

# THE FISKE FAMILY.

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A

## HISTORY OF THE FAMILY

(ANCESTRAL AND DESCENDANT)

OF

WILLIAM FISKE, SEN.,

OF AMHERST, N. H.,

WITH

BRIEF NOTICES OF OTHER BRANCHES SPRINGING FROM  
THE SAME ANCESTRY.

SECOND AND COMPLETE EDITION.

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COMPILED AND PUBLISHED BY

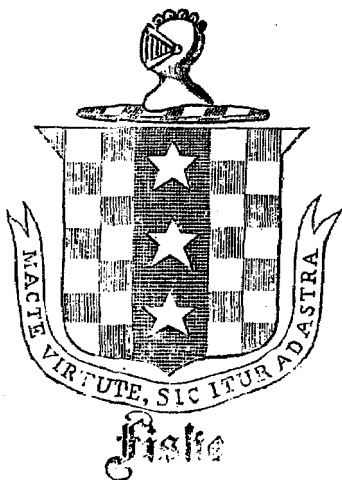
ALBERT A. FISKE, A DESCENDANT.

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CHICAGO, ILL.

1867.





### COAT OF ARMS

BORNE BY THE FAMILY OF SIMON FISKE,  
LORD OF THE MANOR OF STRADHAUGH, LANFIELD, ENGL.,  
IN THE REIGNS OF HENRY IV AND VI, AND BY HIS DESCENDANTS FOR  
MANY GENERATIONS AFTERWARD. ROBERT FISKE, WHO MARRIED  
SIBYL GOLD, PROGENITORS OF THE N. E. FISKES,  
WAS THE 4TH IN DESCENT FROM  
SIMON FISKE.



# THE FISKE ARMOUR.

## *Confirmation of Arms and Grant of Crest to a Branch of the Suffolk Fiskes.*

To all and singular persons to whom these presents shall come, William Sæger, Knight, Garter Principall, King of Armes of Englishmen, sendeth his due commendations and greeting in our Lord God everlasting:

Know Ye, That anciently, from the beginning, it hath been a custom in all countries and commonwealthes, well governed, that the bearing of certaine signes or shields (commonly called armes) have been and are the only markes and demonstrations either of prowess, virtue or valour; magistracy and civill government in times of peace diversly distributed, according to the qualities and deserts of the persons demeriting the same, which order, as it was most prudentlie devised in the beginning, to stirr and kindle the harts of men to the imitation of virtue and nobleness, even so hath the same been and yet is continuallie observed to the end that such as have done commendable service to their Prince and country, either in war or peace, may receive due Honor in their lives, and also derive after their deaths, successively to their posterity: Among wch number I find Nicholas Fiske, of Stradhaugh, in the parish of Laxfield, in the County of Suffolk, Professor in Physic, son of Mathew Fiske, of the same, son of William, son of Thomas, son of William Fiske, who was son of Simon Fiske, of Stradhaugh, aforesaid, that lived in the reigns of Kings Henry the Fourth and Sixth, Edward the 6th, Richard the 3rd, and King Henry the 7th, who beared for their coats arm as followeth, viz: Cheekey, argt and gules, upon a pale sable, three mullets or, pearced; and wanting further for an ornament unto his said coate of arms, as divers ancient coates are found to want, a convenient creste or cognizance fitt for him, the saide Nicholas to bear, who hath requested me, the saide Garter, to assigne him such a one as he may lawfullie use without wrong doing or prejudice to any person or persons whatsoever, wch according to his due request I have accomplished and granted in manner and forme following (that is to say) on a healine a torse argent and gules, a triangle argent, above the upper angle an Estoile, or mantelled gules, doubled argent, as more plainly appeareth depicted in the margin hereof. All wch arms and creste, I, the saide Garter, King of Armes, by power and authoritie of my office, under the Great Seal of England, doo appoint, give, grant, ratifie and confirme unto the saide Nicholas Fiske, and to his posteritie forever, and that it shall be lawfull for him and them to use and show forth the same in signet, shield, ensign, coate armour or otherwise, at his or their pleasure, at all times and in all places, according to the antient lawes of Armes, and laudable custom of England, without let or molestation.

In virtues whereof, I, the saide Garter, have hereunto set my hand and seal of office, the 16th day of November. A<sup>o</sup> 1683, and in the 9th yeare of the reigns of or Sovereign Lord, Charles, by the Grace of God, King of England, Scotland, France and Ireland, defender of the Faith, &c.

The saide armes and creste are registered in the Visitation Booke of Middlesex, made by Sir Henry St. George, Knight Richmond.

A<sup>o</sup> 1683.

HEN: LILY, ROUGE, ROSE.

**REMARKS.**—The original grant or patent of Arms to the Fiskes in Suffolk, took place, as appears by a certificate in the Herald's College, in the reign of King James the First. The above is simply a confirmation, with the additional grant of a Crest, to a particular branch of this family, and is inserted here, in the absence of the original certificate, merely to show that the ancient family claim was duly recognized by the proper authority.

Heraldry, a relic of the feudal ages, took its rise in the crusades, and was employed to stimulate the manly virtues. Since then, armorial bearings have served very much the purpose of the modern diploma, and have been cherished because deemed the peculiar badge of respectability. Assumed at first by the landed gentry at pleasure, they afterwards came under the regulation of law. The Herald's College was established, and a general Visitation took place in the 16th century, when Pedigrees were inspected and registered, the disorders of irregular or fraudulent practice suppressed, and patents issued to the meritorious or to those entitled to coat-armour by virtue of a valid claim and ancient usage.



# ENGLISH PEDIGREE OF FISKE.

*Compiled from the Registry of Herald's Visitations, and the "Candler Manuscripts," on file in the British Museum.*

**SYMOND FISKE**, Lord of the Manor of Stradhaugh, parish of Laxfield, county of Suffolk, Eng.; lived in the reigns of Henry 4th and 6th. (From A. D. 1899 to A. D. 1492.)

—**SUSANNA**, daughter of Smyth, his wife.

—**WILLIAM FISKE**, of Stradhaugh; lived in the reigns of Henry 6th, Edward 4th, and Henry 7th.

—**SARAH**, daughter of Lynce, his wife.

**RICHARD FISKE**, of Laxfield. His pedigree in full is not in the compiler's possession, but by the testimony of most credible authorities he was third in descent from Simon Fiske. According to Cotton Mather, also, he lived in the reign of Queen Mary, and endured grievous persecutions.

(Name of wife is not stated.)

Thomas Fiske.

William Fiske.

Matthew Fiske.

**ROBERT FISKE**, of the Parish of St. James, South Elham.

—**SIBYL**, daughter of Gold.

**Nicholas Fiske**, Prof. in Physic, of Middlesex. (A. D. 1694.)

**WILLIAM FISKE**, of St. James' Parish, South Elham.

—**ANNA**, daughter of Austye.

Jeffrey Fiske.

Cook.

Thomas Fiske.

Thomas, of Medfield.

James, of Naythred.

**Phineas**; an emigrant to New England, with sons James, John and Thomas. (Wenham.)

**Samuel**; an emigrant to N. England. (Where he settled is unknown; perhaps was ancestor of R. I. Fiskes.)

**Nathan**; probably an emigrant; his sons, John and Nathan, settled in Watertown, Mass.

**David**, an emigrant; he settled in Watertown.

**JOHN FISKE**, of St. James' Parish.

—**ANN**, daughter of Lantersee.

**Nathaniel**; (died young).

**Eunice**.

**Hannah**; mar. Wm. Candler; her son, Rev. Matthias C., was the author of the "Candler MSS."

**JOHN FISKE, REVEREND**. He emigrated in 1627, and settled in Wenham, Mass.

Anne.

Martha.

**WILLIAM FISKE, Esq.** He emigrated in 1627, and settled in Wenham



## PREFACE.

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THE following pages embody the results of much patient labor, undertaken originally as "a labor of love," with very little knowledge of the difficulties to be overcome, and finally completed with the assurance that the compiler has no other reward for his exertions than the consciousness of having done a good work—a work too long delayed to render ample justice to all of the ancestral worthies—but which, imperfect as it is, he doubts not will be well received and appreciated by those of his kindred who prize the honest inheritance of a good name, and, with pious veneration, desire to have rescued from oblivion the few remaining memorials of a virtuous ancestry. If, fortunately, he has succeeded in meriting their approval and commendation, he is content.

The statistical and historical portions, though not in all respects what they should be, are, it is believed, as full, complete and correct as the materials furnished or to be acquired, under the circumstances, admitted of. The disparity between the space occupied by most of the branches, and that devoted to the descendants of Hon. William Fiske, is doubtless a proper subject for criticism, but it is due to say, that the work, as originally designed, never contemplated the present enlargement, and that portion, having been previously compiled and printed, for the use of a particular branch only, had to be bound up in this edition unchanged, or be rejected altogether.

The compiler would particularly commend to attention the closing chapter of the volume, as being one of the most valuable features in the work, containing, as it does, a mass of information about the early history and the various descendant branches of the Wenham FISKES, hitherto unknown, or never before made public, mostly derived from late and thorough examinations of land and probate records in Essex and Middlesex counties, Mass., and elsewhere. The preparation of this matter, especially the genealogical portions of it, was a task of great difficulty, and involved necessarily a large amount of study and laborious research, extending in part over the space of three years. Happily, it will not need to be repeated.

The entire volume embraces biographical notices, more or less complete, of twenty-eight Clergymen and seventeen Deacons, besides ten others who have occupied prominent official positions—all of whom are classified according to their true genealogical relations and are respectively connected with their lineal ancestors.

Acknowledgments are due to Dea. Samuel L. Fiske, Prof. F. W. Fisk, Rev. L. R. Fisk, Hon. F. N. Fisk, James P. Fiske, Esq., D. E. Fiske, Esq., and others, for valuable pecuniary and other aid in getting this volume through the press. Also to Allen Fiske, Esq., for interesting sketches of his father, and brothers and sisters.

This work was not got up for sale; nevertheless as a portion of the original expense was never fully provided for, a few copies will be reserved for this purpose, and be disposed of in this manner. Terms, \$3.00 per copy; or ten copies for \$25.

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### ERRATA AND REMARKS.

On page eight of this volume, Robert Fiske is referred to as a resident of Laxfield, Eng. Unquestionably he was born there, but it appears he settled in St. James' Parish, South Elham, near Framlingham, Suffolk County, where probably all of his descendants who came to this country, were born.

On page nine, 12th line from the top, the indispensable word "name," has, by mistake, been omitted.

On page ten, Dea. William Fiske of Wenham is reported as married December 15, 1662. It should read *January* 15th, of that year.

On page 194, eighth line of second paragraph, by a singular transposition of the letters, the word "there" was converted into the numeral, "three."

The ancestry of the Rhode Island Fiskes has been a matter of much speculation. Various traditional reports exist, but no tangible clue to the original settler or settlers, connected with that branch, has been discovered. Without expressing any opinion on the subject, the compiler suggests that the SAMUEL FISKE, spoken of as an emigrant in Candler's papers (see pedigree on another page) may possibly be the grandfather of Samuel, born in Swansey in 1680.

In various places Dea. William of Wenham, born and baptized in 1642, is called the eldest son of William, the Emigrant, who is reported as married previous to embarkation, in 1637. That this is not a mistake is clearly shown by the will of his uncle, Rev. John Fiske, wherein he is called the eldest born, Samuel next, etc.

## INTRODUCTORY.

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WENHAM, in Massachusetts, and AMHERST, in New Hampshire, being the one the birth-place, the other the principal residence, of the family here sketched, a brief historical account of these ancient towns may not be inappropriate as an introduction.

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### WENHAM.

Watertown and Wenham, Mass., were the two original points where the ancestors of the American Fiskes established themselves in this country. Wenham was the last of the seven towns in Essex county that were set off from Salem, and is situated about twenty miles north-east of Boston. The general surface of the country is level, the soil fertile and well watered, and the scenery attractive. From early times the village of Wenham was regarded as remarkable for its quiet, arcadian beauty, and its principal lake has obtained celebrity for the purity of its waters. The town was incorporated 1643. Its settlers and principal inhabitants, like those of most of the older towns, were Puritans, taken from the great middle class of English society, always considered the back-bone of the nation. Intelligent, religious, hardy, independent, they were undoubtedly the best as to character of any emigrants ever brought to this country. Their influence in shaping the destiny of the infant colony is apparent in the high rank Massachusetts has always taken among her sister States.

The colonists generally were a quiet, orderly, industrious people, necessarily practicing a rigid economy, enjoying few or no luxuries, carefully cherishing the institutions of religion, jealous always of their civil rights, and honoring God and his Word. Their first work upon landing, and wherever they pushed their settlements, was to erect the sanctuary and secure the regular performance of public worship. Books and newspapers in those days were rare, nevertheless education was not neglected, and the Bible, that great Fountain of knowledge, was universally read and its precepts pondered. Their diet was principally vegetable and farinaceous, their buildings constructed of hewn timber, their clothing made from fabrics of their own weaving, and their government a sort of theocracy in which all legislation was decided by a vote of the freemen. Every citizen was required to pursue some useful occupation, to provide instruction for his children, to attend public worship on the Lord's day, and take oath to support the laws. As an instance of the spirit of the colonists, when the news was received of the battle of Lexington, every able-bodied man in Wenham was put under arms, and a goodly number early enlisted for the war. Large sums of money were also contributed for army supplies. The original population of the town was one hundred and fifty souls; the present number, fifteen hundred. Constant emigration and the absence of manufactures have retarded its growth. Until 1719 one public school sufficed for its inhabitants, which for many years was put in charge of Capt. Thomas Fiske. For the better protection of the community a "trained band" was organized, Thos. Fiske, Captain; William Fiske, Lieutenant. The dignity attached to military position in those days far exceeded the modern estimate, for in seating the congregation—the pew system being not yet introduced—the officers of the military, next to the deacon, always had precedence. With all their sturdy republicanism, our forefathers were careful to render to every man his due share of honor, but no less care-

ful to discriminate between the worthy and undeserving. Even the title of Mr. was accorded to none but the more educated and wealthy freemen.

The first sermon preached in Wenham was by the celebrated Hugh Peters, in 1642. It was delivered in the open air, to a congregation of stern but faithful men, bringing their rifles and Bibles with them. During the following year a church was organized, and Rev. John Fiske chosen pastor. He was succeeded at intervals by a number of able and worthy clergymen. In 1843 a centennial sermon was preached by Rev. Mr. Mansfield, which has excited much interest. The present incumbent is Rev. John S. Sewall. The church has witnessed several revivals, has been enlarged or rebuilt four times, and during the space of two centuries has never been closed on the Sabbath, except when undergoing needful alteration or repairs. Upon the settlement of a pastor in early times it was customary to "renew the solemn covenant" with God and one another in a day of general fasting and prayer, "in order that the favor of God might be secured, his judgments averted, the hearts of his people united in his holy service, and the great blessing of early piety vouchsafed to the rising generation." This gives us some idea of the practical nature of the existing religion, which perhaps is further illustrated by the following curious relict, recently discovered near the ancient burial ground. It is an inscription found upon a milestone, now almost illegible from decay, which reads thus: "I—7; B—20: JOB 30, 23: 'I know that thou wilt bring me to death and to the house appointed for all living.' A. D. 1710." The first part, or direction, refers to the distance of Boston and Ipswich, while the sacred text shows that the good people of Wenham in the past century were as solicitous for the spiritual as the temporal welfare of the traveler. Our forefathers were both a practical and strictly pious people, blending religion with all their purposes and actions. In times of public trial or calamity, they resorted to fasting and prayer;

in seasons of prosperity, to general thanksgiving. They loved the house and word of God. The Sabbath was to them a day of sacred rest, most strictly and universally observed; their children were carefully trained in the precepts of the gospel. Their heroism was nurtured in frost and famine and continual border struggles; hence, although their discipline and manners were in many respects severe, destitute perhaps of modern culture and refinement, they possessed true Spartan virtues and a character of rugged native strength which it would be refreshing to see more common at the present day.

Great changes have taken place in the external aspect and social customs of this little community during the past hundred years. The rude dwellings of the first settlers, whose strong arms felled the forest and planted beside their homes the church and school-house, have given place to the luxurious abodes of modern civilization. Seven generations have dwelt here, lived out their little span, and gone. In the long and tedious struggle with an inhospitable climate and a barren soil; in the desperate and bloody struggles with Indians; in the contest for freedom and independence; in the rise and progress of our present national prosperity—throughout all these scenes of trial and final triumph, they have nobly and manfully performed their part. They have left us the fair inheritance we now enjoy, and examples of patience, fortitude and heroism, of which any nation might be proud.

#### THE FISKES OF WENHAM.

In a late work by Dr. Allen, entitled "A History of Wenham," (from which much of the foregoing has been obtained), we find the following reference to the earlier Fiskes:

"One of the most prominent names among the first settlers of this town was that of FISKE. Rev. John Fiske, who came over with the Suffolk (county) emigrants, was the first minister of the church, and by all accounts a superior man. As the parish of Wenham, in Eng., lies in this same county, it is not unlikely that the name of the town was taken from the original residence of himself or family. Besides

him, three others of the name were among the original settlers, who did not remove with him to Chelmsford. They all appear to have been men of property and influential standing in the community, and for a hundred years or more they and their descendants acted a prominent part in town affairs. Phineas Fiske and John Fiske were of the first board of selectmen; William Fiske was the first town clerk, and he and others of the family held that office, with a single interruption, from 1643 to 1703. Nearly all the early records appear in their hand. Three of them also at different times held the office of deacon in the church; and out of the thirty-five Representatives sent to the General Court before 1720, twenty-four were of that family. The first schoolmaster, the first commandant of the militia, appointed in Wenham, was Capt. Thomas Fisk, who for a period of twenty or thirty years appears to have been largely concerned with public affairs. He was indeed the Patriarch of the town. There continued to be several of this name in Wenham, until the latter part of the last century, when it was reduced to a single family, which has now become extinct. An old cellar alone remains to mark the spot so long associated with their name, and where generations lived, labored and passed away."

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## AMHERST.

Amherst, in New Hampshire, is situated in Hillsboro' county, about forty-seven miles from Boston, and twenty-eight from Concord, the State capital. The town had its origin in a grant of the General Court of Massachusetts to the surviving officers and soldiers of the Indian (Narragansett) war, and to the posterity of those not living. The claimants had seven towns awarded them. Amherst was principally settled by people from Salem, Lynn, Wenham and adjoining towns, and was incorporated in 1760. The first meeting house was erected on the plain of the village in 1739, and Rev. Daniel Wilkins chosen pastor, when but fourteen families were within the limits of the town. He was succeeded in 1780 by Rev. Jer. Barnard, and the latter in 1816 by Rev. Daniel Lord, afterward President of Dartmouth College.

Coming from towns in Massachusetts, the first settlers brought with them the customs then prevailing. They were generally poor, obliged to work hard and live cheap. A plain, simple, frugal people, they knew but little of modern elegancies and comforts, but they had robust health and strong active minds, and a love of civil and religious freedom which was born of their native clime and nursed by their toils and sacrifices. The general surface of Amherst is ~~broken and rocky in the extreme.~~ Portions of the land by incredible labor have been reclaimed, but the cost of it is seen in the big stone fences, five feet high and ten feet wide, which enclose the fields. It is by universal consent a hard country for farmers, yet such is the thrift of its people that but few are not now in circumstances of comfort.

In 1771 Amherst became the shire town of Hillsboro' county, and for many years was one of the most thriving villages in the State. From 1780 to 1820 it was the residence of several public men of distinction, and furnished a refined and well-cultivated society. It was the home of the Danas, the Gordons, the Athertons, and many others of liberal education and eminence in the professions. More than twenty young men of that town had graduated at college before 1825; and among those most distinguished, who trace their origin to this rugged country, may be mentioned Ex-President Pierce, Horace Greeley and Daniel Webster. Much to their credit, respectability and happiness, the inhabitants from the earliest days have cherished our civil and religious institutions, and maintained harmonious social intercourse amongst themselves. The common and higher schools have been always well sustained, and the Congregational Church, the first, and till 1824 the only, one organized in that town, was not destitute of a settled pastor for more than one hundred years. This stability speaks well for the character of the people.

## ANCESTRAL

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The Fiskes of Wenham and Watertown, Mass., were descended from an ancient family of that name, which, for centuries and until a recent period, had its seat and manorial lands in Laxfield, in the county of Suffolk, England. Recent but partial investigations (by Mr. Somerby) have traced its existence as early as the reign of Henry VI, when SIMON FISKE was lord of a manor there, and entitled to coat armor. Several of his descendants appear to have gained repute for piety and liberal education, both among churchmen and non-conformists, and numbers of them during the protracted struggle of the Reformation, and especially in the days of Queen Mary, endured severe persecutions on account of their staunch adherence to evangelical principles. One in particular of those who at this time and for this cause fell under proscription, deserves to be mentioned here, not only because of his sufferings for the truth, but for the ancestral interest which attaches to him in these pages. Cotton Mather has honorably alluded to him in that quaint volume entitled "*Magnalia*," where it is recorded that, to escape being burned at the stake, he was concealed many weary months in the dismal obscurity of a cellar, where he wrought diligently such handicraft, by *candle light*, as sufficed for his support.

Such was the stock from which sprang, at a later period, the PURITAN FISKES of Suffolk and New England—those who, disgusted with the prevalent abuses encouraged if not authorized by the court and ecclesiastics, united with the radicals in the attempt to put them down, and revive what they believed to be the ancient and scriptural system of religion.

Failing in this, or rather refused toleration even as a sect, they chose, with many others, to become voluntary exiles to the shores of the New World, rather than surrender what they regarded as essentials in matters of religious faith. We do not assert that the men who undertook this Puritan exodus were above the common liability to err, or that they exhibited a character free from imperfections; doubtless their faults, which are recognized, were those of their age and times; but we do insist, that history furnishes no better examples of purity of morals, of practical and conscientious piety, and heroic devotion to principle in the face of danger and death. Stern wrestlers with the evils of kingcraft and priestcraft, hardly known or understood by us in these more favored days, they were of that stuff emphatically of which heroes and martyrs in all ages have been made.

ROBERT FISKE, of Laxfield, eldest son of Richard, and fourth in descent from Simon Fiske, of the same, married SIBYL GOLD, and had sons WILLIAM, Jeffrey, Thomas and Eleazer. These parents were the progenitors of all the Fiskes that settled in New England, so far as known, before 1640. William Fiske, eldest son of Robert, married Anna Austye, and had children JOUN, Nathaniel (who died young), Eunice and Hannah, the last of whom married William Candler, and was the mother of Rev. Matthias Candler, who was born 1604, educated at Cambridge University, and settled a minister at Codenham, England. It is principally from his papers, now on file in the British Museum, and known as the "Candler Manuscripts," that the materials of the early history of the FISKE FAMILY have been compiled.

JOHN FISKE, the eldest son of William, above, and grandson of Robert and Sibyl Fiske, married Ann, a daughter of Robert Lantersee, and had children John (born 1601), WILLIAM (born 1614), Anne and Martha, all of whom, with their mother, embarked for America in 1637. Their father had died previously (in 1633), and during the passage their mother

died also. The two brothers, having married in England, settled with their families in Wenham, then a part of Salem, Mass., about 1640. John, who had been already ordained in the English Church, became a noted and influential minister in the colony, and a brief memoir of him, chiefly derived from the "Magnalia," is given elsewhere in this volume. His brother, WILLIAM FISKE, with whose descendants we are chiefly here concerned, became also a man of some mark, filled various public offices, but died in the prime of his powers and usefulness, under forty years of age. Both were able and useful men, zealous Puritans, and left descendants who perpetuated their good <sup>influence</sup> for several generations.

About the same time that Rev. John and William Fiske established themselves in Wenham, several of their relations, descended from the *younger* sons of Robert and Sibyl (Gold) Fiske, became also emigrants to the colony. DAVID FISKE, of Watertown, who settled there with his son David, and nephews John and Nathan; and PHINEAS FISKE, of Wenham, who brought with him sons James (afterward of Haverhill), John and Thomas; — these two separate groups of families were respectively descended from *Jeffrey Fiske* and *Thomas Fiske*, the second and third sons of Robert and Sibyl, previously mentioned; their cousins, Rev. John and William, being descended, as we have already shown, from *William Fiske*, the first son of the same. From these brothers and cousins, eight in all, who were thus early colonized in the Commonwealth, have sprung a numerous, widely scattered and generally very respectable posterity. Above one hundred of their number, bearing the family name, are on the roll of college graduates, while many of them have variously attained distinction as divines, authors, scholars and public men in the States where they have resided.

WILLIAM FISKE, of Wenham, (brother of Rev. John), by wife Bridget Muskett, whom he married in Pelham, England, had children, WILLIAM, Samuel, Joseph, Benjamin and Mar-

tha—all probably born in this country. The first of these, WILLIAM FISKE, Jr., born in Wenham 1642, where he was married in his 21st year (Dec. 15, 1662) to Miss Sarah Killham, was elected a deacon of the Congregational Church in 1679. They were the parents of fourteen children, ten of whom grew up and had families. Of these, seven were sons, viz.: William, Samuel, Joseph, Benjamin, Theophilus, EBENEZER and Jonathan. Deacon William died in 1728, aged eighty-five years, universally esteemed and lamented. His sixth son, EBENEZER FISKE, appointed executor of his will, was born in Wenham, March 22, 1679, elected deacon in his place 1739, and married in 1710 to Miss Elizabeth, daughter of Jacob Fuller, Esq., of Salem, among others of whose posterity figures the somewhat celebrated *Margaret Fuller*. Deacon Ebenezer Fiske died September 30, 1771, in his ninety-third year—a venerable and venerated patriarch of his church and town. To him and wife Elizabeth were born the following nine children:\*

SARAH, born July 15, 1711.	JACOB, born Dec. 26, 1721.
JONATHAN, " Dec. 11, 1713.	MARY, " Jan. 27, 1723-4.
EBENEZER, " July 2, 1716.	WILLIAM, " Nov. 30, 1726.
ELIZABETH, " Oct. 12, 1718.	MERCY, " Mar. 9, 1728-9.
LUCY, born April 22, 1732.	

The eldest of these sons died in his twenty-fourth year, unmarried. The next in age, EBENEZER, married Dorcas Tyler, in Upton, about 1740, and ultimately settled in Shelburne, Mass., where, among his descendants bearing the name, were born seven who entered the Christian ministry, inclusive of Rev. Pliny Fisk, of the Syrian Mission, Rev. Dr. Ezra

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\* Of the daughters of this family, Sarah married Samuel Moulton of Ipswich, in 1738; Elizabeth married John Bradstreet, of Topsfield, in 1742; Mary married Nathaniel Low, of Wenham (probably), in 1742; Mercy married David Perkins, of Topsfield, in 1752; and Lucy married Thomas White, in 1757. All of the above sons and daughters were legatees in their father's will, made 1765 and proved 1771, except Sarah, and of course were then living. A grand-child, Sarah Moulton, was also a legatee.

Fisk, of Goshen, New York, and Rev. Dr. D. T. Fiske, of Newburyport, Mass. A valuable cane, supposed to have been brought from England, and willed by the Deacon to his second son, has been inherited by a namesake in this family, in every generation since; the last possessor being Ebenezer Fiske, Esq., of Adrian, Michigan. JACOB, third son of Dea. Ebenezer Fiske, was married in 1743 to Elizabeth Lampson, of Ipswich, but removing shortly afterward to parts now unknown, his subsequent history has become lost to his relatives. WILLIAM, the youngest son of Deacon Ebenezer Fiske, and executor of his last will and testament, was married, in November, 1749, to Susanna Batchelder, of Wenham, and resided on the ancient homestead until his removal to Amherst, N. H., in 1773-4. They were the parents of the family to whose biographical notices the following pages are principally devoted, and which, for convenience, may be here designated as the *Amherst Branch* of the Wenham Fiskes. Of their children and grand-children, six have been deacons in the Congregational Church, four have held honorable and important public offices, and four others of their later descendants are respectable and respected clergymen.

A brief history of the other branches springing alike with this, from the same original Wenham stock, together with more particular notices of the first two generations of the Wenham Fiskes—their character and public services, will be found embodied in the closing chapter of this volume. We will only add, that in the various branches here considered, descended from Rev. John and William Fiske, who came to New England in 1637, may without question be found the names of nearly fifty Fiskes who have been clergymen or deacons in the various evangelical churches of the land. Such are the fruits of that eminent piety which our fathers brought with them from the Old World and carried into the wilderness of the New. May their children—all who shall inherit their worthy name—ever rise up to call them blessed!

## WILLIAM FISKE.

BORN IN WENHAM, 1726 . . . DIED IN AMHERST, 1777.

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WILLIAM FISKE, the husband of Susanna Batchelder, and founder of the Amherst branch of (Wenham) Fiskes, resided at the ancient Homestead\* in Wenham, where probably his father, himself and his own children were all born, until after the decease or removal of his parents and immediate relatives. Of himself personally, little is known, except that in his character and principles he was a staunch Puritan. And, considering that the characteristics of race and parentage stamp the individual, it would be strange were the case otherwise. His ancestors from a remote period were Puritans or Reformers — a lineage illustrious only for their piety and inflexible virtues. His father and grandfather were successively deacons in the original Wenham church for upwards of *seventy years*; the same ancient church of which Rev. John Fiske himself was the original pastor. More remotely still, the family had been identified with that great reformatory struggle in England, from which were gathered the rich fruits of a purer faith and constitutional liberty. To these worthies, one and all, whose

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\* Mr. Fiske's parentage, in the absence of authentic Family records, having been until recently involved in some obscurity, the following facts may serve to correct any misapprehensions on the subject. Only *one* WILLIAM FISKE is found on the annual tax roll of Wenham, after the death of *Deacon* William (1728) and *he* regularly appears there from and inclusive of 1749 (the year of his marriage) until 1773, (the year of his removal). Obviously he is the same one who elsewhere appears, on various records and at various intervals, during this period, as the espoused husband of Susanna Batchelder, the father of her children, the sole executor of Dea. Ebenezer's will (1765), his principal and residuary legatee (1771), and finally as grantor in a certain deed, dated March 10, 1773, and bearing the signatures of *William and Susanna Fiske*, by which they sell and convey "the HOMESTEAD," (so described), to one Wm. Webber. Furthermore, a recent and thorough examination of the church and town records, and the land and probate

sainted memories were embalmed in many a fond tradition, might well be applied the lines of Wordsworth :

Pure livers were they all, austere and grave,  
And fearing God; the very children taught  
Stern self-respect, a reverence for God's word,  
And an habitual piety, maintained  
With strictness scarcely known on *other ground*.

Such were the forefathers of William Fiske, and such the ancestral qualities a goodly measure of which he inherited with his patrimony. That he was a man of strong religious convictions and most exemplary life, is manifest from the admirable parental discipline by which his children were trained to become excellent citizens, godly men and women, and enabled to exert a wide and beneficent influence in their day and generation. And in this respect they but bear emphatic testimony, alike with other collateral branches, to the strength of that moral principle which, taking root with the parent stock in Wenham, two centuries ago, has marvellously spread and diffused itself, like a spiritual leaven, through the various divergent and descendant lines, to this day.

Mr. Fiske—to resume the thread of family history—having been appointed sole executor of his will, and principal heir, by Dea. Ebenezer Fiske, remained in Wenham long enough to settle the estate and dispose of the Homestead and various

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records of Essex county, for the space of two hundred years, shows that but *nine* persons of this name were ever born or had residence in Wenham, all of whom, with some painstaking, have been fully identified and their history traced to its close, with the following result : Three died in Wenham, viz. William, the emigrant, his son, Dea. William, and a remote descendant, who was born 1804, (died 1821). Two died in Andover, viz. the eldest son and eldest grandson of Dea. William, born respectively 1663 and 1695; they (father and son) removed to A. about 1719 where the latter was twice married—his last wife being a *Sarah Fiske* of Woburn, (and they had a son W. born in 1731). In a former edition of this work he (born 1695) was, very erroneously, placed in the genealogy. The 6th was a son of Samuel Fiske and a nephew of Dea. W.; removed to Rowley, where he was a Deacon; died there 1765, and had no male heirs. The 7th was a son of Daniel Fiske (and a grandson of Samuel), born 1483; removed to Upton with his father and died there in 1818. The 8th was a son of Dea. Ebenezer, born in 1726, and undoubtedly the husband of Susanna Batchelder; and their son (Hon. William Fiske of Amherst) was the 9th, which concludes the list.

tracts of land, when (in 1773) he removed to Amherst, N H., with his wife, Susanna, nine children, and two daughters-in-law, Mary Bragg, the wife of their son Jonathan, and Eunice Nourse, wife of their son William. The father, William, Sen., purchased a tract of land (in Amherst) on the south side of Walnut Hill, so called. The situation was cozy, well sheltered and watered; but the country then was mostly a wilderness, and the land rough, rocky and heavily timbered, requiring immense labor and sturdy courage to clear it off. The fatigue and exposure incident to establishing a new home under such trying circumstances, doubtless bore hard on all the members of the family, and must have contributed directly to shorten the father's days, as he lived but a few years after. But they were glad to get away from the disturbances then thickening along the seaboard, and in the hope that their distance from the seat of the impending (British) war would in a measure secure them from its horrors, they were contented with their lonely log cabin, their discomforts and hardships. The children of William and Susanna Fiske were as follows:

JONATHAN, born May 12, 1751.	MARY, born Oct. 21, 1759.
ELIZABETH, " June 27, 1753.	EBENEZER, " Feb. 11, 1762.
WILLIAM, " April 20, 1755.	JOHN, " April 11, 1764.
DAVID, " June 25, 1757.	SUSANNA, " Oct. 2, 1766.
ANNE, born Aug. 22, 1771.	

Mr. Fiske, having lived to see his country proclaimed free and independent, and his family settled in comparative comfort, died in 1777, in the 52nd year of his age. His widow, surviving many years, married again, and died about 1810, at quite an advanced age. Of their sons and daughters, all, except Anne, married; and she and two others excepted, William and David, who remained in Amherst, all eventually removed and settled elsewhere. Some of them raised large families, and all more or less prospered in circumstances and the good esteem of their fellow citizens. Of them all, it is believed, it may be truly said that their lives were blameless before God, and their end calm and full of peace.

JUDGE JONATHAN FISKE,

AND

HIS DESCENDANTS.



## JUDGE JONATHAN FISKE.

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JONATHAN FISKE,\* the eldest son of William Fiske, Sen., of Amherst, established himself in the N. W. Parish of that town, since known as Mt. Vernon, where he instructed his brother John, and brother-in-law, Mr. Bennett, in the mysteries of blacksmithing, but after a few years he removed thence to Francestown, N. H., where he resided several years, and where his younger children were born. In 1790 he was chosen Deacon of the Congregational Church in Francestown, and officiated in that capacity until 1794, when (in Sept.) he removed to Williamstown, Vt., where he seems to have in time acquired extensive popularity and social influence, to have been again elected Deacon, and to various other offices,

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\* It is but just to state here that the sons of WILLIAM FISKE, SEN., of Amherst, without exception, followed their father's practice of writing the family name without the final vowel (e)—a custom which originated during the last century and became largely popular. But many of their descendants in nearly all the branches, have, with equal propriety, adopted the more ancient and undoubtedly correct orthography. As it would be difficult to ascertain and observe the usage in every case, the compiler has, for the sake of uniformity in a work of this character, followed the example of all leading genealogical authors—as see Bond, Savage and Farmer—and adhered to the original (Danish) mode, which alone preserves the etymological signification; which was the form early in use in this country as the records show, and which is to this day the only one in vogue among the English families of the same stock. It may here be remarked that in Dea. William's will (proved 1728), his signature and that of his Ex'r, Dea. Ebenezer, are thus written; but the latter in his own will (made 1765), adopts the later style, which gives some idea when the change took place in the family. That the former was the original and *historical mode* is shown by the "Candler Manuscripts," elsewhere referred to, and also by the records of British Heraldry, where the name appears in connection with the Family Arms.

The writer has no partizan feeling in this matter, long usage in his own family inclining him to favor the elided form; but it seemed eminently proper that in a work designed to embody and preserve the family memorials, the name should appear as *the fathers wrote it*, as designated in the historical symbols, and sanctioned by venerable antiquity. Leaving individual preference to decide the matter of private practice, we have accordingly, in these pages, followed the ancient rule, except in those cases where a contrary course was particularly requested.

which he filled to the general satisfaction of his constituents. Whatever were the advantages, social or educational, possessed by the family before their removal, their subsequent experiences in their new home—their severe toils, hardships and sacrifices, would form an interesting chapter in pioneer history. Vermont, that portion of it at least, was then the frontier line between civilized and nomadic life. The country was a dense wilderness, sparsely sprinkled with the germs of civilization. Taking up a wild tract of land near a sawmill and gristmill, the father and his elder sons, with sturdy arms cleared a piece of timber, erected a substantial log house, and moved the family into it in the depth of winter. As the settlement increased, they divided their time between the labors of the farm, the shop, the mill and those public duties to which the father was early called. Such for a time were the privations of that little community, that according to an amusing but improbable tradition, the neighbors would occasionally unite in the purchase of a large beef bone, and use it in common to season their bean soup! We cannot, of course, vouch for the truth of the story. But the fact is undeniable that during the first few years great were the privations and hardships imposed upon every household of that community.

“But with all these privations,” writes a surviving member of this family, “our parents never forgot their duty to their children with respect to religion. By precept and example they made it their pious care to teach correct principles and the supreme importance of those things which are eternal and fade not away. I remember while very young, when it was not convenient to attend church, my father would take down his Bible, and for an hour or so, before the great stone fire-place, mother sitting by, and his children around him, he would give us sound religious instruction. After a recess, a similar service would usually take place, and if we were not quiet *we felt the rod*. When the weather permitted, the people were accustomed to meet for worship in a large

barn, during the summer season, but in the winter they came together in a private house. My father usually conducted the services, except when a missionary preacher happened along. Both of my parents were among the original members of this church, and my father was elected the first deacon, according to the records." Such is the picture, homely but expressive, of that northern frontier home, where were transplanted, in unabated vigor, the ancestral faith and virtues of two centuries' growth. One can hardly fail to recognize in it the elements of that staunch commonalty, that ennobled citizenship—free, self-reliant and incorruptible, peculiar to the early days and people of New England, and from which her modern republicanism, as a political system, was but a natural outgrowth.

Of the official life and services of Judge Fiske, we have this brief record from the same source: "My father was a Justice of the Peace and Town Clerk in Williamstown, from my earliest recollection until a brief period before his death, and, as such, made public all the marriages, and did most of the marrying. He represented that town in the State Legislature, I think, over twenty years in succession, and afterward at various times. He was also Judge of Probate at an early day, and continued in that office until his sight failed, and until too old and otherwise infirm to discharge its duties. He was also a deacon in the Congregational church of Williamstown farther back than I can remember, and, when he died, this mantle fell on two of his unworthy sons now living."

From a file of the Wenham records it appears that Judge Jonathan Fiske was married to Mrs. Mary Bragg, by Rev. Joseph Swain, in December, 1772. They were the parents of the following twelve children, eight sons and five daughters, all of whom except one, matured, married and had families, and all, excepting three, lived to be over seventy years in age. Their grand-children number upwards of *seventy*, fifty-three of whom are still living, and including the fourth gen-

eration, their living descendants will probably reach one hundred souls!

**JONATHAN ;**

Born Sept. 6, 1773 ; died in New York about 1823—1.

**NATHANIEL ;**

Born July 6, 1775 ; died in Northfield, Vt., in 1862.

**WILLIAM ;**

Born April 11, 1777 ; resides at Parksville, N. Y.

**JOSEPH ;**

Born May 30, 1779 ; died in New Hampshire, aged 15 years.

**MARY ;**

Born May 13, 1781 ; died in Oconomowoc, Wis., 1851—2.

**JOHN ;**

Born Feb. 24, 1783 ; died in Northfield, in 1860, from accident.

**BENJAMIN ;**

Born Nov. 17, 1784 ; died in Burlington, Vt., in 1860.

**ELIZABETH ;**

Born Oct. 15, 1786 ; resides in Williamstown, Vt.

**SARAH ;**

Born Sept. 17, 1788 ; died at Black Rock, N. Y., in 1843.

**ANNA ;**

Born Oct. 12, 1790 ; died in Williamstown, Vt., in 1864.

**DAVID ;**

Born Feb. 2, 1793 ; died in Northfield, Vt., in 1864.

**SAMUEL L. ;**

Born Oct. 24, 1794 ; resides at Malone, N. Y.

Judge Fiske, after living to see his children all married and comfortably settled in life, died in 1825—his wife the following year—both at the age of seventy-four. Their closing days were spent with their son Samuel, who then resided in Berlin, Vt., and after their decease their remains were taken to Northfield, Vt., for burial. The sons Nathaniel, William, John, Samuel, and daughters Mary, Elizabeth and Anna, were married, by their father, in Williamstown, where most of the family appear to have originally settled. Some of them afterward removed to Northfield, where a number of their descendants yet remain. All of the sons were brought up farmers, but Jonathan became a lawyer, David a blacksmith, William and Benjamin merchants, and Samuel (for awhile) a miller. William, John, Benjamin and Samuel, in early life held military commissions, and so likewise during the recent war have several of a later generation, descended

from Judge Fiske. Sarah, Mary, Nathaniel and David were members of the M. E. Church—the latter a class-leader. William is a deacon in the Baptist Church; Samuel, a deacon in the Congregational Church. Jonathan, after his removal to New York, became attached to the Episcopal Church. All of the members of this family have sustained the character of upright and respectable citizens in the various places of their residence. As a family they were fine specimens of physical vigor—a hardy, athletic race, generally large men and women, endowed with iron constitutions and strong common sense. All reached an advanced age in life; three yet survive—the eldest, Dea. William, now being in his ninetieth year. A more particular history of them and their descendants is herewith subjoined.

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### HON. JONATHAN FISKE.

JONATHAN, eldest son of Judge Jonathan Fiske, resolving at twenty-one years of age to try his fortunes elsewhere, packed a few books and clothes in a small bundle and started from Williamstown for New York city, where he supported himself for some years by teaching school, meantime devoting himself to a thorough study and mastery of law. A good classical scholar, he had among his more distinguished pupils Theodosia, the only daughter and child of the celebrated Aaron Burr; and she, under his tuition, learned to read Homer's *Illiad* in the original Greek with great ease and delight. After being admitted to the bar, Mr. Fiske established himself in a very successful practice of the law at Newburgh, N. Y., until he was chosen a Representative to Congress, during the first term of President Madison's administration, by whom he was subsequently appointed to the office of United States Attorney for the Southern District of New York. From the pecuniary avails of his extensive practice while in this position he speedily acquired a handsome property.

Jonathan Fiske was a man of fine figure—tall, well-proportioned, of courtly manners and polished address. He was married to a descendant of the Livingston families of New York, and had children—*Theodore Dwight*, *James Livingston*, *Josephine Adelia*, and *Mary*—the latter a very lovely child. Theodore was a man of bright talents, educated at Columbia College, (New York city), and settled in the practice of the law, with his father, at Newburgh.

Jonathan Fiske died about 1823, and his children, none of whom ever married, followed him some few years later. The family has now become extinct.

### NATHANIEL FISKE.

NATHANIEL, second son of Judge Jonathan Fiske, was a farmer in Williamstown, where he was married (by his father) to Mehitabel Bates, December 1, 1796, but subsequently removed to Northfield, where he died in 1862, aged eighty-seven years. The following is a record of his children :

Joseph W.,	born Nov. 29, 1797.
Martha,	" Feb. 6, 1800.
Jonathan,	" May 12, 1804.
Daniel,	" Dec. 4, 1805 ; died in 1831.
Samuel B.,	" Sept. 25, 1807 ; died in 1810.
David Allen,	" June 8, 1810.
Nathaniel C.,	" July 3, 1813.
Samuel N.,	" June 25, 1817.

All of the above were born in Williamstown. The eldest, *Joseph Willoughby Fiske*, was twice married. His first wife was Louisa Carpenter, to whom he was married in 1823 ; to his second, Clarissa Buck, in 1833. Children by first wife :

Joseph B.,	born April 3, 1825.
Mary U.,	" May 14, 1828.
Samuel B.,	" Dec. 30, 1829.
Roswell C.,	" April 9, 1831 ; died in 1860.
George,	" Nov. 18, 1832.

By second wife :

Ruth M.,	born April 3, 1835 ; died young.
Angelina B.,	" Aug. 27, 1838 ; " "
Harriet A.,	" Feb. 23, 1843.

Joseph W. Fiske died in May, 1864. Three of his children are married, and five grand-children are reported. His sister *Martha* married Chester Buck, 1823, and had eight children. Names—Chauncey, Harriet M., (dead), Marshall, Harriet, Milo, David D., Martha A. and William N.

*Jonathan Fiske* was married to Dolly Carrier, and resides in Parksville, N. Y., where were born to him—Joel Carrier, Martha Mehitabel, Curtis Lee. No dates have been furnished.

*David Allen Fiske* married Rhoda B. Putnam, March 25, 1834. Children born to them:

Russell P., born Dec. 21, 1836.

David D., " June 11, 1839.

Charles D., " Sept. 11, 1841.

Wm. Porter, " Nov. 20, 1843; he died a prisoner of war, Oct. 14, 1864.

George W., born March 20, 1850.

*Nathaniel Curtis Fiske* married Elizabeth Putnam, March 3, 1833. They had children:

M. Van Buren, born Nov. 8, 1835.

Harriet, " Aug. 22, 1837.

*Samuel Newell Fiske* married Lucy M. Gooch, December 28, 1840. They had children:

Almira M., born Oct. 30, 1841.

Gilbert E., " Aug. 6, 1843.

John Bates, " March 4, 1848.

#### DEA. WILLIAM FISKE.

WILLIAM, third son of Judge Jonathan Fiske, resided as a merchant in Williamstown, where he was married (by his father) to Hannah Martin, December 4, 1800. In 1816-17 he removed thence to Newburgh, New York, where his eldest brother had been engaged in the practice of law, and there remained about three years, when he removed to the town of Liberty, Sullivan county, N. Y., and drove the stakes of his future home in what was then the depth of a primeval forest, but which is now the site of a flourishing village called Parksville. He cut down the first tree and erected the first building in the place. An original settler,

he was for many years one of the leading men of the town; a deacon of the Baptist Church, he still lives, surrounded by many of his descendants, venerable in years, and greatly esteemed in the community. Nine of his grandsons, we understand, did good and loyal service in the late Union armies. The following is the record of names and births of his children :

Eunice, born Oct. 7, 1802.  
 Jonathan, " May 12, 1804.  
 Mary, " August 15, 1806; died 1808.  
 Aaron M., " August 15, 1808.  
 William R., " Nov. 18, 1810.  
 Mary, " Nov. 22, 1812.  
 Sarah F., " Oct. 1, 1816.  
 Harriet L., " March 16, 1822.  
 Luke, " Jan. 1, 1825.

*Eunice Fiske*, daughter of Dea. William Fiske, as above, was married to Henry Davis, December 25, 1822. They had eight children, named as follows: Hannah, Mary, Harriet, Daniel H., William E., Horace, Wallace, Plymouth, Eunice. Four grand-children are also reported.

*Aaron M. Fiske*, second son of Dea. William Fiske, was married to Eliza Carrier, May 10, 1838. Names and births of children :

Dennison, born March 31, 1839.  
 Kate, " July 4, 1841.  
 Adaline, " Sept. 27, 1844.  
 Harriet A., " Oct. 9, 1849.  
 Emma L., " Sept. 28, 1850.

*William Roby Fiske*, third son of Dea. William Fiske, married Sophia Stewell, Nov. 17, 1836. Names and births of children :

Clark N., born Feb. 6, 1838.  
 Rachael L., " April 20, 1839.  
 Mary A., " Jan. 6, 1840.  
 William S., " March 23, 1841; died March 23, 1843.  
 Chauncey S., " March 27, 1843.  
 Hannah E., " March 23, 1845.  
 Martin D., " August 11, 1846; died August, 1856.  
 George H., " July 25, 1848.  
 Harriet A., " July 5, 1850; died 1852.  
 Willard F., " March 25, 1852.

*Harriett I. Fiske*, daughter of Dea. William Fiske, was married to William Bradley, April 6, 1836. Names of their children, as follows: Walter, Napoleon B., Wolcott, William A., Frank M., Josephine, Alma I., Carrie E.

*Mary Fiske*, daughter of Dea. William Fiske, married G. M. L. Hardenburgh, in 1830. Names of their children: Nancy M., Sarah Ann, William Martin, Arietta Caroline, Jasper Newton, Hannah Elizabeth, Catharine Jasper, Jonathan, Benjamin Franklin, Milton Lewis, Sophia Louisa, Elvira Jane, Florence. Mary (Fiske) Hardenburgh died February 26, 1863. The names of twelve of her grand-children have been reported.

*Sarah Fiske*, daughter of Dea. William Fiske, married Ebenezer Bush. Their children were Abial and Luther.

### MARY FISKE.

MARY, eldest daughter of Judge Jonathan Fiske, was married, February 27, 1800, to Daniel Worthington, and removed about 1830 to Wisconsin Territory. They had eleven children, born as follows, and subsequently scattered through the States. Several of them are now dead. Daniel Worthington died in Oconomowoc, Wis., March, 1866. His wife died there, in the spring of 1851. One of their sons has been a Presiding Elder in the M. E. Church for several years. Two daughters have resided at Northfield, and one of them is the wife of a clergyman in the same denomination.

Huldah, born in Williamstown,	July 31, 1801.
Elijah, " "	July 31, 1803.
Sophia, " "	April 9, 1805.
Lyman, " "	Feb. 16, 1807.
Mary, " "	Sept. 26, 1808.
Rhoda, " "	June 18, 1811.
Daniel, " "	Feb. 3, 1813.
David, " "	Feb. 13, 1815.
Theodore, " "	May 17, 1817.
Elias, " "	July 16, 1819; died Jan. 12, '24.
Francis, " "	Feb. 3, 1822; died Sept. 2, 1823.

