

The Starkweather-Staples Genealogy

OF THE

HAMILTON, MADISON COUNTY, NEW
YORK BRANCHES
AND THEIR CALIFORNIA CONNECTIONS

Second Edition

DEDICATED TO THE FIFTH COMMANDMENT
AND TO
THE FOUNDERS AND PATRIOTS OF AMERICA

*An intimate and informal record for members of the
family and their descendants—to keep
green the memory of the past,
lest we forget.*

Compiled and published by R. P. Starkweather
of San Francisco and Oakland, California

1926

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1926

"It is well for us to recur to the history of our ancestors. Those who do not look upon themselves as a link connecting the past with the future, do not perform their duty to the world."—Daniel Webster.

"Civilization declines when its highest product delays reproduction."—R. P. S.

"We must know ourselves, we Americans, and if we would know truly, we must know whence we were born and what is our inheritance."—Anon.

"Genealogy is the great unit of history, the line of demarcation between Barbarism and Civilization. The earliest writers of the human race began history with it; and Moses, the great law-giver of the Jews recorded it with marvelous accuracy."—H. F. Andrews.

"To revere and to emulate all that is best in our ancestry augurs a worthy posterity."—R. P. S.

There is a place where at dawn in summer thousands of sweet voiced birds sing in perfect rhythm "Chin-ka-pin! Chin-ka-pin!—"

Chinquapin, where the bush grows and bears its perfumed mealy nuts, and the rare snow-flower (*Sarcodes sanguinea*) pushes red and startling at the edges of the melting drifts, is high above Yosemite. Lying in the blankets looking far up at the huge pine cones tipped by the first rays of sunlight, between waking and sleeping I seemed to hear a voice saying "I am Tenaya! Sachem Chief of all the Yosemitees. Welcome! Rest safely among the fragrant needles of the pine while the spirits of my vanished people sing down to you the sweetest music of a thousand years. Chin-ka-pin! Chin-ka pin!

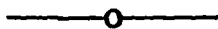
But the real music is best heard and its wonders understood when you have slept beneath the pines and redwoods and been awakened at the dawning by the choir invisible singing hundreds of feet above among the great sequoias that looked out upon the sunrise a thousand years before the earliest ancestral date recorded here.

BACK EAST:

*Back in the east the strawberry vine
Hides where the daisies grow,
The lilac blue is like the eyes
Of the girl I used to know.
We counted the corners a beech-nut has,
And asked the squirrel to say
If the number were seven or only four;
He took it and shipped away.*

OUT WEST:

*Out in the west the orange bloom
Smiles up at the mountain snow,
The surf is white beyond the hill
Where the golden poppies blow.
I doze and think and day-dream
Where the rolling breakers curl,
Of the lilacs and the daisies
The beech-nut and the girl.*



What may I take to the far away land
That is fairer than the day?
Over the bar and the great divide
And across the starry way:
Some token rare, some angel guide
With sweet voice singing low?
May I take the love of all I love?
May the soul of a flower go?



*"And so, as near the shore of time we glide
 Like as a voy'ger on the ebbing tide,
 Or traveler weary, near his journey's end,
 We view the past; then to His will we bend."
 —Jacob Starkweather.*

Data for the first three and a part of the fourth generations is mainly from Savage's Genealogical Dictionary of New England; the New England Historical & Genealogical Register, and the Genealogical History of Robert Starkweather, by Carlton Lee Starkweather, M. D., of Occoquam, Virginia, which work goes more into detail in the various branches all of them being deeply indebted to Dr. Starkweather. For the remaining generations in our branch we have all necessary information, including probate, marriage, birth and death records, the military records of the State of Connecticut, and the War Department, Washington, D. C., our family Bible records, the investigations of Ezra Lorenzo and Rufus P. Starkweather, the headstone inscriptions at Hamilton, village of Poolville, and in Herkimer County, New York, at places mentioned in Connecticut, and the vital statistics thereof.

Reference is made to the records of the Connecticut Historical Society and the Westchester Congregational Church Records of Colchester, or the Third Church of Colchester, including parts of East Haddam and Middletown; and to the Canterbury Vital Records, Connecticut State Library, Hartford, Connecticut.

Much of this data was handed down by Ezra Lorenzo Starkweather of the Seventh Generation herein, who was unable owing to age and disabilities to compile it for the Genealogical History of Robert Starkweather. Our branch of the family in that work terminates with the record of the birth of Ezra Starkweather, No. 114, page 77 therein, son of Nathan and Dorcas (Hamlin) Starkweather of the Fourth Generation.

It is noted that toward the end of the Eighteenth Century the children of Nathan and of his son Ezra Starkweather were mostly married and removed from Connecticut into New York State and to other far distant and separated localities. There are thus a number of the descendants of Ezra Starkwea-

ther whom we have been unable to trace and who should be eligible with the several patriotic societies; and it is hoped that they may learn something more of their ancestry through our humble efforts.

Including John Roberts, father of Jennet (Roberts) Starkweather, and his mother, we are in fact recording twelve generations of our family in this country.

