B., a student at Wooster, Ohio; Edith, the only daughter, is a student at Galesville University. They lost a daughter, Gertrude, at the age of fourteen years. No man, perhaps, is better known throughout the country than Mr. Kennedy, with whose growth and progress he has been identified since the early pioneer days. Cordial and genial in his disposition, fair and honorable in his dealings, he possesses the respect and confidence of all who know him.

Paul Hufner, of Fountain City, Wisconsin, is one of the largest grain dealers in Buffalo county. He is a native of Germany, and possesses in a marked degree the thrift and energy which are so characteristic of his countrymen. A brief biography of him is as follows:

Paul Hufner was born in Bavaria, Germany, June 29, 1839, son of Valentine and Elizabeth (Frieblich) Hufner, both natives of that place. His father emigrated with his family to the United States, landing in New York, and from there went to Southbridge, Massachusetts, where he was engaged in the Hamilton Print Works. In 1860 he came West, locating first in Madison, Wisconsin, afterward in Buffalo City, Buffalo county, and still later in Fountain City. Both he and his wife are now deceased. They were the parents of four children, namely: Ferdinand, Paul, George, who died in infancy, and Regina. Paul was reared at Southbridge and there learned the trade of printer of prints. At the age of eighteen he went to Manchester, New Hampshire, and was engaged in work at his trade there about two years. At the end of that time he directed his course westward, took up his abode in Madison, Wisconsin, and became interested in the grain business. This was in 1860. He remained there, dealing in grain, about two years, after which he located at Hastings, Minnesota, where he lived eight years, also operating in grain there. After that he spent much of his time for a year at Buffalo City, Buffalo county, and from that temporary abode came to Fountain City and located permanently. Here he opened the grain business with his brother Ferdinand and David and William Thompson, under the firm name of Hufner Bros., Thompson & Co. In 1875 the Thompsons withdrew, and the firm became Hufner Bros. They continued to transact business together until 1878, when Ferdinand retired, leaving our subject alone. Since that time Mr. Hufner has carried on the business in his own name. He has three warehouses at Fountain City, located along the track of the Chicago, Burlington & Northern railroad, where he receives his grain. Besides these he has warehouses at Cochrane, Alma, Nelson, Stockholm, Maiden Rock and Hajer, all on the Chicago, Burlington & Northern railroad. Mr. Hufner also deals in agricultural implements. He has a half interest in the Eagle Flouring Mill. Mention of this mill will be found in a sketch of George L. Huber, in this work. Mr. Hufner is a stockholder in the Fountain City Brewing Company. He has various real estate interests here and elsewhere; owns a number of dwelling houses and business blocks in Fountain City; has a farm of 120 acres, all under cultivation, near the city; one of 140 acres in Trempealeau county, forty acres of which are improved; 120 acres in Buffalo county, twenty-eight miles from Fountain City, forty acres of this under cultivation; and a farm of 120 acres (thirty
Land Office Records. The land office records are of but little value in determining the names of the early settlers. Many people filed on land which they had never seen and which they never occupied, others who were early settlers filed on land a year or more before their arrival, while on the other hand there were those who did not file until they had occupied their land for a considerable period. The list is, however, here appended, as it gives the names of the first land claimants, resident and otherwise, of the various townships in Trempealeau County.


berlain & Browning, 6, 7; G. H. Smith, 8, 9, 22; — Doty, 8; — Bidwell, 9; C. Prefer, 14; John Martin, 23; Peter Oehls, 23; Terrance O'Neal, 20; John Hunter, 25, 35; William Dick, 25, 34, 36; David Cook, 25, 34, 36; John Thomas, 32; B. F. Heuson, 33; Douglas Hunter, 33, 34; John Irvine, 34; John Hunter, Jr., 35, 36; Richard Collins, 35; C. J. Boyce, 35; John Davidson, 36; Rob. Oliver, 36; George Shonat, 36.

Township 20, range 8. 1859—T. Duifyce, 25; P. Anderson, 27; B. Richardson, 33; University, 34; A. A. Arnold, 34; G. Y. Freeman, 34; C. Kennedy, 35; Daniel Kennedy, 35; John Cane, 36; George Gale, 36; M. Casey, 35; Martin Cullity, 36.

Thomas Crogan, who is now dead and is succeeded by his son William; Timothy Lane, who is now dead and whose farm is now owned by strangers; Ed Riely, now of La Crosse; Owen Thomas and Patrick Mulligan, who left no inheritors; Daniel McGillindy, who was a Civil War veteran, and Michael McGillindy, whose son Wallace now lives on the farm he occupied; Jeremiah McGillindy, who is now dead, but whose sons reside on the farm; James McCarthy, a marked character and excellent type of an Irish citizen; Sylvester McAvoy; Dennis Cavanaugh, who served in the army under General Miles and gave his life for his country; Daniel Cullity, also a Civil War veteran; Thomas and Michael Cullity, both of whom are now dead; Darby Whelan and his father, Thomas Whelan, who lived upon the homestead now occupied by Darby's son; John Harmon; James and John Corcoran; Thomas Wall and Walter Wall, who also served in the Civil War; Patrick Wall, John Wall; John, James and Richard Cantlon, all of whom are now dead, excepting Richard; Thomas Sheehy, whose boys now occupy his farm; Daniel Cahill and Bernhard Brady, now succeeded by his son, Thomas Brady. I should also mention Maurice Casey, a successful farmer whose land is now owned and occupied by his son and who was a nephew of John and Daniel Kennedy of Ettrick; James Larkin of Crystal Valley, who is now succeeded by his two sons, Michael and Fred; James Dolan, who years ago moved to St. Paul; John Bierne, John Hunt of Crystal Valley, also Thomas Roach, John Dolan of Galesville and Thomas Shaw of Crystal Valley.

All these were early Irish settlers in the towns of Ettrick and Gale. The data of their lives and work should be gathered and preserved before it is too late, but the limits of this article are such that I cannot now attempt it. It is worthy of mention that these men established the only Irish Catholic church in Trempealeau County, which was built in 1872 and is known as St. Bridget's Church.

A number of the Irish settlers in the county who should have been mentioned have perhaps been omitted. It is safe to say, however, that all told there has not resided in Trempealeau County to exceed one hundred Irish families. Perhaps no other nationality has had among its numbers more men of marked personality, when we consider the number from which to choose.

As a rule they have been good citizens. Some may have been impulsive, some may have been improvident, and it may be possible that some may have been deceitful, yet I venture to say there has been a chord in the make-up of nearly every one which, when touched, vibrated into harmony with the higher and better elements of human character. No two have been alike. Every one has had an individuality that separated him from all others. Very few have seen the clouds—they look more for the sunshine—upon the more optimistic side of life. Every situation to the average Irish settler in this county has had its sunny side, its humorous side. They have mainly lived in an atmosphere of good nature, and they should not be censured too severely if sometimes some of them have taken artificial means to bring it about.

They have been typical in their race. Their friends have been all the people, their faith their own. No climate has been so cold as will not
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