*Huldah Worthington*, eldest daughter of Mary Fiske, was

married to John Richardson, a farmer, of Northfield, Dec. 19, 1821. They had seven children, named Sarah Sophia, George Martin, John H., Marshal S., George Sullivan, Mary Jane, Daniel W. John Richardson died March 6, 1834. Widow Huldah was married to Rev. Hosea Clark, in June, 1838. They had Lucia Ann and Stephen A. Clark—the latter an officer in Sheridan's army.

John H. and Daniel W. Richardson are married. The former has four, the latter two children.

*Elijah Worthington* was married, in Strafford, Vt., to Miss Emily Rand, a school-teacher. They had but one child, Francis, born at Northfield. Elijah emigrated West, and died at Hart Prairie, Wis., June 4, 1858. He was a minister and farmer.

*Sophia Worthington* was married, at Northfield, to Nathan S. Green, a manufacturer, May 7, 1833. They had three children—Mary Sophia, George, and Charles, born at Northfield. Also two grand-children.

*Lyman Worthington* was married, at Norwich, Vt., to Caroline Blood, a school-teacher. He was a millwright by trade. They had three children—Susan A., George, and Charles, who are now in the West. Their father died in Michigan.

*Mary Worthington* was married, at Northfield, to Moses Lane, a farmer, May 2, 1833. She now resides in Northfield.

*Rhoda Worthington* was married, in Northfield, to Gilman Cummings, a farmer, now of Metuchin, New Jersey. They had three children, named Elvira, George T. (was a Union soldier), and Daniel.

*Daniel Worthington, Jr.*, was married, at Northfield, to Miss Ann Paine, a teacher, in May, 1835. They had one child, Frances, born in 1837. He resides in Chicago, Ill. His daughter, Frances, married a Mr. Hall. They have three or four children.

*Rev. David Worthington*, in early life identified himself with the M. E. Church, and at the age of twenty-two entered upon the work of the ministry. His labors in this calling have been mostly confined to the limits of the Iowa Conference, where his zeal and talents soon placed him in the front rank of the clergy of that State. Several years since, Mr. Worthington received the appointment of Presiding Elder for Mt. Pleasant District, and was continued in that position until his death (by consumption), which took place in March, 1866. A sound and forcible preacher and a devoted evangelist, he went to his grave, according to his wish, with the harness on. Mr. W. was twice married, and left four children (by his first wife—*Arinda Lee*,) the eldest of whom, *Jason*, died while in the service of his country during the late war.

*Theodore Worthington* married a lady unknown to the compiler. He is a farmer, and lives in Oconomowoc, Wis., and has a family.

### JOHN FISKE.

*JOHN*, fifth son of Judge Jonathan Fiske, was married at Williamstown, but eventually settled as a farmer in Northfield, where he was accidentally killed, by a train of cars, in 1860. By wife, *Elizabeth Martin*, to whom he was married, by his father, November 16, 1805, he had thirteen children, all born in Williamstown, where his widow still lives. The following is their family record:

Olive,	born Dec. 11, 1806.
Betsy,	" Dec. 28, 1808; died Dec. 3, 1847.
Siloma,	" May 28, 1810.
John,	" Oct. 8, 1811; died May 2, 1812.
Lydia,	" May 14, 1813.
Lindia,	" Feb. 8, 1815; died April 16, 1823.
Eunice,	" Dec. 27, 1816.
Azro J.,	" August 3, 1818.
Sarah,	" May 18, 1820.
Lucinda,	" May 7, 1822; died March 22, 1825.
Maria,	" Dec. 14, 1823.
Mary,	" Feb. 18, 1826.
Hannah,	" Nov. 7, 1828.

*Olive Fiske* was married to Marvin Simons, at Northfield, Vt., March 24, 1829. Names of their children: Marcellus, Lycurgus, Darwin, Cordelia A., Olive M., Alma A., William — all born at Northfield. Of these, Cordelia A. Simons was married to Joseph H. Gold, December 23, 1860, and has two children, Carrie and Alice.

*Siloma Fiske* was married to Isaac Hardin, Dec. 8, 1828, at Northfield, Vt. They have five children: Dennison, Lucius, Eliza, Mark, and Maria.

*Azro J. Fiske*, only son living of John and Betsy Fiske, was married to Almira Capron, in Williamstown, Nov. 1, 1840. They moved early to the west side of the Green Mountains, and nothing is known of their history except what is conveyed in the following record of their children:

James Monroe,	born in Montpelier, Vt., July 24, 1843.
Forrest Capron,	" Braintree, Vt., June 21, 1845.
Serepta Almira,	" Northfield, Vt., July 25, 1847.
Charles Elliott,	" " June 1, 1849.
Emma Edwyna,	" Brandon, Vt., Feb. 14, 1852.
John Edwin,	" Rutland, Vt., May 10, 1853.
Ellen Maria,	" " July 16, 1853.
Anna Elizabeth,	" " June 25, 1858.
Alma Susan,	" Chittenden, Vt., April 14, 1860.
Ernest Franklin,	" Pittsfield, Vt., July 22, 1863.

*Lydia Fiske* was married to Charles Martin, by whom she had three children, named Henry, Anna and Lucinda.

*Eunice Fiske* was married to Amaziah Williams, Dec. 1837. Names of children (born in Brookfield): George, Ellen, Charles, and Warren.

*Sarah Fiske* was married to Elijah Pride, in 1853. Names of their children (born in Northfield): Albert, Alanson, George, and Willie O.

*Mary Fiske* was married to A. J. Osborn, May, 1846. They have three children, respectively named Malinsa, Willie, and Rosella.

## BENJAMIN FISKE.

BENJAMIN, sixth son of Judge Jonathan Fiske, was married, in Barre, Vt., to Hannah Herrick, by whom he had seven children, five of whom died young. One daughter and one son, with their mother, are living; are married, and have families. Benjamin Fiske was for many years a merchant in Northfield, and subsequently an innkeeper at Burlington, where for some time he held a position under the government, as Collector of Public Revenue. Mr. Fiske died at Burlington, in 1860, where his widow and surviving children still reside. Their family is as follows:

Delphine, born in Williamstown, Sept. 24, 1808; died at Burlington, August 7, 1839.

Benjamin P., born in Williamstown, May 27, 1811; died at Burlington, May 7, 1834.

John D., born in Williamstown, May 3, 1813; died at Northfield, Sept. 6, 1828.

Caroline, born in Northfield, Sept. 10, 1815; died at Burlington, Dec. 23, 1831.

Sophia, born in Northfield, April 8, 1817.

Rosina, " " Dec. 2, 1822; died at Northfield, Sept. 8, 1823.

John D., born in Northfield, Sept. 10, 1826.

*Sophia Fiske* married T. W. Lovell, of Burlington, and has five children: Lucy S., born in 1843, married Capt. John T. Drew, of the late 2d Reg. Vt. Vols.—they have one child, Carrie E., born in 1845; Helen, born in 1848; George T., born in 1852; Eugene W., born in 1854.

*John D. Fiske* married his cousin, Martha M. White, (daughter of Sarah Fiske), at Buffalo, March 31, 1853. To them were born three children:

Mary E., born in Burlington, Jan. 24, 1858.

Katie, " " Jan. 9, 1860.

John O., " " Jan. 15, 1863.

## ELIZABETH FISKE.

BETSY, second daughter of Judge Jonathan Fiske, was married to Milo Stebbins, at Williamstown, April 18, 1811. They had two children:

Milo J., born in Williamstown, April 29, 1813.  
 Pamela, " " Oct. 24, 1816.

*Milo J. Stebbins* was married to Mehitabel Olds, at Williamstown, September 21, 1844. One child, George, born January 29, 1845.

*Pamela Stebbins* was married to Lyman Capron, at Williamstown, January 7, 1837. Children:

Lucy E., born Dec. 19, 1843.  
 Dorcas A., " Sept. 8, 1845.  
 Mary L., " Nov. 29, 1851.  
 Martha L., " Feb. 28, 1854.

Milo Stebbins, the husband of Betsy Fiske, died in Williamstown, about the time his youngest daughter was born, and Betsy has resided there, a widow, ever since. She is the only daughter of Judge Fiske now living, and has attained the venerable age of eighty years.

## SARAH FISKE.

SARAH, third daughter of Judge Jonathan Fiske, was married to John White, of New Hampshire, in 1820. They had born to them two daughters, Martha M. and Mary A. White, (dates of birth not furnished). The first married John D., a son of Benjamin Fiske, elsewhere spoken of.

*Mary A. White* was married to O. J. Walker, June 28, 1852. They have had five children—two now living:

John H., born May 15, 1853; died Oct. 12, 1862.  
 Frederick W., " Sept. 6, 1855; " Sept. 28, 1862.  
 Charles E., " Nov. 15, 1857; " Oct. 1, 1862.  
 Frances, " Aug. 14, 1863.  
 Elizabeth, " Dec. 5, 1864.

Mr. White removed to Black Rock, N. Y., in 1833, where he died October 8, 1839. His widow (Sarah) died there November 9, 1843.

### ANNA FISKE.

ANNA, youngest daughter of Judge Jonathan Fiske, was married, by her father, to Allen White, a farmer, in Williamstown, April 18, 1811. Mr. White died January 31, 1836, in his 47th year, when Anna married a Mr. Staples, and died in March, 1863, aged seventy-three years. By the first marriage were born children:

Caroline Ann,	born Oct. 11, 1812; died young.
Cornelius Allen,	" Dec. 18, 1814; died young.
Cornelius Allen,	" March 21, 1816.
Horace Elliot,	" July 25, 1819.
Samuel Davis,	" March 21, 1821.
George Hamman,	" Jan. 31, 1823.
Jonathan Perkins,	" Feb. 10, 1825.
Caroline Ann,	" Sept. 17, 1827.
Mary Emeline,	" August 4, 1829.
Abijah Prentiss,	" July 24, 1831.
Cynthia Delphenia,	" Sept. 21, 1833.

*Cornelius Allen White* was married to Josephine Staples, August 8, 1841, at Williamstown; where he now resides. Children:

Cornelius Allen,	born Sept. 21, 1842.
Henry Kirk,	" Jan. 13, 1852.
George Perkins,	" August 17, 1855.

*Horace Elliot White* was married to a Miss Peck, of Williamstown. *Caroline Ann* married Lorenzo Downing, of St. Albans. *Mary Emeline* married Arthur Whitney, of Montpelier. *Cynthia* married P. F. Blanchard. Others have married, but no particulars or records of this family have been furnished to the compiler beyond what are here given.

## DAVID FISKE.

DAVID, the seventh son of Judge Jonathan Fiske, pursued for many years the occupation of a blacksmith, at Williamstown and at Northfield, in which trade he was instructed by his own father. His wife was a Sarah Reed, of Weston, Vt., by whom he had seven children, named — Sarah Ann, David R., Harry, Anne Eliza, George M., Fannie C., and Van Loren.

The first, *Sarah Ann*, married Robert Bolgar, who died some years since, in Lowell. His widow and three children (Elizabeth, Charles R., and Helen,) reside in Northfield. Another son, Kneeland Bolgar, died in the army. *David R. Fiske* married Martha Moercroft; they have one child, Martha. His brother, *Harry Fiske*, died in Boston, unmarried. *Anne E. Fiske* married William Moercroft, Jr., a woollen manufacturer, of Montpelier; they have two boys and two girls. *Fannie C. Fiske* married H. A. Brown, of Northfield; have two children. *George M. Fiske, Esq.*, a lawyer, in Northfield, was admitted to the bar in 1863, and represented his town that year in the State Legislature. He married Jane E. Nichols, of that place, in 1856. *Van Loren*, the youngest son of David and Sarah Fiske, died a single man, in December, 1863, while a soldier in the service of the United States.

The father, David Fiske, died in January, 1864, aged seventy-one years. His widow lives with her children in Northfield, and has in her possession the old family Bible, brought from New Hampshire. Mr. Fiske was a man of powerful physical frame, of good natural abilities, a class-leader in the M. E. Church, and generally respected by his townsmen. We regret no tables have been furnished of the births of his children and grand-children.

## DEACON SAMUEL L. FISKE.

SAMUEL LOLLEY, youngest son of Judge Jonathan Fiske, was appointed Register of Probate, by his father, at the age of sixteen years, which position he retained until his father retired from public life. In the spring of 1820, he removed with his aged parents to Berlin, Vt., and settled on a farm, ministering to their necessities until their death. In 1823, March 11th, he was married to Miss Lucy, daughter of Dea. Paul White, of Williamstown, there born October 28, 1799. To them were born the following children:

Samuel George Pliny, born Dec. 11, 1823; died June 9, 1842.

John Dennison, " Feb. 9, 1825.

Mary Jane, " July 24, 1829.

Lucy Ann, " Dec. 22, 1832.

In 1827, Mr. Fiske returned to Williamstown, and resided there several years, filling, in a measure, his father's place in that community. In 1840, sensible of the importance of giving his children better educational facilities than were within reach at that point, he removed to Malone, N. Y., and placed them in the Franklin Academy, where his eldest son, Pliny, a promising student, was fitted to enter Burlington College the very year he died, and his two daughters were also qualified to become successful teachers, which they afterward did for some years.

Mr. Fiske was elected a deacon of the Congregational Church in Williamstown, in 1832, and upon his removal to Malone he was re-elected to that position, in 1844, which he still holds and adorns. Dea. Fiske was never a seeker for political emolument or distinction, but nevertheless has on various occasions been honored by the free preference of his townsmen for local or county offices. A man of the strictest integrity, of sound judgment and benevolent Christian aims, he has sought rather to do the work of a faithful servant of

Christ than to win the applause of men, and in this he best commends himself to the approbation of his Master and his brethren as well. A worthy scion of the Puritan stock, he has lived a pious, useful life, and leaves to his surviving children a spotless name and example. The compiler gladly acknowledges in this connection his great obligations to him for much valuable and efficient aid in getting out this work.

*John Dennison Fiske* was married to Harriet Elizabeth Blaisdell (born in Ft. Covington, Jan. 15, 1829,) on the 17th of Sept., 1851. They have three children:

Elizabeth Vrilena, born in Malone, July 1, 1852.

Elmira Cordelia, " " July 7, 1856.

Chester Dennison, " " Jan. 15, 1859.

Mr. Fiske was for some time the publisher of a weekly newspaper in Franklin county, but subsequently turned his attention to commercial pursuits, and is now connected with the heavy mercantile house of Baldwin, Fisher & Co., 25 Park Row, New York city.

*Mary Jane Fiske* was married, at Malone, to George D. Bell, January 12, 1860. Mr. Bell was born in Waybridge, Vt., June 11, 1818; he was formerly a teacher, and is now a farmer.

*Lucy Ann Fiske* was married, at Malone, to Adin Williams, January 25, 1855. Children:

Winifred Jane, born January 1, 1856.

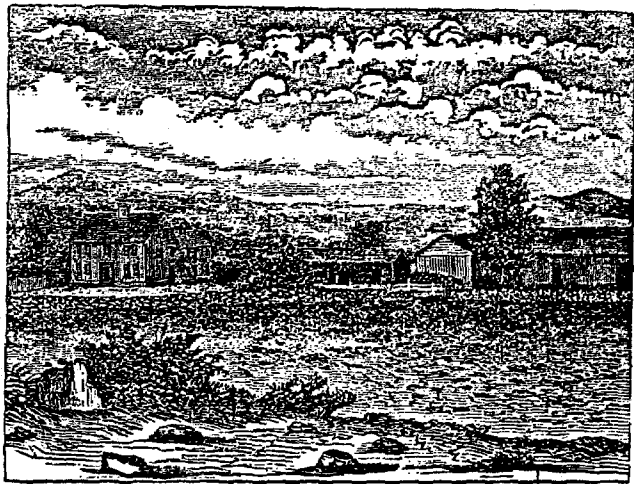
Lucy Pamela, " " 20, 1860.

HON. WILLIAM FISKE,

AND

HIS DESCENDANTS.





## HOMESTEAD RESIDENCE.

ERECTED IN 1795.



## HON. WILLIAM FISKE.

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Hon. WILLIAM FISKE, second son of William, Senior, of Amherst, married Eunice Nourse, eldest daughter of Dea. F. Nourse, of Danvers, Mass., just before removing with his father to Amherst. They were the parents of ten children, whose names follow:

**EUNICE FISKE;**

Born January 7, 1774; died August 3, 1861, —aged 87 years.

**EZRA FISKE;**

Born April 2, 1776.

**WILLIAM FISKE;**

Born July 11, 1778; died October 9, 1854, —aged 76 years.

**FRANCIS NOURSE FISKE;**

Born June 12, 1780.

**ABBY FISKE;**

Born October 8, 1782; died July 24, 1852, —aged 70 years.

**MARY FISKE;**

Born April 1, 1785; died October 15, 1857, —aged 72 years.

**FANNY FISKE;**

Born June 6, 1787; died June 17, 1817 —aged 30 years.

**ALLEN FISKE;**

Born April 10, 1789.

**DAVID FISKE;**

Born May 4, 1791.

**NANCY FISKE;**

Born June 17, 1794; died December 26, 1854 —aged 60 years.

These ten children all grew up to maturity, all married, except two sisters, and all lived useful lives.

In April, 1779, Mr. Fiske located himself and wife on a farm situated on the turnpike leading from Amherst village to Bedford, and for some years occupied a small dwelling-house. His farm was limited in extent, and his land rough and rocky,

requiring much hard labor to render it productive. With a rising family on his hands he had no visible means of support, but his strong arms, his stout heart, and indomitable will. Blest with a sound constitution, a sturdy and robust frame, and general good health, he took right hold of his task with both hands, brought up his family of ten children, and in the course of twenty years he enlarged his farm, by additional purchases, to the extent of some three hundred acres, built near his former house a large, handsome two-story mansion, with good-sized barns and out-houses—and all paid for! He then took rank among the forehanded, well-to-do farmers of the town. This, considering the burdens he had to bear, the number he had to feed and clothe, and the hard, stubborn soil he had to plough and cultivate, was a great and noble achievement. May those of his descendants who read of this, go and do likewise.

Mr. Fiske and wife became members of the Congregational Church in Amherst, Nov. 6, 1776, and lived exemplary Christian lives to the day of their death. Their children were well instructed in the catechism and holy Scriptures, and carefully trained in the fear of the Lord. Their labors in this direction, as well as in others, were crowned with marked success; all their children became hopefully pious, and, with one exception, made a public profession of their faith.

Besides having for some years command of a military company, Mr. Fiske was, in March, 1792, elected Town Clerk of Amherst, and re-elected every year in succession for twenty years. In March, 1794, he was chosen chairman of the Board of Selectmen of Amherst, and held that office till 1815, twenty-one consecutive years. He was chosen Representative of the town at the General Court, in 1798, 1799, 1804, 1805, 1806, 1807, 1808 and 1809. He was elected State Senator for the VIIth Senatorial District, in 1810, 1811, 1812 and 1813. He was then appointed one of the Justices of the Court of Common Pleas for the county of Hillsborough, but

a re-modeling of the Courts of the State soon after, by the Legislature, (upon a political change occurring in that body), by which all the Judges were displaced to make room for new favorites, prevented his accepting the appointment. In 1815, he was appointed U. S. Assessor of Direct Taxes, for the county of Hillsborough. In 1824, he was chosen one of the Electors of President and Vice President, and cast his vote for John Quincy Adams. Having attained a good old age three-score and ten, he then retired from public life, and spent the remainder of his days in the quiet of home, where he died, June 4, 1831, aged 76 years.

He lived an active, useful life, and left an honorable record behind him. With his hands and his head, his tongue and his pen, at home and in public, he did many good deeds and did them well. A puritan in religion and a democrat in politics, a strict disciplinarian in his family and a rigid moralist in public, he lived to see his principles and his labors flourish together.

His literary education was extremely limited, having never attended school more than about three weeks. He was, therefore, strictly speaking, *self-educated*. Yet he read, wrote and spoke well, and in his various public offices performed a large amount of business. His continued popularity proves that he executed his official duties with general satisfaction. As a public debater he was ready, clear and pointed. His knowledge of general affairs and quick perception of character made him a good public officer. He seemed to see at once, as if by intuition, what the public exigency required, and his decision and execution were prompt and vigorous.

Although somewhat lame in one of his limbs, during his last years, he was able to walk about his farm with a staff, until the day before his death, and went to bed that evening apparently as well as usual. Next morning, sensible that his days were numbered, he told his family that he should soon be in a better world. In the afternoon, fatal symptoms mani-

festing themselves, he said again, "I shall soon fall asleep in Jesus." Then composing himself as if to sleep, he fell quietly into the arms of death, without a struggle or any discomposure of countenance.

He was twice married. His first wife, Eunice Nourse, and the mother of his children, died, in 1819. A few years after, he married Miss Hannah, daughter of James Walker, Esq., of Concord, N. H., but had no children by her. She survived him, and after a few years returned to her relatives in Concord.

In personal appearance Mr. Fiske was rather commanding, being six feet in height and well proportioned. His features were strongly molded and intellectual. Of Puritan descent, he was in principles, habits and manners a Puritan of the strictest sect, rendered stricter perhaps by his severe and incessant labors. In his family and on his farm, his right to rule no subordinate ever presumed to question. By his strict, yet judicious exercise of authority, his children were trained to admirable obedience. It kept them in childhood while they were children, and made them respectful to their elders and superiors. He never petted them, fostering their vanity and conceit; he never coaxed them when it was their duty to obey—never abused them by indulgence, or unreasonable punishments. A reproving look, a word of disapprobation, never failed to check their misbehavior, or secure the most implicit obedience.

His system of family government, if judged by the modern standard, might be called stern and severe, but judged by its results, it is worthy of all praise, and commends itself to the affectionate study, if not imitation, of his descendants.

## EUNICE NOURSE FISKE.

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MRS. EUNICE NOURSE FISKE, wife of Hon. WILLIAM FISKE, and daughter of Francis Nourse\* of Danvers, Mass., was born May 2nd, 1752. She removed with her husband to Amherst, N. H., in 1774, and in 1779 settled with him on the Homestead farm, where they lived together until parted by death.

Mrs. Fiske was a woman of small and delicate frame, but capable of great energy and endurance. Few females of her size and strength, have done as much for society and the Church; but it was all done in the quiet of retirement—in the shadow of the domestic altar. Her meek and gentle spirit—content with the approval of her conscience and her God—shrank from the public eye, and wrought its handiwork in secret. Like a true woman, she conquered by submission, and triumphed by the arts of peace. No word or act, tending to excite domestic discord, could ever claim her for its author. It was hers to study for peace and harmony at home and abroad. Her husband's will and wishes were her own,—the well-being of her family and neighbors her constant aim. It was hers to mould the infant minds of her children in the ways of religion and truth, and to train them up in the nurture and admonition of the Lord; to show them in her own life and example, the beauty of holiness and the pleasant paths of heavenly wisdom. Her lessons, thus enforced, reached their hearts, and though long neglected in

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\* A full and interesting chapter on the Nourse Family, inclusive of the Ancestors and Relatives of Mrs. Eunice Nourse Fiske, will be found at the close of this volume.

some instances, finally won them all over to the Cross. Her gentle voice and her sweetly-beseeching look of affection, followed them through life, like a guardian angel, and often saved them from the snares of temptation. Grown to maturity and experience in the trying conflicts of life, they blessed her memory with united voice, and testified that "though dead, she yet speaketh."

The life and example of Mrs. Fiske are a standing proof of the mother's powerful influence, wisely directed, in training her children in habits of industry and economy, as well as of religion and truth. With little and often no assistance, but that of her daughters, as they grew up from infancy to womanhood, she performed all her household labors, single-handed, — cooking, baking, washing, ironing, spinning, weaving, knitting, making and mending clothes for her family, besides nursing and taking care of her ten children! Verily, she found the promise true, "As thy day is, so shall thy strength be."

In person, Mrs. Fiske was under the ordinary height, with deep blue eyes, narrow face, thin lips — the nether one slightly pouting, well-formed nose, slender frame, small hands and feet, and of very delicate and nervous organism. Her voice was musical, her complexion clear and radiant, her smile winning, and the eloquence of her speaking eyes irresistible.

As no mother ever better deserved, so few have probably ever received a more intense, devoted love and reverence from her offspring than did Mrs. Eunice Fiske, from her children, one and all. The following extracts from letters of two of her sons to their father, upon the announcement of her death, may express, though feebly, the ardent affection which they, in common with the rest, entertained for their mother. She loved her children tenderly, not as pets, but as precious gifts from above; with immortal souls to be trained up in the service of the Giver, — and they loved her as his ministering angel,

to cheer, instruct and guide them in the ways of that Wisdom whose ways are pleasant, and whose paths lead to perfect peace. Such a love is not of the earth, earthy—but from heaven, and will be as immortal as the spirit which gave it birth.

Feeble in health during the last years of her life—watching anxiously but waiting patiently for her summons to depart, Mrs. Fiske passed slowly and calmly away, like a sweet flower of summer that blooms and withers and dies from day to day, but leaves the air still perfumed with its fragrance. So calm, so peaceful, so lovely even in death, the flight of her spirit was signaled only by the smile of joy and triumph which it left upon her countenance. "Right dear in the sight of the Lord is the death of his saints," and deep in the hearts of all her children were embalmed the precious memorials of mother EUNICE NOURSE FISKE.

FAYETTE, April 3rd, 1819.

*My Dear Father* :—Yours of the 18th ult., announcing the solemn and painful tidings of the death of my beloved Mother, reached me twelve days after date. Oh, sir, is it indeed so—is my dear Mother gone forever? Am I never more to behold her face—never more to enjoy her gladsome smile, and the charm of her engaging conversation? Are those precious opportunities of affectionate intercourse which I have so often shared with others, now forever closed? The thought is painful—how can I endure it? Oh my heart bleeds, and my eyes are as a flowing fountain! All those tender charities,—all that maternal kindness which she has exercised towards me, revive in memory, more beautiful and touching than ever. But God, who has removed her from us, is infinitely wise, just and good. To the dispensations of His providence we must submit. The great things which He did for her, in preparing her by his grace to meet the King of terrors without fear, ought to be held in grateful remembrance, and reconcile us to His holy hand and will, in this solemn event. I can unite with you in wishing that this event may be sanctified to our good, by exciting us to a more earnest preparation to follow our departed friends. \* \* \* \* Your affectionate Son, E. F.

NEW YORK, March 28th, 1819.

*My Dear Father:*—Your letter of the 18th instant, conveying the distressing intelligence of my beloved mother's death, has come to hand and covered me with sorrow. My mother!—Oh, my mother!—shall I then behold her no more forever? Shall I never again meet her affectionate look, nor hear her kind voice welcome me home? Alas! no—no, never! She has paid the debt of nature, and gone to her long home no more to return. Such was her pious life, such her firm and unshaken hopes in a blessed immortality beyond the grave, that to her, death, we cannot doubt, has been unspeakable gain, and therefore, for her sake, I cannot mourn; but for myself, for you, and the rest of her bereaved friends, I am sorrowful and distressed. Her life had been continued so far, that I indulged strong hopes of seeing her yet again, and of enjoying the satisfaction of receiving her benediction from her own lips. But those hopes are now blasted, and I am motherless. Oh, I could weep my spirit from my eyes—my mother, my best of mothers—would I might have received thy parting blessing, heard thy last farewell, and seen thee meet the King of terrors with a smile—there had been a melancholy satisfaction in following thee to thy long home and moistening with my tears the sods that cover thy grave.

But happy rest thy wearied spirit,  
And honored let thy memory be;  
Oh may thy offspring all inherit  
THE MARTIN that was worn by thee!

Dear D—— and A——, when you go to your mother's grave to weep there, drop a tear for your far absent brother. Oh let us never forget how tenderly she loved us all—how kind, how affectionate she ever was—how readily she would deny anything to herself for our sakes. Was she not indeed the best of mothers? Long may we cherish and honor her memory. . . . I wish I had been with you at that awful moment when her spirit, with all the unspeakable eloquence of her affectionate eye, turned in pity to your distress, and signified its last adieu; and then, joined by sister spirits, winged its way to blissful realms above! . . . . She left us much good counsel in her life-time, and set us an example worthy to be imitated. She taught us how a Christian worthily may live, and how only a Christian peacefully may die. Let us engrave her counsels upon our hearts, and endeavor to follow diligently her wise and virtuous footsteps. And let nothing be wanting on our part to make the declining days of our widowed father, and especially his days of present distress, peaceful and happy. \* \* \* \* Affectionately,

A. F.

## THEIR CHILDREN,

### AND THEIR HOMESTEAD REUNIONS.

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The names and births of the ten children, — five sons and five daughters, — born to Hon. WILLIAM FISKE and EUNICE NOURSE, his wife, having been previously mentioned, they are here grouped together, and will afterwards be noticed separately, in connection with their families.

The straitened circumstances of their parents imposed upon the children, both boys and girls, the necessity of industrious and economical habits, — the girls in housework and the boys in farmwork. They seldom had leisure for amusements, or for reading and study. With the exception of occasional brief periods at the village Academy, by some of the younger members, they had no school instruction, but what they obtained at the District School.

As they attained their majority, the daughters, Eunice, Mary and Nancy, were married. Abby and Fanny remained at home with their parents. And the sons went abroad to seek homes for themselves, except the youngest son, David, who remained with his father, and eventually came into the possession of the Homestead. Ezra settled and married in Fayette, Maine; William and Francis N. settled and married in Concord, N. H.; Allen and David were unmarried; and the married sisters resided in Amherst.

At the marriage of Nancy, September 15, 1815, the brothers and sisters held a *Reunion* at their Parental Homestead. Their parents were then living and in comfortable health and circumstances, and their Sister Fanny, though an

invalid, was able to walk about and participate in the general happiness. There were present of those then residing elsewhere, Ezra and wife, from Me., William and Francis and their wives, from Concord; Eunice, Mary and Nancy, with their husbands,—all, all were there, and all joyful and happy. It was a glad-some jubilee, greatly prized at the time, and often referred to afterwards. It was their first and their last Reunion on earth, as a family. They parted that evening, a portion of them, no more to meet in the flesh. Allen soon after went to New York, and was absent seven years. Fanny died in June, 1817, and her mother in March, 1819. After some years, and especially after the death of their father, in 1831, the surviving children réassembled at the Old Homestead several times, and continued their Reunions till only four of their number were left, the last occurring in September, 1861.

Of these Family Greetings, one of the brothers, then connected with the public press, wrote as follows, in 1851, in reference to the meeting in September of that year:

"The migratory habits of the Anglo-Saxons render any actual 'dwelling together' of brothers and sisters, much beyond the age of maturity, a rare occurrence in this country. Still it is not uncommon for them to cherish, by frequent visiting and writing to each other, those kindly, fraternal affections which contribute very much to render them, in spirit, united and happy.

"Especially is this true of the children of William and Eunice Fiske, of Amherst, N. H. Ever cherishing a lively remembrance of their happy Reunion in September, 1815, and stirring up their brotherly love by frequent visits and letters, in September, 1851, thirty-six years from their meeting in September, 1815,—the surviving *nine* children—five brothers and four sisters—the youngest over 57, and the oldest nearly 78 years old—deeming that the time of their departure *was drawing nigh*, and feeling desirous to offer up, with united voices and on their natal soil, devout thanks to their Heavenly Benefactor, again assembled at the home of their infancy, and around that domestic altar where they knelt in childhood . . . There they were all born, and there they had all grown up together. Time had now indeed laid his *impressive* hand upon them, silvering o'er their locks,

and marring the bloom of youth ; but they were still in the possession of all their faculties, and of comfortable health—able to sit at and enjoy the festive board. Their united ages amounted to over 613 years, and the average of each was 68 years. Three of them had remained unmarried, — Abby, Fanny and David. To the other seven, had been born 59 children, and 36 grandchildren — 95 of both, 64 of them still living. Thus had a large number of descendants, widely scattered from the Kennebec to the Mississippi, sprung from the humble pair who settled upon and subdued that rugged farm ; and thus had the Almighty been graciously pleased to bless their pious labors and fervent prayers, by calling those descendants into his church, to revere his holy Name, and to know how good it is to be at peace with their Maker."

To their latest days, these descendants continued to regard their Reunions at the Parental Homestead as the source of many of their richest comforts, and the cultivation of their best affections, and repeated them as often as circumstances permitted. About the time of their meeting in September, 1856, the same brother wrote as follows :

"The surviving members of a once numerous family in the Granite State, now well-stricken in years and widely separated, are wont to assemble annually (if possible) at the Old Homestead, where first they drew the breath of life, and learned to know the sweet influence of a mother's love. Their meetings are continued, now for many years, although death has reduced their original number one-half. Their meetings are continued not as mere fraternal gatherings, to exchange friendly greetings and inquiries after each other's welfare, but also as spiritual festivals, family sacrifices of prayer and thanksgiving for mercies needed and mercies received. Aged pilgrims all, the youngest nearing three score and ten, and the oldest in advance of four score, they realize that they are standing on the brink of the grave, that the day of their departure is at hand, and that now at least it becomes them, to watch as minute men, waiting for the expected summons. There, where they were once children in years and simplicity, wearing no disguise and wanting none, — their hearts being like an open book, to be seen and read of all, — they now find themselves children a second time, voluntarily throwing off and repudiating all disguise or concealment of their heart of hearts — knowing that they will soon appear where such a guise would be no better

than a drapery of moonshine, and remembering that they *must* "become as little children," in order to gain admittance to the mansions of the blessed. There, where they prattled in infancy, gambled in youth and toiled in manhood—where they sprang up as plants from the ground and shot forth their branches high and wide to the air and sunshine and dews of heaven,—there they are again, worn and weary, with heavy step and furrowed brow and stooping form; alas! how changed since they went out!

"Yes, the body is stooping downward, but the spirit is looking upward. Each is about to return to its own place, the earthy to its mother, Earth, and the spiritual to the Father of Spirits. This last great act in the drama of human life they are now studying and rehearsing diligently, preparatory to a suitable performance. And they meet there to encourage and strengthen each other for the final conflict—*there*, where so many things remind them of the past—where a father's Old Arm Chair recalls his parental admonitions, and a mother's vacant seat reproduces her gentle form, her kindly words, her prayers and tears and looks of purest love which none but a mother's heart can feel, and nothing but a mother's face express. There they find the venerable Family Bible, still an open, cherished book, on the stand where it lay of old, and still inviting them to the pure fountains of wisdom.

'How well do they remember those  
Whose names are written there,  
Who 'round the hearthstone used to close,  
After the evening prayer,  
And speak of what those pages said,  
In tones their heart would thrill!  
Though now they're with the silent dead,  
There are they living still!

'Their father read that holy book  
To brothers and sisters dear;  
How calm the while their mother's look,  
Who learned God's book to hear!  
Her angel face—they see it yet!  
What thrilling memories come!—  
Again that little group is met  
Within the walls of home!

'Thou truest friend man ever knew,  
Thy constancy they've tried;  
When all were false, they found thee true,  
Thy counselor and guide.  
The mines of earth no treasures give,  
That could this volume buy;  
In teaching us the way to live,  
It teaches how to die.'

"Thus musing and communing with departed friends, they feel that

'It is not all of life to live,  
Nor all of death to die.'

Persuaded that death will introduce them to another, and a far higher state of existence, they would fain ascend the top of the mountain, like Moses, and catch, if possible, a glimpse of the promised land beyond the Jordan of death. From that land no spies have ever returned with the rich clusters of Eahool; but they remember the Saviour's promise, 'In my Father's house are many mansions; I go to prepare a place for you. \* \* I will come again and receive you to myself, that where I am there ye may be also.' And the words of that inspired Apostle who had been caught up into Heaven, that 'No eye hath seen, nor ear heard, nor heart conceived the joys' which the same blessed Jesus hath prepared for his true and faithful followers. And again, 'It doth not yet appear what we shall be, but we know that when he shall appear, *we shall be like unto him.*'

"To be made like unto the all-glorious Son of the Most High, to be received to live and reign with him—surely this is glory and honor enough to satisfy the most lofty aspirations of human ambition. And these are things which wise men, not less than angels, desire to look into—prizes worthy of the highest efforts to win—themes requiring the most earnest study to understand—favors demanding the most lively gratitude.

"With such topics for thought and discourse, such confident hopes reaching within the veil, a HOMESTEAD REUNION is a happy foretaste of the reunion in heaven, with each other, and with those who have gone before them—happy in its reminiscences of the past, happy in the present communion, and happy in the hopes of the future. Like the descendants of Jacob, they have come up out of idolatrous Egypt—they have passed through the perils and temptations in the wilderness of Sin—they have reached the banks of Jordan, and now they only await the summons to pass that cold and fearful stream.

"May they pass it safely, hopefully, joyfully, as in the sensible presence and protection of Him who has said to the trusting soul,

'I will never leave thee, nor forsake thee.' "

## EUNICE FISKE DODGE.

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EUNICE, eldest child of William and Eunice Fiske of Amherst, N. H., was born January 7th, 1774. With much of her father's athletic frame and vigorous constitution, she also inherited her mother's meekness and humility. Queenly in stature and form, energetic in mind and action, her countenance was radiant with that "charity which suffereth long and is kind, which vaunteth not itself and is not puffed up." Thus her personal appearance indicated a happy union of mildness with power, of mental and physical strength with a meek and lowly self-estimation. Of few words, of grave deportment, simple manners and industrious habits, she had no aspirations beyond the humble sphere of domestic and religious duty. Possessing a constitution of great natural vitality and power, she was enabled to accomplish much and endure much during her long life, as an elder daughter, a faithful wife, and aged widow.

She was married to Mr. Levi Dodge, son of Bartholomew Dodge, of her native Amherst, about 1795, and settled with him on a farm in the north part of that town, known as "Chestnut Hills." There she spent the active part of her life in the quiet labors of a farmer's wife, in rearing her children and caring for her husband. Mr. Dodge and wife Eunice were a pious and industrious couple, both members of the Congregational church in Amherst, and were prospered in their worldly affairs. They had children, — Martha, who died in infancy; also Hiram and Calvin, who attained matu-

rity and were both married. Hiram had no children; but Calvin, who died about 1852, left three young children.

Mr. Levi Dodge died in November, 1842, but his wife Eunice survived and lived for several years in her own house, with her son Calvin, who inherited a part of his father's farm. But at length, oppressed with the usual infirmities of four score years, and her son Calvin dying, she returned to her parental homestead, and spent the rest of her days with her brother David and his excellent wife, who nursed her with all the fidelity and tenderness of a sister. There, in peaceful retirement, and comforted with the kindness of friends, sister Eunice spent her last days on earth, quietly looking back upon the vanities of this world and thankful that she was rid of them, and hopefully, joyously looking forward to that solid crown of glory, conferred in the next life upon those who die in the Lord. Though severely afflicted during her last years with deafness, she yet enjoyed comfortable health, with good spirits and apparently unimpaired mental powers, until a few weeks before her death, which occurred August 3rd, 1861, in her 88th year. Her death was calm and peaceful, but so gradual was the process of dissolution that the vital spark lingered long after the extremities were cold, and sensibility to all appearance had departed.

At the meeting of the surviving brothers, at the parental Homestead, in June, 1861, to attend the centennial celebration of the settlement of their native town, Sister Eunice was in comfortable health, and enjoyed the visit of her brothers and friends with much pleasure. At parting from them, she said, "if the reunion of friends on earth is so delightful, what must their reunion be in heaven, to part no more forever?"

## EZRA FISKE, ESQ.

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EZRA,\* the second child and oldest son of Hon. William and Eunice Fiske was born April 2, 1776. He removed to Maine soon after he came of age, and settled in Fayette, where he married Melinda Blake.

To them were born sixteen children, and twenty grandchildren, previous to the year 1863. This was a large measure of prosperity, in the family way. During the first twenty years of his residence in Fayette, he was, every winter, employed in teaching school. And after he declined teaching any longer, he was employed to supervise the schools in the town, for five years. In 1804, he was elected a member of the Board of Selectmen in Fayette, and was annually re-elected to that office for twenty-two consecutive years, — during five of those years he also held the office of Town Clerk. In 1812 and 1813, he was elected Representative of Fayette, in the General Court of Massachusetts. Maine was then a Province of Massachusetts, and the Court sat in Boston, and during those two years, — the country being then engaged in war — it held five sessions. In 1829 and 1831, Maine being then a separate State, set off about 1820, Mr. Fiske represented his town in the Maine legislature. In 1812, he was

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\* EZRA FISKE, Esq., bred to farming in summer, and shoemaking or teaching school in winter, continued in those pursuits, more or less, during his life. In the winter of 1798 and 1799, he taught school four months in Amherst, N. H. In May, 1799, he went to Maine, bought a lot of land, 125 acres, chiefly uncultivated. In the Spring of 1801, he married and settled on his farm, where he continues still to reside. His farm was pleasantly situated in the town of Fayette, Kennebec Co. His wife, Melinda Blake, was a daughter of Robert and Martha Blake, of the neighboring town of Mount Vernon, and was born May 14th, 1784.

appointed a Justice of the Peace under Massachusetts and afterwards under Maine,—and held this official position in all *about forty years*. We question if there are many in New England or out of it, who can show a more flattering record of continued public confidence and respect in a subordinate official station.

In the military department, he served three or four years as a private and musician, then sergeant and clerk of the company, then ensign, lieutenant and adjutant of the regiment, in which office he served five years, making in all, fourteen or fifteen years of military service, after which he retired.

At the age of forty-five, he began to cultivate his inventive genius, so far as his ordinary business would permit, and devised several implements, chiefly of an agricultural cast, for five of which he obtained letters patent of the United States, and enjoyed the satisfaction of seeing some of them win their way to general popularity and use.

Mr. Fiske's religious experience was checkered and various. A brief memoir under his own hand, states that his attention was called to the subject of religion at the age of twenty-three, and his mind convinced that his life was not according to the laws of God. He therefore determined to break off his sins by righteousness, not doubting his ability to do so. But further self-examination, guided by the Holy Spirit, showed him that his heart was at an awful distance from the purity of a holy God, and oppressed him with the dread of final condemnation. But at length he discovered Jesus Christ as the end of the law for righteousness, in whom he rejoiced with joy unspeakable and full of glory.

With very limited opportunities in early, and indeed during his whole, life to acquire a literary education, Mr. Fiske nevertheless held a very respectable rank among the well informed of his age, by force of his native talents, diligently cultivated by reading and social intercourse. Employed no small part of his time for twenty years in teaching others, he became

thoroughly instructed himself in all the ordinary branches of a good English education, and his mind stored with the treasures of many valuable books. Gifted with his mother's eloquent eyes and "pouting lip of bland persuasion," and with a goodly portion of his father's ready wit and logical talents, he was powerful in debate and winning in conversation. Few men of his age held an abler pen than he, — abler in the beauty of sentiment and force of reasoning, though more polished, it may be, in the graces of classical diction. Give him a subject in which he felt interested and acquainted, and he "could talk, ye gods! how he could talk!" Nor would his talk be unmeaning gabble, but rich in argument and abounding in sallies of pungent wit. With the exception of a few public addresses and essays, the efforts of his pen were principally confined to an epistolary correspondence with his relatives and friends. Many of his letters are beautiful specimens of the art epistolary, — a few extracts from which are subjoined.

With a head to contrive, a tongue to persuade and a hand to execute, Mr. Fiske would have honorably filled a much higher position in political life, than he ever attained. The numerous offices of honor and trust conferred by his townsmen, sufficiently prove the high estimation in which he was held, where known; and that he did not obey the summons to a higher and wider sphere of influence, was doubtless owing to domestic obstacles and incumbrances beyond his control. But the success which he achieved under the weight of those embarrassments, evince what he would have done in more favorable circumstances. Abroad and at home, as a teacher and an inventor, he acquired the reputation of a capable, faithful and honest man, the noblest work of God.

## EXTRACTS FROM LETTERS OF EZRA FISKE

In a letter to one of his brothers, dated Fayette, Me., December, 1814, he wrote:

"But, to revert again to your letter,—you say 'If the favors of fortune can be purchased only at the expense of life's sweetest enjoyments, you shall always dwell in the humble tents of poverty.' Well,—but permit me, my dear brother, to inquire a little into your ideas of life's sweetest enjoyments. The expression precludes those which flow from the wine cup and the card table. Are they such, then, as are gathered in the halls of eloquence, or the schools of science? Are they to be realized in the mazy dance at the sound of enchanting music, or in the gay festivities of social parties, among the polite and accomplished? Can they be found in pursuit of any or of all of these pleasures and enjoyments? If so, then they are not life's sweetest enjoyments. We may have all the good things of this world, and still be strangers to real enjoyment, refined satisfaction and solid comfort. We may still be destitute of that,—

\*\* Which nothing earthly gives or can destroy;  
The soul's calm sublimity and the heartfelt joy."

"Devotion alone yields that pleasing satisfaction and those sweet delights, which smooth the rugged paths of life, reconcile us to adverse providences and give a high relish to all the enjoyments of time. Do you ever, my dear brother, look beyond the present scenes, and take a view in imagination, of 'that land of pure delight, where saints immortal reign,' and 'read your title clear to mansions in the skies?' Then you are no stranger to 'life's sweetest enjoyments.' But I must close, requesting," etc.

From the same to the same, dated Fayette, Me., April 4th, 1815.

"Dear Brother:—I would here acknowledge the receipt of yours of ——. I was highly pleased with your seeming indifference to worldly wealth and your manifest determination not to exclude 'enjoyments of a more intellectual nature.' I hope you will ever cherish those sentiments, and maintain the sobriety with which you appear to have written that letter. Man, I know, is a changeable being. I knew a young man some ten or twelve years since, who seemed to be a very picture of meekness. Everybody where he

resided, admired his modesty, humility and honesty. He appeared to maintain a strict regard for things sacred ; listened with attention to the exhortations of the pious, and his feelings were evidently wounded by every scene of impiety that he witnessed. But now, how is the scene changed and 'the most fine gold become dim !' The multiplicity of his present avocations makes him careful of temporals only, and he seems to live but for this world. Deluded perhaps by the specious pretense of making the necessary provision for his family, a duty universally applauded, he seems to have no other view than to amass wealth and augment his fortune. I am told (painful intelligence), that his evenings are sometimes spent in the ball room, and instead of attending on divine service, he often spends the holy Sabbath in posting his books. Though no one can redeem his brother, nor give to God a ransom, and though each one of us to his own master must stand or fall, yet I cannot but feel anxiously concerned for the spiritual welfare of those whom I tenderly love.

"You were pleased to notice that I had invited your attention to the prospects of a future existence. Here permit me, in the freedom of brotherly love, to renew the invitation, to remonstrate, to entreat you to listen to the kind admonitions of Heaven ; here let me exhort you to close in with the overtures of mercy. Why not accept as a free gift, the greatest honor, the highest pleasure, the most durable riches, the most refined satisfaction ? Why not seek our greatest good by applying to the fountain of all goodness ? Why grasp at vanity, and gather vexation ? If life is desirable, then why not choose the way which leads to everlasting life ? You say you are *sometimes* charmed with the description of the 'land of pure delight.' If an imperfect description be charming, what must the fruition be ? If a transient glimpse, 'through a glass darkly,' excites such pleasing anticipations, how rapturous must be the full vision of the divine perfections !"

Born in the opening year of the American Revolution, Mr. Ezra Fiske has reached the truly venerable age of nearly *fourscore and ten years*, — an age greater than that attained by his parents, or any of his relatives, so far as known. He has indeed become the patriarch of the family. And yet, what is most remarkable, aside from a rheumatic tendency, slightly impairing the freedom of his limbs, he exhibits scarcely any of the infirmities usual to his years, certainly nothing of the

weakness of dotage; being able at last accounts to superintend the affairs of his farm and garden, as his venerable wife still does those of her household.

In the preservation of his mental powers, Mr. Fiske seems to have been especially and mercifully favored, his mind still retaining, judging from recent letters by his own hand, its accustomed clearness of perception and vigor of thought. It was only the last winter that, in the leisure of his retirement, he elaborated a very ingenious and useful invention in mechanics, which, upon application to the patent office for a caveat, proved to have been but recently anticipated by similar specifications.

Upon attaining his eightieth year, Mr. Fiske, regarding the circumstance as a signal instance of that divine goodness which had constantly attended him through life, wrote to the same brother, (May 5, 1855), a very interesting letter upon the event, the following characteristic extracts from which may be taken as fine samples of his usual style of correspondence :

"I feel that my affections have so far receded from the things of time and sense, that I could part with them without much of a struggle. But when I look forward to my passage through the dark valley of the shadow of death, and my entrance upon the realities of eternity, I shrink back and pause in painful suspense. In this I seem to resemble the culprit who, having been found guilty of a capital crime, has been doomed to suffer death on the gallows. During the brief space allowed him to prepare for his exit, he becomes truly penitent, —confesses his guilt with all its aggravating circumstances, —owns the justness of his condemnation, and finally gives satisfactory evidence that he is a 'new creature,' and, as such, has found peace and pardon through the atonement of Christ. Well, the day of execution arrives, — he is conducted to and placed upon the gallows, and the executioner, as is the practice in some States, places in the hand of the criminal a handkerchief with instructions to let it drop when he is ready to die. He soon waves the handkerchief, but — holds it fast in his grasp ! Why don't he drop it ? He entertains firm hopes that when he is launched into eternity, his spirit will be free from all things which can afflict. — But ah ! he is brought to a test a thousand

times more trying than any he ever encountered before. It is to fix upon the precise moment when he will let go his hold upon earth and grasp at heaven! Again he waves the handkerchief, but *still holds on*, — Ó, how hard to bring his resolution up to the required point! And now a profound silence pervades the throng of spectators, as they gaze intently upon the spectacle, with their eyes fixed upon *that* handkerchief. The victim himself has lost sight of the crowd and all things else around him, — his whole soul is absorbed in that one point, — the *token* that he is ready to go. The hand again slowly rises, and after a moment's hesitation, with a *quick* motion the handkerchief is thrown to the ground, the pedestal on which he stood, drops, and he is gone!