FIRST GENERATION

Robert Starkweather, born in Wales, lived in Scotland and the Isle of Man, came to Roxbury, Mass., the records showing him to have been there in 1640. (Vol. 13, N. E. History and Genealogical Register, p. 280, says Robert Starkweather emigrated from England about 1640). Owned land at Roxbury, disposed of it and removed to Ipswich, Mass., where he died. Married Jennet Roberts, daughter of John Roberts, son of "Mother Roberts" whom the records for 1645 show died 103 Years of age, "a Welsh woman who was ninety years of age when she left her native country."

This takes us back to about the year 1543 in the ancestry of Jennet (Roberts) Starkweather when the record on both sides fades into antiquity. Robert and Jennet were among the Puritan settlers who followed the Mayflower or "Pilgrim" Puritans of 1620 in the quest for freedom and bettered conditions of life. Roxbury, now a part of the City of Boston, was then newly settled (Referring to Dr. Starkweather's Introduction to

the Genealogical History of Robert Starkweather indicating that at the time of publication in 1904 it was unknown whether the surname "Starkweather" is to be found among the family names obtaining in Great Britain, it may be stated that the name appears in some of the London Registers dates not given, the statement being vouched for as late as March 25, 1922, by the Stubbs' Mercantile Office, investigators, 42 Gresham street, London, E. C. 2. Conclusions about remote ancestry are speculative but all those bearing the name in this country are believed to be descendants of Robert and Jennet Starkweather).

The names of Starkey, Stark, etc., appear in lists of English surnames and may be abbreviations of the longer name, there being instances of variations of the name in this country. The town records of Ipswich, Mass., show the Selectmen granted to Robert Starkweather permission to run a fence and to pasture sheep, and the probate records of Salem, Mass., 1674, show an inventory of his effects. The children of Robert

and Jennet (Roberts) Starkweather are Elizabeth, baptized at Roxbury (church record), 1643; the daughter Lydia, born June 23, 1644, (town record) in Roxbury; John, born 1646, baptized "month 6, day 2" (church record) in Roxbury; Deborah, baptized 1648 (church record) in Roxbury. The record of Rev. John Elliott's church members, Roxbury, gives Jennet Starkweather, wife of Robert Starkweather, prior to 1644, and same record for 1636, shows John Roberts came to New England that year from Wales, bringing his aged mother, wife and seven children, Thomas, Edward, Elizabeth, Margery, Jennet, Alice, Lydia, Ruth and Deborah. (It is noted that nine are named. See Genealogical History of Robert Starkweather for additional data).

Robert Starkweather was a farmer and stockraiser which has been the occupation of many of our ancestors. He owned and farmed land now a part of the City of Boston. "In the Suffolk County Registry there is recorded a deed of sale of a house and land 18 Dec., 1651, in Roxbury, Mass., obtained from his father-in-law Roberts, by Robert Starkwea-

ther, of Ipswich, Mass.”

In Essex County Probate at Salem, Mass., there is on file “An inventory of the goods of Robert Starkweather taken November 1674.” The list appraised in pounds, shillings and pence and sworn to by Jennett Starkweather, Administratrix, bears mute testimony to their occupation in later life:

The House and Barne and fensing to it

In Corne

In Hemp

Three Sheepe

In swine

A. Cheest . and . the linen in it

And all His Weering cloose

A : pere of Shoose

A. Beed and all the things belong to it

A. Beed and all the things to it

A sword And beelt

In brass and puetter

and all other Housol stoff

two bushells of Hem:p: seed

His tooles about His tread

A: Hachell

4 Beed: cords

A plou and A sise

two yockes and Beetell rings

A: sadell

An interesting item of the genealogy is the existing records of land ownership by each generation of the family in the male line. This begins with Robert Starkweather's ownership of land now a part of the City of Boston, acquired from his father-in-law, John Roberts. John Starkweather, son of Robert Starkweather, owned at least two farms, a part of the City of Preston, Conn. That land went to his son Richard who acquired other property. Nathan, son of Richard, owned the Starkweather farm at Lebanon, Conn., and was later interested with his sons in property in Herkimer County, New York. Nathan's son Ezra was also interested in property there and was the first of the family to settle at Hamilton, New York. His son Asher also owned property there. Asher's son Ezra Lorenzo owned properties at Hamilton, (Poolville village), New York, at Columbus, Ohio, and at Portage, Wisconsin. His son, Rufus P., owned property at Tacoma and elsewhere in Washington, and at Oakland and elsewhere in California.

*Jenny kiss'd me when we met,
 Jumping from the chair she sat in;
 Time, you thief, who love to get
 Sweet's into your list, put that in!
 Say I'm weary, say I'm sad,
 Say that health and wealth have miss'd me,
 Say I'm growing old, but add,
 Jenny kiss'd me.*

—J. H. Leigh Hunt.

Genealogical pun, first generation: (Hopeful)
 —“Mama, what is a genealogy?”

(Jemmet)—“Why, dear, it's a book that tells only nice things about people. Stop sucking the whale oil out of the lamp wick, Johnny. Do you want Roxbury to go down in history as an Eskimo village?”