"The hesitancy and the shrinking recoils of the supposed criminal illustrate the peculiar state and condition of my own mind, under certain circumstances. The time of my departure is not, like his, put into my hands, but I often transfer myself, mentally, to the scenes of my dying hour, and by the aid of the imagination, convert the visionary into reality. And I feel it to be a high privilege to do so, for there, divested of all worldly considerations, I can enter into a *rational* test and examination of my case. And though I enjoy a comfortable hope of pardon and peace, through the blood of Christ, still, when directly contemplating the 'yielding up of the ghost,' I find it difficult, like the condemned culprit, to bring my mind up to the conclusive point of *dropping the handkerchief*."

#### CHILDREN OF EZRA AND MELINDA FISKE.

William,	born November 22, 1801,	[died] January 17, 1820.
Francis Nourse,	" March 30, 1803.	
Ezra,	" April 19, 1805,	" December 11, 1806.
Ezra,	" February 2, 1807,	" March 13, 1815.
Thomas Gage Underwood,	" September 26, 1809.	
Fanny Nourse,	" February 9, 1811,	" June 10, 1840.
Robert Blake,	" January 21, 1813,	" August 26, 1819.
Allen,	" March 18, 1815.	
Melinda,	" January 26, 1817.	
Dudley Blake,	" July 19, 1819,	" December, 1851.
Lucinda,	" July 13, 1821,	" November 22, 1843.
David,	" March 16, 1822,	" August 24, 1824.
Mary Walker,	" November 4, 1824.	
Joseph Anderson,	" August 21, 1826.	
Franklin,	" February 10, 1829.	
Sarah,	" January 9, 1831.	

Their son *Francis Nourse*, married Fanny Hilton, and had children, — Joseph, Philip, William, Allen, Mary, Hannah, Sarah and Fanny..

*Dudley* married Mary A. Ashton, and had two sons, — William and Charles.

*Allen* married Miranda Furber, and had sons, — Homer, Milton Byron and Henry.

*Thomas* married Mary J. Johnson, and had two daughters.

*Joseph* married Sarah Fifield, and had three sons, — Willis, Charles and Franklin.

*Melinda* married William Campbell, and died, leaving a young daughter named Viola.

*Sarah*, youngest daughter, married Gilman W. Johnson, and lives in Newburyport, Massachusetts.

The children of Ezra and Melinda Fiske, as a family, inherited excellent constitutions and fine natural abilities, improved in some instances, by a knowledge of books and familiar intercourse with the world. The sons were active, stirring, enterprising men, and the daughters comely and well-favored, personally. *Francis Nourse*, the eldest living, is a substantial and respectable farmer in his native town. *Thomas* excelled in the arts of music and commercial penmanship, and in the faculty of teaching them. *Allen*, for many years a member of the Kennebec bar, has also served, we believe, as a Justice of the Peace. *Franklin*, perhaps the best educated of the family, has been a successful teacher in several of the States, has traveled extensively, and possesses good literary abilities. He was in Kansas at the time the pro-slavery ruffians from Missouri overrun that infant State, and was a personal witness of their outrages.

When the present Rebellion broke out, the family of Ezra Fiske largely partook of the military spirit which swept through the North. Franklin early enlisted, and became a captain in one of the famous Illinois cavalry regiments. His brother, Allen, served as a lieutenant in the Maine 12th volunteers. Their nephews, Allen, William and Philip, sons of Francis N., enlisted respectively in the Maine 7th and 12th, and 5th Connecticut regiments, and have done good service under the old flag. We regret we have at hand no account of their experience and sufferings in "the tented field."

## WILLIAM FISKE, OF CONCORD.

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WILLIAM, the third child and second son of Hon. William and Eunice Fiske, was born July 11th, 1778. In features, though not in stature, he resembled his father, but his disposition and mental character were more like his mother's. He largely inherited her sensitive nature, humble-mindedness, dislike of ostentation, fear of God and reverence for his laws. Seldom if ever has the Puritan church had a more quiet, humble, self-denying and truly religious member,—for he drank daily and deeply at the fountain of self-knowledge and infallible truth, *The Word of God*.

Like his brothers, he grew up amid the labors of his father's farm until 21 years old. Then after visiting Maine and looking about him for two or three years, at the age of 24, he married *Margaret C. Dodge*, of Amherst, on Sept. 5, 1802, and settled at Concord, N. H. Their children were:

Mary Cleaves,	born September 8, 1803.
William Porter,	" December 29, 1805.
David Dodge,	" August 28, 1808.
Sarah Wheeler,	" December 20, 1810.
Clara Nourse,	" October 23, 1812.
Francis Allen,	" August 22, 1815 ; died Dec. 18, 1815.

The father and mother of these children became members of the Congregational Church in Concord at an early day, and lived exemplary christian lives. They first located themselves at Concord "West Parish," where he erected several buildings, a public house, dwelling and store, and resided there

several years. But in 1832 he bought a lot and built him a house in the village (now city) of Concord. It was near the State House, of which he was soon appointed keeper, and continued such till he declined the appointment. There with his wife and children, in superintending his charge and working his garden, he lived a happier life than is often vouchsafed to mortals. An honest, humble, sincere christian, and beyond most men habitually severe in self-examination, he found his greatest trouble in his own bosom. To bring his heart into *strict* conformity to the requirements of the moral law, was at once his constant aim and his sorest trial. So oppressed was he by a sense of his deficiency in this respect, that he felt humiliated in self-esteem and carefully shunned all occasions of notoriety among his fellow citizens. He died, as he had lived, hungering and thirsting after righteousness, October 9, 1854, aged 76.

His wife was a daughter of Bartholomew Dodge,\* of Amherst, born October 12, 1780. A modest, prudent and industrious wife, — and, in her advanced age as fine a specimen of the New England grand-dame as one may meet, — she contributed a goodly share in securing a pleasant and comfortable homestead, which she lived to enjoy many years, after the death of her husband, in company with her daughter Clara, and son-in-law, Mr. Howe. Thus, waiting her appointed time, well stricken in years but enjoying comfortable health, in the house built by her husband and still redolent with the odor of his good name, she was living in her 85th year, at the time of this humble tribute to her worth, September, 1864, — universally respected and beloved.

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\* Bartholomew Dodge, Sen., one of the early settlers of Amherst, N. H., by wife Martha, had eight children, viz., — Amos, who married Polly Towne; Levi, who mar. Eunice Flake, of Amherst; Naomi, who mar. David Moulton; Martha, who mar. John Kendall; Sarah, who mar. Isaac Wheeler; Margaret C., who mar. William Fiske, of Concord; Bartholomew, Jr., who mar. Mary Flake, of Amherst; and David, who never married. Bartholomew, Sen., died Nov. 15, 1824; his wife, Martha, April, 1789. His second wife was a Miss Bachelor, of Wenham, Mass., to whom he was married August 5, 1793.

## CHILDREN OF WILLIAM FISKE.

William Fiske, of Concord, was highly blessed in his children, in whom many of the excellent virtues and graces of their parents appear to have been reproduced. Of these, two sons and three daughters survived him, and lived long, active and useful lives. They were all married, indeed the eldest son and the three daughters were twice married.

*Mary Cleaves*, the eldest child, while a teacher in her uncle's school, Troy, N. Y., was wooed and won by Edward M. Walker, a gallant young merchant of that city. They were married at her uncle's residence, April 20, 1824, and were as handsome a couple as one would see among a thousand. The marriage ceremony was performed by Rev. Dr. Butler, of St. Paul's Church, Troy. Their married life was very happy, but short, for Mr. Walker soon fell a victim to pulmonary consumption. In hopes of arresting or of alleviating his disease, he retired in the fall of 1830, to St. Augustine, Florida, where he died, February 19th, 1831. Their children were

Mary A., born September 16, 1825.

Edward M., born Sept. 21, 1828 ; died August, 1829.

Edwards M., " March 22, 1831.

*Edwarda M. Walker*, in November, 1850, was married to Charles T. Bradley, Esq., of Milwaukee, Wis., one of the leading and prospered business men of that city. Surrounded by the elegancies and comforts of wealth, Mrs. Bradley presides over her western home with that grace and dignity which usually distinguish a daughter of New England in prosperity.

*Mary A. Walker*, the oldest daughter, still lives with her parents, though in delicate health,—a frail but most lovely flower—lovely from her personal attractions, and still more from the fragrance of her moral and religious virtues.

Mrs. M. C. Walker was married Oct. 21, 1836, to William Jennison, Esq., of Worcester, Mass., where they still reside, highly esteemed and respected by their fellow citizens.

*William Porter*, eldest son of William Fiske, of Concord, devoted himself in early life to the art of Printing, and became, what few of his craft are, a very expert "jobber." His trade acquired, like most of the disciples of Faust and Guttenburg, he led a rather wandering life, with varied fortunes, for many years, spending much of the time, however, in New York city; but finally established himself in Nashville, Tennessee, where he became first foreman and then partner, in the *Union and American* office, the leading and official democratic newspaper in that State. Mr. Fiske's connection with the firm was announced in a flattering paragraph by one of the editors, expressing the highest respect for and confidence in his skill and integrity, on the part of his business associates. The *Union and American* establishment was valued at this time at sixty thousand dollars, Mr. Fiske owning a fourth interest in the same, and it had a very extensive circulation and political influence. Here he continued, prospering in his circumstances, until the tide of civil war rolled down the valley of the Cumberland, when, in the struggle for the possession of that important city, by the contending parties, his property and effects were sacrificed, but he himself, after encountering many personal dangers, was providentially permitted to return to his family and friends in Worcester, Mass., where he at present resides, (September, 1864).

William P. Fiske and Sophia W. Parker, were married June 3rd, 1833. Their children are

William W., born September 16, 1837; died August 20, 1839.

Edward L., " Feb. 17, 1841.

Mary W., " July 31, 1845.

In July, 1855, Mrs. Sophia died, in her 44th year, and in October, 1856, William P. was married again, to Sarah A. Clifford. To them has been born one child,

Nellie C. Fiske, born August 7, 1859.

*David Dodge Fiske*, brother of William P., also acquired a knowledge of Printing, but early established himself in business in Portsmouth, Virginia, where he became a man of distinction, and the publisher and editor of the *Portsmouth Transcript*, one of the oldest and most respectable journals in the Old Dominion. During the terrible ravages of the yellow fever in Norfolk and Portsmouth, in 1855, Mr. Fiske was serving as Mayor of the latter city, and by his courageous fidelity to the duties of his post, rendered doubly trying by the panic which generally prevailed and the presence of the destroyer in his own family, contributed materially to the successful efforts which finally arrested the epidemic. As a reminiscence of that ill-fated visitation, we copy a brief extract from a newspaper file of that period, under date of September 15, 1855:

"All that is known, or dreamed, or feared of agony, in the shape of death, is now known and experienced in the doomed cities of Norfolk and Portsmouth, Va. Death there, by the scourge of the yellow fever, is indeed terrible. The air is dense and murky, in it no bird is to be seen, and even the flies which fill it, are not like those which abound in the region of health, but, as if to add to the horrors of the scourge, are marked on their backs with a stripe of the fearful color which gives to the pestilence its name. The regular routine of life is completely broken up, and the living walk about but to look upon the dead. The hearse rests not day nor night, and even then is insufficient to carry out the dead, and the cart and the wagon, with the shells of mortality protruding far over their fronts, are called to its aid. Cattle wander with melancholy lowings in the streets, and half-famished dogs howl hideously in the still hours of the night. Death, desolation, sorrow, suffering, and terror, reign supreme in street and home, — where but a few months ago were the bustle of business, and the light and sound of health and joy. This is no exaggerated picture, but a faint representation of the reality. A few days since there were *over one thousand persons* dead and dying in the two cities at one time. In the cemetery, thirty-seven bodies were buried in one trench, while forty more lay near by, uncoffined and festering in corruption! \* \* \* \* The Chief Magistrate of one city, Mayor

Woodlis, has been already sacrificed to the merciless destroyer, and that of the other, Mayor Fiske, has been for some time lying at the point of death, and though the last accounts were encouraging, his situation is still a source of anxiety to his many friends in this and the New England States."

David Dodge Fiske and Elizabeth B. Stevens, were married July 11, 1833. Their children are

Emma O., born April 13, 1834; married W. H. Morrill, of Concord, N. H., October 22, 1851; died September 5, 1855.

Charles E., born November 19, 1837.

William A., " May 9, 1840.

Melzar G., " Dec. 17, 1845; died July 3, 1862, in battle.

A son of New England, but allied by marriage and friendship to families in the South, Mr. Fiske found himself at the breaking out of the Rebellion, most unhappily situated. Placed between two fires, he has suffered severely from both. Rebel conscription swept his two younger and promising sons—one of them just returned from College—into the rebel army, and subsequently remorseless confiscation stripped him of his hard-earned property. Of his children, one son, Melzar, was killed in battle near Richmond, during McClellan's campaign, while his brother, William, is still held in the service. Charles E., since his return from China, has been engaged in a mercantile house in New York. Their parents still remain in Portsmouth, stricken, bereaved and desolate.

*Sarah Wheeler*, second daughter of William Fiske, of Concord, and a pious and most estimable woman, was married to Moses W. Grout, of Worcester, Mass., in April, 1831, who died March 27, 1836, and Nov. 25, 1841, Mrs. Grout was married to Calvin Thayer, Esq., of Kingston, N. H., where they now reside. Their three children are

Elihu F., born February 25, 1844.

William F., " March 13, 1846.

Clara Eda, " October 1, 1848.

*Clara Nourse*, third daughter of William Fiske, of Concord, was married to Asaph Evans, of Concord, N. H., May 3rd, 1836. Mr. Evans died June 6, 1839, and in 1850, May 29th, his widow was married to Calvin Howe, Esq., of Gilmanton, N. H. Mr. and Mrs. Howe reside in her father's mansion, State street, Concord, with her aged and widowed mother, and are as happy and handsome a couple as you will see in that handsome city.

## HON. FRANCIS N. FISKE.

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FRANCIS NOURSE, the third son and fourth child of Hon. William and Eunice Fiske, was born June 12, 1780,—remained with his father until 1802, when he went to Maine,—taught school there most of the time until 1809, when he returned to New Hampshire. In 1810, he located himself in trade at Concord, and continued in that business up to 1853.

In March, 1819, he was elected Town Clerk of Concord, and was elected to the same office for ten consecutive years. In 1825, and also in 1826, he was elected Representative to the General Court. In 1827, 1829 and 1830, he was elected Councilor\* for the District of Rockingham. He was chosen President of the Merrimack County Bank, in January, 1847, and continued the same for thirteen successive years. He was also President of the New Hampshire Savings Bank in Concord, for several years.

On March 1st, 1813, he was married, by Rev. Dr. Asa McFarland of Concord, to Mrs. Mary Emery, daughter of Judge Timothy Walker,† of Concord. They both united

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\* In New Hampshire, the office of Lieutenant Governor is unknown, but provision is made for the annual election of five Councilors, from as many districts in the State, who constitute a sort of Advisory Board, with whom the Chief Magistrate confers in the transaction of all important Executive business.

† Judge Timothy Walker, one of the earliest settlers of Concord, a man of large wealth and larger influence among his fellow citizens, was the Patriarch of "the North End," universally honored for his talents and virtues. He had several children—Timothy and Joseph, sons, and daughters, Mrs. Livermore, Mrs. Francis N. Fiske, and Mrs. Levi Bartlett. Judge Walker's venerable mansion, nestled among lofty elms on the fertile banks of the Merrimack, still remains in the possession of his grandson, Joseph Walker, Esq.

with the First Congregational Church, Concord, in 1831. Their children were :

Sarah Walker,	born September 20, 1814,
Mary Walker,	" December, 1815; died in infancy.
Joseph Walker,	" June 12, 1817; died young.
Francis Allen,	" April 26, 1819.
Timothy Walker,	" April 7, 1820 died February 15, 1845.
Joseph Walker, 2d,	" June 10, 1822; died August 25, 1825.
Susan Eunice,	" November 17, 1825; died July, 1828.
Lucretia Morse,	" November 26, 1826.

Mrs. Mary, wife of Hon. Francis N. Fiske, died at their residence in Concord, in March, 1847. On the 7th of April, 1847, in a letter to an absent brother, her widowed husband spoke thus of his late bereavement :

"I felt desirous of writing to you, instead of sending a newspaper, to inform you of the death of my beloved wife ; but my heart was so pressed down under the afflictive stroke, that I could not write. I have once and again attempted it since, but when I came to speak or write on the subject, the affecting, distressing scene of death's struggle with one who was the desire of my eyes, would come up afresh before me with all its agonizing effects and oblige me to lay down my pen. Oh ! it is heart-rending to be severed by death from one so kind and affectionate, and with whom I lived so happily. I have buried five dear children, and the parting from each was severe, but *this* severer than all. But I will try to be submissive under the bereavement, considering that our Heavenly Father does not afflict willingly but only for our good, and that I do not mourn as one without hope, for I trust that what is my loss, is her gain."

Without disparagement to others, it is believed that Concord never contained a purer man—purer in morals and ~~manners~~ *power in heart and life*—than Francis Nourse Fiske. As a son and brother, as a husband, father and citizen,—in all the relations of life, if he were not absolutely blameless, few indeed, in his age, were more nearly so. Having obtained a handsome competence, by the blessing of Heaven upon his honest industry, he did not go on hoarding

still, stuffing his coffers and starving his soul; but, regarding himself as a steward of his divine Master, he made such a distribution of his goods, as a Christian benevolence and a sound discretion dictated. Doubtless many a private recipient of his charity, has invoked blessings on his head; but content with the consciousness of doing his duty, Mr. Fiske never sounded a trumpet before him, to win the applause of men.

Mr. Fiske's literary acquirements are very respectable. Besides a good common school education, he obtained at the Academy in Amherst, a fair introduction to the higher English branches, which he vastly improved during his subsequent experience as a teacher, in Maine. That he did not excel in debate, was due to his modesty and his business avocations, rather than to a lack of talent. As an active, energetic, honorable and prosperous merchant, he had no superiors in Concord.

—Having attained the age prescribed by the Psalmist, Mr. Fiske some years since retired from active life, and has principally employed himself in affairs of benevolent or religious moment. Aside from an occasionally troublesome cough, his health has been uniformly good, his mental and physical powers remarkably well-preserved. Although in his eighty-fifth year, he attended the late meeting of the American Board for Foreign Missions, (at Worcester), as has been his practice for a long period past.

#### CHILDREN OF FRANCIS N. FISKE.

*Sarah Walker*, the accomplished wife of James M. Tarlton, Esq., to whom she was married August 20, 1834, lived for many years an unsettled, migratory life. Spending the winters with her husband in Southern Alabama, where he was engaged in merchandise, they as regularly returned to the cooler and more healthy regions of the North, to spend the hot summer months.

In 1854, Mr. Tarlton received the appointment of U. S.

Consul at Melbourne, Australia, and Sarah accompanied him there also,—sharing the perils and discomforts of a voyage around the world, and the honors of a six years residence at a far-off foreign consulate. Upon a change of the appointing power at Washington, Mr. and Mrs. Tarlton returned to the United States.

*Francis Allen*, the only surviving son and business successor of Hon Francis N. and Mary Fiske, sustains with dignity and credit to himself, the good name inherited from his honored ancestors. On the 22nd of February, 1849, he was married to Abby Gilman, daughter of William Perry, M. D., of Exeter, N. H. Their children are :

Mary Walker,	born January 30, 1850.
Frank Walker,	" September 19, 1851.
William Perry,	" December 6, 1853.
Sarah Tarlton,	" April 4, 1856 ; died young.
Nathaniel Gilman,	" December 1, 1857 ; died young.
Abby,	" April 19, 1862.

*Timothy Walker*, fifth child of Francis N. and Mary Fiske, died while a midshipman of the U. S. Navy, at Philadelphia, February 15, 1845. He was a prominent and very promising young man.

*Lucretia Morse*, youngest daughter of Hon. Francis N. and Mary Fiske, and inheriting a goodly share of their personal loveliness and virtues, was married, August 20, 1849, to William G. Perry, M. D., of Exeter, N. H. They have one child, a daughter, Frances, born in Exeter, Dec. 30, 1861.

Mr. Perry, her husband, graduated at Dartmouth College, Hanover, N. H., in 1842, settled in Exeter, and enjoys an extensive practice in medicine.

Of polished manners and well cultivated mind, brilliant dark eyes and pleasing features, fluent in speech and social in her nature, Mrs. Perry is remembered in her younger days as being among the most attractive in the circles in which she moved.

## MISS ABBY FISKE.

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ABBY, the second daughter of Hon. William and Eunice Fiske, was born on the 8th of October, 1782. She was never married, but lived constantly at her father's, and after his death, in 1831, kept house for her bachelor brother, David, for more than twenty years.

She was a dutiful daughter, a kind and affectionate sister, a prudent and industrious housekeeper, a modest, humble and most excellent Christian woman. Although possessing property (especially after the death of her father,) sufficient to have enabled her to live at ease and indulge a taste for dress, she steadfastly denied herself all such indulgencies, and continued in the practice of the closest industry and economy, devoting all her surplus means to the interests of foreign missions and the church, (the Congregational, in Amherst,) of which she was a pious and consistent member for nearly forty years. But her piety was, like her mother's, quiet, unostentatious, and concealing from her left hand what her right hand was doing; yet always prompt, zealous and energetic in doing good, in communicating, and in promoting the cause of her Divine Master, in the world. Her active labors and self-denying sacrifices in that cause, are fully known to Him alone who seeth in secret but will reward openly.

The merits of such a character can be learned only in the intimacy of domestic retirement. Timid and reserved in the company of strangers, sister Abby's conversational talents found speech but in the presence of relatives or intimate

friends. But her heart was warm, her disposition kind, and her mind well stored with the wholesome precepts of sacred Scripture,—of which she was a diligent student,—and when once her natural reserve was dissipated and her thoughts drawn out, she conversed with freedom and force. There was an unction in her manner, an odor about her words, which reminded the hearer of that wisdom that cometh down from above. In her use of it, speech was not an instrument to conceal her thoughts, but to express the warm feelings of her heart and her sense of the sacred obligations of duty.

After a long life of celibacy, spent in the useful labors of a retired domestic housekeeper, and in deeds of mercy and christian charity, full of years, of faith and good works, she sank quietly into "that sleep which knows no waking," at the age of three score and ten, esteemed and beloved by all her relatives and by a large circle of neighbors and friends. Thus lived and thus died Miss ABBY FISKE, a worthy follower of Him who was meek and lowly, and who spent his life on earth in the humble labors of a carpenter's son, and in ministering to the wants of the poor, the ignorant and sinful.

## MARY FISKE DODGE.

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MARY, the third daughter of Hon. William and Eunice Fiske, was born April 1, 1785, and resided constantly with her father's family, until her 22nd year, when, July 10, 1806, she was united in marriage to Bartholomew Dodge, Jr., a son of a neighboring farmer, and two years her senior. They had a large family of lovely children, but death made sad inroads among them, both in infancy and youth. But those who survived to maturity fully justified the favorable anticipations founded on the promises of their youth. The following is the record of their names, births, marriages and deaths:

- Mary Ann, born Feb. 8, 1807; died May 1, 1813.
- Francis P., " Sept. 20, 1808; died May 6, 1815.
- David N., " Jan. 29, 1810; died April 16, 1829.
- Allen F., " May 22, 1812; died March, 1814.
- Mary Ann, " May 2, 1814; married July 20, 1848, to Jonathan Knight, of Amherst, N. H., and died Dec. 17, 1851, leaving a pair of twins two days old, (Mary Ann and George,) who died respectively in August and October, following.
- Frances F., born May 28, 1816; married January 18, 1849, to James Smith, of Lowell, Mass., and died in March, 1857.
- Francis A., born Sept. 8, 1818; died January, 1820.
- Harriet M., " October 4, 1820; died January, 1821.
- Horace N., " October 4, 1820; married December 14, 1845, to Hannah H. Miller, of Lamoille, Illinois.
- Abby M., born December 24, 1821; married November 18, 1852, to Stephen Ballard, now of Stearns & Ballard, New York city.
- Martha A., born November 8, 1823; married August 12, 1852, to Rev. Allen H. Brown, late of May's Landing, N. J.
- Charles W., born March 8, 1826; married August 15, 1853, to Anne Eliza, daughter of George Fiske, Esq., of Lowell, Mass.

Reared, like her sisters, in that seclusion which a rural life in the olden time imposed on the farmer's daughters, Mrs. Dodge, during her youth, saw little of the outside world, and contracted no taste for its gilded deceits, its hollow, unsatisfying pleasures. She was a woman of a sweet temper, kind heart, and placid disposition, not given to much talk, gadding about, or being busy in other people's matters, but sought for happiness in domestic quiet and peace with God. Commencing the experiment of married life in fine health and spirits, sickness and deaths in her family soon made sorrowful inroads upon both. First, the deaths of her husband's father and mother, and then of her own sweet, prattling infants, dispelled the gilded canopy which our youthful dreams are wont to spread over the journey of life, and humbled her heart in the dust. Last, though by no means her least affliction, came the death of her excellent husband, October 7, 1838. But she had the grace to kiss the rod of chastisement, which afflicted but to bless, and prepare her for heaven. She died happy and peaceful, at the late residence of her daughter Abby, Mrs. Ballard, in Hooksett, N. H., October 15, 1857, aged 72 years.

Her husband, Mr. Bartholomew Dodge, Jr., was truly one of Nature's noblemen. With only the advantages and training of a common-school education, he seemed to know intuitively what was just and generous, and to pursue it from pure love of the thing. Unselfish, and full of the milk of human kindness, his life seemed to receive its hue and vitality from human sympathy. Rejoicing always in the prosperity of his friends, their sorrows wrung his heart. This sentiment is forcibly and beautifully expressed by St. Paul to the Thessalonians, and was repeated by the Puritan minister, Hooker, to the friends who met him on the beach, at his first landing in America: "Now I live, if ye stand fast in the Lord"—to know that you do well, gives me new life. In several of Mr. Dodge's relatives, brothers, sisters and children, this excellent trait shines with uncommon luster. Several of them also exhibit

traits of character seldom found united, namely, great zeal and energy in acquiring, with a free and easy expenditure.

In personal merit and loveliness, the women of New England are not, it is believed, surpassed by those in any other part of the world. And, among them all, there are none more lovely or estimable, than those who are descended from Bartholomew Dodge, Sr., a plain, humble farmer of Amherst, N. H. Of these, it may not be invidious to name Mary C. and Clara N., daughters of William and M. C. Dodge Fiske, of Concord, and Abby M. and Martha A., daughters of Bartholomew and Mary Fiske Dodge, of Amherst. Pious without ostentation, cheerful without levity, and industrious without laboriousness, they are among the best specimens of womanhood, whether as daughters, wives or housekeepers.

From one of the gifted daughters of the latter, the compiler is in possession of several interesting letters touching the subject-matter of these pages, and although they were not intended, any portion of them, for publication, he trusts to be pardoned for extracting a few paragraphs :

“It has always seemed to me one of the most difficult things in the world to write about one’s self or family without becoming more or less egotistical or ridiculous ; and somewhat similar, I imagine, it must be to discourse of one’s ancestors. Still, as a tribute from the present generation to one almost wholly passed away, your undertaking commands my heartiest sympathy. I have always had the deepest veneration for those noble worthies, who were the most prominent figures in my childhood’s pictures, both the sainted ones, and those who still linger among us. I only regret I did not know them more intimately. For my mother, especially, as one among that group, I had something more than veneration—a feeling rather akin to idolatry. And this was shared, I think, by all her children. She more than once remarked, during her last days, that she did not know what she had done that her children should think so much of her—she did not, she said, feel worthy of it. This shows, at least, her humility ; but it may be proper to add, in those days parents were honored in the letter as well as in the spirit. \* \* \*

"In one of those quiet, sheltered retreats, — so often to be found in New England — shut in by circling hills, and not far from the paternal home where the mother herself was reared — were born twelve children to Bartholomew and Mary Dodge. Of these, six died young, one son, (David,) at the age of nineteen. But the darkest, saddest day of all, that came to that humble home, was when our kind, thoughtful, judicious father was called to his rest. Mother, especially, was bowed down and almost crushed. 'I had always thought,' she said, 'that I should go first.' Left with six children, four of whom were minors, — the eldest son not 18, and the youngest an invalid, with the additional care of a large farm upon her hands, — it is not strange that that stricken mother was sometimes tempted to despond, during the first dreary winter of her widowhood. But the widow's God, in whom she trusted, guided and supported her through all her trials, and, finally, smoothed her path to a green old age. Her last days were happily free from care, and brightened by the certain prospect of a blissful reunion with those 'gone before.' During her last, lingering illness, sister A — once remarked, 'How pleasant it would be, if you were only able to read.' To which she replied, 'Why, I am reading all the time now;' referring to the fact that she was so frequently repeating to herself passages of scripture, which she had treasured up in memory. Her end was serene and peaceful, with such a smile, and an earnest gaze upward, as compelled those who saw her to believe that she had, before leaving the flesh, a glimpse and foretaste of the heavenly glory.

"Of the six children who reached maturity, four are still living, two having joined the silent ranks of the dead. Their mortal remains rest in Amherst, by the side of their parents. *Mary Ann*, the eldest, with a fondness for books and a knack for almost every kind of feminine handiwork, with a head to plan and a hand to execute, a taste for the beautiful and a love of knowledge for its own sake, — was well fitted for any sphere where woman might be called upon to move. Cheerful, social, even-tempered, capable of controlling with a firm yet gentle hand, she was efficient and successful as a teacher, and a leading, master-spirit in the family, upon whose shoulders the mother was often wont to lean. Her married life was eminently happy but brief, and her sudden death was felt as a severe stroke by a large circle of friends. *Fanny*, (Frances F.), possessing a more susceptible and delicate organization, had much in her temperament that was genial, sunny and attractive. Affectionate, mirth-loving, but timid and retiring, she was perhaps less fitted to breast the storms of life than her

elder and stronger sister. She, as well as the others of the daughters, engaged to some extent in teaching. After her marriage with Mr. Smith, and especially after Mary Ann's death, the widowed mother chiefly resided with them, in Lowell, until 1857, when Fanny also dying, she spent her remaining years with Abby, (Mrs. Ballard), in Hooksett, cheered by the tender care of a daughter who seems to be pre-eminently endowed for the office of physician and nurse. In sister Fanny's case was fulfilled the promise, 'At evening it shall be light.' Her last days were gladdened by the Saviour's presence, and her death was calm and triumphant. \* \* \*

"The four surviving children of Bartholomew and Mary Dodge—two brothers and two sisters—are all married, and have been long and widely severed. All have known and experienced the vicissitudes of health and happiness, and some of fortune; but they do not forget each other, their parents, nor their early home. Above all, do they look forward with unshaken faith, to the time when they shall go no more out and come no more in; and to that city which 'hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.'"

Of these surviving brothers and sisters, *Horace N.*, the eldest, grew up tall, muscular, active in mind and resolute in will—in these respects bearing strong resemblance to his mother's father. When twenty-one years of age, fired by the descriptions of the fertile West, and "tired of delving among the rocks," he left his old New Hampshire home, under the shadow of Walnut Hill, and started for the prairie fields of Illinois, establishing himself at Lamoile, in 1842, in which State he subsequently married Miss Hannah H., daughter of Wm. A. and Elizabeth Miller. Her parents, natives of Connecticut, early removed to Salem, Pa., where Hannah was born, (Nov. 25, 1827), and afterwards to Illinois, where they now reside, in the town of Mendota. In 1855, Mr. Dodge, after a brief residence in New England, to recover from the effects of a severe attack of western fever, removed to Ripon, Wisconsin. Here, established in the grocery business, he remained, in health and prosperity, until October, 1863, when he was induced to remove to New York city, and form a per-

manent connection with Stearns & Ballard, extensive dealers in machine belting, etc. Of Horace Dodge a friend has written: "In youth, remembered as somewhat impulsive, and given to the spirit of adventure, he has, by the discipline of events, developed into a calm, reflective thinker, a sober and sensible man—wise in the lore of experience, and in that higher wisdom which is not of this world." He has one child,

Cheever Kendall, born November 15, 1850.

*Abby*, the next eldest living, as a daughter, a sister, and a wife, has, by her careful, thoughtful, and affectionate traits of character, won the imperishable regard of all her friends. None know her but to love her, none speak of her but in praise. It was her high privilege to soothe the last days of a sainted mother, and receive her benediction from her own lips. On the 18th of November, 1852, she married Stephen Ballard, Esq., son of Joshua Ballard and Phebe Abbott, born at Andover, Mass., Sept. 9, 1815. After her mother's death, her worthy husband, (in 1858), formed a business connection in New York city, under the name and style of Stearns & Ballard, 333 Pearl street, and their residence was removed from Hooksett, N. H., to Brooklyn. Mr. Ballard has been for several years an extensive and successful manufacturer of machine belting. A man of large executive abilities, he has prospered in business and in the respect of his fellow citizens.

*Martha A.*, the eleventh child and youngest daughter of Bartholomew and Mary Dodge, was highly endowed by nature in those qualities of head and of heart, which ennoble their possessor, in whatever station in life, and give to the race its finest representative types. With high poetic susceptibility and deep moral sympathies, she united a feminine tenderness and a masculine energy, practical sense and courage. Her impulses, like her father's, always flowed to some benevolent and beneficent end; her aspirations, like the eagle's, mounted ever heavenward. "Every man," she once wrote, "who would truly succeed in this life, must have a noble ideal before

him, an image of perfection, to which he may not hope fully to attain, but after which he must constantly strive." Again, "It is a principle of God's government, as shown by all history, that when an individual receives any gift or endowment, it is not for himself alone, but for the benefit of the race. \* \* \* His reward, (if a public benefactor) must be in his work, in his toil, yea, in his sufferings, and in the dim, glorious hereafter." Which admirable sentiment she has more beautifully expressed, if possible, in the following lines :

"Not for myself alone," exclaims the rill,  
As on its silver way it blithely sings ;  
"Not for myself alone, I drink my fill,  
Amid the gladdening gush of mountain springs.  
My course is onward, — blessing, as I go,  
Flowers, fruit and waving grain, that gem the fields below."  
"Not for myself alone, to me was given,  
The tiny lamp that sparkles 'neath my wings ;"  
So sang the glow-worm, as the dews of even,  
Sank gently down with night's enfolding wings ;  
Give me that sympathy, with other things,  
Which, blessing others, God's own blessing brings.  
Hence learn a lesson, erring child of clay ;  
Flowers, fruits and rippling rills, thy teachers be ;  
God's blessings should be shared, not buried lay ;  
Impart to others what God gives to thee.  
So humbly follow where thy Saviour trod,  
And seek thy rest and happiness with God.

These fragmentary extracts, gleaned at random from some of her writings, give but a glimpse of those fine intellectual gifts and moral traits which early shone forth in Martha Dodge, and which have blossomed richly, not only in many worthy contributions to American literature, but in the beautiful ministries of a life consecrated, as a pastor's wife, to the cause of her Divine Master, and the good of souls.

Her father dying when Martha was but fourteen years of age, the younger members of the family were left without the means of acquiring more than a good English education. But

Martha, with no other aid than a good constitution and a resolute will, grappled with the obstacles of unpropitious fortune, and eventually graduated with credit at Mt. Holyoke Seminary, Mass., in 1849. After teaching awhile in Vermont and New Jersey, she married, Aug. 12, 1852, Rev. Allen H. Brown, of May's Landing, N. J. To them have been born four children :

Silas Belding, born May 17, 1854.

Allen Henry, " Nov. 17, 1855 ; died December 12, 1859.

Mary Dodge, " January 1, 1858.

Louisa Matilda, " January 18, 1860.

Rev. Mr. Brown is a native of New York city, was there educated at the University, and Columbia College, and completed his theological course at Princeton, N. J. ; licensed in 1843, and ordained Jan. 5, 1848. Since his marriage he has been principally engaged as a successful Evangelist, along the populous seaboard of New Jersey, in a region rendered historic in religious annals by the labors of John Brainerd and his cotemporaries, before the Revolution. Their residence has recently been removed from May's Landing, to Absecon, N. J.

*Charles W.*, the youngest son and child of Bartholomew and Mary Dodge, was in his early years an invalid, with slender prospects of attaining his majority. But blessed with elastic spirits, his constitution gathered firmness with age, and he has lived to accomplish more than many having greater youthful promise. Established in the mercantile business in Lowell, his prudence and thrift have yielded him a competence, and the comforts of a happy home. An active and efficient member of the church, he exerts a wide and controlling influence, and largely enjoys the confidence and respect of his townsmen. In August, 1853, he married Miss Anne Eliza, daughter of Geo. Fiske, Esq., of that city. Their children are :

Florence M., born August 31, 1854 ; died January 4, 1860.

Fannie A., " May 12, 1857.

Herbert C., " July 28, 1859 ; died September 15, 1859.

## MISS FANNY FISKE.

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FANNY, the fourth daughter of Hon. William and Eunice Fiske, was born June 6, 1787, and in her brief career, the brightness of June and the gloom of December were strangely blended. Trained up as were the children of that favored household, in habits of industry, economy and piety, they ate the bread of careful toil, but also the bread of peace and health and contentment, beyond what is often known in the homes of the affluent. Simple in their manners, puritan in their virtues, their wants were limited to their supplies, and their comforts were equal to their needs. They were indeed a happy family — happy in their parental training, happy in their rustic freedom, happy in their cheerful and affectionate intercourse.

It was in such a home as this, that Fanny grew up to womanhood, beloved as a daughter and admired as a sister — buoyant with ruddy health and hope. Visions of life, in her young eyes, were visions glowing with the most roseate hues of promise, to be dispelled, alas but too speedily, by a severe and crushing affliction.

From some unfortunate exposure, during the winter of her nineteenth year, she took a severe cold, which threw her into a violent fever, from the effects of which she never fully recovered. Long and terrible was the struggle between her robust constitution and the raging disease, and when at length the latter was subdued by remedies too violent, or perhaps unskillfully administered, she was left a complete wreck, paralyzed in frame and helpless as a child. She remained in this

enfeebled state for many months, and it was some two years before she was able to dress herself or use her limbs. She never afterwards regained her usual or even a comfortable measure of health, but gradually sunk into a prolonged and wasting consumption. Finally, after *eleven years* of confinement, feebleness and suffering, which severely tried her patience and her faith, but which proved the genuine character of both, she died, June 17, 1817, aged 30 years.

It is but just and natural to sympathize with the victims of such crushing afflictions, and to feel thankful their misfortunes are not ours. And yet those afflictions, as in this case, often prove our greatest blessings in disguise, by weaning our affections from earthly idols, and directing them above.

Hedged in, as Fanny was by this providential stroke, from the enjoyments of this world, she applied her mind with all its power of thought, to the concerns of the next, till she became as earnestly devoted to the interests of eternity as she had been to those of time. She engaged at once in the diligent and prayerful study of the Holy Scriptures—doubtless too much neglected before—and it was her especial delight to read and meditate upon the life and teachings of the Saviour, and to imitate, as far as she was able, the example of his meekness, his self-denial and patient suffering. Thus was she gradually trained, and prepared to show forth the triumphant power of divine grace, by the marvellous fortitude with which she endured her protracted sufferings and lingering death. With the decay of her physical powers, the spiritual seemed to shoot forth into luxuriant bloom and fragrance. From week to week, from month to month, from year to year, this process of decay and growth went steadily on, till she became a wasted skeleton in appearance, but spiritually a bright example of the loveliness of the Christian graces.

In one of her letters to her brother while in college, we find the following characteristic extract:

"Our friend Olive L., is dead. She suffered much during her long sickness, but was happily delivered from any remaining doubt as to future happiness. May we fully realize in her early departure, that death sooner or later comes to all, and attend to the important admonition — 'Be ye also ready.' Soon, perhaps too soon, the inexorable summons may reach our ears, and then, prepared or not, we *must* obey.

"Why are we so unwilling to dwell on thoughts of death? Is it because we imagine the contemplation will make us sad and gloomy creatures? If so, the opinion is most erroneous, for certainly, as many have found to their joy, it is the only sure way to obtain a genuine and *habitual* cheerfulness."

To a friend who was condoling with her upon the loss of her health and all her fair prospects in life at so early an age: "Oh call it not a loss," replied Fanny, "it has been to me an unspeakable gain. Had I not been arrested in my headlong course, I should, in all probability, have gone down to the shades of death, and never known true happiness."

On another occasion, when just recovered from a most distressing fit of coughing, she said to a sister who expressed much sympathy for her sufferings, "Yes, this cough is distressing, but my sufferings do not deserve to be mentioned in comparison with the sufferings of Him, who died upon the Cross, and died for me! May I never, never complain of my present light and temporary afflictions, but rather rejoice that I am permitted to take part with my Saviour in suffering the penalty of sin."

Her long sickness and the course of reading induced by it, had so weaned her affections from earth and wedded them to heaven, that she could unite in all sincerity with the pious language of the psalmist: "Oh, that I had wings like a dove, for then would I fly away and be at rest. As the thirsty hart pants for the water brooks, so longeth my soul for thee, O God — When, O when shall I appear in his holy presence?"

Her heart, like her treasures, had long been in heaven, and there her spirit most ardently desired to be also. At length the day approached when her wishes were to be gratified, and

Fanny watched for its arrival with as much eagerness, as one ever watched for the long-expected arrival of a beloved friend. In the early morning of the day on which she died, she was observed to be examining her hands and fingers with much attention, and at length she said to the female friend who had been with her during the night: "Mrs. L., what do you think is the cause of the dark ring around my finger nails?" "Well," said Mrs. L., after intently regarding them, "I think, Fanny, that you are struck with death." "Oh," exclaimed she, clapping her attenuated hands with unusual vigor, "Oh! thanks be to God who giveth us the victory through our Lord Jesus Christ. Thanks be unto God, for I now hope to be this day with my Saviour in Paradise!" Then turning her face to the wall, her lips continued to move in prayer and thanksgiving, till her spirit took its peaceful departure to the mansions of everlasting rest.

So died this meek and lowly handmaiden of the Lord, and so as none but a Christian indeed can die; peaceful and triumphant over all the terrors of death and the grave. Compared with such a triumph, how the proudest triumphs of the world's great heroes pale, and dwindle into insignificance!

Her father, in writing to one of her absent brothers, on that occasion, said:

"Your beloved sister Fanny is no more! She departed this life in extraordinary faith and hope of enjoying a better. Death to her was a welcome messenger. Her funeral was attended on the 9th inst. Prayer at my house at 2 o'clock, P. M., thence proceeded to the Meeting House, where an appropriate discourse was delivered by Rev. Dr. Lord [late President of Dartmouth College] from a text selected by herself, — 1st Corinthians, xv: 57. 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.' Dr. Lord drew the character of the deceased in striking colors, as a Christian and a saint, and his discourse was well calculated to afford consolation to her surviving friends. Would to God that this solemn event may be so sanctified to us all, that we may be prepared to follow her, and that our last end may be like hers."

## ALLEN FISKE, ESQ.

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ALLEN, fourth son of Hon. William and Eunice Fiske, was born April 10th, 1789. Puny and feeble-bodied in youth, his want of strength and hardiness for the rough-and-tumble sports of boyhood, probably turned him away from those sports to his books. But he grew up like the other boys of his age and neighborhood, attending the district school two or three months in the winter, and working on his father's farm the rest of the year.

Unable, from lack of physical ability, (and *inclination* as well,) to "hoe his row" with stouter boys, he became greatly disgusted with farm work, and resolved to abandon it soon as possible. Finding him no doubt unprofitable, as a farm hand, his father at length yielded to his earnest and often-repeated entreaty, that he might have opportunity to acquire a "liberal education," as a means of obtaining a future livelihood. From that time his mind was made up and his future course settled, in his own imagination, — first, to get a classical education at Dartmouth College, then study law in the office of his cousin, Hon. Jonathan Fiske, New York city, — and then — *acquire wealth and fame*.

Sufficiently instructed theoretically in the principles of Christianity, he had yet failed to realize its truths in practice. Self-reliant, and flushed with youthful hopes and confidence, he had no doubt of his ability to get rich and climb the hill of Fame, to make himself a lawyer and a man of distinction among men of the world, without any special aid of Providence. But

therein he reckoned without the permission of his Master, and practically forgot that there is a Power above that shapes our plans, "rough hew them as we will,"—that the race is not to the swift, nor the battle to the strong, nor riches to men of understanding, but that it is the LORD who exalteth one and abaseth another, according to his own sovereign will and pleasure, and that his purposes are sure to succeed, however others may fail.

In the spring of 1808, Allen Fiske began study of Latin and Greek at the village Academy of his native town. In the winter of 1809, he taught school two months, and obtained a few dollars, which he expended, the following summer, for books and tuition. And in that manner, teaching in winter, and studying in summer, with some little assistance from his father and more from his brother Francis, he worked his way to and through College, having entered the Freshman class in March, 1811, and graduated in August, 1814.

In College he held a respectable standing, ranking as third in his class, by the judgment of the Faculty, in his Sophomore year, and honored by an election as member of the "Phi Beta Kappa Society,"—the first one, it is believed, from Amherst—in his Junior year. Of the "Commencement Honors," he had no share, being engaged all that year in teaching school in Concord, N. H., to obtain the funds to meet his bills. But he kept up with his class in their course of studies, was examined therein by the professors, at Commencement, and received his Diploma.

In the summer of 1815, having closed his school in Concord, he commenced a clerkship in the law office of Judge Clifton Claggett, in Amherst. But in November of that year, under the impulse of discontent from no justifiable cause, and without saying farewell to his friends or giving any one a hint of his intentions, he suddenly left for New York city. Destitute of extra clothing, of funds and letters of introduction, he suffered, as he deserved to suffer, the consequences of his rashness and folly. However, guided by a higher wisdom

than his own, he arrived at New York in safety, found or made friends, taught school three months the following winter, and in the spring of 1816, entered, as a student at Law, the office of Jonathan Fiske, No. 39 Liberty street,—thus realizing the first Act of one of his early dreams. He continued in that office till admitted to the Bar, in 1819.

In the latter part of March, 1819, he received a letter from his father, announcing the death of his beloved mother. He had opened and sat reading the letter, in his room alone, and communing with his thoughts,—till, saddened by the distressing intelligence, and overwhelmed with sorrow, he took up his flute, lying on the table beside him, and mechanically struck up "Adeste Fideles." The soft tones of the flute, and the plaintive air of the music harmonized well with his feelings, and led him to think of his mother in the past,—how she had cried for joy on his first return from College, in health and safety, after an absence of several months,—how earnestly and tearfully she had labored to make him a pious Christian, and to prevail on him to be a clergyman instead of a lawyer,—how unfeelingly he had left her in November, 1815, without a word of farewell, and how her tender and loving heart must have yearned, on her death-bed, to give him her parting benediction,—overpowered by these touching thoughts, he wept like a child, the big tears rolling down his cheeks unrestrained! Penitent and self-condemned, he resolved to live a better life, more in accordance with his mother's precepts. But that good resolution, though honestly made at the time, was soon forgotten or dissipated, amidst the gay attractions of a city life.

Early in July, 1819, he was married to Miss Eliza Chapman, eldest daughter of Nathaniel Chapman, Esq., of Morristown, N. J. She was a beautiful girl, became a charming wife, and the happy mother of seven well-formed, goodly children.

In October, 1820, he was invited to attend the examination

of a class in English Grammar, on a new plan, by Jeremiah Greenleaf. This event, so trivial in itself, was destined to have a very important influence on Mr. Fiske's future occupation—no less than leading him to abandon the profession of law, and to engage in publishing Grammars, and teaching school. He was so well pleased with Mr. Greenleaf's plan and book, that he accepted a proposal of Mr. Charles Starr, to prepare an edition of Adams' Latin Grammar, on a plan similar to Greenleaf's. This occupied him during the winter, and induced him, in the spring of 1821, to remove with his father-in-law, Mr. Chapman, to Troy, N. Y. There he pettifogged some, but busied himself chiefly in preparing editions of "Murray's Grammar Simplified," on an improved plan. His Latin Grammar, which was the pioneer in that mode of arranging and teaching the elements of grammar in the dead languages, had a fair sale, until it was elbowed out by other competitors. His English Grammars also met with a fair evidence of public favor, particularly in Maine, where it went through several editions, under the influence of his brother Ezra. But their compiler lacked the time and means to forestall the market, as was the practice usual with publishing houses in those days and since, and being without any efficient co-operative aid from this source, his books eventually went out of use.

In October, 1822, he opened a private school in Troy, N. Y., which he continued several years with marked success, not due, however, to any merit of his own, so much as to the favor of his able friends and patrons,—such as Judge Buel, Messrs. Nathan and Stephen Warren, George Vail, and several others, whose sons, now men of distinction, were his pupils.

Hitherto Allen Fiske, like many others who are Christians nominally, but practically infidels, had lived without God in the world. Not that he denied or doubted the existence and power of God, but he did not really desire the knowledge of

His ways, did not love Him with filial affection, nor feel willing to be subject to His control. He greatly preferred to be his own master, the architect of his own success, and sole claimant of all the honor due therefor. Behold the goodness, the mercy and forbearance of the Almighty, who did not cut him down as a rebellious idolator, but chastened him gently with the rod of disappointment, showing him the vanity of wordly fame, wealth and distinction, — those idols which he had worshipped so ardently from his youth up, but which had fled from his grasp like the water from the cup of Tantalus, — opening his eyes gradually to visions of the true riches in Christ Jesus, and inclining his heart to lay up its treasures in heaven. But it required many years' time, and many humbling afflictions, to cure him of the errors of his youthful aspirations. At length, in the summer of 1824, came a fearful disease, — a violent attack upon his lungs brought him suddenly face to face with the startling question, "What would probably be my sentence, were I called *now* to the Bar of final Judgment?" Unable to frame any valid excuse for his willful errors, he cried to God for mercy and pardon. Nor did he cry in vain, for in great kindness God sent forth His Son into his heart, "crying, Abba Father!" And then, for the first time in his life, he knew what it is to be *truly* happy, — knew by sweet experience, that there is no joy, no bliss on earth so rich and precious as the assurance of being at peace with our Maker, and living in the light of His reconciled countenance.

Instructed by the Rector, and confirmed by Bishop Hobart, Allen and wife became members of St. Paul's Church, Troy, under the pastoral charge of Rev. Dr. David Butler. And on the first Sunday in September, 1824, they both knelt, for the first time in their lives, at the table of our blessed Lord, and partook of His body and blood, — an event long remembered and cherished by them as the beginning of a new life on earth.

In the spring of 1832, at the instance of Rev. Dr. Rudd,

then Rector of St. Peter's Church, Auburn, N. Y., he removed to that "lovely village," (now city), and assumed charge, as principal, of the Academy. There he remained four or five years, successful in his vocation. There he buried his youngest child, dear little hCharles Asa, December 9th, 1833, and there, too, he was bereaved of ELIZA, the beloved wife of his youth, May 7th, 1834. There he completed and published, through Thomas M. Skinner, his long-projected "Elements of Latin Grammar, with Lessons in Translation and Parsing, and a Vocabulary." And there he, for the first time, succeeded in saving a few hundred dollars out of his annual income, with which he purchased a small farm on the banks of the Owasco Lake, in the neighboring town of Scipio. Wearied with the labors of teaching, and much impaired in health, he removed to his farm with his second wife, Mrs. Maria Stokes, and his children, in October, 1836.

With a return of health, came also a return of his ruling passion for teaching, which he indulged first in his own house, then in Skaneateles, a beautiful adjacent village, and finally, having sold his farm, he resumed teaching again in Troy. There, in 1848, he commenced, in connection with his sons David and Albert, the publication of *The Family Journal*, a weekly newspaper, which they continued some fourteen years, with very good results. With the close of that publication, in 1862, ALLEN FISKE closed his public life, having attained the advanced age of seventy-three years.

Casting his eye back over his long life, now approximating to four score years—in which so much has been received, so little rendered,—he cannot but feel penetrated with mingled gratitude and regret—humbled in view of his errors and mistakes, yet recognizing and gladly acknowledging in their results—in every event and dispensation which have marked thus far his career, the presence and overruling direction of a wise, paternal and benignant Providence.

## THREE SCORE YEARS AND TEN.

Delicate in his youth, Allen Fiske has nevertheless enjoyed uniform good health during most of his riper years. His mind happily retains its usual clearness and love of activity ; and, surrounded by his children and grandchildren, in the home of his eldest daughter, (Mrs. Kennicott), the evening of his days is passing tranquilly and pleasantly away.

Upon attaining the age of seventy years, Allen Fiske, then living in his own home in Troy, N. Y., and previous to the death of his second wife, wrote the following, which was published in the columns of *The Family Journal*, under date of April 14th, 1859 :

" What weary traveler or longsome sojourner in a far-off land, has not felt the thrill of joy excited by the words, *Home ! Sweet Home !* How often have his eyes been suffused with tears, while faithful memory brought up the image before his mental vision, and how did he then yearn to behold again the much loved original. And when perchance he had set his face homeward, and his feet had borne him far on the way, and his eye was beginning to peer over the distant hills, in search of the beloved object, how leapt his heart at any familiar sight associated with the haven where he would be.

" Surely our benevolent Creator has, in great kindness, implanted this intense love of Home in the human breast, and given us a keen relish for its sweet enjoyments ; not that we should idolize or set our affections upon our home on earth, which is passing away, but that we should look forward and upward towards our *home eternal in the heavens*. That we should regard our homes here, but as types of our homes hereafter ; our Homestead Reunions, so happy and delightful, of parents and children, brothers and sisters, but as faint emblems of our final and blissful reunion in the Mansions of our Heavenly Father. With these views it is right to love, cherish and beautify our earthly homes, making them according to the pattern in the Mount, as seen by the eye of faith, and devoting them not to the pampering of our foolish pride, or luxury, but to the cultivation rather of those fruits and flowers which may be transplanted to our heavenly homes, and which shall grow and flourish there forever.

" What a charm and what a priceless value do these considerations

add to our present homes—that they will be reproduced and like ourselves resurrected, purified, and made all perfect and glorious in a future state—and that the holy and happy life initiated here, the pure pleasures of living in peace, love and good will towards God and man, will there be renewed, beautified, intensified, and immortalized.

“When we have furnished our dwellings and fitted up their surroundings to our taste, we are prone to say, like the fool in the parable, ‘Soul, thou hast goods laid up for many years; take thine ease, eat, drink and be merry.’ But our folly is quite as transparent as his was, and we may well be thankful if our punishment be not equally rapid and severe. However plain or luxurious may be our earthly homes, we should never forget that they cannot remain our abiding place. The lessons impressively inculcated by every falling leaf and fading blossom, point to another sphere of existence as the residence of an immortal mind.

“Over the entrance to a spacious tomb for the temporary reception of the dead in Oakwood Cemetery, (in Troy, N. Y.,) are carved in the stone these words :

‘*Mors vitæ janua,*’

which being interpreted, signify that *Death is the Gate of Life*—a truth which few will deny in word, although thousands do in deed. Beyond all controversy, death is the end of our pupilage, and the beginning of the true manhood of life—the portal which introduces us to that better country and those fairer mansions, which are the rich inheritance of the saints. Why then should not this happy change in the *form* of existence be regarded somewhat as the student regards the day of his valedictory to his Alma Mater, a day of emancipation from the thralldom of the schoolmaster, a day of enlarged liberty and a wider enjoyment? And so doubtless all men would regard it, did they but live true lives, live according to the laws of their nature, which cannot be repealed, nor altered, nor violated with impunity. To the besotted worldling, blindly groping after shadows, death is indeed the king of terrors; but to him who lives after the example of the wise men of other days, men who regarded themselves, as all truly are, but sojourners upon earth, travelers hastening to another, and to many, a better country,—to such, death is a welcome messenger, an angel of mercy indeed, sent to call and conduct the enfranchised spirit to its **HAPPY HOME**.

“How striking are some of the death-scenes recorded of the ancient patriarchs! When the days of their pilgrimage were ended,

they bade adieu to their friends, drew up their feet upon the couch, and slept with their fathers as calmly as they would go to a night's repose. What dignity, what moral grandeur in such an exit! And who in admiring, as all *must* admire it, does not feel ready to exclaim, 'let me die the death of the righteous, and let my last end be like his?'

"This desire and longing to depart and enter upon that new and blissful state of existence, ought to be ever present with us, but it naturally becomes more vivid and intense, as the pains of disease or the infirmities of age oppress us. To the writer, indeed, this is no new or unwelcome subject of reflection, for long has he loved to sit at the feet of the great Teacher, Death, and listen to his lessons of wisdom. Often has he fancied he could almost feel his feet dipping in the brim of that cold, mysterious stream which divides this from the spirit land—often fancied he could almost catch a glimpse of the delectable land of Beulah, of whose bright and glorious mountains a poet has said—

'Who ever gazed upon them shining,  
And turned to earth without repining;  
Nor wished for wings to fly away,  
And live in their eternal day!'

He who has the taste to admire the varied beauties of this world and an eye to 'look through Nature up to Nature's God,' will feel his heart burning with desire to behold those far higher glories to which death introduces the disembodied spirit. He will understand those remarkable words of the Psalmist, 'As the hart panteth after the water-brooks, so longeth my soul for thee, O God.' To a spirit thus longing to bathe itself in the Great Fountain of all life, beauty, purity and bliss, can death be either frightful or unwelcome? Far from it.

—"In that touching interview between the aged Barzillai, and King David, the good old man, in declining an invitation to accept of the King's hospitality, said: 'I am this day four score years old—can I hear any more the voice of singing men and singing women? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my fathers and of my mothers.' And such is doubtless the wish of every aged and weary traveler, who feels that he has seen enough of this world, and who realizes that the day of his departure is at hand. Though willing, like patient Job, to wait without murmuring all the days of his appointed time, yet he can but sigh and count the days as they pass, comforting himself at the close of each, with words like these—

'One sweetly solemn thought,  
Comes to me o'er and o'er;  
I'm nearer Home to day,  
Than e'er I've been before.'

"The writer of these remarks cannot say with good Barzillai, that he is four score years old, but he can say, that he is this day, (April 10th, 1859), *three score years and ten!* But though his ear for the voice of mirth is blunted, it is not deaf; and his relish for the pleasures of this life, though modified, is by no means lost. His home, though not free from the troubles incident to human life, is comfortable, quiet and comparatively happy. His health is good, his eye but slightly dimmed, and his enjoyment of the pleasures of the table quite sufficiently keen. He has no cause, other than what is common to all men, to be tired of life or of the world. Nor is he—but that emotion which springs eternal in the human mind, and which is probably an emanation from the divine, is ever ringing out its still small voice—'Excelsior! Excelsior! Depart hence, and enter that higher and better world whose fountains of bliss are pure, unfailing and eternal, and whose glories are such as no eye hath seen, nor ear heard, nor heart conceived of—that life which is as much higher and happier than this, as heaven is higher than the earth, and God better than man!' Believing in, and looking forward to such a life, who will, who *can* wish to linger here beyond the will and pleasure of a sovereign God?"

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MRS. ELIZA CHAPMAN FISKE.

ELIZA CHAPMAN, wife of Allen Fiske, and the mother of his children, was a woman of queenly stature and comely features, with dark hair, dark eyes shaded by long lashes, and arched brows, straight nose, well-formed mouth and chin,—complexion inclined to the brunette. Her smile, heightened and largely participated in by her sparkling eyes, was truly gladsome and winning. Erect and dignified in person, polished and attractive in mien, accomplished in mind and manners, she was fond of society, though not a great talker, but decidedly a great worker,—being uncommonly quick of motion, and skillful in all the usual handicraft labors of woman. Kind, affectionate, and blameless as a daughter, a wife and mother, she died in the prime of her life and usefulness, at the early age of thirty-seven years. But she left behind her the rich legacy of a good name, embalmed in the hearts of her husband, her

children and friends, who will never cease to cherish and revere her memory.

Physicians were not agreed as to the cause of her death; one called her disease *nervous consumption*, and another thought it was *disease of the heart*. She was affected with constant sinking, fearful spasms, and great difficulty in breathing, — which kept increasing in violence and frequency, and for the last ten or twelve hours of her life, it was a continual and awful gasping for breath! But through all her distress, she retained her speech and her reason, frequently speaking to those around her. The day before her death, at her special request, she received the holy Eucharist from the hands of Rev. Dr. Rudd, which appeared to refresh and comfort her. That sacred rite, touching and impressive at all times, becomes manifold more so, when administered at the bed-side of the dying, to one who is about to appear in the visible presence of Him who instituted the rite, and enjoined its observance in those memorable words, "This do in remembrance of me." In this instance, all present, and especially the dying one, were impressed with solemn awe, as if they stood face to face before the SINLESS ONE, and wondered, as they of old "wondered, at the gracious words which proceeded out of his mouth."

After a night of intense suffering, she departed to the dread *Unseen*, like a true Christian, with great calmness and resignation. On the way to the grave, her remains were taken into St. Peter's Church, and a sermon was preached by Rev. Dr. Rudd, from these words: "Yet a little while and ye shall see me."

Mrs. Eliza Fiske, though called to an early grave, left many a fair record of her fairer self; among which not the least are her seven goodly children, six of whom grew to maturity, and (until recently) five remained as living witnesses to testify of her worth. Some account of these surviving children, — three

sons and two daughters,—and of their testimony to their mother's influence, is given in the following pages.

But there is yet another living witness to hallow and endear her memory, one that will endure forever. Of Presbyterian parentage and education, Eliza Chapman became attached to the Church (Episcopal) from having lived some years of her girlhood in the family of her father's brother, Judge Asa Chapman, of Newtown, Conn. Behold what important results are, in the hands of divine Providence, wrought out from causes apparently trivial. Eliza's predilection led her husband and children also into the Church; and they and their children, generally confirming at maturity their baptismal promise, have led, and by God's blessing doubtless will hereafter lead, others to the same blessed Fold. And thus may that mother's influence, descending in widening circles, be richly perpetuated to the remotest generations, until a long train of grateful converts shall rise up in the latter day, and call her a blessed "mother in Israel."

Mrs. Eliza Fiske, eldest daughter of Nathaniel Chapman, of Morristown, N. J., was born at Newburgh, N. Y., August 24, 1797. Her mother's maiden name was Nancy Ford, of Morristown. Her father, Nathaniel Chapman, Esq., was the fourth son of Phineas Chapman, Esq., of Saybrook, Ct., who was descended from an ancient and honorable family of that name, who settled in that town as early as 1637, and from whom a numerous and generally respectable posterity have sprung. Further and interesting notices of the Chapman Family, inclusive of the descendants of Phineas Chapman to a recent date, will be found elsewhere. Mr. Chapman, the father of Mrs. Eliza Fiske, died in Troy, N. Y., in the spring of 1823, but mother Nancy lived to a good old age, resident in the family of her youngest daughter, Caroline, who married Dr. William Kennicott, of Chicago.

## CHILDREN OF ALLEN AND ELIZA FISKE.

Maria Antoinette,	born in New York city,	February 26, 1821.
Mary Frances,	" Troy, N. Y.,	January 20, 1823.
William Allen,	" "	November 4, 1824.
David Edward,	" "	September 3, 1826.
Albert Augustus,	" "	November 1, 1828.
Anne Eliza,	" "	March 11, 1831.
Charles Asa Chapman,	" Auburn, N. Y.,	November 26, 1832.

Charles Asa died in Auburn, December 9th, 1833, and was buried in St. Peter's churchyard. He was baptized in that Church by Rev. Dr. Rudd, Aug. 11, 1833. The other children were baptized in St. Paul's Church, Troy, by Rev. Dr. Butler. Their beloved mother died in Auburn, May 7th, 1834, and was buried beside Charles Asa. The remains of Anne Eliza, who died in Troy, March 29, 1848, were, by her previous request, taken to Auburn, and buried beside her mother's. These precious dead were, in August, 1864, removed to the Family Burying Lot, in Fort-Hill Cemetery, under the supervision of Rev. William Allen Fiske. And since then, the remains of another sister, Mary Frances, who died in Cleveland, Ohio, Oct. 1, 1864, have been added to them, having been conveyed to Auburn for that purpose, in charge of her aged father.

## MARIA ANTOINETTE FISKE.

*Maria Antoinette*, the first born of Allen and Eliza Fiske, (born in New York city, Feb. 26, 1821), manifested in early life a remarkable precocity and strength of character. In stature, features, and personal appearance, as also in energy, prompt decision and rapid execution, she greatly resembled her mother. Fearless, and very active in mind as well as body, she seemed to start at once into maturity, without waiting for the natural development of her faculties. Before she was five years old, she accompanied her father on a tour through Massachusetts and New Hampshire, without any female attendant, and took care of herself during the journey, like a girl of mature years. The loss of her mother at the early age of 13,

threw her very much on her own resources; and being the oldest in a family of six children, she naturally became a *leader*, and was, the same year, received as the principal teacher in the female department of the Auburn Academy. And such was her success, that, upon the removal of her father from Auburn, she was engaged, at the age of sixteen, to take the entire charge of the female department in the Aurora (N. Y.) Academy.

When her father removed to Skaneateles, in 1841, she accompanied him thither, at his request, and took charge of the female department in his school. Three years afterwards, being desirous to improve herself in music, painting and the higher mathematics, she repaired to the Troy (N. Y.) Female Seminary, where she graduated at the end of a year and a half from the time of her entrance. Then, after spending another year as a teacher in that celebrated institution, she removed to Chicago, Ill., where she established and conducted a flourishing Seminary for several years, and until her marriage.

With her naturally good abilities, developed and well trained by teaching and being taught, with her superior scholarship, her tact in gaining the affections of her pupils and inspiring them with something of her own energy and indomitable activity, she attained a reputation for talents and success as a teacher, surpassed by none in Chicago.

On November 1, 1854, she was married to Dr. J. Asa Kennicott, of Chicago, by Rev. Louis L. Noble. Their children are—

Isabella Maud, born December 21, 1856.

Mabelle Blanche, " August 16, 1858.

Ada Mary W., " August 1, 1860.

Their residence, Kenwood, is a beautiful suburban home, situated on the shore of Lake Michigan, within sound of its majestic surf, about six miles south of Chicago Court-house.

Dr. Kennicott belongs to a large family of that name,

resident in Chicago and its vicinity. His father (Jonathan) and brothers came to Illinois, when Chicago was merely an outpost of civilization. Having purchased large tracts of land, when it was cheap, they became men of wealth and influence. Three of them, John, William, and Asa, were graduates of Medical Universities, were distinguished for their skill in medicine or dentistry, and their familiar acquaintance with the sciences, but more especially for their passionate devotion to horticulture, and their success and exquisite taste in the cultivation of fruits and flowers.

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MARY FRANCES FISKE.

*Fanny*, second child of Allen and Eliza Fiske, was born in Troy, N. Y., January 20th, 1823. She was a girl of comely face, with dark hair and very dark, brilliant eyes, like her mother's; timid and reserved in manners, quiet and affectionate and amiable in disposition. Like her grandmother, Eunice Fiske, she was slight in form, with small hands and feet, a frail constitution, sanguine temperament, and a very nervous organism.

Persons thus constituted are peculiarly adapted, beyond most others, to enjoy or suffer exquisitely, according as circumstances develop the susceptibility. Upon arriving at maturity, *Fanny* did not find human life a paradise of flowers, as it had appeared to her from the standpoint of girlhood. She found in her path thorns as well as roses, false friends as well as true, trials and difficulties she had never looked for, and which she had not the strength or courage to rise superior to. The bright dreams of her youth dispelled, by a knowledge of life as it is, she gave way to the melancholy influence of disappointment, became a recluse in her habits of thought and feeling, and lived the last years of her life an invalid, seeking and finding her principal enjoyment in the companionship of her favorite authors.

In December, 1862, she went to reside with her brother, Rev. William Allen Fiske, of Grace Church, Cleveland, Ohio. In May, 1863, she was prostrated by a series of very painful abscesses in her left side, and confined to her bed most of the time until her death, (Oct. 1, 1864.) This was indeed, a very severe affliction, one that called for and received the cordial sympathy of her numerous relatives and friends. But her bodily sufferings were blessed to her spiritual edification, and she could say with the Psalmist, "It is good for me that I have been afflicted."

As the furnace brings the pure gold out of the impure ore, so the afflictions which befall us here, bring out the true character of the afflicted, purified of its drossy accretions. Fanny in health was, doubtless like others in that condition, self-reliant, self-willed, and impatient of the "contradiction of sinners;" but Fanny in affliction was meek and humble as a child, though tormented with *running sores* that deprived her of locomotion, and were constantly wasting her flesh and exhausting her vitality. Under these lingering, painful and protracted sufferings, it was wonderful to see how cheerful, patient, and submissive she was, even to kissing the rod of chastisement, and blessing the Hand that smote her. To suffer and be still, requires the fortitude of a hero; but to suffer and be thankful for it, requires nothing less than the grace of God.

After months of intense suffering, and cheerful endurance, it became evident to Fanny and her friends, that the summons for her release from suffering had gone forth, and that the day of her departure was approaching. For herself, she rejoiced at this discovery with joy unspeakable, — a joy that buoyed up her sinking spirit with more than human strength, and kindled in her dark eyes more than their usual sparkling lustre. Emaciated to the merest skeleton, and obliged by her disease to lie most of the time in one position, — racked with pains, and tormented with offensive sores, she longed for death more ardently than the famished tenant of a dungeon ever longed

for his discharge. At length her stomach refused its sustenance, and the little remnant of her strength was ebbing rapidly away. On Friday, Sept. 23rd, she received the Communion at the hands of her brother William, disposed of her personal effects, and bade adieu to all below. Soon after,—as if he had been waiting for this last grand act of faith,—the angel of death manifested his icy presence and commenced the work of dissolution. But so gradual were his approaches, that the dying sufferer, sustained only by stimulants, lingered through another distressing week. With her extremities cold and lifeless as marble, and the muscles of her face so rigid that she could not close her lips nor speak distinctly, she continued perfectly conscious, able to recognize her friends, and make brief answers to their inquiries, until the evening of Friday, Sept. 30th, when she fell into a quiet slumber, breathing freely till about two o'clock on the morning of October 1st, 1864, when her emancipated spirit took its joyful flight to the mansions of the dead, in the land unseen by mortal eyes.

Her remains were taken, in compliance with her own request, to Fort-Hill Cemetery, in Auburn, N. Y., and buried beside her mother's. *In pace requiescat.*

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#### REV. WILLIAM ALLEN FISKE.

*William Allen*, oldest son of Allen and Eliza Fiske, was born in the city of Troy, N. Y., November 4, 1824. Fearless and self-reliant from his early boyhood, he spent the four years next after his twelfth birth-day, on his father's farm in Scipio, near the Owasco Lake. There he acquired a hardy constitution, some knowledge of agriculture, considerable skill in the management of stock, and became an ardent and very successful fisher!

At the age of sixteen, he turned his attention to literary pursuits, with a view to professional life, and in 1842, he opened a private school in his native city. After spending

some three years in teaching, and in reading law, he commenced the studies preparatory to admission into the (Episcopal) Theological Seminary, in the city of New York, which he entered in 1846, and where he graduated in June, 1849.

In November, 1849, he was appointed missionary to Theresa and Redwood, Jefferson county, N. Y., where he remained two years and three months, built beautiful churches and gathered good congregations in each. In January, 1852, he was called to the Rectorship of St. Stephen's Church, New Hartford, Oneida county, N. Y. There he remained two years, added considerable to the congregation, and obtained a parsonage for the church. On the 22nd of September, 1852, he was married to Miss Susan Mathews Bradley, daughter of Col. John and Sarah Bradley, of Brownville, Jeff. Co., N. Y. (Mrs. Sarah Bradley was a daughter of Judge John Brown, and niece of Maj.-Gen. Jacob Brown, U. S. A.)

Mr. Fiske was called, in January, 1854, to Lyons, Wayne county, N. Y., where he remained five years and nine months, added a wing to the parsonage, enlarged the church to the extent of one-third of its capacity, and very largely increased the congregation. In October, 1859, he was called to Grace Church, Cleveland, Ohio, where he still remains, (Oct. 1864), having, in five years, relieved that church of a very heavy indebtedness, and increased the number of communicants from 125 to 400.

These statistics prove, that Mr. Fiske has been neither idle nor unsuccessful in his Master's Vineyard. May he also succeed, when his labors on earth are done, in obtaining that Master's blissful award, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Six feet in height, with shoulders and chest well expanded, broad forehead, deep blue eyes, and dark bushy hair, Rev. William Allen Fiske of Cleveland, Ohio, bears no small resemblance to his grandfather, Hon. William Fiske of Amherst, N. H. So likewise in fearless energy and unshaken

perseverance in whatever he undertakes. With a commanding figure, a good voice and graceful delivery, his sermons and ministrations have never failed to secure him many warm friends, in every parish where he has officiated. A successful fisher of trout in his boyhood, he has not been an unsuccessful fisher of men in his manhood.

The children born to William Allen and Susan M. Bradley Fiske, are—

Bradley Allen,	born June 13, 1854.
Frances Eliza,	" December 5, 1855.
Sophia Hurlburt,	" July 19, 1859; died May 13, 1863.
William Clarence,	" January 17, 1861.
John Brown Bradley,	" February 7, 1863.

#### DAVID EDWARD FISKE.

*David Edward*, second son of Allen and Eliza Fiske, was born in Troy, N. Y., September 3rd, 1826. Well-built, of a ruddy complexion, with dark hair and eyes, and regular features, few boys in his youth were considered better looking. At an early age he went to live with his uncle David Fiske, in Amherst, N. H., on whose rugged farm and precipitous hillsides he seems to have acquired robust health and a firm constitution. There, also, he acquired, in the excellent schools of that town and vicinity, a good English education, and as much knowledge of Latin and Greek as is required to enter college. Having spent two winters in teaching school and ornamental penmanship, in the neighboring towns of Ipswich and Francestown, he returned to Troy, N. Y., in 1849, and became connected with the public press,—first with *The Family Journal*, and then with the *Troy Daily Traveler*.

But not finding the publication of newspapers sufficiently remunerative to suit his views, he dissolved his connection with these enterprises, and, in 1856, removed to Chicago, where he engaged several years in the dairy business, at first on a small, but afterwards on quite a large scale, and in which,

by energy, prudence and perseverance, he overcame many embarrassing obstacles, and accumulated a handsome competence. This accumulation was sufficiently rapid to be just, sound and wholesome,—the proper reward of well-directed effort. In 1864, having a fondness and tact for commercial enterprises, (in which he had already somewhat largely and successfully engaged), he parted with his dairy interests, with the view to devote himself exclusively to mercantile pursuits. In these, with suitable means, and faculties sharpened and disciplined by experience, he at least bids fair to realize the object of his early aspirations and many years' patient toil—a recognized position among men of wealth and influence.

Mr. David Fiske is not professedly a religious man, but it is believed he has a high respect for Christian principles, and he is certainly in the constant practice of many of the best Christian precepts. As a son, brother and citizen, he has ever shown himself honorable, generous, and above reproach.

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#### ALBERT AUGUSTUS FISKE.

*Albert Augustus*, third son of Allen and Eliza Fiske, was born in Troy, N. Y., November 1, 1828. The youngest of the brothers, the first fifteen years of his life was spent with his father, a student most of that time in his school, and fitted, under his excellent training, to enter upon an advanced collegiate course at the age of sixteen. Such had been his early purpose, but overruled by what was then deemed wiser counsels, he was persuaded to betake himself to the more practical training of the Printing Office, which he did, in the winter of 1844-45, at Auburn, N. Y., in the office of the *Northern Christian Advocate*, an organ of the M. E. Church, of extensive circulation. His position here brought him in constant and familiar intercourse with many leading men in that denomination, at an age when impressions are easily made, and are usually lasting. Their fervent zeal and impassioned address

took captive his ardent fancy, fired him with a like enthusiasm, and probably left a lasting influence upon his mind. But subsequent reflection, and maturer judgment, brought him back to his mother Church, more attached to her ancient faith and worship than ever.

And here he cannot forbear to put on record, on behalf of the children of this family, a grateful testimony to that wise and judicious parental training, which, from early youth upward, by precept and example, in all fidelity and affection, sought to establish in their minds such views of life as would fit them for the proper discharge of its great duties, and such principles of character as would develop in them the highest Christian manhood. To this training, exemplifying in its practical excellence the apostolic injunction, — whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever are pure, lovely and of good report, think upon and do, — are they indebted, under God, for whatever of worthy aspiration or honorable action have appeared in their lives.

In the fall of 1847 the subject of this sketch returned to his native city, and commenced, early in the following year, in connection with his father, the experiment of publishing a small weekly newspaper, devoted to literature and popular reforms, under the name and title of *The Family Journal*. Young, inexperienced, without money, reputation or friends, the first twelve months of that enterprise was a continuous and exhausting struggle to meet the bills accruing in the office and the family. In the fall of 1848, his brother, David E., from Amherst, joined them, and proved a most efficient ally. Going into the adjacent country as a vigorous and successful canvasser, (and in these respects he had no superiors), the circulation, resources and influence of the *Journal* rapidly increased, till it attained a substantial and prominent position among its cotemporaries. From this time onward, for many years, *The Family Journal* prospered in means and usefulness,

recognized by its many thousands of readers and by the public press, as an able, popular and influential newspaper; but its prosperity and good repute were mainly due, it is believed, to the energy and tact which were brought to its management by Mr. David Fiske, and the ability with which it was conducted by its principal editor, Allen Fiske, Esq. In 1854, David, and shortly after, his father, severally retired as responsible parties from the concern; and in 1861, the remaining publisher becoming seriously involved by the miscarriage of other enterprises upon which he had entered, consequent upon the financial revulsion which marked the opening of the war, — the publication of *The Family Journal* was brought to a close.

On the 23rd of November, 1859, Albert A. Fiske was married to Miss Amelia, the accomplished daughter of Rev. George Goodyear, of Temple, N. H.; and in the summer of 1862 they removed to Chicago, Ill., where he temporarily resumed his early handicraft, employing his leisure in the preparation and compilation, largely aided by his father, of the materials for this work.

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#### ANNE ELIZA FISKE.

*Anne Eliza*, the third and youngest daughter of Allen and Eliza Fiske, was born in Troy, N. Y., March 11th, 1831. Of medium height, well formed, with dark hair, dark eyes, and arched brows, like her mother's, she was beautiful in her infancy, modest, amiable and lovely in her youth, but fell a victim to disease at the early age of seventeen, in the bloom of her womanhood and the tender promise of her days. Like her elder sisters, she spent a few years with her relatives in New Hampshire, but returned to Troy in the winter of 1847-48, where she died, in March following, after a painful sickness of about thirty days, brought on by accidental exposure, and which utterly baffled the knowledge and skill of the attending physician.

In her decease there were some incidents of thrilling interest, not often witnessed in early deaths; for, so to speak, she literally died by inches, died many deaths in dying once. Long after the presence and power of the destroyer were plainly and fatally manifest—long after her limbs were stone cold and the muscles rigid, her soul still held possession of her chest, and kept filling her mouth with words of startling import.

Doubtless it cost her a severe struggle to resign, so early, the fair prospects of a long and happy life, but this accomplished, and her mind convinced of the inevitable necessity, it was beautiful and wonderful to see with what courage and energy her young spirit prepared to bathe itself in the darksome waves before her. Remarkably timid and reserved hitherto, scarcely ever venturing to express an opinion on any controverted subject, she now uttered, with great force and freedom, thoughts which none of her friends ever suspected she had in her mind. The approach of the angel of death seemed to have aroused her dormant mental energies to the most intense activity, and though willing and wishing to depart and be with the Lord, she yet lingered long to press upon her brothers and sisters, in the most tender and touching words, the solemn admonition, *Be ye also ready.*

Calling her friends to her bedside one morning, shortly before her death, she addressed them in these words: "Although the youngest of the family, I am going first to that place where all must go, sooner or later; but before my departure, I wish to unite with you in prayer and praise to our Heavenly Father, and, finally, to bid you all a solemn farewell." At her request all, audibly or silently, offered up a brief prayer, in turn—while she closed the oblation herself, with a most fervent and impressive petition for herself and all her friends. After which she took leave of them in the most affecting manner, applying some appropriate admonition to each, and enjoining upon all a life of Christian love and duty.

After this, she sank into a quiet slumber, as if about to die

in their presence. But after a brief space, she again aroused, again led off in a train of startling questions and remarks, interspersed with most solemn appeals to those present to prepare to meet her in heaven. And these painful, melancholy leave-takings continued for the space of two days and two nights, her spirit seeming, at each farewell, just about to take wing, but lingering still, as if loth to leave her friends, — till the third day. And during all this protracted period of suffering, while death was slaying his victim inch by inch, there was no aberration or imbecility of intellect, but, on the contrary, a very unusual force and intensity of thought, in all she said. Indeed, when she could no longer move hand or limb, when even her face and lips were like marble, her tongue continued to utter the most extraordinary and touching sentiments, while her eyes kindled and glowed with an almost supernatural fire. But at length the palsying hand of the destroyer smote the pent-up seat of vitality, the heart stood still, the eye glazed, and the tongue became mute.

Thus slowly, gently, — with the accents of love on her cold lips, and the smile of peace spread over her pallid features, — passed away the youthful ELIZA. Can the witness of such a death-scene ever forget it, or become insensible to its solemn influences? He who has witnessed and duly pondered scenes like these, has taken lessons in wisdom such as no mortal can teach, and which can be nowhere so well learned as in the chamber of death. He has seen how hollow and worthless are the shining baubles of this world's greatness, and has felt the weight of the Saviour's interrogatory, "What shall a man give in exchange for his soul?"

— A few days before her death, she said to her distressed father, "Father, I hoped that I should remain to take care of you and mother, but now I am going first." Poor child, the hope and regret were mutual, but her aged parents had learned to rely upon One who is mighty to save, and able to provide, abundantly and forever.

## MRS. MARIA STOKES FISKE.

MARIA JOHNSTON, the second wife of Allen Fiske, was born at Montrose, Scotland, in 1796. She was the third in a family of six children, whose names were Helen, John, Maria, Mark, George, Stephen; and their parents' names were, John Johnston and Euphemia Hill. In 1814, Maria Johnston was married to Mr. Joseph Stokes, who died, leaving only a daughter, Helen E. J. Stokes. His widow, Maria Johnston Stokes, in 1830, came over to America with a family who settled in Canandaigua, N. Y. And in May, 1831, her mother, brother John, sister Helen, and her daughter Helen, also arrived at New York. John went to Valparaiso, South America, and the other members of the family, with Maria, removed to Auburn, N. Y., in 1832. There the mother, an interesting specimen of the Scotch of a former generation, died June 24, 1834, and was buried in St. Peter's churchyard, of that city.

And there her daughter, Maria Stokes, was married to Allen Fiske, then Principal of the Auburn Academy, 30th December, 1835. Maria was not tall in stature, but she was comely in face and agreeable in person, very warm in her affections, abounding in sympathy for the afflicted, and steadfast in the faith. In September, 1860, she was struck with paralysis, which very seriously impaired her faculties, but left her the enjoyment of comfortable bodily health. After enduring several other attacks of the same disease, she died in Troy, Oct. 10, 1863, aged 67 years, and was buried in Fort-Hill Cemetery, Auburn, N. Y.

Hers was a death very much to be desired by those who are watching and waiting, as she was, for the coming of the Lord. In faith, hope and peace, without any protracted sickness, and almost without a struggle, she fell quietly asleep in death.

Her daughter, Helen E. J. Stokes, who was born at St. Andrew's Square, Edinburgh, Scotland, Sept. 3, 1816, was

married to William Osborn, of Auburn, N. Y., September 18th, 1839, by Rev. Joseph T. Clark, of Skaneateles. Mr. Osborn was born at Keysoe Hill, Bedfordshire, England, April 7th, 1813. Their children are—

Laura Leach, born at Auburn, June 24, 1840.

Gustava Isabella, " " May 7, 1845.

Mr. Osborn was one of quite a large family of brothers, who settled in Auburn and vicinity, married, prospered and acquired a very respectable position in that community. A quiet man of business, intelligent and honored among his fellow citizens, he is the fortunate possessor of a charming cottage in a garden of fruits and flowers, which he cultivates with great taste and success.

Mrs. Osborn, a most lovely woman in the judgment of her friends, is tall and graceful in person, of pleasing features and manners, and well cultivated mind. In the arts and duties of housekeeping she has few if any superiors.

Their daughters are both well educated and accomplished. Laura, a girl of uncommon energy and fearlessness of mind, is a graduate of the Normal School, in Albany, N. Y., where she went through a thorough course of studies, and has since been employed most of the time in teaching very successfully.

Isabella is a graduate of the Auburn Female Seminary. Of a quiet and home disposition, she is attractive in person, amiable in mind, and beloved as a daughter and friend.

SELECTIONS FROM THE EDITORIAL COLUMNS OF  
THE FAMILY JOURNAL.

The compiler of these pages, while conscious that the space devoted to this Family already far exceeds the limits originally designed, craves the further indulgence of the reader in adding, what seems so proper and desirable in a work of this kind, a few selected articles from the files of *The Family Journal*, during the fourteen years of its publication. Chiefly of a religious character, they may be considered as fair samples not so much of the literary ability of their author, (Allen Fiske), as of his style of discussing his favorite themes, — the duties imposed by the precepts of the Gospel and the best interests of society.

From one of the earliest files of that paper, we extract the following, under the caption, "Whither are we tending?" in which a certain popular tendency of the times is justly and pointedly rebuked :

"At the Inauguration Ball of one of the late Presidents, \$10,000, it is said, were expended upon the luxurious viands and the costly wines which graced the sumptuous entertainment. How the eyes of the *Bons Vivants* must have gloated over that bacchanalian scene, and their epicurian desire reveled without stint ! But what would the Pilgrims of Plymouth Rock have thought had they caught a glimpse of that riotous rout ? And did not some of their ghosts flit in at the feast and shake their ghastly locks at their degenerate sons ?

"Seriously, when such examples are set at the head of the nation, what may we not look for among its members ? Why cannot Republicans content themselves with being Republicans, without aping the prodigality of royal fools and rotten courts ? We protest against this chase after the gewgaws of monarchy, not only because of its folly and wickedness, but especially of its incongruity. The inauguration of a Republican President elected by the free suffrages of more than twenty-three millions of people, is a spectacle in itself beautiful and grand. But its beauty, like that of the Doric column, all lies in its simplicity, its grandeur in its native majesty. There is not on earth a human being more respectable, honorable and god-like than a Cincinnatus at the plow, — a sturdy, honest farmer, sound in body, sound

in mind, and in both the noblest work of God. But his honor, his worth, his great strength, like Sampson's, lie not in his dress, figure, or anything external. These are only the outward manifestations, the instruments of the divinity within. Now, as outre and ridiculous as this blowsy farmer would look, decked out in the ruffles and trinkets of the fopling, so in our eyes is Brother Jonathan, in his awkward attempts to ape the fooleries of royalty. The trappings misbecome him, much as the gay ribbons do the butcher's ox, paraded before its slaughter. Surely, it was not for their magnificent entertainments, their gorgeous banquets, their baskets of champagne, their 'Roman punch,' nor any such thing, that William Pitt so handsomely complimented the primitive fathers of our Republic, when he said there could not be found in the history of the world, ancient and modern, a body of men so honorable, dignified and god-like, as the first American Congress. No—the members of that Congress were men of a far different character from their present successors. They despised pomp and luxury, and laid the foundation of our government deep and strong in the fear of God and reverence for his laws. In bodily presence they were weak as other men, but in intellectual strength and energy, they were giants. Bible in hand they founded this Republic, and Bible in hand it must be maintained by their successors, or it will sink into the grave of its own rottenness. Where the carcass is, there will the birds of carrion flock together; and where the feast is profuse in fat things, and the wine flows like water, there the gluttonous man and the wine-bibber most love to congregate. But every such example is a stab at the vitals of our civil and religious liberties. They who would see those blessings continued to another generation, must turn their backs upon all riotous living, whether in public or private life.

"But if such scenes of revelry and gormandizing are reprehensible in entertainments of State, how shocking to think of enacting them in the name of religious benevolence. A London paper states that the annual swarm of charitable festivals in that city is becoming remarkable. No society or institution stands a ghost of a chance for popular favor, that cannot get up a good dinner, with some sprig of nobility in the chair; and the amount of eatables and wines consumed in the sacred cause of charity is perfectly immense!

"Within the last twenty-five years a great change has come over the civilized world—in many respects certainly for the better, but in others, especially in their moral and religious aspects, we fear these changes have been much, very much for the worse. Tinsel has taken

the place of fine gold, and a bogus coin passes for the pure silver. Charity, that formerly was not wont to vaunt itself, or behave unseemly, but was self-denying, and kind under all circumstances—Charity, now-a-days, has no bowels of compassion without a good dinner, and the fires of her benevolence go right out unless they are constantly fed with the oil of old wine.

"Such at least is the phase it wears in London. In this country it has perhaps more frequently appeared at concerts, fairs, pic nic excursions, benefit festivals, gift-lotteries, etc., etc. Without some such meretricious attraction,—a thrilling speech, an operatic performance, a profuse display of tempting viands and liquors, or the stronger fascination possibly of a grand lottery distribution,—without the aid of these, the best of causes stands not the ghost of a chance of favor among even its professed friends.

"Counterfeit coin is a cheat, a public enemy, which it becomes every good citizen to expose and denounce. It crowds the true coin out of circulation, and substitutes in its place a worthless trash, to deceive the simple and unwary. Like self-righteousness, the more a man has of it, the poorer he is. He may have abundance of wealth in appearance, but in that only. His riches are like the apples of Sodom, fair to the eye, but hollow and empty in the use.

"Just so with counterfeit virtues. What are the charity, benevolence, and philanthropy good for, which exist only in the stimulus of good dinners, the fumes of old wine, and the incense of public applause? Some indeed may think it commendable to obtain contributions from the vain and the selfish, by gratifying their ruling passions. But money obtained by such means, may well be called "*filthy lucre*." Nor is this the worst of it. Where these bogus virtues are cultivated, the genuine are sure to die out and disappear. The sentimental Miss who weeps over the last novel but looks coldly on real suffering, and the noisy philanthropist who loves to declaim about reform at mass-meetings, seldom find time to do much to lessen human misery, or advance the welfare of society. Their benevolence dies on their tongue, or exhales in the effervescence of momentary feeling, and 'leaves the wretch to weep.' "

The ways of Providence, in the moral government of the world, inexplicable and inscrutable as they are to the eye of reason, are perhaps happily vindicated in the following:

"'Why is it,' asks McKenzie, (one of the popular writers of the day), 'that mean and greedy knaves roll in wealth and affluence,

while whole-souled nobles of Nature, who would disdain a dishonest or dishonorable action, have to toil through a weary life of penury and want, unrecognized or despised by the sons of fortune? There are probably few persons of an inquiring, speculative mind, who have not, at some period of their lives, been perplexed with this and similar questions. It is a stumbling block lying at the threshold of all inquiry into the moral government of the world, and which has induced many a 'fool to say in his heart, there is no God.' No wonder it proves a difficult *crux* to the unenlightened, for even the prophet king of Israel confessed that he was troubled to see the wicked in such prosperity, until he had studied the subject by the light of revelation, and 'considered their end, their dreadful end.' Such an examination, discreetly conducted, and with an earnest desire to arrive at the truth, can hardly fail to lead the candid inquirer to rest entirely satisfied in the conclusion, that *whatever is, is right*; that the seeming inequalities in the lots awarded to mankind are such only in appearance; that these awards are made by unerring Wisdom and Justice, and therefore cannot be wrong, however they may appear to our imperfect vision.

"To a similar conclusion came the wisest of the ancient philosophers, who have left it upon record, for our admonition, 'That a good man struggling with misfortune and bearing up manfully against the storms of adversity, was a spectacle which the gods might regard with pleasure.' But wherefore?—unless it be that such trials and hardships improve the man, bring out his better qualities, and assimilate him to the higher natures above. In training our children, we all know that a certain effort and endurance is indispensable to the development of those virtues which alone can fit them for the great duties of life. Why may not our Heavenly Father employ a similar discipline, without any impeachment of his goodness or mercy, in training His children for their duties here and hereafter?

"But the question is asked, why is not the same discipline applied to the 'greedy knaves' as well as to 'honest men'? Doubtless it is, more frequently than the interrogators are aware of. It is not every mean man that rolls in wealth, nor every good man that toils in poverty. And who can say, which class is in the majority? Besides, wealth is not itself a blessing, nor poverty a curse. Happiness and misery are found in both classes. A man's happiness does not consist in his outward circumstances, but in 'the soul's calm sunshine and a heartfelt joy.' These are oftener found in the hut of the poor, than in the mansions of the wealthy

"The question implies a distrust of the wisdom or goodness of Providence, which was certainly not to be expected in a man of Mr. McKenzie's age, talents and acquirements. The poor Indian, who regards his god as a being subject to like passions with himself, may perhaps be excused for disbelieving in divine infallibility. But how can a civilized Christian man, of cultivated intellect and honest heart, look at the evidence all around him of his Maker's power, wisdom, goodness and mercy, and still suspect for a moment that there is or can be anything wrong in the moral government of God, any injustice, or respect of persons with the Most High ! Surely, a distrustful Christian, not less than an undevout astronomer, is mad."

The following strictures upon a certain class of Reformers, who, with their ever new and ever discordant *isms*, are seeking to supplant the Christian Church as a reformatory institution, by philanthropic schemes of human devising, will serve to show the depth and strength of the convictions which he early formed as to the position and claims of the Church :

"In good old times, when the whole earth was of one language and speech, and men lived to a great age, a company of them, journeying from the east, came to the beautiful plain of Shinar, and dwelt there. Increased in numbers, knowledge and wealth, they grew dissatisfied with their simple pastoral life, and the happiness so liberally provided by the bounty of Heaven. They wanted to be *progressive*, and to progress in the way of their own contrivance. So they said, Go to, let us build a city, and a tower whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the earth. Doubtless they thought themselves wiser than their Maker, and able to reach heaven without His aid and consent. The history of these Babel builders is briefly but impressively told in the eleventh chapter of Genesis. It leaves no room to doubt that the men of Shinar enjoyed a high degree of prosperity, and might have progressed to the most perfect state of society within the reach of humanity, had they been willing to pursue it in the way indicated by divine wisdom. But for that they were too self-willed, too self-conceited, too anxious to make unto themselves a name ; and consequently met with a most inglorious fall. They left off building their tower without attaining any of the objects sought. Why will not our modern progressives profit by the lesson ?

"Much has been said and written on the subject of popular reform—earnest and powerful minds, of late years, have applied their thoughts to ameliorate the social condition of man, and we still hope some good will result from their labors. But they, too, have generally attempted to make themselves a name in the earth, and of their own wisdom to build a tower whose top should reach into heaven. They too, setting aside the scheme of Infinite Wisdom for the redemption of fallen man, have brought out the brick and mortar of human reason and conceit, wherewith to construct a better way. But they cannot, or do not, understand one another's speech, and are consequently scattered abroad into various parties and sects, each designated by its own particular *ism*, and each calling to the other, lo here! or lo there! Without unity of plan, purpose, or action, except in condemning the wisdom of Omniscience, they only repeat, in successive failures, the egregious folly of the men of Shinar.

"Now the wise Master-builder of the Universe, who knows what is in man, his ailments and their remedy, has expressly provided a way of progress which meets all his wants, and which, if he be willing to walk therein, will certainly restore him to his primeval glory and happiness. That way is *Christianity*, and the practical application of its system is—the *Church*. Whoso walks in that way, guided by the light of revelation, shall never stumble to fall. It shows a method of reforming men that shall make them stay reformed; a way to ameliorate their social condition so as to enable them to recover their lost paradise on earth. It presents no unfinished tower of Babel, with its embarrassing confusion of tongues, but the very ladder of Jacob, standing on the earth and reaching into heaven in very deed, with the angels of God ascending and descending thereon. Bright, beautiful Christianity, born in heaven and sent to earth to rule in the spiritual, as the sun does in the material world,—alas, that man should turn away from your clear and glorious light to grope his way by the glimmering taper of human reason!

"But, say these men of progressive minds and enlarged thoughts, who regard the Bible as an obsolete collection of oriental fables, the Christian Church has been fairly tried and found inadequate to solve the great problem of humanity. Indeed! The Church of Christ a failure! When, where, by whom was this precious discovery made? Surely he who thinks or says so does not consider who is her Founder or Defender, in whose word or work there can be no such thing as failure. But it is said that in some periods and localities the Church has failed of her duty, has not accomplished the good she might or

should have done. What then? Admitting, what is true, that many of her members have been weak, slothful, and some even corrupt, whoever infers from hence that the Church has failed, or ever can fail, of her benign mission, proves himself a careless observer of events, and a prayerless reader of his Bible.

"The Church of God is a divine institution, was founded in Infinite Wisdom, and remains under the special protection of Infinite Power. It therefore *must be* the best possible instrumentality for the reformation of man and society. With such an agency the only supposable cause of failure must be found in the imperfections or perversity of its members. How then can any better success be expected from the same members, or others no better, when acting out of the Church, in other associations? If reformers, acting in the way of divine appointment, and with the promise of divine aid, have failed to accomplish the objects sought, is it not irrational and absurd to look for happier results, from confessedly human means and agencies?

"Among the most important questions to be thoroughly investigated and finally decided by every one capable of assuming the responsibilities of a free moral agent, are these:—Is the Bible truly what it purports to be, a Divine Revelation, the very Word of God? and, Is the Church in truth a Divine Institution, founded and sustained by Infinite Wisdom, Goodness and Power, to enlighten, reform and save mankind? These questions decided in the affirmative—and we do not see how they can be decided otherwise by any candid, thorough investigation,—are to him an end of all controversy, of all reasoning, of all wavering and doubting, on the subject. The discussion is closed, so far as he is concerned. He clings to the Bible and the Church as his only safe guide and counsellor, as the anchor of his soul, sure and steadfast against all assaults from without and within. Should an angel from heaven propose to him any different doctrine or scheme of reformation, inconsistent with those revealed in the Bible, he would reject them at once, knowing that they could not be from God, whose doctrines and plans are always consistent, never contradictory. To him, therefore, the Bible is not only a revelation, but a sure touchstone of truth, whereby to try the inventions and vain imaginings of man. As Moses was careful to make all things according to the pattern showed to him in the Mount, (believing that to be the best possible), so the true Christian regards the precepts of the Bible as a perfect law, requiring no addition, amendment, or revision.

"Should any anxious Reformer, therefore, really desire to enlighten

and elevate the ignorant and degraded masses, let him eschew popular conventions, and all other congregations of Babel builders. Let him, and others like him, go forth into the highways and byways of life, and labor humbly, zealously and faithfully to gather the benighted wanderers into the Church, and open their ears to the glad tidings of the truth, and illumine their darkened minds with that light which cometh from above, assured that if the instrumentalities of the Church fail of the desired result, it is useless to expect success elsewhere. But, properly employed, they cannot fail. As in the beginning, God established but one society, and only one, his Church, for the renovation of the world, so he planted its bulwarks so strong and deep that the gates of hell should not prevail against it. With this Church Christ has promised to be and abide 'always.' He dwelleth in the midst of her, a Fountain of spiritual light and knowledge, of which he that once drinks freely never thirsts for other waters, or lacks for peace and rest. His grace, which is 'all-sufficient,' is freely offered to all that seek it in the way appointed. Once imbue humanity with the pure spirit of Christianity, and wrong and wretchedness, violence and oppression, would cease from the face of the earth."

From an article entitled "Men of one Book," published April 10, 1858:

"Modern readers are literary gormandizers. They read much, think little, and profit least of all. The multitude of cheap books and the facilities of gratifying the passion for devouring them, are a great drawback upon the intellect of the age. A few books, carefully selected, well studied and thoroughly digested, enlighten and invigorate the mind, while much reading and little reflection weaken and dissipate its powers.

\* \* \* "We know a man who has read more books than would load down a one-horse wagon, but who forgot as he read them, not remembering even the titles. It were better to never see a library than to make such use of its treasures. Examine and catechise your children and wards on the books they read, task them for analyses of their contents, and accustom them to criticise and judge for themselves of what is right or wrong in their statements. Encourage them, especially, to close intimacy with favorite authors, to read them over and over many times, till their spirits intermingle and become one. Above all, let them do this with that BOOK OF ALL BOOKS, the Book of Wisdom, divinely inspired. The more frequent and earnest

their reading of the Bible, the more they will imbibe of its precious wisdom and truth.

"The ancients give us sound advice on reading. They understood the subject aright, and profited more by their few books than we with our multitudes. 'Read much,' said they, 'but not many books'. They were the *Men of one Book*, preserving an unbroken intercourse with some favorite author, and shaping insensibly to themselves their faculties by their chosen model, till his thoughts became their thoughts and his mind their mind. With this view, Sir William Jones, his biographer tells us, 'invariably read through every year the works of Cicero, whose life, indeed, was the great exemplar of his own.' Lord Clarendon constantly studied Livy and Tacitus, in order to acquire the full, flowing style of the one, and the word-painting of the other. The celebrated Bourdaloue reperused, every year, St. Paul, St. John, Chrysostom, and Cicero. These, says a French critic, were the sources of his masculine and solid eloquence. Grotius had such a taste for Lucan, that he always carried a pocket edition about with him, which he read with unabated interest and devotion. The favorite author of the great Earl of Chatham, was Barrow; on his style he appears to have formed his eloquence, and had read his master so constantly as to be able to repeat his elaborate sermons from memory. 'To-morrow,' said the venerable Huguenot, 'if I live to see it, I complete my seventieth year, and with it, the reading through of my Bible for the *fortieth time*, and I thank the Lord that by his blessed Spirit, it has been of eternal profit to my soul.'

"Vain would be the attempt, of course, to stop the press in its incessant manufactory of a good and evil literature, or to circumscribe that invisible circle of human knowledge which is perpetually enlarging itself; but noble, indeed, is his position, who, amidst the multiplicity of books, still continues in this way to be the *MAN OF ONE BOOK*. The Christian knows assuredly that the impress of divinity is on all its pages; every event is there seen, by its light, from God; every doctrine tends to glorify him, and every precept to bless His creatures. Reader, ask thyself one question, *ART THOU THE MAN OF THIS ONE BOOK?*

"Treating of this subject, our friend Boylston, editor of the *Amherst (N. H.) Cabinet*, records a most noteworthy instance of devotion to the Scriptures. The late Capt. John Secombe, of that town, it says, commenced to read the Bible in course, on the 18th of February, 1851, at noon, and finished September 15th, (1851), at noon also, when he again commenced and finished in course, noting down the

date of each conclusion, until the day of his death, when the record showed he had, during five years, read the Scriptures through *thirty times in course*. We were well acquainted with this 'beloved disciple,' and can bear witness to 'his many Christian graces, his dignified and gracious mien,' his spotless and upright life, his sound judgment and solid understanding. \* \* \* His diligence in studying God's Word, showed with what untiring ardor he drank in the blessed truth, which maketh wise unto salvation. Doubtless he found, as all will find who make the experiment, with honest sincerity, that the sacred page gave life and animation to his drooping spirits, poured the oil of joy over the infirmities of age, and lighted up a calm and glorious sunset to close his life on earth."

The following criticism on that anomalous form of Christianity, "A Fashionable Church," points its own moral:

"*'The Poor have the Gospel preached unto them.'* Yes, in the good old days of our Blessed Saviour and His Apostles, it was preached without money and without price. There was then no preference shown to him in gay clothing, or disrespect to those of homely dress and slender means. The very poorest, even the lone widow with 'her two mites which make a farthing,' were accepted, and commended according to their merit. And such was the courtesy, the kind and gentle bearing of each towards the others, without regard to race, calling or condition, as to extort from heathen by-standers, the exclamation, 'Behold how these Christians love one another!'

"But how is it now? Alas! Alas! who can read the early history of the Christian Church, and compare its character and condition then, with what he sees them to be now, without exclaiming, How is the mighty fallen, and the beautiful fine gold become dim! Where is now the earnest brotherly love, the lively care among the members of the Church for each other's comfort and prosperity? Where have the poor the Gospel preached unto them, — in our large cities especially? True, the Gospel is preached, and we believe well preached in most or all of our Churches, but it is preached to the rich only, for the poor cannot afford to hear it. Not that they are directly excluded from the Church, but such is the worldliness that has crept into the management of the Churches, such the rivalry and strife for splendid edifices, for popular clergymen, gorgeous decorations, grand organs, and operatic music, that people of small livings cannot afford to pay the assessments levied and necessary to support such sweeping and reckless extravagance.

"A New York cotemporary, referring to the *Fashionable Churches* in that city, enumerates fifteen distinct congregations, whose annual expenses for maintenance of public worship, aside from charitable collections, may be set down at from \$25,000 to \$30,000, and says that in numbers of others the preached word is maintained at from \$400 to \$500 per Sunday. Five hundred dollars every Sabbath day for the privilege of worshiping God in his sanctuary ! What a commentary is that upon American Christianity. The great Head and Founder of the Church went about doing good and preaching the Gospel on foot, and at night had not where to lay his head ; and he declared it was enough for the servant to be as his Master. But now the luxurious disciple of that lowly Master must needs live in a princely mansion, flaunt the gayest equipage, and loll away his idle Sabbath hours in a Fashionable Church.

"A FASHIONABLE CHURCH ! What a sad and grievous misnomer ! What a hideous carbuncle, what a consuming cancer on the fair form of Christianity. A fashionable church ! How can any honest, conscientious clergyman minister in holy things at such a worse than heathenish altar ? While standing at the desk and looking over the congregation, what a moral waste does he survey ? The trees in the garden of the Lord before him, look green indeed and flourishing externally, but does he not know, has he never examined to see, how hollow they are at heart, how rotten at the root ? And does he not also know that the incense offered there is not unto God but to idols, and therefore an abomination unto the Lord ? How can he, then, take part in such a profane mockery, like a mere hireling, on a princely stipend ? How can he stand before such a congregation, Sunday after Sunday, prophesying smooth things, preaching soft and honied sermons, when he knows what an awful precipice they are standing on, and what a fearful retribution awaits him and them ?

"A Fashionable Church ! What a stumbling block and rock of offense it is to outsiders who know not but fain would know the truth ? When a candid inquirer looks into such a church, and sees the solemn farce going on there, can he do otherwise than turn away in disgust, and denounce all religion as a sham ? An ingenuous youth feels that religion ought to be a thing of the heart, of the purest sincerity and truth ; but here he sees it treated by its professed friends as a matter of form, and made at best but a gilded and hollow pomp and show. Is it strange that he should at once conclude they were arrant hypocrites, one and all, and resolve to have nothing to do with them ?

"A Fashionable Church ! What has the Church of Christ to do

with fashions, the fashions of the world? *Her* fashions should be the same yesterday, to-day, and forever, namely, the pattern and model set forth and beautifully exemplified in Holy Scripture. Walking by and abiding in these fashions, she may reasonably look to heaven for protection and support. But neglecting them and conforming to the fashions of the world, must she not look to the world for help in time of need? And we would fain press the question home to the minister and people of every congregation—Are you a fashionable church of the world, or a faithful, unworldly church of the Lord Jesus Christ?"

Appropos to the same subject, a few remarks on the true secret of effective preaching :

"Since the multiplication of theological seminaries and professed teachers, in all the departments of learning and science, it may be that too much reliance is placed, by the younger clergy at least, on those external accomplishments which may tickle the ears and captivate the fancy, but can never reach and convert the heart. \* \* \* And thus it has happened, that the heavenly mission of preaching the Gospel to the poor, has degenerated into a groveling strife for brilliant discourses and theatrical eloquence, to please the rich, the learned and refined. And verily have they not their reward, in leanness of soul and the dearth of spiritual graces ?

"The first preachers of Christianity were poor and uneducated fishermen. They knew not and heeded not the arts of the tailor, the rhetorician or the elocutionist. But they spoke with the eloquence of the heart, and with a power which learning and art can never give to speech. Every man speaks well, when he speaks from the fullness of his heart, and no man is truly eloquent who relies upon anything else. The eloquence of the schools may excite applause and win admiration, but is powerless in winning souls. The eloquence of the heart is natural—understood and appreciated by all.

"Cicero, in one of his orations against Cataline, made a very eloquent address to the statue of Jupiter Stator ; and yet his manner, look and voice all indicated the utmost earnestness and sincerity. You speak the truth, said a play actor to a clergyman, as if it were fiction, and I speak fiction as if it were the truth. Hence the difference in the impression we make upon an audience. And the hearer may justly retort upon the preacher, if you wish me to cry, you must first cry yourself ; if you wish me to feel any reverence for the sanctuary and its services, you must show your own veneration by performing those services in a solemn and reverent manner. And if you

believe in the truth and importance of what you preach, and wish me to believe it, let your looks and actions correspond with your words."

With a short "Sermon for New Years," we conclude these extracts, indulging the hope that an influence for good may flow from their perusal, which shall be perpetuated to future generations, long after the writer has been gathered to his fathers:

"TEXT — *Owe no man anything but good will.* — Close up, close up your accounts before the last sands in the hour-glass of the expiring year have run out. Settle up every outstanding indebtedness, if possible, that the sun of the New Year may not rise upon you in debt, for a man in debt is a man in bondage. Emancipate yourselves, then, and resolve that in future you will live soberly, temperately, honestly, and *within your income*, whatever that may be. Buy no longer on credit, but—*pay as you go*. Sit not down to rich dinners, nor wear expensive clothes purchased by bills drawn upon the savings bank of to-morrow, for nine times in ten such bills come back protested for want of funds, covering you with shame and confusion. Be not the egregious fools to suppose that in a community where you are known, high living and gay clothing will make you pass for more than you are worth. If you are poor, be manly enough to own it and live accordingly. A slouched hat, seedy coat, and the 'click of your hammer at five in the morning,' with strict honesty, will in due time bring you troops of friends, and business, and wealth. If you are rich, or well to do, then know that every dollar in your possession will either be your master or your slave, — either a tempting devil to puff you up with pride, or lure you into sensuality and ruin; or a faithful monitor, daily warning you, like him of Macedon, 'Philip, remember thou art a mortal man!' Wealth, rightly used, is a great blessing; but abuse it, and it were good for you that you had never been born.

"Finally, let the close of the year remind us that 'it is appointed unto all men once to die, and after that the judgment.' Therefore let us not live like the beasts that perish, caring only for the things of time and sense, but as rational beings, with immortal interests at stake. Be it our firm purpose henceforth to labor diligently for that prize of our high calling, which is invaluable and imperishable, — living soberly, doing justly, loving mercy, and walking humbly before our God. So shall we become meet partakers of that inheritance which is incorruptible and passeth not away."

# DAVID FISKE,

OF AMHERST.



DAVID, youngest son of Hon. William and Eunice Fiske, was born May 4th, 1791. Remaining at home with his parents, he inherited the homestead farm. Of the five sons who were born and reared on that rocky hillside, he only had the courage to remain and grapple with the Herculean labors of its cultivation. And even his courage was the result of circumstances beyond his control, rather than choice. For in a letter dated Amherst, March 18th, 1817, and written to a brother then in the city of New York, he says:

"The weather here this winter has been very severe for the most part, the 14th of February was the coldest day ever known to the oldest inhabitant. The snow on the first of this month was about three feet deep, and the sleighing is yet tolerably good, — provisions are very scarce, and prices high, — hay from 25 to 30 dollars a ton, corn 2 dollars a bushel, wheat \$2.25, rye \$1.75, oats \$1.00, potatoes 60 cents — beans and peas, none to be bought. It is a fact that the winters grow more severe and the seasons less fruitful. And whoever lives here forty or fifty years hence, will find that farms which are now valued at 3,000 dollars will hardly be worth possessing. I therefore advise every young man to quit these cold and barren regions for the more fruitful fields of the South West, *as I intend to do myself.*" \*

In accordance with this intention, a few years afterwards, he started on a tour of observation, in search of a milder

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\* That winter of 1816-17, was preceded by the famous cold summer of 1815, in which there was *frost every month*. But the summer of 1817 was very favorable, the harvests abundant, and prices greatly reduced.

climate and "more fruitful fields." But in Western New York he was taken with the fever and ague, and compelled to return home, with health and courage much impaired.

He did not, however, relinquish his hopes of emigrating to the West at some more favorable period in the future, but was prevented from realizing them by circumstances which to the superficial observer appear trivial or accidental. But in the hands of divine Providence they were made effectual to keep the Parental Homestead in the hands of a brother, and open to those delightful Reunions which subsequently and with the divine blessing, *educated* all of the surviving members of the family to a better, truer and happier life, — educated them by recalling to mind the pious counsels of their parents, and reanimating those counsels by the sanctifying influences of HOME, and by teaching them to know by happy experience how good and blessed it is to love one another, as *Christ commanded*.

And it is but simple justice to Brother David to record here, that he always "kept the latch string of his door out," and his mansion open to the frequent visits of his brothers and sisters, with a truly fraternal and generous hospitality — welcoming them with cordial smiles of benevolence, and cheering them with feasts of fat things. May "the smile of the Lord be the feast of his soul," in the mansions above!

Endowed with mental and physical abilities at least equal to any of his brothers, DAVID, by the lingering effects of fever and ague, and by the severity of his farm labors, after his father's death, lost his health in early manhood, and with it much of his former courage and energy. His continued ill health finally induced a morbid state of mind and spirits which for many years disqualified him for successful enterprise or social enjoyments. Frequently solicited by his fellow citizens to take office and give them the benefit of his talents, he steadily declined all such invitations, and became resolutely wedded to retirement, living a bachelor life, with his maiden

sister Abby, from the death of their father in 1831, till the time of her death in 1852.

But in all his trials and troubles David Fiske proved himself a truly good man; generous and kind-hearted, perfectly honest and upright in all his dealings; an affectionate son and brother, and a free, open-hearted neighbor. Very conscientious, prompt and liberal in contributing to the support of the institutions of religion, strict in keeping the Sabbath holy and attending public worship, he has, however, left undone the duty of uniting with the church.

His scholarship is respectable, his reading extensive and thorough, especially in the volumes of divine truth, his disposition genial, and his integrity unimpeachable. Since his marriage with Mrs. Holbrook, a pious and very amiable woman, he has lived a happier life, in better health, better spirits, and a more energetic discharge of life's various duties. He has no children, but his wife has one daughter, Miss Ellen Holbrook, a comely and accomplished young lady, who resides with them.

## NANCY FISKE DAMON.

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NANCY, the youngest, and, in early womanhood, the most promising, of the daughters of Hon. William and Eunice Fiske, was born June 17th, 1794. In stature and contour of person she resembled her mother, but her features and complexion were full and ruddy, like her father's. She possessed a cultivated and well-balanced mind, early and deeply imbued with the precepts of divine truth; a kind and amiable disposition, and a heart warmly attached to the institutions of religion, and zealous in the cause of her divine Master.

At the age of about twenty-one, in September, 1815, she was married to Stephen Damon, a well-educated son of a respectable neighboring farmer, (Deacon Benjamin Damon, a general notice of whose family is given elsewhere). Her husband was, like herself, of a religious mind, and they both early became active and prominent members of the Congregational Church in their native town, and so continued until they departed to join the Church triumphant. Their home also was a house of prayer, and around their family altar the sacrifices of praise and thanksgiving were fervently offered to the Most High. A pious, well-matched couple, diligent and prospered in business, fervent in spirit, and zealous in the service of the Lord, they lived an humble and retired, but peaceful and happy life, till death made a melancholy breach in their family circle. The record of its members were as follows:

Francis S., born April 16, 1816; died March 16, 1841.

Lucy Ann, " June 1, 1818; " June 14, 1853.

William F., " April 17, 1821; " Aug't 5, 1844.

Charles A., " Aug. 28, 1823; " July 4, 1863.

Stephen C., " March 21, 1826.

Sarah Jane, " June 9, 1830; died January 10, 1853.

—Four sons and two daughters. The two eldest sons, the first fruits of parental affection, emigrated to Illinois in early manhood, and soon after fell victims to the diseases of the climate. Then, after several years of prosperity and comparative happiness, greater and sorer trials awaited them. Sarah Jane, their youngest daughter, a beautiful and accomplished girl, early manifested symptoms of that insidious and most fatal disease of New England, — Consumption, — of which she died, in January, 1853, at the age of twenty-two years. And in June following, Lucy Ann, their eldest daughter, who, in 1843, had married David P. Low, of Amherst, was also taken away by death. (Of this union two children were born; Wm. Damon, 1845; Alphonso, 1849, died 1851.)

Thus bereaved and overwhelmed with grief, Mrs. Damon sank under the influence of a very distressing disease which had been gradually undermining her intellectual constitution for some years, and which her physician called "a softening of the brain." This, it would seem, must have filled their cup of affliction to the brim, and which it doubtless required all of Mr. Damon's Christian fortitude to bear submissively. Of his once flourishing and happy family, a blooming wife and six goodly children, he now saw himself reduced to the two youngest sons, and their mother bereft of reason! How the spectacle must have saddened his heart and made him *feel* the vanity of all earthly possessions. But he was not destined to endure it long, for on the 3rd of May, 1854, while employed in operating or repairing the machinery of his mill, an accident — so denominated in worldly speech — that is, a fall by which he was fatally injured, relieved and called him to his rest. His afflicted wife lingered on in her insensibility and loneliness a few months, when death came also to her relief, on the 7th of December, 1854.

Bereaved of brothers and sisters, — and now of father and mother, the two younger sons, Charles A., and Stephen C., found themselves alone in their grief — sole survivors of a

once numerous family—sole occupants of that desolated parental mansion, in which they had been nurtured from infancy, cheered by a mother's smile and instructed by a father's counsel. Alas! that loved smile, and that honored voice, were to greet and gladden them no more forever! How sank their hearts within them, as they started at the echo of their own voices in the lonely halls of their parental homestead, and *felt* that they must pursue their weary pilgrimage in loneliness and sorrow! But they had the consoling assurance, that the dear departed had "died in the Lord," and were therefore "blessed."

Charles A. Damon married Miss Mary E. Low, of Amherst, N. H., in June, 1845, and subsequently removed to Wisconsin, where he plied his trade of house carpenter. The climate disagreeing with his health, he again returned to his native hills, and in the fall of 1861, inspired, like many other patriotic souls, with an ardent desire to uphold the banner of his country,—the flag which his honored grandfather (Damon) nobly fought under, during the trying perils of the Revolution—he enlisted in one of the New Hampshire-volunteer regiments, which subsequently became famous in the Army of the Potomac, as "the bloody Fifth." With the exception of the 2nd (N. H.) regiment, it is believed to have been in more battles, seen harder service and lost more men, than any other from that State. Among other severe battles, in which it bore an honorable part, may be mentioned those of Fair Oaks, Seven Pines, and the four days' fighting on the retreat from Richmond under Gen. McClellan. And finally, the desperate, sanguinary, but brilliant and ever-memorable struggle at Gettysburgh, where he received his mortal wound, July 4th, 1863. No definite information of the circumstances of his death reached his friends, until the return home of his regiment on a furlough, in the fall following, when it was learned that in one of the gallant charges of the Fifth, he fell, fatally wounded in the hips. \_ When discovered by his comrades, on

their falling back again, he was found to be insensible, and apparently in the agonies of death. Unable to bring him off the field, his life ebbed itself away in the storm of battle, and his remains were subsequently buried with the sacred dust which sleeps in that hallowed and historic spot. He lived and died a true soldier and a Christian, and may his memory ever be devoutly cherished by his countrymen and friends.

The children born to Charles A. and Mary E. Damon were

George W.,	born February	—,	1847.
Clara G.,	" July	—,	1849.
Frank C.,	" May	—,	1851.
Charles Edgar,	" September	—,	1854.
Nellie,	" August	—,	1856.

Stephen C. Damon, in January, 1854, married Mrs. Mary J. McClelland, who by a former connection had two children, born as follows:

Gertrude McClelland,	born in April,	1849 ; died Nov. 30,	1863.
Mary A.	" "	January,	1851.

Inheriting the homestead and patrimony left by his father, he continues, on an enlarged scale, the business which his father and grandfather conducted for so many years, which is the manufacture of all kinds of lumber for building purposes, and the woodwork of various mechanical and agricultural implements. Possessing a good mechanical mind, and of industrious habits, he is enjoying a fair degree of worldly prosperity.

Since the decease of his lamented brother, Charles A. Damon, Stephen C. stands utterly alone, the last relic of his father's family, the only remaining support of his father's name. But having recently, as it is understood, identified himself with the cause of religion and the people of God, his friends are gratified to see that he bears the family mantle worthily, and bids fair to leave it untarnished. In this view of it, his position is interesting and responsible, and excites the desire and hope that he may live to fulfill and exceed the expectations of his friends.

If in this, in some respects, melancholy and rather mysterious record, the presence and dealings of an inscrutable Providence should be indicated, a more careful survey of it will disclose a "silver lining to the cloud." The parents of this family were exemplary Christians, and, it is believed, faithfully instructed their children in the ways of religion and virtue. And of parents and children the gratifying testimony may be made, that they died as they had lived, in peace with God and in the certain hope of a blessed immortality beyond the grave. And to their only living representative is left this consolation, — how precious it is, only the Christian truly knows, — that the circle of loved ones, broken here, is reunited forever *there*. How beautifully has one of our poets expressed this assurance in the following lines :

" Over the river they beckon me —  
Loved ones who've crossed to the further side ;  
The gleam of their snowy robes I see,  
But their voices are lost in the swollen tide.  
Meekly, one by one, they crossed their hands  
In death, and entered the phantom bark, —  
We watched it glide away from the sands,  
And all our sunshine grew strangely dark.  
We saw not the angels that met them there,  
The gates of the city we could not see ;  
But over the river, over the river,  
My friends stand waiting to welcome me !

" For none return from those quiet shores,  
Who cross with the boatman cold and pale ;  
We hear the dip of the golden oars,  
And list to the flap of the snow-white sail —  
And lo ! they've passed from our yearning hearts,  
They cross the stream and are gone for aye ;  
We may not sunder the veil apart  
That hides from our vision the gates of day,  
We only know their barks no more  
May sail with us o'er life's stormy sea,  
Yet somewhere, I know, on the unseen shore,  
They watch, and beckon, and wait for me !

" And I sit and think, when the sunset's gold  
Is flushing river and lake and shore,  
I one day shall stand by the waters cold,  
And list for the sound of the boatman's oar,  
I shall watch for a gleam of the flapping sail ;  
I shall hear the boat as it gains the strand ;  
I shall pass from sight with the boatman pale,  
To the brighter shore of the spirit land.  
*I shall know the loved who have gone before,*  
*And joyfully sweet will the meeting be,*  
When over the river, the peaceful river,  
The Angel of Death shall carry me ! "

One of the members of this family, who in the blossom of her womanhood departed to her rest,—a lovely prize to the Angel Death—had early formed with one, near and dear to the writer, a more than cousinly attachment. Very nearly of the same age, they were mutually attracted by many congenial affinities, during the brief residence of the latter in New England, and became very intimate and tender friends. Doubtless both, indulging in the fond anticipations of youth, had pictured to themselves and to one another, the bright dreams with which fancy invested their future. Alas, how empty was the phantasy that beguiled them. And yet not wholly so—for to both that future opened in another and a fairer world, for which both had been mercifully fitted and prepared. "Over the river the boatman pale" carried the one in her seventeenth year, while yet the dew of life's morning rested upon her jetty locks. But they were not long divided, for through the grey cold mist, that "hides from our vision the gates of day," the other soon followed,

" And somewhere, I know, on the unseen shore,  
They watch and wait to welcome me."

Soon after the death of her friend, Miss Damon wrote the following. As a cherished memorial of both, and of the tender sentiment which inspired it, it is withdrawn from its long seclusion, for preservation here, in the belief that many hearts

will be gratified and touched by its perusal, and possibly benefited by its influence :

LOWELL, April 22nd, 1848.

*Dear Cousin A* — : — I went to the Post Office yesterday with a happy heart, little prepared for the melancholy intelligence which greeted me. And I can hardly now credit the painful words which I have read again and again. It was four long weeks since I heard from *her*, and I had flattered myself all the while she was recovering — the favorable reports received seemed to justify the hope. \* \* \* Examination occurred in my school on the afternoon of *March 30th*. Brother Churchill, and a cousin by the name of *Anne Eliza Fiske*, (of this city), were present. Your dear sister was spoken of, and all were enjoying anticipations of meeting her again, as it was understood she expected to return to New England. Alas ! we little thought that *at that very moment* she was probably being carried to her grave !

— I have just been preparing my Sabbath-school lesson, which is the parable of the *Ten Virgins*—Matt. 20: 1—13. I cannot tell you how impressively the subject came home to my feelings, in view of these painful circumstances. Tell me, dear cousin, was Anne Eliza, like the wise Virgins, prepared to meet the call which all must obey ? Did she retain her reason till the last, and did she express a willingness to depart and be with her Saviour evermore ? O what a strange dream is life, indeed ! What shadows we are—what shadows we pursue ! It seems difficult to understand why God deprives us of our friends so young. In the first shock of bereavement nothing seems more inexplicable. Doubtless it will all be clear enough some day. We are mysterious beings, surrounded by mystery. Even the Bible, which is the greatest of all mysteries, gives but shadowy revealings of the heaven where we would be. But if we unhesitatingly receive the calculations of the astronomer, without understanding the process by which he reaches his conclusions, ought we to reject the revealed mysteries of that divine author—God—because our finite reason fails to comprehend them ? Is it not enough that we shall have *all Eternity* in which to explore them ? \* \* \*

I little thought when Anne Eliza left us, she was going to the *home* from which she would never return. But in all such dispensations of an all-wise Providence, may we have grace to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." \* \* \*

Your Cousin,

SARAH JANE DAMON.

## HOMESTEAD RESIDENCE

OF HON. WILLIAM FISKE, OF AMHERST.

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The Homestead Mansion of Hon. William Fiske, in which the last thirty-six years of his life were passed, where his family of ten children were nurtured and trained, and which has been the scene of so many pleasant Reunions during their later years, was erected about 1795. The home where he first settled, however, and where most if not all of his children were born, was a very plain and humble affair, a small building one and a half stories high, containing few apartments, and located at some distance to the east of the present structure. Nothing now remains of it but a heap of stones. Limited in his means, during his early married years, as were most of his neighbors in those days, he lived accordingly. But as his family increased and advanced in years, and his circumstances improved by industry, it became both necessary and possible to attempt a more commodious and suitable structure. The result was the old Family Mansion, illustrated in the engraving (at the beginning of these pages), and which fortunately still remains in the possession of the family. In its day, it ranked among the finest and most desirable Homesteads in that section of the country, and after standing nearly seventy years in the rough blasts of that inhospitable clime, it yet continues in excellent preservation, with comparatively few changes in the original clapboards or timbers, — thanks to the substantial manner of its construction, and the scrupulous care of its present occupant, Mr. David Fiske.

Situated north-easterly, about two and a half miles from Am-

herst, on the old stage route between that village and Manchester and Concord, (formerly much traveled), it stands on an eminence, commanding a fine view of the whole neighborhood, and yet is so sheltered by adjacent hills as to be protected in a measure from the severity of storms. To the south, fronting the premises, lies Walnut Hill, its base commencing forty or fifty rods from the house, and its broad, rugged front rising gradually some 150 or 200 feet, its highest peak surmounted by a huge boulder, nicely balanced on a ledge of granite. From that peak the observer has an extensive panorama of that portion of the State. The hill furnishes several springs of the purest cold water, one of which has been conducted in pipes to the Mansion, and supplies both house and barn at all seasons with plenty. At the base of the hill runs a small rivulet, which formerly supplied the cattle with water during the winter, and in the spring furnished a plenty of cascades for the amusement of young millwrights.

In the background, to the north, lie the gentle slopes of Chesnut Hills, green to their summits in summer, and in winter breaking the force of the polar winds. Flanking them on the right and left, at a distance of three to five miles, tower the granite peaks of "Joe English," and the "Uncanoonucks." South-east of Walnut Hill, at a short distance, lies the famous Babboosack Pond, — famous in days of yore, for its abundance of fish, and its frequent chowder parties.

The ground south of the buildings, and between them and the road, forms a natural lawn, far surpassing the artificial in solidity of texture and durability of verdure. This lawn, in the eyes of modern gardeners, would probably look better if dotted with a few ornamental trees, but the proprietor who built the Mansion did not think so. He had no taste for living in the woods, was fond of keeping an eye out on the movements abroad, and therefore left the views about his premises unobstructed by trees, except in the direction of the garden and orchard, to the rear of the same. And his son, the

present proprietor, has, wisely perhaps, not thought best to interfere with his father's taste.

The public and family rooms and chambers, in the Mansion, are generally ample, convenient, and well finished off, particularly the parlor, the walls of which were neatly paneled, after the ancient style. The garden is located to the right of the premises, and back of them are the remains of what was formerly a large and thrifty orchard. The other buildings are well adapted for housing the large supplies of wood, grain, hay, and other farm products necessary for a long New England winter. Indeed, few rural homes have been built more ample, commodious, and complete in their appointments, than was this Homestead Residence of Hon. William Fiske, of Amherst.

Such is the external portraiture of this much endeared and often visited Family Shrine, — now venerable in its age and appearance, and regarded by those who grew up within its sheltering walls with much of the same feelings that the ancient Romans entertained for their sacred "*flumina et fontes*." Here, amid scenes endeared by a thousand recollections, they were wont to assemble from their scattered homes in after years, to greet each other, under the same roof where they grew up together, — to revive the affections of their youth, to recall the tender reminiscences of childhood's days, and also to strengthen one another in the pious faith in which they had been educated. Trained by their beloved parents in the practice of the most exemplary virtues, they had nothing in the retrospect or reminiscence to mar the unclouded joy of those meetings.

Probably better specimens of "Rural Felicity"—that is, of rural comfort and happy Christian homes—were never known, than might have been found in former days, in that section and among that class of people to which they, as a family, belonged. A cold climate, stony soil and stunted crops compelled them to eat the bread of industry and prudence,

but it was also, the bread of peace, health and contentment unalloyed. If in their seclusion they knew or learned little of the gay world beyond them, they were at least preserved from much of its vanities. Railroads were unknown in those days, and the inhabitants of the rural districts had little leisure for traveling. To mill, to market, and to meeting, summed up, with many of them, their journeys for a lifetime. But let not their *locomotive* successors sneer at the *steady habits* of a former generation, for they tended to steadiness of character, steadiness of mind, steadiness of head and heart, and gave a good name to New England, as the "*Land of steady habits.*" Among them, as a people, puritan simplicity of manners, love of liberty, and earnestness in religion, still flourished with unabated vigor; and so completely were their wants limited to their supplies, that to them might with great justice be applied the language of the poet,

"Their herds with milk, their fields with bread,  
Their flocks supplied them with attire;  
Their trees in summer yielded shade, —  
In winter, fire,"

They had then so far recovered from the famine and desolation, growing out of the Revolutionary war, that their barns and granaries were tolerably well supplied, and their snug and tidy dwellings were the abodes of peace and frugal comfort. The incessant labors of summer, were succeeded by long winters of comparative leisure, enlivened and rendered joyful by social and rural festivities. The modern stoves had not as yet been introduced, but in their place they had the wide and glowing hearth, where the blazing logs piled high, the dishes of apples and nuts and friedcake, with the generous mug of cider, oft-replenished, sent the hearty laugh and mirthful repartee bounding around the merry evening circle, till grim care, yielding to their genial influence, relaxed its wrinkled visage, or fled abashed from their presence. These rustic amusements

were, of course, frequently varied by others of a more intellectual character, or at suitable times gave place to religious or devotional exercises; for the Yankees have ever been a reading, thinking, earnest-minded people,—the fast friends of churches, free-schools, and circulating libraries. Happy, most happy, were the people in such a case! It was truly the golden age of New England life, and a brighter age than often falls to the lot of mortals.

The first Family Meeting at the "Old Homestead," took place in 1815, when the elder members of the family, who had married and removed elsewhere, revisited their parents, then still living, and brought their consorts with them! It was a most joyous occasion to all concerned, and is spoken of in another place. The next, at which all living were present, did not, it is believed, occur before 1842. Great changes had meanwhile taken place, unperceived, perhaps, or unappreciated by them, until they were brought together. One of the brothers present, then residing in New York, wrote thus of his emotions on this occasion:

"This visit gave me very great pleasure and also very great pain,—pleasure, to see my friends again, and the smiling villages, green hills and fertile vales of old New Hampshire, but pain to see how many things were sadly changed. I had not been there since 1824—eighteen years! Of those who were then advanced in years, the gravestones told how long they had been gone to their rest—the middle-aged had become old and decrepit,—the children and even the very babes were now grown men and women, and some with large families around them! And my brothers and sisters—how we did stare at one another!!! They did not know me at all, and could hardly believe their own eyes. Alas, it was true; the times had changed, and we had changed therewith. I grew melancholy at the sight, in spite of myself, and fled rather suddenly away homeward!"

But this was not deemed a very desirable state of feeling, among kinsmen after the flesh. The painfulness of that visit, bringing forcibly to mind the fact, that they were rapidly

advancing into the autumn of life, appears to have ripened into a desire to prevent its recurrence by more frequent visits to the paternal homestead ; and their Reunions, which had been intermitted, or irregular, were now revived and continued with great zeal and interest.

The Reunion of 1851 was the last one at which all the brothers and all the sisters (except Fanny) were present. The next, in 1852, was a very interesting Reunion. Their sister Abby had then but recently departed, and her vacant chair was eloquent in admonition. Sister Nancy was then sinking under the attacks of a fatal disease, and brother William bade adieu to all, as if impressed with the belief that he should meet with them no more forever. Nor did he. But there was one present, who had never been there before — Maria, the wife of brother Allen, whose affectionate bearing towards her new relatives, probably added much to the enjoyment of all. The Reunion of 1856, which was reckoned the Ninth in order, was saddened by the appearance of two additional vacant seats, brother William's, and sister Nancy's. Soon after that of 1857, sister Mary went to her rest. The Twelfth and last Reunion was in 1860, with only five, one-half of their original number.

To some it might seem as if these Reunions, so often repeated, would have wrought satiety, and tired from sameness. But on the contrary, their fraternal affections, their mutual joy in each other, increased with every repetition, until a Reunion came to be looked forward to with the deepest interest and the most lively anticipation, as a foretaste of a more blissful and perfect Reunion in the Mansions above, — as a Heavenly Reunion indeed, begun on earth. So at least, these brothers and sisters learned to love and regard each other here, even as affectionate fellow-heirs to a blissful inheritance hereafter.

—In the autumn of 1855, just at the close of the Reunion of that year, the writer, then on his first visit to New Eng-

land, had the pleasure of meeting with all the surviving members of this family, some of them for the first time. On his return home, he attempted, feebly indeed, to give the impressions of a deeply interested observer, in the following extracts from an article published about that time :

"The migratory habits of the American people have almost passed into a proverb. It is almost as great an anomaly at the present time, in New England at least, to find the second generation of a family settling down where the first sprung up, as it is to find the products of the tropics growing in Canada. No sooner does a family arrive at maturity, than some strangely prevailing mania seizes upon them, and they scatter themselves over the States, leaving the paternal estate to the 'old folks,' or to strangers. In this manner the life-blood of New England permeates every artery of the Union, infusing New England vigor and enterprise into every part, and filling the whole land with railroads, free schools and other 'Yankee notions.'"

"But while this roving propensity of the New Englanders develops itself generally among them, there is not a people who cherish a deeper love for their natal soil, or a greater regard for the ties of consanguinity. Their frequent family gatherings are repeated attestations of this fact. Who has not heard of New England Thanksgivings? Where else is the national custom celebrated as there, in the true spirit of its origin, the scattered members of each family gathering again under the old roof and around the ancient hearthstone, mingling their voices together in grateful hymns of praise?"

"It was some such meeting as this we had come to attend, (as an outsider only), except that it was not on Thanksgiving day, and the 'members' were already past the prime of life, and calmly moving through the golden sear of their days. Here they had come, a venerable company of pilgrims, to meet once more in the home of their childhood, and feel their youth returning to them in the air of their native hills; to build up once more, on the grand old hearthstone, the same genial fire that blazed in other days, and mingle their devotions again at the same altar where a sainted mother first taught their lips to pray! A portion of their number had already gone to their reward, and before another meeting others might be added. And so they had come, perhaps for the last time, to sit together, to talk together, to walk together, — perhaps for the last time to look over those rugged summits where their youth was nurtured, where

manhood gathered much of its energies, and which now gave them greeting with the same faces as of yore !

" And here is the old Family Mansion, with its neat green in front, the garden upon its right, and the patriarchal orchard in the background. How paternal and yet substantial the ancient building looks. It has stood for upwards of half a century in the rough blasts of New Hampshire winters, and although the paint has faded somewhat off the clapboards, it promises yet better service than many structures of more modern date. The aged and honored sire who erected these walls has long since entered upon his rest, but his memory will be reverently cherished long after they shall have crumbled.

" As we enter, we are met by a pleasant looking and active moving old lady, [Eunice], whom we take to be sixty but find to be plump *eighty-two*, and another aged dame of seventy, [Mary], who gives you a smile that makes you feel quite at home ; and now we grasp the hand first of one venerable form and then another, until we have greeted all the surviving members of a once large family, to whom this happy reunion of the old circle is 'a feast of fat things and wine on the lees.' Here is one brother of sixty-four, the youngest, [David], upon whom the care of the estate devolved ; how pleased he is to see them all together ! It was for this, doubtless, (by the ordering of Providence), that he so faithfully kept the sacred trust, and we may believe he feels amply compensated for all the sacrifices he may have made. Here is another, [Francis N.], whom you would take to be younger, (but who really is many years older), judging by his hale appearance, erect carriage and sprightliness of manner. A merchant, his days have been spent in the city, where the habits implanted by wise and early teachings have brought him not only competence, but an honorable public respect. Another brother still, [Allen], of possibly more studious inclinations, has passed his days in the quiet but useful sphere of public instructor and journalist. A fourth brother, [Ezra], the oldest of them all, remains to complete the group of six now living, and assembled on this occasion. [Two had then recently deceased, and since that date two more have followed them.—*Com.*] Although arrived at the rare dignity of an octogenarian, the frosts of eighty winters have left but little silver in his aged locks, and scattered but few lines over the venerable brow. The fires of a strong intellect yet beam from his bright and undimmed eye, and neither his step, voice or bearing betoken the great age he bears. His useful and honorable life has been spent beyond the waters of the Kennebec, in the peaceful pursuits of Cincinnatus, and like him also,

his services have been freely and often given to his country. Calm of temperament, clear of mind, simple of habit and affable of manner, he is in every respect an admirable specimen of 'a gentleman of the old school,'—'one of the olden time.' How our heart goes out in homage while gazing at that noble old man, granite son of a granite soil! What a harvest of rich experience has been garnered up in those eighty years!

"The fire burns up as of old on the cheerful hearth, and in the dreamy curlings of the lambent flame the mind wanders back to the Past. Old memories are recalled from their long sleep of forgetfulness,—the treasured incidents of boyhood's happy days are unburied one by one, and each scene brought forth and lived over again, amid smiles and tears, too, maybe, for *the heart never grows old!* The old haunts by the meadow and brook, the pond where they oft used to angle for pickerel and trout, the grand old hill that welcomed them with the first rays of the morning sun, the old school-house down the road where hard lessons were learned and early friendships formed, the homes in the valley where pleasant visits were exchanged, and good old-fashioned parties given;—all these go trooping down the opening vista of bygone years, and appear but as the recollections of yesterday. Years have rolled away, and worked sad changes since those happy days,—but memory, that potent and wondrous magician, reproduces them, at will, just as they were, without a shadow resting on their youthful brightness!

"While in the midst of their reunion, Sabbath dawns upon them, and a calm and holy quiet settles upon the valley, such only as is found in New England, on 'this sacred day that saw the Lord arise.' And now once more the old pew at the village church is filled with the family group. Everything within and without the venerable edifice has a special significance, and is eloquent of the past. And the graveyard, not far adjoining,—ah, there have been changes there! Death has brought low in these grounds the head of many a former friend, and swelled the ranks of monumental stones to a strangely painful degree. \* \* \* And now, at last, the swiftly moving hours have brought the moment of separation. How suggestive and touching are the farewells of the aged! The parting words seem to dwell and linger on their faltering lips, as though they scarce expected to speak them again on earth forever. But the Christian's faith, like the rainbow arching through the storm, breaks in amid their sinking hopes and fills them with the consolations of a promise that shall not fail—even the prospect of an eternal reunion in the Mansions above."

# INTERMARRIAGES;

## ANCESTRAL AND DESCENDANT.

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¶ [The following notices have been compiled with the view to gratify and anticipate, so far as possible, the very reasonable desire to have preserved in these pages some account of the families who have intermarried with the ancestors and descendants of the Amherst Fiskes.]

¶ The maternal ancestors of Hon. William Fiske, in the paternal line from William, the first, of Wenham, were *Susannah Batchelder*, *Elizabeth Fuller*, and *Sarah Kilham*,—the wives respectively, of his father William, of Amherst, his grandfather Dea. Ebenezer, and great-grandfather, Dea. William, of Wenham. From the historical works of Drs. Allen and Savage, which have been freely consulted in preparing these notices, we learn that the Kilhams and Batchelders were among the earliest, and, for many years, among the most notable families in Wenham. They are prominently referred to by Dr. A. in his chapter entitled "Personal and Family History."

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**KILHAM.**—AUSTIN KILHAM, with his brother Daniel, emigrated from the Parish of Kilham, Yorkshire, England, the same year, and probably in company with the Fiskes. Both settled and were freemen in Wenham before 1645, and are presumed to be the ancestors of all New England families of that name. Austin, by wife Alice, had Lot, born in 1640, who settled and died in Enfield; and Sarah, born in 1642, who married deacon William Fiske, and died January 26, 1737, (as the record says,) "aged 98." Her father, and probably his brother, followed Rev. John Fiske to Chelmsford, 1657. Her cousin, Daniel Kilham, Jr., figured conspicuously in town affairs for many years, and his son, Hon. Daniel Kilham, (a democrat), was the formidable antagonist of Hon. Timothy Pickering in many a hotly contested campaign in Essex politics.

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**BATCHELDER.**—JOSEPH BATCHELDER, the first representative from Wenham (1644), emigrated in 1638, in company with his brothers Henry and Joshua, who went to Ipswich, and John, who settled with him at Salem. Joseph soon after removed to Wenham, and, according to Dr. Allen, his descendants continue there to this day. Among his children (probably) were Joseph, Mark, DAVID, John,

and Ebenezer. Ebenezer was constable in 1714, and Mark was one of the five drafted in King Philip's war and perished in the fierce assault upon the fort of the Narragansetts, 1675.

DAVID BATCHELDER, a grandson of Joseph, Sen., by wife *Susanna*, had sons David, Joseph, Amos, Nehemiah and Abraham, and daughters Mary and SUSANNA. The latter married William Fiske, Sen., of Amherst. Her brothers Joseph, Amos and cousins Israel, Josiah, and Ebenezer, were Revolutionary soldiers. The name on the records is frequently spelled Batcheller and Bachelor.

**FULLER.**—In 1638, THOMAS FULLER, who belonged to a family of high social standing in England, came over to this country on a tour of observation, not intending to stay. While in Cambridge he became a convert to Puritanism, under the eloquent preaching of Rev. Thomas Shepard, a famous Colonial divine, and at once resolved to cast in his lot with his brethren of that faith in the New World. He purchased a large tract of land in New Salem (afterward Middleton) and having married Elizabeth Tidd, of Woburn, he settled upon his handsome estate and died in 1698, leaving sons Thomas, Benjamin and Jacob, and several daughters.

His youngest son, JACOB FULLER, born in 1655, married Mary Bacon and settled on the paternal homestead. Their five children were named *Mary*, ELIZABETH, *Edward*, *Sarah* and *Jacob*. Two of these, Elizabeth and Sarah, married Fiskes, (Ebenezer and Daniel of Wenham). Their uncle, Benjamin Fuller, was the father of Rev. Daniel Fuller, of Gloucester, and also of Col. Archelaus Fuller, who commanded a section of the American forces at the battle of Bennington.

JACOB, son of Jacob and Mary Fuller, and brother of Elizabeth and Sarah above, married Abigail Holton, of Danvers, and had ten children, of whom the fifth, Timothy, graduated at Harvard College in 1760, and was ordained the first pastor of the church at Princeton in 1767. He was a minister of distinguished ability. His wife was Sarah, a daughter of Rev. Abraham Williams, of Sandwich. They had five sons and five daughters; the names of the former were *Timothy*, *Abraham W.*, *William W.*, *Henry H.*, and *Elisha*. All of these were graduates of Harvard College and became lawyers of distinction. The first, Hon. Timothy Fuller, was a member of the Massachusetts Senate from 1813 to 1816; representative to Congress from 1817 to 1825, and Speaker of the Massachusetts House of Representatives in 1825, and a member of the State Executive Council in 1828. In politics he was a Democratic Republican, and strongly anti-slavery. He married Margaret Crane, a lovely woman in person and mind. Of their six children, three attained some celebrity, viz: *Rev. Dr. A. B. Fuller*, for some years pastor of the Hanover street church in Boston, was killed while a chaplain in the U. S. service, in 1863; *Ellen Fuller*—married the distinguished poet, Channing—"of great personal beauty, she was herself a poem;" *Margaret Fuller*—a woman of rare and brilliant genius, and the valued friend of some of the most eminent reformers of the present century. She married Marquis Ossoli while in Italy, and they perished by shipwreck within sight of her native land, July, 1850.

**NOURSE.**—Deacon Francis Nourse, whose eldest daughter, EUNICE, and grand-daughters, ABIGAIL and HARRIET NOURSE, married Amherst Fiskes, was a lineal descendant of Francis and Rebecca Nourse, original settlers in Salem, Mass. Francis Nourse died in 1695, aged 77 years; his wife, Rebecca, July 19, 1692—one of the sad victims of the Salem witchcraft. The jury—Capt. Thomas Fiske, foreman—"were compelled to convict, against their better judgment and belief, through the singular infatuation and perversity of the Judges."

Francis and Rebecca, Nourse had a large family. Their son, Samuel, a lawyer in Salem and a persevering vindicator of his mother's good name, married Mary Smith in 1677. Their son, Samuel Nourse, Jr., born in 1678, married Dorothy Faulkner in 1708, and had daughters Abigail, Rebecca, Eunice and Phebe and, sons Samuel (born in 1715) and Francis (born 1717.) SAMUEL, the eldest son, settled in Bolton, Mass., where he had the title and social position of Captain. By wives Elizabeth Kellogg and Abigail Barnard he had fifteen children. His fourth son, Jonathan, born in 1748, by wife Ruth Barrett, had, among other children, Amos Nourse, born in 1794, a graduate of Harvard College in 1814, and a physician of excellent repute in Hallowell, Me. Dr. Amos Nourse, in 1857, was elected to the U. S. Senate, to fill out the term of Hon. Hannibal Hamlin, elected Governor. His son, Geo. A. Nourse, was U. S. Attorney in Minnesota two years, and is now Attorney General of the State of Nevada.

FRANCIS NOURSE, the youngest son of Samuel and Dorothy Nourse (and brother of Capt. Samuel Nourse) married Eunice Putnam, March 19, 1741, and settled in Danvers, Mass., where he was for many years a Deacon of the Church. His wife, Eunice, born May 15, 1721-2, was a daughter of Benj. Putnam, who was a grandson of Hon. Nathaniel Putnam, and a cousin of Gens. Rufus and Israel Putnam, of Revolutionary fame. They were the parents of the following nine children, who as a family, were eminently distinguished for their Christian virtues, their zealous piety and native benevolence of character:

Samuel,	born Dec. 29, 1741.	BENJAMIN,	born April 5, 1755.
Peter,	" Mar. 25, 1744.	Phebe,	" Sept. 21, 1757.
Philip,	" July 10, 1746.	Jacob,	" May 11, 1760.
EUNICE,	" May 2, 1752.	Abigail,	" June 13, 1762.

Edith, born May 17, 1765.

Mrs. Eunice Nourse died in 1766. In 1769 Dea. Francis Nourse married Hannah Endicott, by whom he had a son, Allen Nourse, born July 30, 1771. Of the above children, *Samuel* died in 1766, unmarried; *Jacob* also deceased, or removed to parts unknown; *Eunice* was the wife of Hon. William Fiske, of Amherst; *Abigail* married O. Spaulding of Merrimack, where the family resided; *Phebe* lived a single but useful life in Merrimack, the friend and reliever of the poor and afflicted, and died as she had lived, beloved and respected; *Peter* and *Philip* emigrated at an early day to Rockingham, Vt., where the former by wife, Lydia Law, had children—Samuel, Francis, Philip, Eunice, Peter, Jeremiah, Daniel, David, Lydia, Phebe, and Allen—all of whom maintained a very respectable character in the communities where they resided; *Edie*, youngest daughter of Deacon F. Nourse, a woman of comely form and features and

winning manners, married John Odell, of Amherst, and had children — Phebe, Eunice, Edie, Asenath, John, Francis, Abigail, Lucy and Rodney. They were an interesting family, well formed, bright and active. Francis Odell represented the town of Merrimack in the N. H. Legislature. *Allen Nourse*, youngest son of Deacon N., lived and died in Danvers, his native place, where, by Ruth Putnam, he had children — Polly, Pamela, Ruth, Samuel, Endicott, Hannah, Sally and Eliza. Some of this family reside there now.

**BENJAMIN NOURSE**, fourth son of Dea. Francis Nourse, of Danvers, married Ruth Tarbell in 1781, and settled in Merrimack, N. H., where he was elected a Deacon in the Congregational Church, and bore the character of a good and useful citizen. He was a man of kind heart, blameless life, good abilities and social qualities. He had twelve children, born as follows :

Francis,	born Aug. 22, 1782.	John,	born Nov. 22, 1793.
Ruth,	" Mar. 28, 1784.	Hiram,	" Aug. 18, 1795.
Benjamin,	" Oct. 25, 1785.	Abigail,	" June 13, 1797.
Eliza,	" " 30, 1787.	Harriet,	" July 21, 1799.
Eunice,	" " 30, 1789.	Samuel,	" Mar. 15, 1801.
Cornelius T.	" Nov. 3, 1791.	Czrina,	" Nov. 3, 1804.

All of the above matured, and, excepting the 3rd son, were married — Francis, to Annis Aiken — died in Merrimack ; Ruth, to Solomon Danforth — died in Merrimack ; Benjamin, to Sally Aiken — died in Bangor, Me. ; Eliza, to Rev. James Porter — died in Pomfret, Ct. ; Eunice, to Ebenezer Phelps — died in Hartland, Wis. ; Hiram, to Abigail H. Goodwin — died in New Orleans ; Abigail, to Dea. David Fiske — died in Amherst, June 11, 1825 ; Harriet, to Deacon David Fiske — now of Nashua ; Samuel, to Betsey Clark — died in St. Louis ; Czrina, to Nathan G. Storrs — died in Pomfret, Ct.

**FRANCIS**, eldest son of Deacon Benjamin Nourse, married Annis Aiken, of Merrimack, Dec. 2, 1708, and died in that place, May 10, 1838. They had seven children ; the first, born 1810, died 1814 ; the rest matured.

John Aiken, born June 10, 1812. Phineas A., born Mar. 20, 1820.

Benj. Tarbel, " Nov. 9, 1814. Mary U., " Apr. 27, 1822.

Francis, " Apr. 17, 1817. James P., " Nov. 29, 1824.

John Aiken Nourse married T. A. Edgerly, and resides in Lowell ; Benjamin T. died in 1834 ; Phineas A. married Elizabeth B. Eaton, and died in Lowell ; Mary U. married Isaac F. Caldwell, of Amherst ; James Porter married Charlotte J. M. Beard, and resides in Lowell.

**FRANCIS**, fourth son of Francis Nourse, married Sarah E. Conant, May 10, 1842, who was born Mar. 26, 1821. They reside in Chicago. Children :

Benjamin F., born Feb. 25, 1843. James E., born Dec. 29, 1847.

John A., " Sept. 17, 1844. Mary E., " Apr. 13, 1851.

Sarah E., " July 1, 1846. E. Annie, " July 12, 1857.

" " died in 1848. Samuel W., " Aug. 26, 1863.

**BRADLEY**.—**EDWARD A. M. WALKER m. CHARLES T. BRADLEY**, Esq., of Milwaukee, Wisconsin, in November, 1850.

Charles T. Bradley was the seventh of a family of nine children, born in Haverhill, Mass. His father, Enoch B., was the son of Joseph

Bradley, of Haverhill. His mother was a daughter of Dr. Samuel Hildreth, of Methuen, in that State.

The Bradleys were among the first settlers in New England, but it is not known that the original families were all closely related. Mr. Joseph Bradley, above referred to, was quite probably a descendant of Daniel Bradley, who was a passenger by the ship "Elizabeth," 1635, who was killed by the Indians at Haverhill, 1689, and whose family for several generations experienced great sufferings at the hands of the savages. He had several children, and among them Daniel, Abraham, Joseph, and Isaac,—the latter was carried into captivity, 1695. Daniel, with his wife and younger children, and Joseph, with their sisters Martha and Sarah, were massacred in 1697. In 1704, the garrison house of a grandson Joseph, son of Joseph, was surprised, burned down, and his wife (in delicate circumstances) taken a second time prisoner, and carried to Canada, where she was sold into bondage until redeemed the following year. In 1746, Jonathan and Samuel Bradley, sons of Abraham above, were massacred with others in New Hampshire, by the same relentless foe. Such were the perils and such the sufferings encountered by our fathers, in early days.

Joseph Bradley, of Haverhill, was the ancestor of Hon. John Bradley, of Concord, N. H.; also of Deacon Amos Bradley, of Dracut, Mass., and of Enoch Bradley, Esq., of Haverhill.

**BRADLEY.**—REV. WILLIAM ALLEN FISKE *m.* SUSAN M., daughter of Col. John Bradley, (a native of Cheshire, Ct.), Sept. 22nd, 1852.

The ancestors of the Connecticut Bradleys, appear to have been William and Isaac, both of whom settled in New Haven,—the former in 1645, the latter (spelled Bradlee) in 1683, having stopped sometime in Branford, Mass. Both families have numerous descendants. Savage says twenty-three of this name had graduated at N. E. Colleges before 1835.

Col. John Bradley was born in Cheshire, Ct., in 1793. His parents were ..... Bradley and Susan Mathews. Their children were John, Susan, Esther, and Roxana. Col. Bradley entered the military service of the United States during the war of 1812, and for meritorious conduct was promoted to the rank of Captain in the Regular Army. He was for sometime in command of the military force stationed at old Ft. Dearborn, Chicago. In 1837 he retired from the service, having previously married Miss Sarah Brown, of Brownville, N. Y., in which place he settled, engaged in business, and acquired property. Upon the election of Hon. Wm. H. Seward as Governor of New York, he was offered and accepted a position on his staff, with the rank of Colonel.

Mrs. Sarah Bradley, born in 1808, was a daughter of Judge John Brown, of Brownville, who was a native of Pennsylvania, and of a family quite conspicuous in some of its members, among whom was Major General Jacob Brown, largely and honorably identified with the military operations of 1813-16, and for his distinguished services advanced to the rank of General-in-Chief of the U. S. Army, which position he held until his death, making Brownville his headquarters.

The children of Col. John and Sarah Bradley were born as follows:

Susan Mathews,	born May 18, 1831.
Mary,	" December 13, 1833.
John,	" October 8, 1843.

The latter entered the Naval Academy in 1858, graduated as midshipman, and participated, under Farragut, in the brilliant engagement which resulted in the capture of New Orleans, April, 1862. In this memorable action he was instantly killed, while in the performance of his duty, (as aid-de-camp to Capt. Alden of the Richmond), and in the immediate presence of his commander, from whom his intrepid behavior on this occasion elicited the heartiest praise. His remains were interred in the Naval burying grounds, New York city.

**BROWN.**—**MARTHA A. DODGE** *m.* **REV. A. H. BROWN**, Aug. 12, 1852.

Rev. Mr. Brown is a lineal descendant of John Brown, of Stonington, Conn., who was among the earliest settlers of that town. He married, October, 1692, Elizabeth Miner. They had ten children; the sixth was Ichabod, born 1704, who married Sarah, first child (of six) of John Chapman, of Stonington. They had nine children, the youngest of whom was Andrew. Andrew Brown married Sarah, a daughter of Henry Cobb, of Stonington, and emigrated to Berne or Knox, about twenty miles west of Albany, N. Y. In 1812, he wrote, "My father descended from one of three brothers, who emigrated from Lynn, near Boston, England, perhaps 150 years ago. They were some of the first settlers." Andrew Brown had, by wife Sarah, eleven children. The tenth was Silas, who settled in New York city, and married Olivia Brown, of Stamford, Conn., who descended from Benjamin Belding. They had nine children; the third was ALLEN H. BROWN, who was born in 1820, educated at the University and Columbia College, in that city, and at Princeton Theological Seminary, N. J. He was licensed to preach by the Presbytery of New York, in April, 1843, and ordained by Presbytery of West Jersey, Jan. 5, 1848.

**CHAPMAN.**—**ALLEN FISKE** *m.* **ELIZA CHAPMAN**, eldest daughter of NATHANIEL CHAPMAN, Esq., July 5, 1819.

From a "History of the Descendants of Honorable Robert Chapman, of Saybrook, Conn.,"—a work of 400 octavo pages, by Rev. F. W. Chapman, we learn that Mr. Nathaniel Chapman was one of a family of four sons and one daughter, children of Phineas Chapman, Esq., who was the son of deacon Caleb, who was the son of deacon Nathaniel, who was the youngest son of Hon. Robert Chapman, one of the original settlers of Saybrook, and who, besides filling other important offices in the gift of his townsmen, represented that town for thirty consecutive years in the Connecticut Legislature, viz., from 1654 to 1834, numbering during that period over *fifty* separate sessions! His son, deacon Nathaniel, of the Saybrook (Cong.) Church, represented the same town in twenty-four sessions of that Body, from 1697 to 1723. His son, Caleb, succeeded him in the inheritance of the ancient Chapman Homestead, and also as deacon of the Saybrook church.

The children of Phineas Chapman (and Mary Hilliers), eldest son of deacon Caleb, were born respectively as follows:—*James*, 1763; *John*, 1766; *Asa*, 1770; *Nathaniel*, 1773; *Mary*, 1776. The eldest, *James Chapman*, married Eunice Hawley, of Stamford, Conn., and had children—George M., Susan M., and Julia; the former, a gentleman of wealth and wide information, now residing with his only living sister (J.) in Brooklyn, N. Y. *John*, 2nd son of Phineas Chapman, married Clarissa Bushnell, emigrated to Sullivan, Oneida county, N. Y., where he died, leaving a large family of children and grandchildren. *Asa*, 3rd son of Phineas Chapman, graduated with distinction at Yale College, was repeatedly elected a member of the Conn. Legislature, from Newtown, and finally was elected a Judge of the Superior Court of the State, in 1818, which office he held till his death, in 1826. He was esteemed as a profound scholar, and a learned and clear-minded jurist. He married Miss Mary, dau. of Bennett Perry, M. D. She died in 1850, leaving childr.—Charles, Charlotte, and Henry P.; the latter, an extensive broker in New York, has an elegant country residence in Rye, Westch. Co., N. Y. His brother, Hon. Chas. Chapman, is a well-known member of the Hartford bar, a distinguished lawyer and public speaker, and is celebrated in legal and political circles for his keen and trenchant wit in public debate. He has several times represented his district in Congress, and been once or twice a candidate for Governor. His son Charles married a daughter of Bishop Brownell, of Connecticut. *Nathaniel*, fourth son of Phineas, married Nancy Ford, and had several children, one of whom married Allen Fiske, as above. An extended sketch of them and their families, is given below. *Mary*, only daughter of Phineas Chapman, married Joseph D. Beers, for many years a wealthy banker in New York city, where she died, leaving an only child, Mary Elizabeth, who married Lewis Curtis, of Stratford, Conn. Mrs. Curtis died in December, 1835, leaving several children, one of whom is a merchant in Paris.

#### NATHANIEL CHAPMAN, Esq.

NATHANIEL CHAPMAN, Esq., fourth son of Phineas Chapman, Esq., of Saybrook, and younger brother of Judge Asa Chapman, of Newtown, Conn., was born at Saybrook, in 1773. In 1795, he married Nancy Ford, of Morristown, N. J. Their children were—

ELIZA, born August 24, 1797; died May 7, 1834.

Anne Maria, " March 21, 1804; died January 16, 1836.

George L., " latter part of 1805; died in April, 1857.

Charles H., " latter part of 1807; died in 1854.

William T., " April 19, 1816.

Caroline P., " January 10, 1821.

Soon after his marriage with Miss Ford, Mr. Chapman settled in Newburgh, N. Y., where his first child, Eliza, was born. But afterwards he removed to Troy, where he acquired a handsome real estate, lived in his own house, held the office of Justice of the Peace, and was well esteemed among his fellow citizens. Of a cheerful and sociable disposition, full of anecdotes and fond of relating them, Mr. Chapman was always a welcome guest at the social club. With a keen sense of the ridiculous, and an innate love of fun, his jests and taunts usually kept his companions in a merry mood. During his

residence in Troy, his daughter, Anne Maria, and sons, George and Charles, were born. At her father's death, Mrs. Chapman inherited a small farm in New Jersey, about two miles from the village of Morristown, to which Mr. Chapman removed with his family. There his two youngest children, William and Caroline, were born, and his oldest daughter married. But disgusted with farming, to which he had not been bred nor sufficiently inured, he returned, in April, 1821, to his former home in Troy, N. Y., where he remained until his death, in May, 1824. Mrs. Chapman survived her husband many years, and in 1836 she removed with her daughter Caroline, to Chicago, Ill., at whose house in "The Grove," she died in 1850, far advanced in years. She was an active and industrious woman, attached to the Presbyterian faith, skilful and enterprising in business.

*Eliza*, eldest daughter of Nathaniel Chapman, was married in Morristown, July 5, 1819, to Allen Fiske, then a lawyer resident in New York city. (Of this couple and their children, a full and lengthy history has already been given among the descendants of Hon. Wm. Fiske.)

*Anne Maria*, second daughter of Nathaniel and Nancy Chapman, was married to Daniel French, Esq., of New York city, May 19, 1827. Her married life, though happy, was, like her elder sister's, cut short by death, in the 31st year of her age. Their children were born as follows:

Harriet, born May 28, 1828.

James H., " November 29, 1829; died August 30, 1830.

Anne M., " March 19, 1831; died July 18, 1839.

Emily W., " April 8, 1833; died July 17, 1845.

Anne M., " December 26, 1835; died Feb. 25, 1839.

Unlike her sisters, Mrs. French had blue eyes, and rather affected the blonde, of which style of beauty she was in some respects a fine specimen. Beloved as a wife and mother, she died at her husband's residence, New York city, Jan. 16, 1836, shortly after the birth of her youngest child, and was buried in that city.

*George L.*, eldest son of Nath'l and Nancy Chapman, married Margaret Taylor, of Troy, N. Y., March 23rd, 1828,—lived many years in that city—afterwards removed to Buffalo, being engaged in running a passenger boat from that city to Chicago. After the death of his wife, in Buffalo, and after his return from California, he went to New York, on a visit to his son Moses, and died in that city. The children born in this family were—

John, born May 9, 1830; died at Buffalo, in youth.

Moses, " November 9, 1832.

George, " December 25, 1835.

Ada, " August 1, 1837.

Nathan, " August 8, 1839.

Henry, " September 8, 1842.

Edward, " July 1, 1847.

John died in early manhood, unmarried. Ada was married to Mr. George C. Walker, and while traveling abroad for health, died in Paris, France. Her remains were brought by her widowed husband to Chicago for interment. Moses has been many years engaged in

mercantile business, New York city. George, Nathan and Henry went to California, soon after their father's death, but with what results has not been ascertained. Edward was recently at school in Chicago, under the care of Mr. Walker.

*Charles H.*, second son of Nath'l and Nancy Chapman, married Emily McCarter, at Detroit, Mich., May 19, 1829, and died in Chicago, where he had lived most of his married life. He left one child, a daughter, named Cora, born in Schenectady, Dec. 7, 1840, who, after her father's death, removed with her mother to New York city.

*William T.*, 3rd son of Nath'l and Nancy Chapman, married Julia R. Encarl, May 28, 1841. They resided several years in Amsterdam, N. Y., and then in Le Roy, western New York. Their children were—

Jeanette, born February 1, 1842.

Charles H., " January 13, 1844.

Hepsebeth E., " January 27, 1846; died in infancy.

Hepsebeth E., " January 19, 1848; died Oct. 28, 1849.

George W., " July 6, 1850.

William Chapman, and his son Charles, enlisted in the military service soon after the breaking out of the rebellion, and at last accounts were still "in the front."

*Caroline Phoenix*, youngest child of Nathaniel and Nancy Chapman, was born in Morristown, N. J., Jan. 10, 1821, but removed with her parents and the rest of their children, in April, 1821, to Troy, N. Y. There Caroline spent her early years and received her education, principally in Mrs. Willard's celebrated Female Seminary. In 1836, she accompanied her mother to Chicago, where she was wooed and married by Dr. William H. Kennicott, Dentist, of that city, July 6, 1838. Their children were—

Annette, born Sept. 24, 1839; died in infancy.

Fannie, " August 12, 1841.

James, " January 20, 1843.

Mark, " March 30, 1846.

Grace, " August 20, 1848.

Kate, " November 26, 1850.

Paul, " March 14, 1853.

Guy, " January 29, 1859.

In 1853 Dr. Wm. H. Kennicott removed to "The Grove," on the Chicago and Milwaukee R. R., where he purchased and resided on a fine farm, which he cultivated with much skill and taste, continuing his dental practice meanwhile, in the city, as formerly. Dr. K. died Oct. 22, 1862, regretted by a large circle of relatives and personal friends. He was a graduate of a Medical College in Cincinnati, and a man unusually well informed on scientific subjects.

**DAMON.**—NANCY FISKE m. STEPHEN DAMON, son of Dea. Benjamin Damon, of Amherst, N. H., in September, 1815.

Dea. Benjamin Damon, probably a descendant of Dea. John Damon of Reading, Mass., freem. 1645, was born in that place June 4, 1760. Who his parents were we are not informed, but the family probably originated in Reading. Although but 16 years of age at the com-

mencement of the American Revolution, he enlisted, and continued fighting the battles of his country, until the close of the war. In January (16th), 1783, he married Polly Hosea, who was born in Plymouth, Mass., April 30, 1764. Their children were—

Benjamin,	born	December 22,	1783.
Mary	"	September 10,	1785; died February 12, 1842.
STEPHEN,	"	July 1,	1788; died May 3, 1854.
Sarah,	"	May 21,	1791.
Lucy,	"	May 2,	1794.
Anna,	"	July 30,	1797; died November 11, 1812.
Rebecca,	"	July 12,	1800; died July 6, 1840.
Calvin C.,	"	February 17,	1803; died January 12, 1854.
Clariassa H.,	"	"	" June 6, 1836.

Deacon Damon's residence was in one of the quietest, most secluded little valleys imaginable — situated in the north-eastern part of Amherst, touching Bedford, and lying between forest-covered hills on the east and the west, with a babbling brook running southwardly, and emptying, at the distance of a few hundred rods, into a small lake, whose banks bloomed with fragrant white lilies. Its approaches, in all directions, were *through the woods*, and not a single home within sight or hearing. It was romantic and isolated enough to suit the veriest anchorite, and well adapted for the cultivation of the purest, sweetest Christian virtues.

There, in the fear of God, and in keeping his commands, Deacon Damon, with his young wife, sat him down in peace and content, driving his saw-mill in the spring, when water was abundant; working his farm in summer, and enjoying the fruits of his labor in the winter. There he lived and died, in a good old age, an humble, honest man, rich in faith and good works, and unambitious of the world's gilded honors. There his children were born and reared, in all the loveliness of rural simplicity and christian education. Nor was their training inefficient, since, it is believed by those who knew them well, that no one of Deacon Damon's family was ever guilty of a dishonest or dishonorable deed.

Mr. and Mrs. Damon were both members of the Baptist church in Amherst, (of which he held the office of deacon,) lived spotless lives and died in the faith, — she, on the 31st of July, 1840, and he Nov. 11, 1846.

*Benjamin Damon, Jun.*, married Miss Sophia Nichols, of Amherst, and settled in Concord, N. H., where he resides still, (December, 1864,) in comfortable health, though at the advanced age of eighty-four years. A deacon in the church, and a Christian, indeed, everywhere, Benjamin Damon, of Concord, has honored his parents well, by living an honest, godly life, in accordance with their pious counsels. His example as a husband, a father, and a christian citizen, with the wedded life of his youth, during more than half a century, is a precious commentary on the sacred precept, — "Train up a child in the way he should go, and when he is old he will not depart from it."

Their son George died at the age of 30 years. Their son Charles married Harriet, daughter of William Jennison, Esq., of Worcester,

Mass., and settled in Boston. Their daughter, Mary Anne, married William Estabrooks, of Concord, and emigrated to California.

*Mary Damon*, of Amherst, married Amaziah Blanchard of Milford, N. H., and died in 1852, leaving six children,—of whom one settled in New York city, another in Providence, R. I., and four in the State of Illinois.

*Stephen Damon* married Nancy Fiske, of Amherst. His history has been sketched with hers, among the children of Hon. William Fiske.

*Sarah Damon*, a lovely young woman, of eminent piety, a talented and well cultivated mind, great energy and simplicity of character; was married, (July 2, 1817,) to Mr. Richard Swain, of Gilmanton, N. H., who was born in Pittsfield, N. H., June 4, 1787. Their wedded life was remarkably harmonious and happy, and extended beyond a period of thirty years. Her husband died, Aug. 11, 1848. Mrs. Sarah Swain became the happy mother of three sons, all of whom grew up to be men of some distinction. Their names and births were as follows:

Charles, born in Concord, N. H., November 2, 1819.

Leonard, " " " February 26, 1821.

George, born in Boston, Mass., July 28, 1825.

Charles, their eldest son, acquired a knowledge of medicine, emigrated to the South-west, was married to *Mary Mathers*, of Tennessee, April 29, 1851, settled in Warren, Bradley county, Arkansas, where he secured a lucrative practice and a position of influence. Their children were—John Richard, born Feb. 12, 1852, died in infancy; Mira Alice, born July 2, 1854; Mary Isabelle, born Sept. 2, 1856; George, born Dec. 23, 1858, died in August, 1859. Their friends at the North have not heard from them since the war commenced.

Her second son is the Rev. Leonard Swain, D.D., of Providence, R. I., who holds a high rank among the ablest scholars of his age, both as a controversial writer and a pulpit orator. He married Julia Maria Allen, daughter of deacon Abner Allen, of Lebanon, N. H., August 24, 1847. Their children were—Susan Helen, born in Nashua, N. H., Oct. 8, 1849, died young; Julia Maria, born do Aug. 20, 1851; Sarah Howe, born in Providence, R. I., Oct. 13, 1853; Edw. Allen, born do. May 16, 1857; Henry Huntington, born do. March 29, 1863.

Her third son, George Swain, Esq., of Nashua, N. H., was married to Helen Bush, daughter of Dr. Bush, late of Mendon, N. Y., May 24, 1848. Their children were—Charles Henry, born in Nashua, Dec. 16, 1850; David Lowell, born do Feb. 7, 1854; George Lincoln, born do Aug. 6, 1863. Mr. Swain holds the office of Post Master in the city of Nashua, and possesses the esteem and confidence of his fellow citizens.

Mrs. Sarah Swain is yet living, (Dec. 1864), a "widow indeed." She enjoys comfortable health, though upwards of three score years and ten, and usually spends her summers in Nashua and her winters in Providence.

*Lucy Damon* has lived a single, but by no means a useless life. After the death of her excellent mother, and after the departure of her

brothers and sisters to their new homes, it was Lucy's task to cherish and keep house for her aged father. Kindly and skillfully did she discharge that filial duty, until the good old man went to his final rest, invoking blessings on the head of his affectionate daughter. Then Lucy betook herself, in right good earnest, to her favorite occupation of teaching. After several engagements in other schools, she settled in Milford, N. H., and opened a private school in her own house, which she continued many years, with good success and beneficent results. Unstinted and unwearied in good works, her whole life has been a vivid reproduction of the Dorcas virtues of sacred history. Many a sufferer has been relieved by her charitable hand, and many an erring youth guided in the journey of life, by the wisdom of her counsels. Advanced in age, and matured by the lessons of experience, she was still living, September 25th, 1864, in "single blessedness," but in the enjoyment of manifold blessings, at her home in Milford, N. H., among friends whom she had instructed or relieved, or won by the precious odor of her good name.

*Rebecca Damon* married Perley Batchelder, of Mount Vernon, N. H. Of their four children, only one, a daughter, survived. She married Mr. Mack, of Amherst.

*Clarissa Harlow Damon* married Mr. Hall B. Mann, of Pembroke, N. H. She left at her death four children, one of whom, (Henry), is still living, and has been for three years in the service of his country, in which he has been wounded, and encountered many narrow escapes.

*Calvin Carver Damon* married Rebecca Farnum, of Andover, Mass., and had seven children,—of whom Willie, at the age of 20, entered the service of his country, but being in delicate health, he died at Harrison's Landing the first year of the war, and his other surviving son, Edward, still carries on his father's business of manufacturing.

Of Calvin C. Damon, one of his sisters writes: "Brother Calvin was a poor, but honest boy. When factory business went down, he could n't pay his debts, but said if he lived to have enough, he would pay all,—and he did! And so bountifully was his honest industry blessed, that he gave liberally to all about him who had need, and still left a handsome competence to his children, 'not,' as he said, 'to enrich them, but to enable them also to relieve the needy.'"

It is a sight to gladden the heart of a philanthropist to see a numerous family of children, such as Dea. Damon's was, come forth from their seclusion, like Minerva from the brain of Jupiter, "armed in panoply complete," not like hers, a panoply of war, but of love to God most high, and of peace and good will to man. Who would not hail and bid them God speed, as they go forth on their missions of mercy, east, west, north and south, scattering the blessed lights of useful knowledge and christian education broadcast over the land? Who can estimate the amount of good they do, or number the souls enlightened and saved by their instrumentality? They do not indeed, heal the sick nor cast out devils by any miraculous power, but by godly instruction or the silent influence of a

holy life, they do bring many out of darkness into a marvellous light, and hide a multitude of sins. Nor does their influence end with their lives, for their works follow them from generation to generation, in circles ever widening and multiplying.

It is in these quiet, secluded seminaries of christian training, that the good and the great are generally produced. There they grow up, untainted in their early years by the vices of the world, and there they drink deep at those living fountains of wisdom and power, the Holy Scriptures and the pure offerings laid daily upon the altar of Family Prayer.

**DODGE.**—The names and marriages of the eight children of Bartholomew Dodge, Sen., born in Wenham, and among the earliest emigrants to Amherst, N. H., have been already given on page 53 of this work. As three of them intermarried with the family of Hon. William Fiske, doubtless a number of the latter's descendants are equally interested in what relates to the Dodge ancestry. Of Mr. Dodge's parentage and family, the date of his birth and marriage, no account has been furnished us. But we are enabled to say, that he was descended from Richard Dodge, of Salem, Mass., who emigrated from England in 1638. According to Savage, he is the progenitor of all that name in New England. He had, by wife Edith, John, Mary, Richard, Samuel, Edward and Joseph. They, and their descendants appear to have participated largely in public affairs in Wenham and adjacent towns. Eighteen of this name have graduated at New England Colleges since A. D. 1700. In Wenham, according to the records, several of this family married Fiskes, and ten of them figure on the same records as moderators, town clerks, and representatives, during the last century. The following were Deacons: In the Congregational Church,—Daniel Dodge, 1729; Stephen Dodge, 1786; William Dodge, 1805; John Dodge, Jr., 1806; Stephen Dodge, 1857. In the Baptist Church,—Nicholas Dodge and Richard Dodge, 1831. "Gail Hamilton," (Abigail Dodge), of the *Atlantic Monthly*, we are credibly informed, is also a descendant of the Wenham family, and now resides in Hamilton adjoining.

Of the grandchildren of Bartholomew Dodge, Sen., no definite accounts have reached us except what have been given in preceding pages. But we learn that Mrs. Moulton left three sons, and a son of Mrs. Kendall, (Charles K.), died at the Sandwich Islands, leaving a family in Boston, Mass.

**GOODYEAR.**—ALBERT A. FISKE, *m.* AMELIA, eldest daughter of Rev. George Goodyear, November 23, 1859.

Rev. Mr. Goodyear, of Temple, N. H., is a lineal descendant of Hon. Stephen Goodyear, who came to this country in 1630, and was descended from an ancient English family of that name, entitled to coat armour as appears by a royal grant dated 1569. In the Records of the Herald Office it is thus described: "Gules, a fesse bet. 2 chev. vair—Crest, a partridge, holding in its beak three ears of wheat." Of

his first wife little is known except that she was lost, with all on board, in the "Phantom ship." He subsequently married (about 1648) the captain's widow, (Mrs. Lamberton), settled in New Haven, Ct., where he became an extensive landholder, and was for several years Deputy Governor of the Province. In 1658, having a valuable estate left him in England, he embarked for that country, and died soon after his arrival, without, it is supposed securing its possession, as it has been for many years advertised for heirs. He left behind him, in New Haven, his wife Mary, and their only child, John G., and property which was inventoried at £1,900.

Their son, John Goodyear, born March 8, 1650, married Abigail Gibbards, and had children Stephen, Nathaniel, John, Jr., Obedience, THEOPHILUS, and Amasa. Of these, all except Nathaniel, Theophilus and Amasa, died unmarried, and from these latter are descended all the Goodyears living in the Free States. Their parents deceased before June, 1717.

Theophilus, fifth in the above list, married Esther Sperry, 1725, and had children Stephen, THEOPHILUS, Daniel, Jesse, Asa and Lois. Their son, Theophilus, Jr., born May 25, 1731, married (the record does not say who) and had ten children, whose names and births are given as follows :

Joel,	born Oct. 22, 1755.	SIMEON,	born Feb. 8, 1765.
Theophilus,	" April 3, 1757.	Jared,	" April 24, 1767.
Austin,	" " 23, 1759.	Obedience,	" June 18, 1770.
Edward,	" Mar. 28, 1761.	Amasa,	" " 1, 1772.
Sarah,	" " 14, 1763.	Thaddeus,	" " 5, 1776.

Some of the members of this family, in the succeeding generations, have been quite conspicuous, among whom may be mentioned, Hon. Charles Goodyear, Congressman elect from Schoharie, N. Y., who is a son of Jared, above, and his cousin, Charles Goodyear, (son of Amasa) who was the inventor of the celebrated vulcanite rubber, and proprietor, with his brothers Henry and Nelson, of that valuable patent.

Simcon Goodyear, who was born in 1765, and died in 1815, married Hannah Beardsley, by whom he had five children, and subsequently Eunice Prentice, by whom he had one daughter. The following are their names and births :

Horace,	born	1796,	married Sally Dickerman.
Albert,	" Nov. 30,	1798,	" Mary Ann Dickerman.
Bela,	" "	1799,	" Delia Ann Gill.
GEORGE,	" Dec. 9,	1801,	" Elizabeth Anderson.
Maria,	" "	1806,	" Stephen Hotchkiss.
Amelia,	" "	1809,	

George, fourth in above list, graduated at Yale College in 1824, was ordained in 1828, and has been a useful and devoted clergyman in the Congregational Church for many years, in New England and elsewhere. In 1830, (May 3rd,) two years after his ordination to the ministry, he married Elizabeth, eldest daughter of Judge Robert Anderson, of Gaines, Orleans Co., N. Y., who was born Sept. 29, 1811, and

died Feb. 23, 1844, leaving her widowed husband, and three children (born as follows), to mourn their loss :

Amelia, born December 21, 1833.

George A., born February 23, 1837.

Elizabeth A., born April 26, 1840.

The eldest of these children graduated August 1, 1854, at the Ipswich (Mass.) Female Seminary, in which institution she was afterwards a teacher. The second, George A., was a student for some years at Phillips' Academy, Andover, Mass., and subsequently became connected with the wholesale cabinet warehouse of G. W. Ware & Co., corner of Cornhill and Washington streets, Boston. The youngest, Elizabeth A., was educated at Bradford (Mass.) Female Seminary, and graduated at the Academy of Fine Arts, Worcester, Mass., in June, 1860.

Rev. Mr. Goodyear, in 184—, was married to Miss Roxana Rand, of Townsend, Vt. For the past ten years he has resided in Temple, N. H., the pastor of the Congregational Church there.

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**JENNISON.**—WILLIAM JENNISON, Esq., of Worcester, m. Mrs. MARY WALKER, daughter of William Fiske, of Concord, N. H., Oct. 31, 1836.

William Jennison is a lineal descendant of Robert Jennison, one of the original proprietors in Watertown, and freeman in 1640. Rev. William Jennison, a grandson of Robert, married Abigail, fourth daughter of Judge James Lindall, a deacon in the Salem church. Only three of their children arrived to maturity and married—William, Samuel, and Mary Jennison. Of these, the elder was a practicing physician in Brookfield, Mass., and a member of the Continental Congress of 1774. Samuel, his younger brother represented the district of New London, Ct., the same year in the same body, with him. Their sister Mary, married Thomas Giles, of Danvers, a descendant of Sir Edward Giles, of Devonshire, one of the patentees of the "Plymouth charter," and became the grandmother of Rev. Dr. Vinton and Rev. Edward Lounsbury, prominent Episcopal clergymen.

Dr. William Jennison, of Brookfield, had seven children, five of whom were sons, two were graduates of Harvard College, and all were more or less prominent in life. One of these, Samuel Jennison, Esq., a leading practitioner at the bar of Worcester, Mass., married Sally, only daughter of Rev. Dr. Nathan Fiske, of Brookfield, Mass., and they were the parents of the late Samuel Jennison, Esq., of Worcester, and of William Jennison, whose second marriage is recorded above.

Through their Lindall ancestor the Jennisons of Worcester, are remotely connected with the Belchers, Winthrops, Tappans, and other distinguished families of New England. A full genealogical record of the family has been published, and may be found in the N. E. Genealogical Register.

**KENNICOTT.** — MARIA ANTOINETTE FISKE *m.* DR. J. ASA KENNICOTT, of Chicago, Ill., November 1, 1854.

Dr. Kennicott is a younger son of Jonathan Kennicott, who was born in Warren, R. I., April 27, 1775, and a grandson of Robert, of that State, who was descended from Dr. Robert Kennicott, of London, a distinguished English scholar and *savant*, and presumed to be related to Benjamin Kennicott, D.D., Regius Professor in Oxford University during the last century, and a bishop in the Church of England.

Jonathan Kennicott was married, in his native State, to Jane McMillen, born Jan. 23, 1781, and shortly after removed to the State of New York, where he resided (in Albion, Cattaraugus county), until most of his children reached maturity, whose names and births follow:

John A. B.,	born January 5, 1802; died March, 1864.
Levi,	" " 16, 1804.
James H.,	" Dec. 20, 1805.
William H.,	" February 16, 1808; died October 22, 1862.
Hiram M. L.,	" March 1, 1810.
Mary Ann,	" December 11, 1811.
Joseph E.,	" November 20, 1814.
Avis C.,	} " January 21, 1817.
Evelina,	
R. Adelia,	" April 13, 1819.
George A. F.,	" August 25, 1821.
J. Asa,	" February 20, 1824.
Juan Alonzo,	" May 11, 1826.

In 1832, the family removed to Illinois, before Chicago could boast of a hundred buildings, and when the great North-west was a comparative wilderness. Establishing themselves upon a large tract of land, in one of the most desirable locations in the State, (about twenty miles north-west of Chicago), they early became wealthy and very successful farmers, and gained a wide reputation as pioneers in western horticulture. There they built mills, erected a trading post, and founded the village of Mettawa—now called (by its English translation) Half Day. There several of them married and settled, and have large families. Three brothers in this family graduated at medical universities, two of them were practicing physicians for several years, and two have been prominent as dental surgeons in Chicago. Drs. John and William Kennicott, recently deceased, stood deservedly high as professional men, and they and others of their relatives are favorably known in scientific circles.

#### MARRIAGES AND GRANDCHILDREN.

Dr. John Kennicott married Mary S. Ransom, and settled at "The Grove," Ill. Children—Charles, Robert, Amasa, Alice Mary, Cora Eugenia, Ira, Flint.

Levi Kennicott married Abigail Hays, settled in the State of Iowa. Children—Mary Jane, Edgar Stanley, George Washington, Asa, Agnes.

Dr. William Kennicott married Caroline P. Chapman. [See Chapman Family, page 141.]

Hiram Kennicott married Eugenia Ransom, and resides at "The Folly." Children—Ransom, George, Frank Langdon, Rose Marion, Harold, Mary Louise, Mary Lillian, William Norman, Victor Harry, James Morgan, Clarence Morfitt.

Mary A. Kennicott married John H. Teunison, and resides at Monticello, Miss. Children—Isabel, Helen, Edie, George, William, Alice.

Joseph E. Kennicott married Mary Nason, and resides at "Elk Grove." Children—Walter (mortally wounded at Falling Water), Albert, Eva, Carrie.

Evelina Kennicott married Porter Welch, and they settled in Gowanda, N. Y. Children—William Wallace, Laura, James, Henry, Theodore, Cora, Charles, Nettie, George.

J. Alonzo Kennicott married Adelia Phillips, and settled and resides at "The Grove," Ill. Children—Juan, Ernest, Herbert, Florence, Ralph, Arthur, Bertha, Philip.

Dr. J. Asa Kennicott, married as above. [See pages 89 and 90, of this volume.]

**PERRY.**—**LUCRETIA MORSE**, youngest daughter of Hon. Francis N. Fiske, m. DR. WILLIAM G. PERRY, of Exeter, N. H., August 20, 1849.

Dr. William Gilman Perry was the eldest son of Dr. William and Abigail (Gilman) Perry, of Exeter, N. H. The Perry Family is of English stock, and their ancestors were among the earliest emigrants who settled in the Old Colony. Nathan Perry, the father of Dr. William, of Exeter, was born in Attleboro', Mass. In early life he removed and settled in Norton, of that State, where he married Phebe Braman, and lived and died a respectable farmer. They had eight children, born as follows:

Phebe, born in 1774; married Daniel Patten, and settled in Norton, Mass.

Nathan, born in 1776; married Tiley Clapp, resided and died in North Bridgewater.

Hannah, born in 1778; married Nathan Wilmarth; they reside in Attleboro'.

Salome, born in 1780; married Isaac Richmond, and settled in Stockbridge, N. Y.

Gardner, born in 1783; married twice, and for many years has resided at E. Bradford, pastor of the Cong. Church.

Alvan, born in 1785; married Frances Padelford, and died in middle life.

William, born December 20, 1788; married Abigail Gilman, and has resided, a practicing physician, at Exeter, N. H.

Sophia, born in 1794; married Robert Perry, and settled in Stockbridge, Mass.

All of the above, with one exception, had sons and daughters, and their aggregate number is upwards of forty. Their social position is said to be uniformly respectable, and many of them possess wealth and superior talents.

Three of the four sons of Nathan and Phebe (Brayman) Perry received a professional education, two of them, Drs. Nathan and William, became able physicians, and the third, Rev. Gardner Perry, D.D., a prominent and highly respected clergyman. In a history of Norton, published in 1859, by Rev. G. M. Clark, we find the following, in connection with a notice of the Perry family:

"Rev. Gardner Perry, D.D., graduated at Union College, Schenectady, N. Y., 1804. In 1814, he was settled as pastor of the Congregational church at E. Bradford, (now Groveland). His amiable disposition and affable manners have won for him general respect, and his advice and counsel have been often sought in both civil and ecclesiastical difficulties. . . . Dr. William Perry, his younger brother, labored on the paternal farm till 17 years of age, when he commenced preparing for college, and entered 'Union'; but the next year left for Harvard. He studied medicine. The degree of M.D. was given him and he immediately located in Exeter, where he has been quite distinguished as a physician and surgeon. From 1830 to 1835, he paid great attention to the subject of insanity, and mainly to his influence and exertions, by the delivery of lectures before the Legislature, which did much to concentrate public opinion in favor of an Insane Asylum, are the community indebted for that institution, which was soon after erected at Concord, N. H."

Dr. William Perry was married, April 8, 1818, to Abigail, daughter of Hon. Nathaniel Gilman, of Exeter, for many years State Treasurer in New Hampshire, and brother of Gov. John Taylor Gilman of that State, and of Hon. Nicholas Gilman, of the first Congress. To them have been born five children:

Caroline Frances, born December 11, 1820.

William Gilman, " July 21, 1823.

Abbie Gilman, " November 14, 1824.

Nathaniel Gilman, " October, 1826; died in 1855, unmarried.

John Taylor, " . . . . . 1832.

Of these, the eldest son and youngest daughter married children of Hon. Francis N. and Mary Fiske, of Concord, and they and their families are noticed on page 62 of this volume. Caroline Frances, in 1842, married Dr. Theodore H. Jewett, of South Berwick, Maine. Their three children were born as follows:

Mary Rice, born June, 1847. Sarah Orne, born September, 1849.

Carrie Augusta, born December, 1855.

John Taylor, the youngest son of William and Abigail Perry, was married, November, 1862, to Sarah Noble Chandler, of Concord. He is a graduate of Harvard University, and one of the editors of the *Cincinnati Gazette*, one of the leading journals of the North-west.

**WALKER.**—HON. FRANCIS N. FISKE *m.* MRS. MARY EMERY, daughter of Judge Timothy Walker, of Concord, N. H., March 1, 1813.

Judge Walker, of Concord, was descended from Deacon Samuel Walker, of Woburn, Mass., whose eldest son, Timothy, born 1705, was a graduate of Harvard College, 1725, and ordained the first pastor of the Congregational Church in Concord, in 1730, and died there

in 1782, in the 52nd year of his ministry. He married Sarah Burbeen, of Woburn, and had five children. His only son, Judge Timothy Walker, born in 1737, was for many years among the most prominent of the early public men in New Hampshire. He was a Colonel and Paymaster in the army of the Revolution, a member of both houses of the N. H. Legislature, for thirty-two years a Justice in the Court of Common Pleas, and, in 1798, the Republican candidate for Governor, against John Taylor Gilman, a distinguished Federalist. He married Esther, daughter of Rev. Joseph Burbeen, of Woburn, and of their fourteen children, the thirteenth was Mary, born in 1786, who was married to Hon. Francis N. Fiske, as above.

The family and descendants of Rev. Timothy Walker have been largely identified with the growth and prosperity of Concord, and in the voluminous historical work of Rev. Dr. Nathaniel Bouton, of that city, they are noticed at length.

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\*.\* There are other families, not included in this list, of whom probably interesting sketches might be given, but from whom the necessary data have not been received.



DAVID FISKE, SEN.,

AND

HIS DESCENDANTS.



## DAVID FISKE. SEN.

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DAVID FISKE, SEN., third son of William Fiske, Sen., of Amherst, did good service to his country as a soldier in the war of the Revolution, but seriously impaired his health by the hardships and exposures of that honorable service. He enlisted at the age of 18, for one year, and was stationed first at Newcastle, N. H. ; afterwards he was sent to Ft. Ticonderoga, at which place he remained until the expiration of his enlistment, which occurred shortly before the memorable capture of Burgoyne. In the fall of 1786, he was married to Edith Tay, of Chelsea, Mass., and settled in Merrimack, N. H., where they both united with the Cong. church, of which they continued consistent, sincere and most exemplary members until their death. They had five children, two sons and three daughters, born as follows :

BETSEY ;

Born September 12, 1788.

EDITH ;

Born March 1, 1791.

DAVID, JR. ;

Born September 20, 1792.

GEORGE ;

Born August 22, 1794.

ARDELLA ;

Born December 18, 1803.

In April, 1801, Mr. Fiske removed to Amherst, and settled on a farm, in the eastern part of the town, where he lived an humble Christian life, conscientious and strictly upright in all his dealings, and reared his children faithfully in the nurture and admonition of the Lord. His constitution never fully recovered the shock it received while in the military service,

and he was consequently disqualified, by his feeble health, for a very successful experiment in farming. But he lived in comfortable circumstances to quite a venerable age, respected generally for his sterling but unobtrusive merits, and died in peace among his children, June 23rd, 1843, lacking two days of being 86 years of age. His wife, Edith, died January 13th, 1815, in the 52nd year of her age.

EDITH FISKE, second daughter of David Fiske, Senior, of Amherst, married John Sprague, and removed early to Ohio, where they established themselves, it is presumed, somewhere on the Western Reserve; but of their history nothing further is known.

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### DEACON DAVID FISKE.

DAVID, JR., eldest son of David Fiske, Sen., of Amherst, inherited his father's homestead, and was married Jan. 19th, 1823, to Miss Abigail, a daughter of Dea. Benjamin Nourse, of Merrimack, N. H., and a few years afterward, (Nov. 18th, 1836), he was chosen Deacon of the Cong. Church, in Amherst, which office he held until his removal from that town. He commenced officiating the first Sabbath in 1837, and closed the first Sabbath in 1860 — making a period of service of just twenty-three years.

Deacon David Fiske, for many years an enterprising, industrious farmer by occupation, and an earnest, conscientious Christian in faith and life, may justly be regarded as a fine specimen of the native, home-bred New-Englander. The most careless observer might read in his countenance at a glance, that although he is prompt and true to the calls of duty as the needle to the pole, and firm as one of his own granite hills where firmness is required, yet he is not superstitious in his creed, rigid in principle, nor repulsive in practice. A man of sound and active mind, and spotless

integrity; zealous in religion, and all good works, his usually grave countenance is softened and enlivened by the native kindness and benevolence of his heart.

After the death of his first wife, Deacon Fiske married, in January, 1828, Miss Harriet, another daughter of Deacon B. Nourse. His sons, having attained maturity and means, bought him a pleasant residence in Nashua, N. H., where he now enjoys a green old age, tranquil and rich in garnered fruits, as a lovely Indian Summer.

To him have been born three sons and two daughters—the latter, and their younger brother, by a second marriage:

Thomas Scott, born November 22, 1823.

James Porter, " June 5, 1825.

George, " October 22, 1835.

Abbie Arinda, " November 24, 1838.

Mary Porter, " December 9, 1841.

The two eldest of these sons emigrated to St Louis about 1848. THOMAS SCOTT FISKE removed thence, at an early day, to New Orleans, and subsequently to California, where he engaged in the banking business, amassed some property, and returned to the East, his present residence.

JAMES PORTER FISKE, the second son of Dea. David F., established himself in St. Louis, in the boot and shoe trade. He subsequently became the successor of Oliver Bennett, and has prospered in that business. He still resides in that city, much respected in its business and social circles, and is a member of the firm of "Fiske, Knight & Co.," wholesale boot and shoe dealers, and also a partner in the Chicago house of "Fiske, Kirtland & Co.," No. 43 Lake st. On the 4th of January, 1868, Mr. Fiske was married to Miss Sarah Coffin Hill, at Groton, Mass., daughter of Deacon Henry Hill, of Groton.

GEORGE FISKE, youngest son of Deacon David Fiske, has pursued for some years the occupation of a Photographic Artist, principally in California, and, it is understood, with good success.

Miss ABBIE ARINDA FISKE was married, July 26, 1860, to George W. Ordway, Esq., of the firm of "Fiske, Kirtland & Co.," Chicago.

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### GEORGE FISKE.

GEORGE, the younger son of David Fiske, Senior, of Amherst, married Miss Arinda Lane, in May, 1824, and settled in Lowell, Mass., where for a long period he filled a responsible position connected with the manufacturing interests in that city. A consistent member of the Christian Church, he has always shared the unqualified respect of his fellow-citizens.

The following is the record of his children :

George's Nourse, born May 17, 1825.

Nathan Lord, " Oct. 9, 1826 ; died Aug. 21, 1847.

David Abbott, " July 30, 1828 ; died Sept. 8, 1847.

Anne Eliza, " August 27, 1830 ; married Chas. W. Dodge, Esq., of Lowell, August 15, 1853.

Sarah Mariah, born November 28, 1832.

Jonathan Lane, " October 8, 1834.

The last of these, JONATHAN LANE FISKE, enlisted in one of the Massachusetts Volunteer Regiments, at the breaking out of the Rebellion, and after doing good and loyal service for the country his grandfather fought for, before him, he died December 19, 1862, from disease contracted while in the performance of his military duties.]

DEACON EBENEZER FISK,

AND

HIS DESCENDANTS.



## DEACON EBENEZER FISK.

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EBENEZER, 4th son of William and Susanna Fiske, removed from Wenham to Amherst, with his father, when but eleven years of age, and resided in that place until his majority. Owing to the reduced circumstances of the family, occasioned by the bankruptcy of his father's brother-in-law, (Mr. White), for whom his father had largely endorsed, and the early demise of the latter after his removal, Ebenezer Fisk had few educational privileges. But, like his elder brothers, he inherited a powerful physical frame, a strong native intellect, and possessed, with good moral qualities, an indomitable will. Many and remarkable are the feats of strength and endurance related of him, when in the prime of his powers, while his excellent common sense and well-known integrity made him a trusted counselor among his fellow-townsmen, in Mt. Vernon, where he subsequently resided and for many years filled various local offices.

In 1782 he married Abigail Woodbury, born in Beverly, Mass., March 7, 1766, and 2nd daughter of James Woodbury, of Mt. Vernon, N. H., (near Amherst), to which place he at once removed. Miss Woodbury was of excellent family ;\* and

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\* The Woodburys of New Hampshire were originally descended from John Woodbury who came from Somersetshire, England, and settled in Salem, Massachusetts, in 1826, and was one of the original members of Salem Church. He was a Representative of that town in the Massachusetts Legislature, 1835, and died in 1844. His son, Humphrey W., born in 1809, was a deacon in Beverly Church in 1863. His son, Peter W., born 1840, was a Representative from Beverly in 1859, and also a deacon in the same church. His son, Josiah W., born 1882, lived and died in Beverly. His son, Peter W., born 1730, emigrated from Beverly and died in Antrim, N. H. Among his children was Hon. Peter Woodbury, of Frankestown, N. H., who was fifteen years Representative and two years State Senator in the New Hampshire Legislature.

The latter was the father of Hon. Levi Woodbury, who graduated at Dartmouth College in 1809; was elected Judge Supreme Court in 1823; Governor in 1825; and subsequently U. S. Senator. In 1834 he was appointed by President Jackson Secretary of the Treasury; in 1841 again chosen U. S. Senator; and in 1845 was appointed one of the Associate Justices of the U. S. Supreme Court. He received the degree of LL. D. from Dartmouth College. His wife

a relative of the late Judge Levi Woodbury of Portsmouth, N. H., a former Governor of the State, and Sec'y of U. S. Treasury under Pres. Jackson. She was worthy of her ancestry. During a long life, the many virtues of her Christian character shone forth brightly in the circle in which she moved. She was a most faithful and beloved wife and mother, conforming in many respects to the inspired description given of the "virtuous woman," and "her children rise up and call her blessed." Mr. Fisk, like the most of his ancestors, was blessed with a large family—six sons and six daughters—all of whom except a son who died in infancy, lived to mature age. Their names and dates of birth are as follows:

**ABIGAIL;**

Born Dec. 22, 1783, at Mt. Vernon; resides in Hopkinton, N. H.  
JOHN;

Born Sept. 28, 1784; died in infancy.

**EBENEZER;**

Born August 22, 1786; died in Hopkinton, July, 1842, aged 56.  
JAMES;

Born August 4, 1788; resides in Coldwater, Michigan.

**HANNAH;**

Born June 17, 1790; resides at Wilmot, N. H.

**DESDEMONA;**

Born March 15, 1792; resides at Concord, N. H.

**LUTHER;**

Born May 16, 1794; died in 1816.

**CALVIN;**

Born June 15, 1796; resides at Wilmot Center, N. H.

**JOHN;**

Born April 16, 1798; died in Warner, in ....

**MEHITABEL;**

Born April 18, 1800; resides in Manchester, N. H.

**MARY;**

Born March 16, 1802; resides in Concord, N. H.

**PLOMA;**

Born March 7, 1807; died Sept. 11, 1834, aged 27.

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was a daughter of Hon. Asa Clapp of Portland, Me., and his eldest daughter married Hon. Montgomery Blair, late of St. Louis.

JAMES WOODBURY, another son of Josiah Woodbury, of Beverly, removed with his brother (Peter), and settled in Mt. Vernon, near Francess town, N. H. He had a family of eight daughters, one of whom, Mary, married her cousin, Hon. Peter Woodbury, and was the mother of his distinguished son. Another daughter, *Abigail*, married Deacon EBENEZER FISK, as stated above. Mr. Woodbury in early life took an active part in the French War. He was a subaltern in Col. Roger's celebrated Regiment of Rangers, and fought near Wolfe, when he fell, at the storming of Quebec. The sword he then used, as an officer, is in the possession of one of his descendants. Mr. James Woodbury died at Francess town, in March, 1823.

All of these, except the two last, were born in Mount Vernon. After residing some years in this place, Mr. Fisk removed to Warner, N. H., where he purchased a farm under the shadow of Kearsage, whence he soon removed to the other side of the mountain, to a farm on "Wilmot Flat," in Wilmot, N. H. Later in life, he moved to the hills in the northwestern part of the town, called North Wilmot, and near where the meeting-house afterward stood. Here he and the wife of his youth grew old together, sustained and cheered by the consolations of the gospel, and by the tender love and care of their dutiful son, CALVIN, who, with most filial affection, watched over and cared for them to the day of their death.

Mr. Ebenezer Fisk was a man of decided and conscientious convictions, of fixed and exemplary principles, and of a resolute energy and courage that always rose superior to the difficulties of the occasion. During the most of his life, he was a member and deacon in the Cong. Church. A strict Calvinist in his religious views, he and his worthy companion trained up their large household in the Puritan faith. Their memory is fragrant among their numerous descendants. Mr. Fisk died May 8, 1838, and his wife, December 9, 1839, aged respectively 76 and 73. A very brief sketch of their children here follows.

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#### ABIGAIL W. FISK.

ABIGAIL, the eldest child of Deacon Ebenezer Fisk, married Josiah Carrier of Warner, N. H., March, 1808, and after his decease, Samuel Clark, of Hopkinton, N. H.—both gentlemen of excellent character and standing, with whom she enjoyed many years of conjugal life. Mrs. Clark is now living, a widow in Hopkinton, enjoying a green old age, in the full exercise of her faculties and the enjoyments of the Christian faith—a fine specimen of the days of yore.

## EBENEZER FISK.

EBENEZER, the third child of Deacon Ebenezer Fisk, and first son who lived, was married at Henniker, N. H., Sept. 23, 1807, to Hannah Proctor, born at Manchester, Mass., March 5, 1784, and daughter of Deacon John Proctor, of Henniker. She was descended from an excellent family. Her grandfather purchased at an early day, a fine farm which projected into the ocean opposite the village of Manchester, Mass., and which is at this day in the possession of the family. Thence her father removed to Henniker, N. H., and purchased a large and valuable tract of land on what was called "Federal Hill," which overlooks the village. His daughter Hannah, possessed an excellent mind and a fine person. Their union was blessed with a family of eight children, the first of whom—a son—died in infancy. Their names and the dates of their birth are as follows :

Hannah Cogswell, born in Henniker, N. H., August 8, 1809;  
died April 4, 1866.  
Ednah Proctor, born in Salisbury, N. H., April 20, 1811.  
Abigail Woodbury, " in Wilmot, N. H., Feb. 28, 1814.  
Anne Jumper, " in Wilmot, N. H., Feb. 26, 1816.  
John Proctor, " in Wilmot, N. H., May 31, 1818.  
Franklin Woodbury, " in Hopkinton, N. H., Feb. 16, 1820.  
Clara Appleton, " in Hopkinton, N. H., August 26, 1825;  
died August 25, 1830.

After his marriage, Mr. Fisk resided for a few years in Henniker, thence he removed to Salisbury, N. H., thence to Wilmot, and afterward to Hopkinton. He died July, 1842, aged 56. Mr. Fisk possessed great energy and decision of character, and though not a Christian by profession, trained up his household in the paths of virtue. Mrs. F. spent her last years under the roof of her daughter—Mrs. Cyrus Dustin of Hopkinton, N. H., who, with her excellent husband, did all that filial affection could prompt to make her last days peaceful and happy. Though not a professor of

religion, she gave good evidence of a change of heart, and went to her rest, April 14, 1857, aged 73.

HANNAH COGSWELL, the eldest daughter of Ebenezer and Hannah Fisk, having prepared herself for teaching, went with an uncle to reside in Ohio to engage in that employment. She was married to Deacon Elias Lyman,—a native of Easthampton, Mass.—in Mesopotamia, Trumbull county, Ohio, January 13, 1838, and resided in that place till her decease, April 4, 1866, at the age of 56.

The names of their children are as follows :

Carlos Parsons,	born	December, 1838.
Ednah Maria,	"	April, 1840.
Howard Fisk,	"	November, 1841.
Zuinglius Paley,	"	August, 1843.
Albert Taylor,	"	March, 1845.
Lucy Ann,	"	September, 1846.
Celia Augusta,	"	June 13, 1848; died March 7, 1866.
Hannah Proctor,	"	March, 1852.

Mrs. Lyman possessed a rare combination of intellectual and moral qualities. Uniting a fine intellect, great energy and decision of character with deep Christian principle and a cheerful and hopeful temperament, she naturally took the lead in the society in which she moved, and was greatly beloved by all who knew her. Within her own family her influence was supreme, and her loss is irreparable. She departed in the calm assurance of Christian faith.

Of her children, *Ednah Maria*, having been graduated at Painesville Female Seminary, Ohio, in which she afterward became a teacher, married, May 9, 1866, Mr. Dwight Lock Wilbur, and now resides in Boonesboro, Iowa. *Carlos Parsons* enlisted in the war for the Union as private in the 6th Regiment Ohio Volunteer Cavalry, and rose to a Captaincy in the 100th U. S. Colored Infantry, 11th of July, 1864. After honorably completing his term of service, he retired at the close of the war (December, 1865) to his

home in Mesopotamia, where having purchased the homestead, he is engaged in farming. *Howard Fisk* entered the U. S. service in the 18th Ohio Volunteer Infantry, March 2, 1865, and was honorably discharged July 24, 1865.

EDNAH PROCTOR, the second daughter of Ebenezer and Hannah Fisk, was married to Cyrus Dustin of Hopkinton, N. H., April 15, 1834. They went soon after to live on a fine new farm which Mr. Dustin had purchased, at the confluence of the Contoocook and Blackwater rivers in Hopkinton. Here they have resided for more than thirty years.

The names of their children are as follows:

Gilbert Fisk,	born February 11, 1835.
Clara Ann,	" September 18, 1838.
Hannah Proctor,	" July 19, 1842.
Ebenezer Fisk,	" November 26, 1843.
Cyrus Herbert,	" January 28, 1855.

Of these, *Gilbert Fisk*, their only son of military age at the breaking out of the war of the Union, early enlisted in the 7th New Hampshire Volunteer Regiment to assist in putting down the rebellion. He felt the liveliest interest in the contest, and that he ought to support the Government in its hour of peril, and so he came forward and offered himself for the work cheerfully, leaving—as thousands have done,—a happy home, for the perils of the field. He became sergeant of his company, and in the fierce attack on Fort Wagner, July 18, 1863, fell within the fort while uttering the words, "*Come on, boys, let us be brave!*" His noble life could not have been offered on a nobler shrine.

ABIGAIL WOODBURY, the third daughter of Ebenezer and Hannah Fisk, was married November 13, 1837, in Lowell, Mass., to Daniel Proctor of that city. Immediately after their marriage, they removed to Chicopee, and afterward to Springfield, Mass., where Mr. P. is in the U. S. Armory in the employment of the Government. They have one child, *Hannah Cogswell*, born July 10, 1840, and married, June 6,

1866, to Mr. Charles Conant, of Gardner, Mass., where she now resides.

ANNE JUMPER, fourth daughter of Ebenezer and Hannah Fisk, removed to Ohio, and married Erastus Woodruff, of Ravenna. They subsequently went to reside in Wisconsin, and now live in British Hollow, Grant county, in that State.

The names of their children are as follows :

Abby Ann, born April, 1844.  
Harlan Page, " October, 1849; died August, 1865.  
Clara Amelia, " March, 1852.

#### DEACON JOHN P. FISK.

JOHN PROCTOR, the fifth child and eldest son of Eben'r and Hannah Fisk, desiring to fit himself for the profession of teaching, entered the Teachers' Department of Phillips Academy, Andover, during the autumn of 1835. After teaching two or three winters in Centre Abington, and East Bridgewater, Mass., he took charge of a select school in Cedarville, N. J., from 1840 to 1842. He then entered the classical department of Phillips Academy, and completed the preparatory course in the languages. From 1845 to 1847, he taught in St. Johnsbury Academy, Vermont. From 1847 to 1856—nine years—he was Principal of the "Hancock School," in Lowell, Mass., and from April, 1856, to the present time, has been Principal of the Preparatory Department in Beloit College, Beloit, Wisconsin. In 1850, April 9, he married Abby Richardson Clark, born in Tewksbury, Mass., January 3, 1825.

The names and dates of birth of their children are as follows :

Abby Clark, born June 17, 1851.  
Harriet Proctor, " June 23, 1853.  
Franklin Luther, " June 24, 1855.  
John Proctor, Jr., " September 11, 1857.  
Edward Oliver, " December 30, 1859.  
Ednah Anna, " May 14, 1862; died May 28, 1862.  
George Frederick, " August 21, 1863.

Whatever Mr. Fisk has accomplished, in the way of educating himself or others, he has achieved by his own unaided exertions, having had no patrimony, and no assistance from any quarter. A thorough scholar and successful teacher, he has risen to his present position from that of a humble factory boy by the sheer force of his native energy and talents. He and his associates are doing a great and good work in behalf of liberal education, and in helping to solve that grave problem of the times—the future civilization and progress of the West. Mr. Fisk received the degree of Master of Arts, from Beloit College in July, 1857, and in January, 1865, he was elected a deacon of the First Congregational Church in the city of Beloit.

#### PROF. FRANKLIN W. FISK.

FRANKLIN WOODBURY, the sixth child and second son of Ebenezer and Hannah Fisk, left home at an early age and with his brother worked one or two years in the factories of the Merrimack Corporation, in Lowell, Mass. Afterward he entered with him Phillips' Academy, in Andover, in the autumn of 1835, being then in his sixteenth year. Having no pecuniary means to aid him in gaining an education, he was forced to engage alternately in teaching and study until he had completed his course. Accordingly he taught schools in Methuen and East Abington, Mass., and in Fairton, Bridgeton and Burlington, N. J., and in September, 1845, he entered Yale. At his graduation in 1849, he entered the Theological department of that Institution. He was licensed to preach July 19, 1852; was a Tutor in Yale College from 1851 to 1853; a student in Andover Theological Seminary from January to May, 1853; and traveled in Europe from May to November of that year. Compelled by disease of the eyes to abandon for the time the idea of entering the ministry, he refused several invitations to take a pastorate, and accepted the Professorship of Rhetoric and English Literature

in Beloit College, Wisconsin, to which he had been appointed while abroad, and entered upon its duties in April, 1854, and continued in that position until July, 1859. Having been previously appointed (January, 1857) to the Chair of Sacred Rhetoric in the Chicago Theological Seminary,—he was inaugurated in that position April 28, 1859, and at that time also was ordained to the Gospel Ministry; but did not enter upon his official duties until the opening of the fall term of that year. On the 29th of June, 1865, Professor Fisk received the degree of Doctor of Divinity from Olivet College, Michigan. In 1854, March 9th, he was married to Mrs. Amelia A. Austin, formerly Miss Amelia Allen Bowen, daughter of the late George Bowen, Esq., of Woodstock, Conn.

The names and dates of birth of their children are as follows:

Franklin Proctor, born October 27, 1857.

Amelia Maria, " February 3, 1860.

Henry Edward, " September 11, 1862.

Professor Fisk is not indebted to any adventitious circumstances for whatever success he has achieved in his career. He entered College with the sum of \$85 to defray his collegiate expenses. Upon the completion of his course of professional studies, besides repaying various necessary loans, he had laid aside the handsome surplus of one thousand dollars to enable him to go abroad in search of relief from infirmity of vision. These sums were principally earned by his labors as a private Tutor in addition to his labors as a student, which were meanwhile in no measure relaxed. As a student in college, Professor Fisk took the highest honors, being Valedictorian of his class. As a scholar, writer and preacher he enjoys an enviable reputation.

CLARA APPLETON, the seventh child and fifth daughter of Ebenezer and Hannah Fisk, was a sweet promising girl, but all these fair promises were blighted by her death at the age of five years.

## JAMES FISK.

JAMES, the fourth child and second son of Deacon Ebenezer Fisk, removed, when a young man, to New Paltz, Ulster county, N. Y., where he married Eleanor Ransom, of that place, June 8, 1815. The names and dates of birth of their children are as follows:

Betsey,	born March 3, 1816 ; died Sept. 4, 1837.
Luther,	" July 9, 1817.
Phebe M.,	" June 7, 1819 ; died August 23, 1866.
Susan,	" Aug. 3, 1821.
Eleanor J.,	" Sept. 7, 1823.
Lewis R.,	" Dec. 24, 1825.
James A.,	" Aug. 10, 1828 ; died Nov. 4, 1828.
Joseph D. W.,	" Sept. 24, 1829.
Harriet A.,	" Nov. 6, 1833.
Elmira E.,	" May 7, 1838.

In the spring of 1835, Mr. Fisk, for the purpose of improving his material condition and providing for his numerous household, removed to Coldwater, Michigan, where he established himself on a fine farm, about a mile from what is now the center of that town. Here he has trained up his large family in the fear of God, and has had the pleasure of seeing his children walking in the ways of their pious ancestors. In March 18, 1856, he was called to part with his excellent companion, who as wife and mother was a model of a Christian woman. Mr. Fisk has for many years been a highly esteemed member of the Methodist Episcopal Church, having for a long period held the position of a class leader in it. Like most of his cotemporaneous relatives, he has exhibited much natural force and decision of character. A most devout Christian, right, with him, has not been a mere abstraction, but a rule of life implicitly regarded. After a long and active life, replete with good works, he is now passing a green old age, most highly respected, and looked up to as a pillar of the church. "*Servus in cælum redeat.*"

BETSEY, eldest daughter of James and Eleanor Fisk was married April 16, 1836, to William Aldrich, a substantial farmer. She died the following year in September.

LUTHER, eldest son of James and Eleanor Fisk, was married August 29, 1841, to Mahala Halsted, by whom he had four children :

James C.,	born .....
Catherine M.,	" .....
Franklin B.,	" .....
Lorenzo D.,	" .....

Mr. Fisk married his present wife, Mrs P. O. Ackerman, September 18, 1864.

PHEBE M., second daughter of James and Eleanor Fisk, was married May 24, 1842, to Rev. E. H. Pilcher, D. D., a clergymen in the M. E. Church of considerable ability and scholarship, and who has held several prominent positions in that denomination. Their children are as follows:

Ellen M.,	born August 21, 1843.
Lewis S.,	" July 28, 1845.
Leander William,	" August 2, 1848.
James E.,	" March 18, 1857.

Of these children, the first graduated at the High School at Ann Arbor, June, 1863. *Lewis S. Pilcher* graduated at the Michigan University in 1863, before he was 17 years of age, and received the degree of A. M. the following year.

*Leander William Pilcher* entered the same Institution in 1863, but is now in the senior class of the Ohio Wesleyan University.

Mrs. Pilcher died at Romeo, Michigan, August 23, 1866. For twenty-seven years her life was one of perfect consecration to God, whose service she loved, and whose peace she enjoyed in a remarkable degree to the last. Many who knew her will bear witness to her sainted purity, wisdom and religious zeal. Her last illness, which was lingering

and painful, was borne with great patience. She calmly fell asleep, saying, "Lord Jesus, receive my spirit." In all the domestic and social relations she was a true woman, and a model for her sex.

SUSAN, third daughter of James and Eleanor Fisk, was married May 20, 1840, to Matthew Gill, M. D., a physician of good standing, in Marshall, Michigan. Their children are as follows :

James F.,	born February 13, 1841; died May 24, 1843.
George M.,	" June 17, 1843.
Ellen E.,	" September 3, 1845; died March 9, 1848.
Charles E.,	" August 5, 1848.
William R.,	" August 30, 1853.
Ella Ann,	" November 11, 1858.

#### REV. LEWIS RANSOM FISK.

LEWIS RANSOM, second son of James and Eleanor Fisk, was born in Penfield, in Monroe county, New York, and when nine years of age came with his parents to Michigan. The succeeding eight years were spent on his father's farm in Coldwater, indulging meanwhile, as he had opportunity, his natural fondness for books. Such was his proficiency as a student, that before he was seventeen years of age, he successfully undertook the management of a public school in which there were adults older and larger than himself.

In 1846, Mr. Fisk entered the Michigan State University, and graduated there in 1850, with the intention of taking up the profession of law. But being soon after strongly urged to accept a Professorship in the "Wesleyan Seminary and Female College," at Albion, Mich., his legal studies were indefinitely suspended. After remaining in this Institution three years, he was induced to accept the Professorship of Natural Sciences in the Michigan State Normal School. In 1857, he resigned this position and accepted the Chair of Chemistry in the Michigan State Agricultural College, where he remained until 1863. During the last four years of his

connection with this Institution, he performed, in addition to his regular duties, those which devolved upon the President.

At the age of 16, Mr. Fisk made a profession of religion and united with the M. E. Church. In 1852 he was licensed to preach as a minister of the Gospel, and was subsequently ordained Deacon and Elder in the church, but did not accept a pastoral charge until the autumn of 1863. He was then appointed Pastor of the M. E. Church in the city of Jackson, Mich. He was retained in this pastorate three years, the full time allowed by the rules of the Methodist Church, when he was transferred from the Michigan to the Detroit Conference and placed over the "Central M. E. Church," in the city of Detroit. As a public speaker and writer, Mr. Fisk holds a commanding position and influence in his Church, and is justly regarded as one of the most promising and useful of her sons.

In 1852, August 19th, he was married to Miss Elizabeth R. Spence, formerly a teacher in the Female College at Albion. The following are the names of their children :

Lewis Ross,	born July 23, 1853.
Joseph Henry,	" February 20, 1857.
Frederick Irving,	" May 18, 1860; died July 19, 1862.
Herbert Elwood,	" June 23, 1863.

JOSEPH, youngest son of James and Eleanor Fisk, was married June 9, 1859, to Miss Delia Babbitt, at that time preceptress in an Iowa Female Seminary. They have had one child, *Bessie F.*, born April 24, 1860—died in October following. Mr. Fisk is an enterprising and highly respected citizen of Coldwater, Mich., in which place he has recently and successfully established a Female Seminary.

HARRIET A., fifth daughter of James and Eleanor Fisk, was married December 28, 1852, to Ives G. Miles, a successful merchant. Their children are as follows :

Allah,	born August 24, 1854; died September 8, 1856.
Lellah E.,	" September 8, 1857.
Jennie E.,	" October 21, 1862.

ALMIRA, youngest daughter of James and Eleanor Fisk, was married December 26, 1860, to Isaac M. Cravath, who has been for sometime editor of the *State Republican*, one of the leading organs of the Republican party in Michigan.

### HANNAH FISK.

HANNAH, the fifth child and second daughter of Deacon Ebenezer Fisk, was married (in 1810) to Dr. Charles Thompson, of Andover, N. H. On his father-in-law's removal to North Wilmot, Dr. T. bought his place at Wilmot Center, where all of his children, except the first, were born. Their names and dates of birth are as follows:

Elvira,	born Nov. 16, 1810; died March 16, 1826.
Sophronia,	" April 10, 1812.
Franklin Washington,	" Nov. 20, 1813.
Hannah,	" April 4, 1817.
Caroline,	" July 20, 1819.
Charles Harrison,	" Feb. 8, 1824.
Luther Fisk,	" July 7, 1828.

Of these children, SOPHRONIA married Mr. J. R. Palmer, of Sandusky, Ohio; FRANKLIN WASHINGTON resides at Concord, N. H.; HANNAH married Mr. Isaac Youngman, of Wilmot, N. H.; CAROLINE married a Mr. Stearns, and now lives at Concord: CHARLES H. resides in Minneapolis, Minnesota, and LUTHER FISK is now in Janesville, Wis.

Doctor and Mrs. Thompson, after residing some years in Wilmot, removed to Concord, N. H., where he died, Sept. 14, 1856. Mrs. Thompson now resides with her daughter, Mrs. Isaac Youngman, in Wilmot.

### DESDEMONA FISK.

DESDEMONA, the sixth child and third daughter of Deacon Ebenezer Fisk, was married to Abner Watkins, of Warner, N. H.; and afterward to William Abbott, of Concord, in the same State. By her first marriage she had three children, all

of whom married, but the youngest only is now living. Their names were: LIVONIA, JAMES, and GEORGE WATKINS. The first was married to Abijah Watson, of Warner. George Watkins married Abby Bean, of the same place, and subsequently removed to the West, with his family.

Mrs. Abbott is living in Concord, at quite an advanced age, in the full possession of all her faculties, and greatly beloved by all who know her.

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### DEACON CALVIN FISK.

CALVIN, the eighth child and fifth son of Dea. Ebenezer Fisk, lived with his parents, caring for them with all filial affection and tenderness to the day of their death. He has been twice married. His first wife was Asenath Cross, married May, 1840, died May 11, 1857; his second wife is Mary J. Thompson, married July 1, 1858. He resides at Wilmot Center, N. H. Mr. Fisk is a deacon in the Congregational Church in Wilmot, and a consistent and ripe Christian—a worthy son of a noble sire.

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### JOHN FISK.

JOHN, the ninth child and sixth son of Dea. Ebenezer Fisk, was twice married—first, to Mahala Raud, of Warner, N. H.; and again, to Sarah Goodhue, of Enfield, same State. Mr. Fisk was killed by falling from a mill which he was framing. Little of his history or family is known to the compiler. He had three sons and four daughters, named in the order of their births as follows: WOODBURY, ELIZABETH, JOHN, MAHALA, JOSEPH, SARAH and MARY. The first three at present reside in St. Anthony, Minn., where Elizabeth is married to William Andrews. Joseph was drowned, while bathing, at an early age. Mahala Fisk was married to Thomas Pillsbury, of Warner, and now resides with her husband in Minnesota.

The compiler at one time possessed a more extended account of this family, embracing a full table of dates, etc., which unfortunately has become lost, together with other records connected with the same branch. The loss was discovered at too late an hour to be remedied.

### MEHITABEL FISK.

MEHITABEL, the tenth child and fourth daughter of Deacon Ebenezer Fisk, was married to James B. Straw, of Salisbury, N. H., March 14, 1819. After a few years' residence in New Hampshire, Mr. Straw removed to Lowell, Mass., and entered into the service of the Appleton Manufacturing Company, in which city he died, August 14, 1830. They had seven children, named as follows:

Ezekiel Albert,	born December 30, 1819.
Luther Fisk,	" July 31, 1821; died Aug. 2, 1825.
Guy Eldridge,	" February 12, 1823; died Aug. 1, 1825.
Miranda,	" October 6, 1824.
Abigail,	" April 22, 1827.
James Brown, Jr.,	" Dec. 23, 1828; died March 23, 1830.
James Brown, 3rd,	" April 9, 1831.

Shortly after the death of her husband, Mrs. Straw removed from Lowell to Manchester, N. H., where she now resides, the centre of a loving circle, with her children well settled in life about her.

### HON. E. A. STRAW.

EZEKIEL ALBERT, the eldest son of James B. Straw, after availing himself of the best educational advantages which the city of Lowell afforded, entered the English Department of Phillips Academy in Andover, where he chiefly and most successfully applied himself to the mastery of Practical Mathematics. Upon leaving this Institution he was, in the spring of 1838, employed as Assistant Civil Engineer on the Nashua and Lowell Railroad, then in process of construction. In

July of that year, he entered the service of the Amoskeag Manufacturing Company as Civil Engineer, and was employed upon their Hydraulic Works, at that time in course of erection. He continued in this position until July, 1851, when he was appointed Agent for this Company, and placed in charge of their Land and Water Power, which with the Mills and Machine Shops then formed three separate Departments, under the superintendence of as many different agents. In July, 1856, the two first were united, and in July, 1858, the entire three Departments were consolidated, and placed under the charge of Mr. Straw, and have remained so ever since—indicating in him a breadth of business capacity seldom equaled.

In November, 1844, while acting as Engineer for the Amoskeag Company, Mr. Straw was sent in their behalf to England and Scotland to obtain information and machinery for the purpose of manufacturing and printing muslin de laines. This manufacture, now so largely carried on in New England, was by him first successfully introduced into this country, by the erection on a large scale of the Manchester Print Works, in 1845 and 1846. The business proved highly remunerative, and extended to other parts, so that all fabrics of this description now in the market, are of American manufacture.

In 1859, Mr. Straw was elected Representative from the city of Manchester to the Legislature, and re-elected in 1860, 1861, 1862, and 1863, and during the last three of those terms was Chairman of the Committee on Finance. In 1864, he was elected to the State Senate, re-elected in 1865, and that year chosen President of that honorable body. He was also elected on the part of the Senate as one of the Commissioners to superintend the rebuilding of the State House. Mr. Straw has also had conferred upon him the honorary degree of Master of Arts, by Dartmouth College.

Mr. Straw was married to Miss Charlotte Smith Webster,

at Amesbury, Mass., April 6, 1842. She died in Manchester, March 15, 1852. To them were born four children :

Albert,	born June 24, 1846; died April 9, 1847.
Charlotte Webster,	" March 24, 1848.
Herman Foster,	" December 30, 1849.
Ellen,	" February 15, 1852.

MIRANDA STRAW was married to Benjamin F. Manning, now of Manchester. Her brother, JAMES B. STRAW, (3rd), was married to Clara A. Hancock, October 12, 1858.

Their children are as follows :

Minnie Fisk,	born March 26, 1862.
Clara Gertrude,	" July 24, 1864.

### MARY FISK.

MARY, the eleventh child and fifth daughter of Deacon Ebenezer Fisk, was married to Abner Harvey, of Warner, N. H., and now resides in Concord, N. H. The names and dates of birth of their children are as follows :

Caroline M.,	born May 19, 1825; died Jan. 25, 1852.
Elvira T.,	" Aug. 3, 1827.
Susan E.,	" Nov. 23, 1830.
Lavona W.,	" Nov. 5, 1835.

Of these children, CAROLINE was married to John Emerson, of Wilmot; ELVIRA is married to Henry Saltmarsh, of Concord; SUSAN is married to D. Emerson, of Warner; LAVONA is married to Albert Davis, of Warner.

### PLOMA FISK.

PLOMA, the twelfth child and sixth daughter of Deacon Ebenezer Fisk, was married to John Langley, of Andover, N. H., but died in the bright morning of her life, September 11, 1834, aged 27 years and 6 months.

MR. JOHN FISKE,

AND HIS SISTERS

ELIZABETH, MARY, SUSANNA AND ANNE.



## JOHN FISKE.

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JOHN, the fifth and youngest son of William Fiske, Sen., of Amherst, married a Miss Varnum of Mt. Vernon, a town located a few miles distant from Amherst, at which place he acquired and worked at his trade for some time, and then followed his elder brother, Jonathan, into Vermont. He and all his brothers, it should perhaps have been remarked before, were tradesmen as well as farmers. In accordance, it would seem, with a good old maxim, and prevalent usage also, in those times, the sons of William and Susanna Fiske were all put to learn some useful handicraft, in addition to their general occupation as agriculturists. Thus *Jonathan* and *John* were blacksmiths, *William* and *David* shoemakers, and *Ebenzer* a tanner. To the practice of these arts they were accustomed to resort in seasons unfavorable for farming, and by this means, in after life, they cherished their habits of industry, and added to the support of their families. And, indeed, it was only by this careful use and husbandry of their time and abilities that the early settlers of New Hampshire were enabled to subsist.

John Fiske and wife, after their removal to Vermont, resided a number of years in Williamstown, and from thence removed to Berlin, in the same State, where they died at a good old age, without issue. Mr. Fiske was generally respected for his good principles, and solid qualities of mind and character.

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### DAUGHTERS OF WILLIAM FISKE, SEN.

ELIZABETH, the eldest daughter of William and Susanna Fiske, a woman of fine physical development and vigor, was married to Oliver Roby, of Merrimack, N. H. Mr. Roby owned a small farm in the north-western part of that town,

on which himself and wife lived a peaceful and industrious life, and died at an advanced age. They had no children.

MARY, the second daughter of William and Susanna Fiske, was married to Dr. Samuel Lolley, a physician, of Frances-town, N. H. Mrs. Lolley died in the prime of life, but left two daughters, named *Paulina* and *Minerva*. Paulina married Samuel Stevens, and had several children, but of their names and history we know nothing. The family appears to have removed to other parts. Mr. Stavens died in 1851, aged 82 years; his wife, *Paulina*, January, 1862, aged 75. *Minerva*, the second daughter, married Charles Wells, of Frances-town, who died about fourteen years afterwards, leaving one son, with whom Mrs. W. now resides, in that place, quite advanced in years.

SUSANNA, third daughter of William and Susanna Fiske, was married to William Bennett, of Lunenburg, Mass., and settled in Merrimack, (on the east side of Babboosack Pond, where three of the brothers and sisters of her family settled, about the same time.) Mr. Bennett was a blacksmith by trade, which he practiced for some years in Merrimack, and then removed to the town of Washington, in the northern part of New Hampshire, where he died, leaving six children, and wife, Susanna,—four sons and two daughters, whose names were as follows: *William*, *Thomas*, *Oliver*, *John*, *Susan*, and (probably) *Eliza*. His widow and children, (excepting son William), some years after removed to Genesee county, N. Y., and thence to the Western Reserve, Ohio, where they are said to have prospered. One who knew them in former days, describes them as a "bright and enterprising set of young men."

ANNE, the fourth and youngest daughter of William and Susanna Fiske, lived with her mother, unmarried, a quiet, humble, industrious and blameless life; died in peace and was buried among her relatives in the Amherst burying grounds.

# THE WENHAM FISKES.

THEIR DESCENDANTS

IN OTHER BRANCHES.



# THE WENHAM FISKES.

## REV. JOHN FISKE.

### *A BRIEF SKETCH OF HIS HISTORY AND DESCENDANTS.*

REV. JOHN FISKE, oldest son of John Fiske, (who died in 1633), and a great grandson of Robert and Sybil (Gold) Fiske, of England, was born about the year 1601, and was in early life devoted to God by his pious parents. After being educated at Immanuel college, Cambridge, and studying theology, he was for several years employed in the Gospel ministry; but on account of the restrictions and disabilities imposed upon Non-conformists, of whom he was one, he turned his attention to the study of medicine, and became a licensed practitioner. At the age of 28, he married Anne Gipps, of Frinshall, a lady of high rank and uncommon worth, and the road to prosperity and distinction lay temptingly open before him. But so anxiously desirous was he to resume the labors of the ministry, that he resolved to emigrate for that purpose to America, whatever the sacrifices he might be called to make. This enterprise was so distasteful to his wife's parents that they resolved upon disinheriting them of her share in the family estate, (several hundred pounds), but this did not deter him. At the call of duty, as he regarded it, he resolutely turned aside from the blandishments of wealth, abandoned property, home and kindred, and fled from his native land in disguise to escape the fury of his persecutors.

Embarking with his mother, his wife, two sisters, and his younger brother (the elder William Fiske, of Wenham), in the company of Rev. John Allen, his zealous colleague, and a goodly ship-load of pious emigrants, Rev. John Fiske and family arrived at Cambridge, Mass., in 1637. There he engaged awhile in teaching school, and afterwards, in Salem, where he taught the first grammar-school with remarkable success (his pupils being able, it is said, to compose readily, in Latin, verse or prose), and occasionally he assisted the celebrated Hugh Peters in preaching. In 1643 he removed to Wenham, (adjoining Salem), gathered a church and became its first pastor, in 1644, and continued such for more than twelve years. In 1655, he removed to the pastorate of the church in Chelmsford, in which he continued till 1677, when he died, at the age of 76, leaving a family.

Rev. John Fiske was twice married. His first wife, after living with him about thirty-seven years, died in 1671. Such was her remarkable knowledge of Scripture that she was called her husband's best Concordance. She was the mother of the following children:

John, born Sept. 29, 1638. Moses, born April 22, 1642.  
Sarah, " Aug. 24, 1640. Anna, " Jan. 15, 1644.  
Eliezer, born Feb. 8, 1646.

In 1672, Rev. John Fiske married Mrs. Elizabeth Hinckman, at Chelmsford. She survived him several years, and died at same place. Of his children only the first four, two sons and two daughters, lived to maturity. John, the eldest son, resided at Chelmsford, was married, but left no issue. Rev. John Fiske, therefore, has no living descendants of his name, except in the line of his son Moses.

Rev. W. Allen, in his history of Chelmsford, gives high testimony to the value of Mr. Fiske's labors in that town, and by the concurrent testimony of the most learned and honored of his day, he held a high rank in the list of able, useful and devoted ministers of the Gospel. It was often his practice, during the earlier years of his ministry, to gratuitously mingle the skill and labors of the physician with those of the clergyman, thus ministering to the cure of both body and soul, among the straitened members of his flock.

Cotton Mather, in his memoirs of the early New England clergy, pays the following fine tribute to his worth: "Among the most famous preachers and writers of the Gospel, with whom the primitive church was blessed, there was Luke, the beloved physician, the blessed scholar and colleague of the Apostle Paul. And among the first preachers and writers which rendered the primitive times of New England happy, there was one who might be called the beloved physician; one to whom there might also be given the eulogy which the ancients think was given to Luke—a brother whose praise was in the gospel, throughout all the churches. This was Mr. John Fiske. \* \* For twenty years did he shine in the golden candlestick of Chelmsford, a plain but able, powerful and useful preacher of the Gospel, rarely, if ever, by sickness hindered from the exercise of his ministry."

The epitaph, in Latin, of the Rev. John Fiske is as follows: "*Vixi et quem dederas cursum mihi, Christe, peregi, pertæus vitæ, suaviter opto mori.*" (Translated,) "I have lived and finished the work which thou, Saviour, didst give me; weary of life, I long to depart in peace."

#### REV. MOSES FISKE.

MOSES FISKE, youngest son of Rev. John Fiske, (that lived), graduated at Harvard College in 1662—the first of the Fiske alumni in this country; was licensed to preach in 1671, and ordained and settled over the old Braintree church, now Quincy, Mass., in the following year. He was a preacher of considerable power and animation. Some of his sermons were published, and may be found in the archives of the Massachusetts Historical Society. Rev. Moses Fiske died at Braintree, August 10, 1708, in the sixty-sixth year of his age, and thirty-sixth of his pastorate. During his ministry there were 779 baptisms, and considerable numbers added to the church. On his tombstone, still standing in Quincy, is this quaint inscription:

"Braintree! Thy prophet's gone, this tomb inters  
The Rev. Moses Fiske his sacred herse.  
Adore heaven's praiseful art that formed the man,  
Who souls not to himself, but Christ oft won:  
Sail'd through the straits, with Peter's family,  
Renown'd, and Gaius' hospitality,  
Paul's patience, James' prudence, John's sweet love;  
Is landed, enter'd, clear'd, and crown'd above."

Mr. Fiske appears to have enjoyed and retained, during his long ministry, the affectionate respect of his flock. Among the papers of the Massachusetts Historical Society we find the following tribute to his worth, given by an intelligent parishioner, and recorded in his private diary :

"1708, Aug. 10. Mr. Fiske, after a long sickness, died this day willingly and patiently, blessing God and forgiving his enemies. A holy man has fallen in Israel. \* \* \* This excellent person was ordained pastor of the church in Braintree, in September, 1672, in which sacred employment he continued till his dying day, a diligent, faithful laborer in the harvest of Jesus Christ ; studious in the Holy Scriptures, having an extraordinary gift in prayer above many good men ; and in preaching equal to the most, inferior to few ; zealously diligent for God and the good of men ; one who thought no labor, cost, or suffering too dear a price for the good of his people. His public preaching was attended with convincing light and clearness, and powerful, affectionate application ; and his private oversight was performed with humility and unwearied diligence. He lived till he was near sixty-five years of age, beloved and honored of the most that knew him. On the 18th of July, being the Lord's day, he preached all day in public, but was not well. The distemper continued, and proved a malignant fever. So that little hopes of recovery appearing, his church assembled together, and earnestly besought the great Shepherd of the sheep, that they might not be deprived of him. But heaven had otherwise determined ; for on Tuesday, Aug. 10th, he died about one in the afternoon, and was, with suitable solemnity and great lamentation, interred in Braintree in his own tomb, the 12th day."

Mr. Fiske was twice married. His first wife was Sarah, a daughter of William Symmes, of Charlestown, whom he married in 1671. By her he had fourteen children, but six of them died during infancy. Those that lived were born and named as follows :

Mary,	born Aug. 25, 1673.	Moses,	born July 19, 1682.
Sarah,	" Sept. 22, 1674.	John,	" Nov. 26, 1684.
Ann,	" Oct. 29, 1678.	William,	" Aug. 2, 1686.
Elizabeth,	" Oct. 9, 1679.	Samuel,	" April 6, 1689.

Mrs. Sarah, wife of Rev. Moses Fiske, died in 1692. In 1700, Jan. 7, he married Mrs. Quincy, a daughter of the distinguished Rev. Thomas Shepard. By her he had—Shepard Fiske, born April 19, 1703; Margaret Fiske, born Dec. 15, 1705. SHEPARD FISKE, youngest son of Rev. Moses Fiske, graduated at Harvard College in 1721, and died a physician at Bridgewater, Mass., in 1779. Mr. Fiske's daughters, except the last, all married clergymen. Two of his sons, also, (JOHN and SAMUEL), were clergymen. But the subsequent history of their brothers, MOSES and WILLIAM, is not definitely known.

#### REV. JOHN FISKE, OF KILLINGLY.

JOHN FISKE, second son of Rev. Moses Fiske, of Braintree (Quincy), graduated at Harvard College in 1702, preached awhile, after the death of his father, in Braintree church, and was ordained pastor of a church in Killingly, Conn., October 19, 1715; his brother-in-law, Rev. Joseph Baxter, of Medfield, preaching the sermon. Here he

remained until 1741, when disaffection arising in the church, he was dismissed by council and subsequently retired upon his large landed estate in Killingly, where he died May 18, 1773, in his 89th year. He is reported to have been a good scholar and a man of recognized ability. He baptized 769 persons, married 98 couples, and received to communion 245, of both sexes. Rev. John Fiske married Abigail, a daughter of Rev. Nehemiah Hobart, of Newton, Mass., Nov. 26, 1717. Of his five children only one was a son, and he (John) died in infancy. Two of his daughters married clergymen.

#### REV. SAMUEL FISKE, OF SALEM.

SAMUEL FISKE, youngest son of Rev. Moses Fiske, of Braintree, graduated at Harvard College in 1708—where his name appears on the roll without the vowel termination—and was ordained minister of the First Church in Salem, Mass., in October, 1718. Says Bentley, in his Memorial Sermon, "Rev. Samuel Fiske was a man of eminent talents in the pulpit, of a firm and persevering mind, and held in high esteem till dissensions sprang up in the society from the ill-defined discipline then existing in our churches. He was a preacher of real abilities, but his high notions of church authority were repugnant to many persons, and prevented his usefulness. He was dismissed from the First Church in 1735, and accepted the charge of a new society established by his friends. He preached the first centenary lecture of the First Church August 6, 1729. The election sermon, delivered by him before the Governor and Legislature in 1731, may be ranked among the best. It was published, and a copy is preserved among the State archives. Rev. Mr. Fiske was dismissed from the Third Church in 1745, when he retired from the public ministry. He was connected by marriage with one of the most flourishing families in the town."

His wife was Anna Gerrish and a relative of the well-esteemed Rev. Joseph Gerrish, who succeeded his grand-father at Wenham. By her he had—Samuel, born in 1746, died young; Sarah, born in 1742; John, born May 6, 1744; and in 1748, twins, named Joseph and Elizabeth, who shortly afterward deceased. Rev. Samuel Fiske died in Salem, in 1770, at quite an advanced age.

#### MAJOR GEN. JOHN FISKE.

JOHN FISKE, the only surviving son of Rev. Samuel Fiske, of Salem, engaged in commercial pursuits and acquired property. At the commencement of the American Revolution, his knowledge of the sea and personal intrepidity brought him into notice, and he was commissioned the first commander of a vessel of war by the Government. At the close of the war, upon the reorganization of the State militia, he was commissioned a Colonel, then a Brigadier, and finally, in 1792, a Major General, which position he held until his death, in September, 1797.

He was a man of princely hospitality, of enterprising spirit, and benevolent impulses. He took great interest in the various religious and charitable movements of his day, and contributed freely to their support. He was three times married. By wife, Lydia Plippen, he

had six children, but left no male heirs. Two of his daughters married into the Putnam family, and some of their descendants now live in Salem.

#### REV. JOHN FISKE, D. D.

PETER FISKE, a grand-son of Rev. Moses Fiske, of Quincy, (but whether a son of *his* son Moses or William is not known), married Sarah Perry, at Grafton, Mass., Nov. 15, 1758. Four of their five children were there born :

Moses, born June 15, 1760. Peter, born Dec. 5, 1764.  
Nathaniel, " July 16, 1762. Sarah, " Feb. 1, 1768.  
John, born Oct. 26, 1770.

Of these, the eldest, MOSES, graduated at Dartmouth College in 1786, was licensed and preached awhile, but never ordained to a pastorate. He was a tutor in Dartmouth College from 1788 to 1795, when he removed to Helham, Tenn., and died there about 1842, aged eighty-three. He remained single till fifty years of age, and then reared a family of nine children. He ever manifested a strong disapprobation of involuntary servitude, was never the owner of a slave, although surrounded by slaves all his life. He was the author of several published works on negro slavery.

JOHN FISKE, brother of the above, graduated at Dartmouth College, in 1791, studied theology with Rev. Dr. Lyman, of Hatfield, and was ordained to the ministry at Hadley, in May, 1794. For awhile he preached as an evangelist in Geneva, N. Y., and in Milford, Conn., and North Brookfield, Mass. For some reasons he saw fit to decline calls from these places, but accepted one from New Braintree, where he was installed as pastor in August, 1796. In 1809 he enjoyed with his church a revival, which was prolonged two or three years, and was repeated in 1818, 1819, 1826, 1831 and 1842. The fruits of these awakenings were numerous additions to the church. He preached his half-century discourse in New Braintree church, October 26, 1846, which was published. He took a deep interest in the cause of education ; was one of the efficient helpers in the building up of Amherst College, and received the degree of D. D. from that institution in 1844. He continued to preach and perform pastoral duties, with the assistance of a colleague, until October, 1854. In March, 1855, he died in great peace after much suffering. He spent sixty-one years in an active ministry, and above sixty-eight with the same people. In person he was tall, well-proportioned, of dignified manners, of serene and intelligent countenance. He possessed a clear, well-balanced mind, and a general completeness of character seldom found. His pulpit efforts were marked by eminent good sense and great appropriateness, especially in prayer. Several of his discourses were published. Mr. Fiske married, in 1796, Elizabeth Mellen, of Milford. They had children—John M., Mary W., Elizabeth R., Edward W., William, Sarah, Abby and James. The youngest daughter is the wife of George Morriam, one of the publishers of Webster's Dictionary.

WILLIAM FISKE, son of Rev. Dr. John, was ordained to the ministry in 1865, and is now laboring efficiently among the Freedmen.

## WILLIAM FISKE, Esq.

### *HIS DESCENDANTS IN LINES NOT PREVIOUSLY GIVEN.*

WILLIAM FISKE, who emigrated to America in 1637, in company with his brother, Rev. John Fiske, was born in England about 1614, and was there married to Bridget Muskett, by whom he had several children. He was admitted freeman (at Wenham) in 1643, and chosen town clerk of the same during the following year. He was elected Representative to the General Court of the Commonwealth in 1647, and continued in that office by annual election till 1652. He appears to have enjoyed to a large extent the confidence and respect of his townsmen, but was cut short in his career by death, in 1654, in the prime of his life, under forty years of age; having, during the eleven years of his residence in Wenham, repeatedly served in all the positions of trust within the gift of the people.

He died intestate, and therefore most probably of some sudden and acute disease. Letters of administration were granted by the court to "widow Bridget Fiske" in July, 1654, by which provision was made for the following five children, therein named — WILLIAM, SAMUEL, JOSEPH, BENJAMIN and MARTHA. William, the eldest of these, was born in 1642. Other children may have been born previous to this date, but must have died young. The above named were evidently the only living heirs at the time of their father's decease. No records of births, marriages or deaths were kept on the town books of Wenham before 1686, when Capt. Thomas Fiske was instructed to commence their registration. Consequently the facts respecting the early generations are derivable only, where private sources are wanting, from the public records of the land and probate office.

### *Second Generation of Descendants, from the Above.*

#### DEACON WILLIAM FISKE, OF WENHAM.

WILLIAM JR., the eldest son of William Fiske, the Emigrant, born in 1642, was married, January 15, 1662, to Sarah Kilham, of Wenham, and by her had the following fourteen children, the record of whose names and births was found among the private papers of his grandson, William Fiske, Sen., of Amherst.

William,	born Jan. 31, 1663; mar. Marah, (surname not given).
Sarah,	" Feb. 5, 1664; married John Cook.
Ruth,	" March 2, 1666; no record of marriage.
Samuel,	" March 2, 1667; died young.
Martha,	" May 15, 1668; no record of marriage.
Joseph,	" Feb. 10, 1669; died young.
Samuel,	" Feb. 16, 1670; mar. Elizabeth Browne, 1699.
Joseph,	" April 14, 1672; married Susanna Warner.
Benjamin,	" April 6, 1674; married Mary Quarles, 1699.
Theophilus,	" July 28, 1676; married Phebe Lampson, 1700.
Ebenezer,	" Feb. 10, 1677; died young.
EBENEZER,	" March 22, 1679; mar. Elizabeth Fuller, 1710.
Jonathan,	" July 22, 1681; died Feb. 14, 1705.
Elizabeth,	" Dec. 12, 1684; married Eliezer Foster, 1704.

Mr. Fiske, by occupation a weaver, was admitted a freeman in 1670, and chosen Deacon of the Congregational Church (of which his uncle, Rev. John Fiske, was first pastor) in 1679. He also held various public offices, to some of which allusion is made in a note below.\* He inherited to a large extent his father's ability and worthy character, and died at a good old age, February 5, 1728, in his 86th year. His widow survived him several years and died January 26, 1738, in her 98th year. In his will, dated 1725, and proved 1728, all the foregoing children are mentioned as legatees, except Jonathan, who had died previously; but no clue is given to the families intermarried, none of them being mentioned by name.

### SAMUEL FISKE, SEN., OF WENHAM.

SAMUEL FISKE, second son of William, the Emigrant, and the only brother of Deacon William who settled in Wenham, married Phebe Bragg, November 8, 1679, and was made freeman in 1688. On the land records he is sometimes spoken of as Samuel Fiske, Sen., and his occupation is mentioned as that of a tailor. He was frequently elected to the offices of selectman, constable, tithingman, etc. He acquired a large landed estate, and married for his second wife, Mrs. Hannah Allen, May 24, 1697. He died Oct. 31, 1716, but before his decease he made a distribution of his property, by deed, to his five sons, named in the following order—SAMUEL, JOHN, WILLIAM, DANIEL and BENJAMIN. By his second wife, Hannah, he had a daughter of same name who died young. Four of his sons married and had families, but Benjamin, it appears, died single, Sept. 16, 1719.

Samuel and John Fiske settled in Boxford on property inherited by them. The former, by wife Sarah Reddington, had daughters Mary, Sarah, Hannah, and one son, Samuel, born 1716, who married Judith Noyes in 1737, and died in 1761, leaving daughters Sarah, Mary and Judith for heirs.

John, brother of Samuel, by wife Abigail Poor, married 1710, had a daughter Phebe who married John Abbott, Jr., of Andover, Mass.; and son John, born in 1715, who also settled in Andover, where he died in 1811 aged 96 years, and by wife, Mary Bridges, had a son and grandson John Fiske, both of whom deceased before himself. He was a substantial citizen, and left numerous bequests.

William Fiske, third son of Samuel, Sen., settled on property left him by his father, in Rowley, Mass., where he was a Deacon in the Congregational Church, and a man of influence and standing. He was thrice married. By his first wife, Rebecca Reddington, married

\* On the Wenham town records we find the following Fisks in the list of Deacons, Representatives and Town Clerks:

*Representatives to the General Court.*—WILLIAM FISKE, Sen., 1647 to 1652; Phineas Fiske, 1658; John Fiske, 1669-'81; Thomas Fiske, 1671-'72-'78-'79-'80-'85-'94-'97; WILLIAM FISKE, Jr., 1700-'01-'04-'05-'06-'09-'10-'11-'13-'14-'16; Thomas Fiske, Jr. 1715.

*Dacons in the Church.*—WILLIAM FISKE, Jr., elected February 27, 1679; Ebenezer Fiske, elected May 16, 1739; Ebenezer Fiske, Jr., elected 1751.

*Town Clerks.*—WILLIAM FISKE, (father and son), 1643 to 1660; Thomas Fiske, 1661 to 1694; Thomas Fiske, Jr., 1702-'03-'04-'06.

The above named persons were also repeatedly selectmen, moderators, etc.

in 1711, he had several children, but no male heirs among them,—as appears by his will dated 1765. Among his numerous legatees were the "sons of Daniel Fiske, of Upton, dec'd."

Daniel, youngest son of Samuel Fiske, Sen., married Sarah Fuller, a sister of the wife of Dea. Ebenezer Fiske, by whom he had a large family. From them have descended a numerous posterity, to some of whom reference will hereafter be made.

#### JOSEPH FISKE, SEN.

JOSEPH FISKE, third son of William, the Emigrant, settled in Lynn, Mass., where he married Elizabeth Hamar, in 1677, and had by her a son named Joseph, born in 1678. He removed to Ipswich, and died there, but in what year is not known. His son Joseph also deceased there, May 24, 1731. Whether there were other children, or any descendants in the third generation, does not appear by any record within reach. In Savage's Genealogical Dictionary he is said to have had a second wife, Susan, and a daughter of the same name, but in this case the author evidently confounds Joseph Fiske, Sen., with his nephew Joseph, a son of Dea. William, of Wenham, who removed to Ipswich about 1700, and there had a family, by wife Susan Warner.

#### BENJAMIN FISKE, SEN.

BENJAMIN FISKE, the youngest son of William, the Emigrant, removed from Wenham to Medfield, Mass., where he married Bethshua, a daughter of Dea. Morse, November 6, 1674, and had by her the following children, and perhaps others:

Lydia, born Sept. 18, 1675. Bethia, born June 25, 1683.

Mary, " July 22, 1677. Benjamin, " April 25, 1684.

Martha, born Jan. 14, 1685.

After the birth of Martha the family wholly disappears from the records of Medfield, and their subsequent history is involved in total obscurity, although there are some reasons for believing they went to Connecticut.

#### *Third and Later Generations, in the Line of Deacon William.*

WILLIAM FISKE, eldest son of Dea. William, resided in Wenham until about 1710, when he removed to Andover, Mass. By wife, Marah ----, he had sons William (born 1695), Joseph (1701), Ebenezer (1703), Jonathan, and daughters Sarah, Ruth, Lydia and Mary. All these were living in Andover in 1726, and had property distributed to them by deed from their father, who died there in 1745, in his 83d year. His wife Marah (often called Mary) was living in Andover as late as 1734, as appears by her signature to a deed of that date.

His eldest son, William, married for his first wife Mary Kinney, of Salem, in 1723, who died in 1825, having buried an infant daughter the year previous. In May, 1829, he married, for 2nd wife, a Sarah Fisk, (or Fish) of Woburn, and had sons William (born 1731) and Asa (1739), and daughters Mary and Rachel. William and Sarah Fiske were living in Andover as late as 1750. Ebenezer, son of Wm. and

Marah, married Susanna Buck, and had among other children, Eben'r and Ephraim. Both families subsequently removed from Andover, but to what localities the compiler is not informed.

SAMUEL FISKE, second son of Dea. William, of Wenham, was married to Elizabeth Browne, of Reading, in Dec., 1699. They had Elizabeth, born in December, 1700; Josiah, in 1702; Phineas, 1705; Jonathan, 1706; Samuel, 1708; and Lois and Anna, twins, in 1710. The family, soon after the last birth, removed to Rehoboth, and from thence, in time, mostly scattered to parts unknown. Samuel Fiske, the father, was living in Rehoboth as late as 1718, and there are strong reasons for believing that his eldest son was the JOSIAH FISKE who was there married to Sarah Bishop, in 1723. Otherwise the latter cannot be identified with any branch of his name in this country.

#### REV. JOHN ORR FISKE.

JOSIAH FISKE, most probably a son of Samuel and Elizabeth, married Sarah Bishop, Jan. 20, 1723, "both of Rehoboth," where were born to them Esther, in 1725; Samuel, in 1727. From thence they removed to Cumberland, R. I., where they had eight more children. Their son John, born 1729(?), by wife, Sarah Bartlett, had a son of the same name, born in 1760, who married, in 1784, Abigail, a daughter of Rev. Abner Ballou, of Cumberland, and settled in Westboro', but died in Northboro', Mass. They had sons James Ballou, Nathan, John and Horace Sumner. James Ballou Fiske, born in Cumberland Dec. 1784, married Rebecca McGaw, of Merrimack, N. H., and settled in Bangor, Me. Of their five children, John Orr, a second son, graduated at Bowdoin College, 1837, and subsequently at the Bangor Theo. Seminary, and was ordained pastor of the Cong. church in Bath, Me., in 1843, where he still remains, recognized as one of the leading clergymen of that State. His wife was a daughter of Rev. Dr. Tappan, of Augusta. Mr. Fiske was chairman of the committee appointed during the session of the late National Congregational Council, to draw up a paper embodying a Declaration of Faith, according to the doctrinal standards, as anciently established, of that Church.

JOSEPH FISKE, third son of Dea. William, of Wenham, married Susan Warner, of Ipswich, to which place he removed about 1700. He had sons Joseph (died young) and Mark, and daughters Susanna, Sarah, Elizabeth, Ruth, and Abigail. By second wife, Elizabeth, married 1742, he had son John, who also died young. Joseph Fiske died in May, 1745. His executor and son Mark, born in 1716, married Lydia Smith in 1738, and had Lydia, Joseph (1741), Mark (1743), John (1746), and Susanna. Of these, Joseph was twice married, and had following—Eleanor, Joseph (1767), Benjamin (1768), Sarah, Lydia, Elizabeth, and Mark (1778). Some of this family were living in Ipswich as late as the beginning of the present century.

BENJAMIN FISKE, fourth son of Dea. William, of Wenham, married Mary Quarles, of Ipswich, in 1699, and resided in Wenham, where he frequently held town offices. He was a man of property and a liberal patron of the Wenham church. He died in 1742, leaving wife Mary, but no children, as heirs.

**THEOPHILUS FISKE**, fifth son of Dea. William, of Wenham, married Phebe Lampson, of Ipswich, in 1700. They had children—Phebe, Jerusha, Theophilus (1709), Martha and Mary. Theophilus Fiske married, for his second wife, Mehitabel Wilkins, and died in 1757, leaving also a son by her, named Thomas, who was twice married, but died without issue. Theophilus Fiske, Jr., married Jemima Goldsmith, in January, 1738, and by her had Benjamin, born 1738; Nathaniel, 1741; Samuel, 1748; and daughters Jemima, Sarah and Tabitha. Samuel, youngest son, married Sarah Perkins in 1772, and had Samuel, born 1773; Ezra, 1776; Sarah, and probably others. Benjamin died soon after his marriage to Sarah Towne, in 1772.

#### REV. JONAS FISKE.

**NATHANIEL FISKE**, son of Theophilus, Jr., married Lydia Gould, in 1764, and had sons Nathaniel, John, Benjamin, Moses, Ebenezer and David. He resided at Danvers and Topsfield, and died in 1816, leaving considerable property. His son and executor, Nathaniel, who died in 1849, aged 85 years, was the father of Rev. Jonas Fiske, who was born in Topsfield, September, 1805, received his classical education in Bangor, Me., at Bowdoin College, graduated at the Theological Seminary there in 1838, was ordained pastor over the Salem (N. H.) Church in 1840, and in 1843 removed to the State of Maine, to labor as an Evangelist. For twenty years he preached to the feeble churches in that sparsely settled State and did good missionary work among them, being principally sustained therein by the Missionary Board of that State. He has recently retired from active service, to his present residence in Danvers, Mass.

#### DEACON EBENEZER FISKE, OF WENHAM.

**EBENEZER FISKE**, sixth son of Dea. William, of Wenham, Executor of his will, and principal heir of his estate, was married to Elizabeth Fuller, of Salem, (see notice of her family in the chapter on "Inter-marriages"), and they had a family of nine children, the record and history of which, in part, has principally occupied the preceding pages. Their names and the dates of their birth are as follows:

Sarah,	born July 15, 1711.	Jacob,	born Dec. 26, 1721.
Jonathan,	" Dec. 11, 1713.	Mary,	" Jan. 27, 1723-4.
Ebenezer,	" July 2, 1716.	William,	" Nov. 30, 1726.
Elizabeth,	" Oct. 12, 1718.	Mercy,	" Mar. 9, 1728-9.
Lucy, born April 22, 1732.			

Of these, Jonathan died in his 24th year. Jacob married Elizabeth Lampson of Ipswich, and removed to parts unknown. William was married to Susanna Bachelder, and, after settling his father's estate, (upon his decease, in 1772), removed to Amherst, N. H., where he died, in 1777, leaving a family. Among his descendants may be mentioned Judge Jonathan Fiske, Hon. William Fiske, Hon. Jonathan Fiske, Hon. Francis N. Fiske, Deacons Ebenezer, David, William, Samuel, Calvin and John, and Rev. Franklin W. Fisk, DD., Prof. in Chicago Theo. Seminary, Rev. L. R. Fisk, now of Detroit, and late Prof. Nat. Sci. in Vichigan State Normal School, and Rev. William

Allen Fiske, late of Cleveland, and now Rector of St. Paul's, Cincinnati, Ohio. To complete the record of the descendants of Deacon Ebenezer Fiske, of Wenham, it only remains to add some account of the branch descended from his second son, Ebenezer Fiske, of Shelburne, Mass., some of whose posterity were conspicuous for their learning, piety and eminent devotion to the cause of Missions.

Deacon Ebenezer Fiske was a substantial farmer in Wenham, and was frequently honored by his townsmen by election to various local offices, but appears to have lived a generally quiet life, principally occupied by his private affairs, or those of the church, in which he was a Deacon, from his election in 1739, until his resignation "by reason of age," in 1758.

*Descendants in the Line of Ebenezer Fiske, son of Deacon Ebenezer, of Wenham.*

EBENEZER FISCHE, second son of Dea. Ebenezer, of Wenham, early removed to Upton, and thence to Grafton, Hardwick, and ultimately to Shelburne, Mass., where he died in 1804, at a great age. He was married to Dorcas Tyler, about 1740, and they were the parents of nine children, born as follows:

Dorcas,	born Oct. 17, 1740.	Levi,	born Dec. 16, 1751.
Elizabeth,	" Jan. 20, 1743.	Abigail,	" Oct. 7, 1755.
Jonathan,	" Sept. 17, 1746.	John,	" Sept. 27, 1757.
Ebenezer,	" Sept. 9, 1749.	Simeon,	" ...., 1760.
	Moses,	born Sept. 13, 1764.	

The practice of naming the *second* son EBENEZER, which was commenced in his father's family, was perpetuated in one line of his descendants for several generations, and the "Deacon's cane," (probably first owned by Dea. William, of Wenham), was successively willed from father to son, in each case, until it had passed into the hands of six who bore the name of Ebenezer Fiske. Originally brought from England, as it is supposed, it has been preserved as a family heirloom for nearly a century and a half.

JONATHAN, the eldest son in the above list, died in Otsego county, N. Y., leaving sons Jonathan; Asa, and Solomon, and perhaps others. Nothing more is known of them. His brother LEVI died without issue. His brother JOHN, by wife Anna Leland, had one son, Horace, who died unmarried, a merchant in Philadelphia.

EBENEZER, the second son of Ebenezer and Dorcas Fiske, by wife Sarah Barnard, had eight children, born in Shelburne, as follows:

Rufus,	born March 22, 1781.	Levi,	born Feb. 21, 1790.
Sarah,	" May ..., 1784.	PLINY,	" June 24, 1792.
Ebenezer,	" April 18, 1785.	John,	" in 1795; died, 1819.
Lavinia,	" July 8, 1787.	Ruth,	" July 14, 1797.

The father, Ebenezer, died in Shelburne, in 1841, in his 93rd year; the mother, Sarah, in 1816. A pious and worthy couple, they were greatly blessed and honored in their children.

**FIDELIA FISKE, THE MISSIONARY.**

*Rufus Fiske*, the eldest, married Hannah Woodward, in 1807. Their fourth child was *Fidelia*, born in May, 1816, who graduated at Mt. Holyoke, in 1842, and in March of the following year sailed for Oroomiah, in Persia, where she was an efficient and most devoted missionary for fifteen years. She returned to America, in broken health, in December, 1858, and died in July, 1864. The first great revival connected with the Nestorian Mission, which occurred in 1846, originated with the Mission School of which Miss Fiske had charge, and was due in great measure to her unwearied efforts in the way of religious instruction and personal exhortations. The numerous letters that followed her, on her return to America, amply attest the strength of the influence she exerted over her pupils there. "How can I ever forget you?" says one—"you, who first taught me the real duties of this life, and the blessed rewards of the next? With what tenderness you used to speak of that love which saw a remedy in its own blood, when there was no help for a lost world. At that time I did not understand it, but now I know not how to express my gratitude. \* \* \* Especially do I remember when you used to take me by the hand and lead me into your closet, and there pray with me; and my heart fills with mingled joy and sorrow—with joy, that such precious seasons were given me—with sorrow, that they will be mine no more." Besides furnishing in great part the material of that valuable work, entitled "*Woman and her Savior in Persia*," Miss Fiske, after her return, was much occupied in addressing Sabbath Schools and meetings of females, in behalf of Missions. Her zeal and activity in this direction abated not until her decease.

One who knew Miss Fiske well says: "Miss F. was in many respects a remarkable woman; but her great influence was owing not so much to the predominance of any one quality, as to a combination of several qualities, intellectual and emotional, surpassing anything I ever saw in any individual before. Her emotional nature was wonderfully sanctified, and each of her powers so well developed, and so nicely adjusted the one to the other, that she presented a symmetrical yet forcible character. Hence that singular accuracy of judgment, that nice sense of propriety, that habitual self-control, and prompt response to the calls of duty, always manifested by her. In the structure and working of her nature she was the nearest approach to my ideal of a perfect character that I have ever realized."

**DEACON EBENEZER FISKE, OF SHELBURNE.**

*Ebenezer*, second son of Ebenezer and Sarah Fiske, married Hannah Terrill, in 1809, and was chosen Deacon of the Church in Shelburne, in 1821, which office he held until his death in 1846. To them were born eight children. The second son took the father's name, as usual, with the cane, which were likewise given to his second son, who died recently, unmarried, at Adrian, Mich. The chain is now broken.

**REV. DANIEL T. FISKE, DD.**

*Daniel Terrill*, fourth son of Deacon Ebenezer Fiske, of Shelburne, was born March 29, 1819, graduated at Amherst College in 1842, and at Andover Theological Seminary, in 1846, was licensed, and supplied

the same year, at Andover, Exeter, N. H., and St. Johnsbury, Vt., and in August, 1847, was ordained as Pastor over Belleville Church, Newburyport, the late Prof. Edwards preaching the sermon, which position he has retained almost twenty years. In 1862 Mr. Fiske received the Degree of D.D., from Amherst College, as a proper recognition of his scholarly abilities and attainments as a theologian. He is much esteemed in Newburyport as a preacher, pastor and citizen; was married in 1849 to Eliza Dutton, of Boston, now deceased, and has a son and daughter.

#### DEACON LEVI FISKE.

LEVI FISKE, third son of Ebenezer and Sarah Fiske (and a brother of Deacon E., of Shelburne), was married in 1819 to Cynthia Coleman, settled in Byron, Gen. Co., N. Y., where he established himself as a successful woolen manufacturer. In 1851 and 1852 he represented his district in the State Legislature, and for above twenty-five years has been a Deacon and Elder in the Presbyterian church. Of his six children, two are sons, John S. and Pliny B. A son-in-law, Loren Green, was also a member of the Legislature, in 1863 and 1864.

#### REV. PLINY FISKE, THE MISSIONARY.

*Pliny Fiske*, the fourth son of Ebenezer and Sarah Fiske, of Shelburne, graduated at Middlebury College, in 1814, where, in his indigence, he lived a year on coarse bread and milk, a good woman baking his loaf for him. At Andover, where he completed his theological course in 1818, he was one of "a group of stars" commemorated by Wilcox.

In September of that year, he was appointed a missionary to Palestine, by the American Board, and was ordained for that purpose Nov. 4, 1818, at the Tabernacle Church, in Salem, Mass. At the close of the service five hundred persons partook of the Sacrament. "Such scenes, to the true disciple of Christ, shut out the world and bring eternity near." After laboring as an agent for several months in the Southern States, he preached an affecting farewell discourse at Shelburne, from the text—"And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there," and sailed from Boston Nov. 3, 1819. On his arrival at Smyrna, he spent some time in perfecting his knowledge of the oriental languages, and then traveled through Egypt, Arabia, Palestine and Syria, preaching, holding conference meetings, and distributing copies of the Scriptures; he visited also, "the seven churches in Asia;" and resided at various periods in Jerusalem, Damascus, Antioch, Alexandria and Beyroot, at which latter place he sickened of fever, and died, Oct. 23, 1825, after six years of faithful ministry, aged 33 years. At the time of his decease he was preparing a translation of the sacred Scriptures into the Arabic. Rev. Dr. Goodall, who attended him during his last illness, describes his closing hours as full of Christian joy and triumph. "Jesus was precious to his soul, heaven itself was present; all was peace."

Rev. Pliny Fiske was, in all respects, eminently qualified for his great work. He was an accomplished preacher in five different

languages. His naturally gifted mind was well stored with the learning of the schools, and his heart all aglow with the divine enthusiasm of St. Paul. In his character there was a combination of moral and intellectual qualities rarely found united in such degree and proportions, and attracting the confidence and respect of all classes of minds, the more salient ones of which were an excellent judgment, great moral courage and decision of purpose, patience, modesty and benevolence, and a love of truth for its own sake and for the sake of man. The American Board have left on record high testimony of their sense of his distinguished worth, and the Church, mourning him as a gifted son cut off in the noontide of life and usefulness, has awarded him a niche among her sainted dead, along with the honored names of Brainard, Martyn and Wilberforce.

The following extract from a letter written during his first visit to Jerusalem, in 1823, may be considered as a fair specimen of his literary abilities and style: "With feelings not easily described, about four o'clock, we entered JERUSALEM! The scenes and events of four thousand years rushed upon our minds; events in which heaven and earth and hell have taken the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the perfection of beauty and the glory of all lands. Here David sat and tuned his harp, and sang the praises of Jehovah. Hither, the tribes came up to worship. Here, enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned and wept, and poured out his soul unto death, that he might redeem us from the bondage of sin and eternal death."

#### REV. EZRA FISKE, D.D.

SIMEON FISKE, fifth son of Ebenezer and Dorcas Fiske, of Shelburne, married Dinah Whitcomb, and had children Ezra, Peter, Simeon, Jonathan and Harriet. The eldest of these, Ezra Fiske, born January 16, 1785, graduated at Williams College in 1809, studied theology under Rev. Dr. Packard, of Shelburne, and was ordained as an evangelist in 1810. He preached as a missionary in Georgia for two or three years, and there he married a daughter of the venerable Dr. Francis Cummins. In 1813 he was permanently settled in the ministry at Goshen, N. Y., where he sustained a beloved pastoral relation with his people for upwards of twenty years, when he was compelled, by an affection of the lungs, to intermit his labors, and seek relief by a winter's residence at the South. During his absence he was appointed to but declined, the office of General Agent of the Board of Missions of the General (Pres.) Assembly. In 1834 he was elected Professor of Ecclesiastical History and Church Government, in the Western Theo. Seminary, in Pennsylvania, which position, upon his return north, he accepted. On the 4th of Nov., of that year, while on the way to his new field of labor, he was taken suddenly and fatally ill, at Philadelphia, just after the close of an impressive discourse (Sabbath evening) from the text (Col. i. 12) "Giving thanks," etc. A heavenly composure and triumphant faith marked his closing hours.

Dr. Ezra Fiske was Moderator of the Presbyterian General Assembly, in 1833, was long a Director of Princeton Theo. Seminary, and from 1823 to 1833 was a Trustee of Williams College. He received his Doctorate from Hamilton College, and was highly esteemed for his ripe scholarship, for the acumen and strength of his mind, and for his Christian integrity. He was the author of several published sermons and a valuable series of essays on Mental Science. Few men were better read in the Hebrew and Classics, and in the realm of Mental Philosophy he had no superiors in his church. As a preacher he was always master of his theme and audience. His style was logical, polished, always forcible and at times impassioned; his eloquence, the rich overflow of a well-stored mind sanctified by grace. He labored to win souls, not to himself but to Christ, and not many have had more seals to their ministry. Nearly six hundred sound and permanent conversions were the fruits of his devoted labors. In his discourses he was accustomed to address both the understanding and the feelings, the reason and the passions of men. To a personal dignity and nobleness of manner, he added a purity of purpose, sweetness of temper and benignity of heart irresistibly fascinating. No one ever doubted his piety, his sincerity or devotion; and he lived in Goshen twenty years without making a personal enemy, and departed thence universally regretted and beloved. He died leaving no children behind him.

#### REV. EZRA W. FISKE.

Dr. Ezra Fiske had three brothers. Peter was a physician in Montague, Mass.; Simeon a merchant in Western Georgia. Both died unmarried. Jonathan removed from Goshen to Indiana, and died leaving sons Jonathan, Henry and Ezra W. Fiske. The latter was fitted for the ministry, and ordained Pastor over the Presbyterian Church in Greencastle, Ind., in 1853, where he still remains, respected for his abilities and usefulness.

#### DEACON MOSES FISKE.

MOSES FISKE, youngest son of Ebenezer and Dorcas Fiske, of Shelburne, married Hannah Batchelor, in July, 1789, and settled in Waitesfield, Vt., where he and wife were among the original members of the Congregational Church, of which he was also a Deacon for forty-five years; he died, aged 85. To them were born twelve children, the eldest dying young. The following is their record:

Joel, born July 16, 1790.	Betsy, born May 8, 1804.
Perrin B. " " 6, 1792.	Anson, " Oct. 31, 1806.
Moses, " " 25, 1794.	Jonathan, " May 6, 1809.
Joel, (2d) " Oct. 26, 1796.	Elvira E. " Aug. 20, 1811.
Harvey, " Apr. 12, 1799.	Horace A. " " " 1817.
Lyman, " Oct. 15, 1801.	Emily, " Jan. 12, 1817.

Three of the above, Perrin B., Joel and Harvey Fiske, were able and useful clergymen, now deceased. A brief sketch of them is given in this connection. Two others, Moses and Lyman, were Deacons in the Church, and the latter has a son now in the ministry. Jonathan Fiske, a younger brother of these, has been for many

years Cashier of the Mechanics' (National) Bank, Trenton, N. J., and also an Elder in the Presbyterian Church. His son, Harvey Fiske, Esq., is a well known banker and broker in Wall street, of the firm of Fiske & Hatch.

#### REV. PERRIN B. FISKE.

PERRIN B., eldest son, that lived, of Deacon Moses and Hannah Fiske, commenced life as a mechanic, but the love of Jesus took him from a profitable employment and placed him in the ranks of missionary laborers. He was ordained a minister in the Baptist Church; possessed good natural abilities, but never enjoyed the facilities for a liberal education. "Had he lived in these more favored days, or enjoyed modern advantages, he would have richly adorned the ministerial calling." He was an acceptable preacher in his denomination, and lived to see the good results of his ministry.

#### HON. MOSES FISKE.

MOSES, second son of Deacon Moses and Hannah Fiske, was a prominent citizen of Waterville, Vt., where he successively held the offices of Town Clerk, Justice of the Peace, Representative, and State Senator. He was also a Deacon of the Congregational Church in Waterville.

#### REV. JOEL FISKE.

JOEL, third son of Deacon Moses and Hannah Fiske, graduated at Middlebury College, Vermont, in 1825, in which State he principally labored in the ministry, and died Dec. 16, 1856. He was distinguished for originality of thought rather than depth of research, but also for great zeal and devotion to his Master's service. In this, his efforts were greatly blessed, for many souls, through his instrumentality, were brought to the knowledge of redeeming grace. His discourses usually produced a marked impression. Sometimes a Scriptural truth would be presented in such relations to other truths, and with such energy and feeling, that the congregation would be thrilled and set to thinking as for their lives. He began his ministry at about thirty years of age, and was successively settled in Monkton and New Haven, Vt., Essex, N. Y., Phillipsburgh, C. E., and Plainfield, Vt., where his labors closed.

#### REV. HARVEY FISKE.

HARVEY, fourth son of Deacon Moses and Hannah Fiske, graduated at Hamilton College, in 1828, and studied theology at Princeton—but had previously spent some years in that most practical and efficient of all training schools—the Printing Office, where he learned, not only the art of conducting a newspaper, but the secret of guiding and controlling the popular mind. He was never settled as a pastor, but labored as State missionary in New Jersey, principally in the cause of Sabbath Schools, and with the most marked success, until his health, previously shattered by his great efforts to complete his education, gave way altogether, after three years of most useful ministry. He was noted for vivacity yet soundness of mind, for

quickness of apprehension and perseverance in application. His death (March 5, 1831) suddenly closed a career of much promise, at the age of thirty-one years. Rev. Harvey Fiske was married to Anna Mary Plumb, Feb. 17, 1829. Their only child, Harvey Jonathan, was born July 2, 1830—resides in Buffalo, N. Y.

DEACON LYMAN FISKE.—REV. P. B. FISKE, (2ND).

LYMAN FISKE, fifth son of Deacon Moses Fiske, is a substantial citizen in Waitesfield, Vt., and a Deacon of the Congregational Church in that place. His son, *Perrin Butchelor*, is a graduate of Bangor Theo. Seminary, of the class of 1863; was ordained and installed as pastor, the same year, of the Cong. Church in Dracut, Mass., and has since preached and labored acceptably in the ministry, in Massachusetts, Connecticut and Vermont. He is now Pastor of the Congregational Church in Peacham, Vt.

*Descendants in the Line of Daniel Fiske, youngest son of Samuel, Sen., of Wenham.*

DANIEL FISKE, youngest son of Samuel Fiske, Sen., and a grandson of William, the Emigrant, married Sarah Fuller in 1717, and resided in Wenham, where he inherited property and where his children were all born, until 1745, when he removed to Upton, Mass., with his family, and there deceased. Of his eleven children, eight grew up to maturity, and three daughters—two named Sarah and one Phebe—died in infancy. Those that survived were born and named as follows:

Daniel,	born June 17, 1718.	Sarah,	born March 20, 1730.
Hannah,	" May 16, 1721.	William,	" April 14, 1733.
Benjamin,	" " 7, 1724.	Josiah,	" Feb. 2, 1735.
Samuel,	" Feb. 14, 1728.	Martha,	" April 8, 1738.

Of these daughters, Hannah Fiske married Ebenezer Ober, before leaving Wenham. Her sister Sarah, third one so named, married a Mr. Walker, of Upton; Martha, a Mr. Batchelder. The eldest son settled in Holliston, the third in Shelburne, and the rest in Upton. *Benjamin*, by wife Rebecca, had Benjamin (1749), Mary, Daniel (1751), Ichabod (1761), and Rebecca. *William*, by wife Jemima had Jemima, Lydia, Levi (1765), Mary, Huldah (born in 1772, and still living, the widow of her cousin, Daniel Fiske, of Shelburne), Elisha (1774), and David (1780.) *Josiah*, by wife Sarah, had Jacob (1762), Josiah (1764), Abigail, Mary, Sarah, Asa (1773). Several of these descendants resided in Shelburne, and both there and in Upton, numbers of this connection remain. Elisha, a son of Lieut. Wm. Fiske, of Upton, held several Town offices there and was a Representative to the Legislature. A meat tub brought from England by William, the Emigrant, fell to the possession of his father and is still preserved as a venerable heirloom.

DANIEL FISKE, the oldest son of Daniel and Sarah (Fuller) Fiske, married Zilpha Tyler, settled in Holliston, Mass., but died in the Revolutionary army, leaving children—Robert, Zilpha, Hannah,

Daniel and Submit. *Robert Fiske* married Mary Hall, and had Elisha (1769), Daniel (1770), William (1776), and Amasa (1780). The eldest and youngest graduated at Brown University. The former became a minister, the latter a lawyer. Their brothers, Daniel and William, were both Deacons in Upton church,

#### REV. ELISHA FISKE.

ELISHA FISKE, eldest son of Robert and Mary, was born in Holliston (now West Medway) in 1769, and at an early age removed thence to Upton, with his parents. He was a child of much promise, having, it is said, before he was five years old, read the Bible through in course, and before he was twice that age made a hopeful profession of religion. Being desirous to secure a liberal education he entered Brown University, where he graduated in 1795, and for a time was employed as Tutor. Subsequently he was introduced as a supply to the pulpit of Wrentham church after above a score of candidates had preceded him without receiving a call. He was soon afterwards invited to settle, and was ordained pastor over the same June 12, 1799, and remained such for upwards of half a century. The Fiftieth Anniversary of his ordination was celebrated in June, 1849, on which occasion he preached an able discourse (which was published) at a large gathering not only of his congregation but of ministers and members of neighboring churches. He died the Senior pastor of this church, Jan. 11, 1857, aged 80 years, having had, as a colleague, Rev. Horace James for a few years. His pastoral life was of remarkable duration, success and laboriousness. He joined in marriage 583 couples, among whom were 17 clergymen, and administered the ordinance of baptism to more than 700 persons. The aggregate number received by him to communion has never been definitely stated, but it was several hundred. The largest accession in any one year was 58 persons, and the whole number in membership at the time of his decease was 260. He possessed a strong physical constitution, and remarkable good health for the space of 40 years of his pastorate. He was a man of prudence, caution and rectitude; a man of excellent judgment and quick perception, and skilled in keeping out of difficulties himself and helping others to do the same. He was an humble follower of Jesus Christ, and in most respects a model pastor, and greatly beloved by his people. Of his six children, two were graduates of college, and ordained as ministers, viz.: Rev. Charles R. and Rev. Frederick A. Fiske; they have at present no pastorate.

#### DEACONS DANIEL AND WILLIAM FISKE OF UPTON.

DANIEL FISKE, a brother of Elisha, resided in Upton, a merchant of high respectability, and was for many years a Deacon and an active member of the Cong. Church there. He died in 1840, aged 69, and was the father of D. B. Fiske, Esq., of Chicago. WILLIAM, another brother of Rev. Elisha, lived a farmer in Upton, where he maintained a high Christian character, and served as Deacon also in the same church with Daniel. He died in 1862, and left a family.

## REV. ALBERT WILLIAM FISKE.

ALBERT WILLIAM, a son of Deacon William Fiske of Upton, graduated at Brown University in 1829, and at Andover Theological Seminary in 1832. He was ordained to the ministry in Alfred, Me., in 1833, and was installed as pastor over the church there, and subsequently over the churches in Scarboro', Gorham and Kittery, in that State, where he labored altogether twenty-five years. In 1857 he accepted a call from the church in Fisherville, N. H., and resigned his pastorate there in 1863, when he retired from the active ministry. His son Chas. A., now of N. York, grad. Dart. Col., 1861.

## DEACON DAVID FISKE, OF SHELBURNE.

SAMUEL FISKE, third son of Daniel and Sarah (Fuller) Fiske, was married to Sarah Partridge, of Medway, and settled first in Upton and subsequently in Shelburne. In the former place were born to him—Comfort, Samuel (1759), Sarah, and Daniel. The latter married his cousin, Huldah Fiske, who is still living in her 95th year, a widow, and the mother of twelve children, all deceased but one. The eldest son, *Samuel Fiske*, married also his cousin, Rebecca Fiske, a daughter of Benjamin. Of their ten children, six died young. The two sons that survived were—DAVID, born July 17, 1791; Samuel, born March 25, 1800. The former, David Fiske, was elected a Deacon of the Shelburne church after the decease of his relative, Deacon Ebenezer Fiske, which position he still retains, greatly respected for his intelligence and high moral worth. By wife, Laura Severance, he had eleven children. Those that reached maturity were born and named as follows:

Laura A., born Aug. 31, 1817. Samuel, born July 27, 1828.

David O., " Mar. 14, 1821. Jane, " Aug. 20, 1830.

Rebecca, " July 22, 1823. Asa S., " .....

Philo, born Jan. 3, 1837; died 1863.

The two eldest daughters married clergymen, and the eldest son, for his first wife, a sister of Fidelia Fiske. Two others of the family attained merited distinction as clergymen and authors.

## REV. SAMUEL FISKE, OF MADISON.

SAMUEL, second son of Dea. David Fiske, of Shelburne, went through his academic and collegiate course at Amherst, maintaining himself, and graduated there with distinction in 1848. Entering Andover Theo. Seminary immediately afterwards, he remained there two years, when he was appointed Tutor in Amherst College, where he remained until 1855, continuing meanwhile his theological studies, or preaching as a licentiate to the Churches of the Connecticut Valley. Desiring to see more of the world before settling into a pastorate, he formed one of a party of literary gentlemen who went abroad, visiting Europe and the Holy Land. It was in his character as foreign correspondent of the *Springfield Republican*, that he first became widely known to the literary world. His letters were republished in a volume and met with an extensive sale. Returning to his native country he was ordained pastor of the Congregational Church in Madison, Conn., where he remained in the discharge of his pastoral

work, until the army under Gen. McClellan was crushed before Richmond, when he resolved to enter the service, as an offering of personal patriotism, and as an example to others. He first sought a Chaplaincy, but failing to get an appointment, he enlisted in the 14th Conn. Volunteers and was commissioned second lieutenant. No regiment from that State has left a more honorable record for bravery and faithful service. Mr. Fiske was speedily promoted to the post of Captain and for some time acted as aid to Gen. Carroll. Taken prisoner at the battle of Chancellorville he was exchanged in season to rejoin his corps and lead his company through the terrible battles of the Wilderness, under Grant, where he received a severe wound and died after sixteen days of suffering, in May, 1865.

It is impossible in these limits to do anything like justice to Samuel Fiske, the minister and soldier. He was in many respects a remarkable character. When eight years old he had mastered Rollins' History and Adams' Arithmetic, and at the age of ten could do any sum in Day's Algebra. In College he excelled in the classics and mathematics, and went through his entire educational course with the ease of genius. As a public writer or speaker his efforts were perfect originals—no other man, it has been said, wrote, spoke, prayed or preached as he did. He united in himself the talents and characteristics of Charles Lamb and Parson Brewster. He had the poet's eye to see the essence of things—the painter's skill to draw with few strokes their essential features, and the clear, honest judgment of the Puritan to determine their practical worth. He was a man of genial and social instincts, perfectly natural in his intercourse and devoid of art, full of spirit and enthusiasm yet always self-poised and sensible, prompt to do his duty and defend the right, running over with wit and sentiment yet holding every power and faculty in perfect subjection to Christian principle. The child of Christian parents, he was a genuine son of New England, and inhaled freedom, virtue, truth and self-reliance in the pure and bracing breezes of the beautiful valley where he was born.

His piety was as rich and all-pervading as his humor—as real and beautiful as his whole character—nay, its crowning beauty. Even when the awful shadows of death were gathering about him, in the hospital at Fredericksburg, his language was both playful and sincere. "My marching orders have come," said he, "and I am ready!" "Perfectly ready?" "Yes." Some one asked how he had rested the night previous—"Oh, just like a sleeping angel, but"—with a smile, as he glanced at his wasted form—"I don't look much like an angel, do I?" Thus cheerfully he obeyed his last orders and passed away on a Sabbath morning below, to an eternal Sabbath above.

In his pulpit ministrations Samuel Fiske was eminently successful and useful. If his discourses were piquant and original, they were also surcharged with pure Gospel truth. Such was his youthful appearance that he was called "the boy preacher" among the churches of the Connecticut Valley. But he never preached to empty pews or without edification. Had he lived a few years longer his talents and genius would have been more generally recognized, and he would have taken rank among the leading divines in this country.

## REV. ASA SEVERANCE FISKE.

ASA SEVERANCE, youngest son but one of Deacon David Fiske, of Shelburne, graduated at Amherst College in 1856, where as a scholar he stood among the first of his class. Possessing by nature a strong and vigorous mind, he excelled in studies requiring maturity and strength of intellect. After leaving Amherst, he pursued a theological course of study, and was ordained Pastor of a Congregational Church in St. Paul's, Minn., in 1860, where he labored very acceptably until the breaking out of the Rebellion. Feeling the liveliest interest in the great struggle, in which freedom and union were at stake, he entered the army as Chaplain of the 4th Minn. Reg. Vols., and served with great earnestness and fidelity in several campaigns. He was subsequently detached from active service, for the special duty of looking after the interests of the freedmen and refugees found within the Union lines, in which capacity he performed very valuable service. It was while he was engaged in this work that he was sent, as an agent of the Freedmen's Commission, to address various popular assemblies in the North, in order to awaken an interest in the fortunes of this people, and secure the means for relieving their necessities, and supplying religious and other instruction. His unremitting efforts and eloquent appeals in their behalf made him widely and favorably known as an able and most successful champion and advocate of a needy cause. Rev. Mr. Fiske, since the close of the war, has accepted the pastorate of a Congregational Church in Connecticut, but in what locality is not known to the compiler.

## PHINEAS FISKE, Esq.

*HIS ANCESTRY, FAMILY, AND DESCENDANTS.*

PHINEAS FISKE, a freeman in Wenham, 1642, one of the first settlers, and until his death a leading citizen of that town, was the youngest son of Thomas Fiske, of England, and a grandson of Robert and Sybil (Gold) Fiske, of Laxfield, county of Suffolk. He was a Captain of the militia in Wenham, and constable, in 1644; Representative to the General Court, in 1653; appointed "Commissioner to end small causes"—probably a Justice—in 1654; and his estate was settled, upon his decease, in 1678.

Phineas Fiske (sometimes spelled *Phinehas*) was twice married. His first wife, Sarah, and mother of his children, died in 1639; and in 1660 he married Elizabeth Easterick. His will—the first of the Fiskes found on the records—was made in March and proved in June of 1673, in which mention is made of sons JAMES, JOHN and THOMAS Fiske, but not of wife (perhaps deceased) or daughters. Among his legatees were "nephew Samuel and Mark Fiske." All of the foregoing were evidently born in England some years before emigration, for son James was freeman same year with his father, (1642), and Thomas, the youngest, according to a certain deposition, was at that time about twelve years old. The family most probably came out in company with their relatives, Rev. John and William Fiske, as their names appear simultaneously (in 1641) on the records of Salem Church.

## JAMES FISKE, SEN.

JAMES FISKE, Sen., eldest son of Phineas, was born in England, emigrated in 1637, joined Salem Church 1642, was same year freeman, and shortly after the family were established in Wenham, he removed to Haverhill, Mass., where he had several grants of land, the first being in 1646. He was a number of times a Selectman in Haverhill. By wives, Anna — perhaps his first — and Hannah Pike, he had children —

James, born Aug. 8, 1649. Thomas, born Jan. 23, 1655.

John, " Dec. 10, 1651. Ann, " Feb. 11, 1656.

Ann, " and died in 1654. Samuel, " Nov. 1, 1658.

Hannah, (mentioned only in the will.)

In the general division of lands, in 1661, James Fiske does not appear among the grantees; had probably then removed, as in 1669 he was one of a committee in Chelmsford appointed "to lay out land northerly of Groton," in which latter place he died, July 4, 1689. In his will all of the above children, save Ann, are mentioned as legatees, but other parties were executors. James Fiske, and Samuel Fiske, who appear on Groton records as heads of families — the first in 1690, the latter in 1704 — were most probably related to the above, but in what degree is not definitely known. Among the descendants of Samuel, in the third and fourth generations, may be mentioned Hon. Levi Fiske, of Jaffrey, and Hon. Thomas Fiske, of Dublin, N. H.; the former a State Senator, 1835-6; the latter, '59-'60.

## JOHN FISKE, SEN.

JOHN FISKE, second son of Phineas Fiske, of Wenham, was a freeman in 1649, constable in 1654, and a Representative in 1669 and 1681. He died intestate in 1683. His property, valued at £372, was by decree of Court divided among the following — widow Remember, and children JOHN (born 1654), Samuel, Noah, Waite, Elizabeth and Remember. Nothing further is known of their history, except that of the eldest, *John Fiske*, who was married to Hannah Baldwin in 1682, and made freeman in 1685; he practiced physic and surgery in Wenham, and also in Milford, Conn., to which place he removed with his family, in 1694, among whom were sons Phineas, Ebenezer, John and Benjamin — all born in Wenham. Dr. John Fiske was a physician of some eminence in his day, and his children inherited from him or acquired large landed property. He died in 1715.

## REV. PHINEAS FISKE.

PHINEAS, eldest son of Dr. John Fiske, (born in Wenham, in 1682), graduated at Yale College in 1704, was a Tutor there, and for some years acting President, before the Institution was removed from Saybrook, in which position he acquired a high reputation as an instructor, and also rendered great service to the churches of the colony, by thoroughly fitting numbers of young men for the Gospel ministry. He received his ordination at Haddam, Conn., in 1714, where he became the colleague and successor of Rev. Jer. Hobart, and died there in 1738, after a very useful pastorate of twenty-four years. Rev. Dr. D. D. Field, in his biographies of the early Con-

necticut clergy, speaks of him in high praise. "He was a man of piety and wisdom, sound in the faith, pleasant in intercourse, plain in reproof. His talents were solid, rather than brilliant; his sermons better calculated to inform the understanding than to move the passions. A man of scientific attainments, of good literary abilities, and of true Christian deportment, his name was long remembered with sincere respect, in Haddam." Rev. Phineas Fiske was married in Saybrook, to Lydia Pratt, and had three daughters who married clergymen, and one son, Samuel, who graduated at Yale in 1748, was subsequently a Tutor there, and a licentiate, but was never ordained, being suddenly cut off by death, in his 26th year.

EBENEZER FISCHE, second son of Dr. John Fiske, of Milford, and executor of his will, was born in Wenham, settled in Milford upon the paternal estate, where were born to him a family; but died (in 1747), at the residence of his son, Ebenezer, in New Milford, same State. The latter removed thence to Wallingford, and subsequently to Southington, Conn., where he died about 1790. On the records he is styled a Captain, and was the possessor of a large landed estate. His eldest son, Ichabod E., graduated at Yale College in 1770, was ordained a minister in the P. E. Church, was the author of an English Grammar, and died the Rector of a parish in Georgia. Another son was a Colonel in the Revolutionary Army, and a third was for 55 years Town Clerk in New Milford. Solomon Fiske (a son of Rev. I. E. Fiske) settled in Northern Vermont; two of his sons graduated at Burlington, in that State, and another, Joel S. Fiske, Esq., was for some years a Judge of Probate, and Register in the U. S. Land Office, at Green Bay, Wis.

JOHN FISCHE, third son of Dr. John Fiske, was born in Wenham in 1698; settled in Haddam, where by two wives he had sons John, Phineas and Benjamin—the latter a graduate of Yale College, 1747. A citizen of high respectability in Haddam, he was styled, at proving of his will, Capt. John Fiske. His eldest son John, settled in Middlesex county, where a son and grandson (John) held the offices of Town Clerk and Clerk of the Supreme Court, in the city of Middletown, for upwards of one hundred years! The latter died in 1847.

#### CAPT. THOMAS FISCHE.

THOMAS FISCHE, youngest son of Phineas Fiske, of Wenham, was born in England in 1630, was a freeman in 1661, and for above forty years afterwards a citizen of great influence in Wenham. He participated very largely in public affairs, was repeatedly a Representative to the General Court, and died in 1705, "the Patriarch of the town," as he was called—being in his 76th year. By wife, Peggy, he had children—Thomas, Josiah, Amos, Eleazer, Martha, Sarah, Hannah, and Elizabeth. All the sons died while young except the first, Thomas, who was born about 1656, and in 1678 married to Rebecca, daughter of Rev. William Perkins, "one of the most accomplished divines of his day." Both father and son were wealthy proprietors in Wenham, were liberal patrons of Harvard College and the Christian Church, and bore the rank of "gentleman" and title of "captain"—terms indicating, in those days, the highest social position; and

probably no other family were more prominently identified with the early history of the town than they. Capt. Thomas Fiske, Jr., was frequently in town office, and in 1715 elected Representative to General Court. He died in 1723, mentioning in his will several married daughters and grandchildren, but no sons. The probability is, he was the last of his house, and left no descendants of his name.

### THE RHODE ISLAND FISKES.

Two branches of Fiskes settled in Rhode Island as early as 1725, respectively descended from Benj. and Samuel Fiske, who, according to tradition, were brothers; but the proof of connection is wanting, as well as the facts respecting their immediate ancestry.

The first notice we have of Samuel is the record of his birth, in Swansey, Mass., 1680; and the first record of Benjamin is that of his marriage to Abigail Bowen, Rehoboth, July 24, 1701. There, and in Swansey, to which place they removed about 1711, were born to the latter the following children—Mary, Hezekiah (1704), Benjamin (1706), Elizabeth, Daniel (Dec. 16, 1709), John (Jan. 11, 1713), Freelove, Job (1718?), and Noah (1722). Subsequently the family removed to Scituate, R. I., where father Benjamin was a Justice of the Peace; he died in 1765. *John Fiske* mar. *Eliz. Williams*; was a Justice of the Peace; had sons Peleg, Caleb, and perhaps others. Peleg and son Peleg were both Justices of the Peace and members of the Legislature; Caleb, a physician, was Pres. of State Med. Society, and appointed a Justice in Court of Common Pleas, 1780.

SAMUEL FISKE (the reputed brother of Benjamin, above), was born in Swansey, July 5, 1680. No further notice of him appears there, but from papers left by Rev. Dr. Wilbur Fiske we learn he settled in Johnston, R. I., where he had sons Daniel and Joseph. Amos, 2d son of Daniel, had Isaiah and Caleb—the former, born in Swansey, 1762, died in Vt., 1856, in which State he was a Chief Justice. WILBUR FISKE, a son of Judge Isaiah F., was born in Brattleboro', Vt., Aug. 31, 1792, graduated at Brown University, 1815, was first President of the (Middletown) Wesleyan University, in 1830, and for many years one of the most distinguished divines in the M. E. Church. He was elected Bishop by the Gen. Conf. at Cincinnati, 1837, but declined the Episcopate; died at Middletown, Ct., Feb. 22, 1839. JOSEPH FISKE, a younger son of Samuel of Johnston, mar. Freelove, a dau. of Benj. Fiske, of Scituate, and had sons Ephraim, Joseph, Isaac. The latter was 20 years Judge of Probate in Johnston, and also a Justice of Court of Com. Pleas. EPHRAIM, a brother of Judge Isaac Fiske, settled in Killingly, Ct., where he was a Deacon of the Pres. Church. His son Benjamin, who died in Clinton, Michigan, 1832, by wife, Lydia Aldrich, had six children. CLINTON BOWEN, son of Benjamin and Lydia Fiske, born Dec. 8, 1828, was educated at Albion College, Mich. Removed to St. Louis in 1858, and in July, 1862, was commissioned Colonel of the 33rd Missouri Reg. of Vols., and in Nov. following, Brig. General, in which position he served creditably in various Departments. In 1865, he was appointed one of the Commissioners of the Freedmen's Bureau, and was afterwards promoted to the rank of brevet Major-General. In the summer of 1866 he resigned his commission and retired from the service.

## ADDENDA.

The ancestry of one or both branches of the Rhode Island Fiskes, referred to on previous page, may possibly be traced to Samuel, a brother of David Fiske, an original settler in Watertown, Mass., or to that Samuel Fiske who, in the will of Phineas, of Wenham (1673), is called a *nephew*. A close resemblance, at any rate, is discoverable between them and their cotemporaries of the same name, indicating a common origin. After diligent but unavailing research, the compiler has only the above to offer, as a plausible conjecture.

*Hezekiah*, eldest son of Benjamin of Scituate, had son *Asa*, who with his father removed (probably) to Connecticut. *Benjamin*, next son, had born to him in Scituate, Mary, Elizabeth, and Nathan (1732); subsequently removed (perhaps) to the same state. *Daniel*, 3rd son, married, in 1732, Freeborn, daughter of Peleg Williams (a grandson of Rev. Roger W.), and had Eunice, Joseph (1738), Waity, Rhoda, and Daniel (1753)—the latter (the only son who left posterity) by wife Celia Knight had Rhoda, Celia, Stephen (1789), Isaac (1792), Hardin (1795), Betsy and Arnold (1802). Hardin Fiske is a physician in Hope, R. I.; his father and brother Stephen have been members of the State Legislature; himself, a Justice of the Peace, Selectman, etc. *John*, 4th son, married another daughter of Peleg Williams and had a family; (see previous page). Philip M., a grandson, (only son of Judge Caleb Fiske), grad. at B. Univ. *Joh*, 5th son of Benjamin and Abigail of Scituate, had sons Job (1747), Thomas (1748), James and Jeremiah. Rev. Milton E. Fiske, of the Baptist Church, and Rev. Samuel Fiske, of the M. E. Church, are descendants of Job, Junior. *Noah*, youngest son of B. & A., had sons Noah, Moses, Aaron, and (perhaps) Phineas; Moses had sons Richard and Stephen—the latter a Deacon of the Church; Aaron had (probably) Aaron, Moses, Jeremiah, &c.—Rev. R. Fiske, of the Auburn (N. Y.) Univ. Church, is a great grandson of the last named. (Graduated at Union College.)

**DANIEL FISKE**, eldest son of Samuel, of Johnston, R. I., had sons Samuel, (father of Rufus, Amos and Daniel), Amos, (father of Isaiah and Caleb), and Caleb, William, Joseph and Reuben. Caleb, son of Amos, had sons Amos, Jesse and Caleb Stone Fiske.

Judge **ISAAC FISKE**, of Johnston, born 1757 and deceased 1824, had by wife Mercy Fennor, 14 children, of whom Arnold, Daniel, Israel, Joseph, Edmund, Isaac, Benjamin and Samuel reached maturity and married. His grandchildren numbered 89. His son Isaac grad. at Brown Un., and for many years has been a physician in good repute in Fall River, Mass. Both were members of the Society of Friends.

Dea. **EPHRAIM FISKE**, of Killingly, had, by two wives, 16 children—four at one birth. He died above 80 years old, greatly respected; was a man of superior physical and mental abilities, and like his brother Isaac, was known as a peace-maker in society. His children (so far as learned), were named, Joseph, Ephraim, Samuel, Jerod, Abram, Jason, Thomas and Benjamin. Some of these settled in Northern New York, to which section they emigrated with their uncle Joseph. Benjamin had sons Cyrus B., Leander, Horace A., Clinton B., and Benjamin W.—the eldest and youngest, deceased.