(Ye olden time bootlegger)—“Hello Zeb, I hear by the town crier they had ye in the stocks this mornin' for breakin' in Deacon Staples' ice house and stealin' all the Deacon's applejack.”

(Town Sot)—“The stocks is nothin', but hang me fer a witch if the boys didn't tickle my toes with a thistle.”

Note.—We should dislike to see even the most artistic and scientifically conducted stocks adorning the public squares of America but are unable to avoid the conclusion that their contemplation by wrongdoers would effect a greater moral uplift than some of the more modern forms of punishment.

SECOND GENERATION

John Starkweather, only son of Robert and Jenet (Roberts) Starkweather, born at Roxbury, Mass., and baptized there in 1646.

From Savage's Genealogical Dictionary of New England we have: "John Starkweather, Ipswich, 1684, s. of Robert, had w. Ann, and ch. John, b. Sept. 16, 1680, Robt., 12 Nov., 1684, and Richard, 25 Dec., 1686. All these ch. were of Stonington, 1705, and in that town or neighb. m. and perpetua. the name. His son John was gr. f. of the late Hon. Ezra Starkweather, of Worthington, one of the most valua. men in Hampsh. Robert, Roxbury, had wife, Jennet, etc." (See First Generation).

The early married life of John and Ann Starkweather was spent at Ipswich, Mass., and they then removed to Preston, Conn.

Ipswich Town-Record "February 13, 1678" cites the name in "A list of the names of those P' sons that have right of comonage according to law & order of this Towne."

He represented the town of Preston in the legislature in 1702, and died in 1703. The

probate records show inventory of his estate which was quite considerable for those days.

The first Preston, Conn., mention of John Starkweather is: "1694 Agust 26 wee hose Names are under ritten doe thanck fully ex-sept of Capt. masons gift of Land . . John Starkweather" (among others.) He seems to have prospered from that time on.

His various occupations indicated by the three page inventory published in the Genealogical History of Robert Starkweather were farming, with "The house and orchard and improvements with ninety acres of land and another parcell of land about a hundred and fortien acres." There are all the various oag-ers, sledges, chisels, gimlet, drawing knife, round shave, spiteing iron, jointer, fore and rabbit planes, turning toules, pliers, ax, hedding chisell, fetters, reules, betle and wedges, indicating the builder and barn joiner of ye olden days. There are the cowes, calves, three year ould seres, yearlings, oxen, black and sorried mares, coultts, swine and the plethora of household and farming utensils and implements of those days. There are his

money scales, seven judges, gunn and sword, marter book and bible, and "book binders toul's" indicating avocations from the routine of his leading activities.

In 1706 Ann was received in full communion by the church (Congregational) in the South Society of Preston, Now Preston City Church. Other than, that she was a descendant of the hardy and god-fearing New England stock of early days little was known concerning Mother Ann, but the tree is known by its fruit. John Starkweather was a prominent man in his community, and a man does not usually rise above the average without the help of the woman who walks by his side through life. Mother Ann died at Preston, Conn., in 1727.

It now appears that she was Ann Woodbury and that this is how the name originally came into our family. We find reference to the funeral of one of her descendants, Woodbury Starkweather, in an interesting letter contained in a volume of the California Society of Mayflower Descendants. Dr. Starkweather has reached the conclusion that she

was the same Ann Woodbury of that time who appears unaccounted for in the more recent Woodbury Genealogy.

But pride of ancestry avails us little when we consider that after ten generations there remains in our make-up less than one one-thousandth part of the original ancestor.

And yet this small part, if its original vitality survive, may become the leaven that permeates and influences the whole.

The children of John and Anna Starkweather are, Thomas, Timothy, John, Robert, Richard, Mary and Lydia.

*Anna, thy charms my bosom fire,
And waste my soul with care;
But ah! how bootless to admire,
When fated to despair!*

*Yet in thy presence, lovely Fair,
To hope may be forgiven;
For sure, 'twere impious to despair
So much in sight of heaven.*

—Burns.

Genealogical pun, second generation: (Mother Ann to Little Mary)—“Come right here and stand on this little brown spot. Why did Mama’s darling soak her head in the tan-bark tub?”

(Little Mary)—“Jus’ to look like Pocahontas, Mama.”

THIRD GENERATION

Richard Starkweather, fifth child of John and Anna Starkweather, born at Ipswich, Mass., December 25, 1686, married in Preston, Conn., March 12, 1721, to Mary Plumer, daughter of Francis and Mary Elithorpe Plumer or Plummer. Died in Preston, 1760. Norwich probate district records giving his will presented May 6, 1760, and inventory showing some 680 pounds sterling. Mary (Plumer) Starkweather lived until 1786 and was 96 years of age. From Hinman's Early Settlers, p. 64, we have: "Plummer", "the name is sometimes spelt Plumer. Francis Plummer came from Wales to New England in 1663 and settled at Newbury."

The children of Richard and Mary (Plumer) Starkweather are Elijah, Nathan, Mary, Anne, Joseph, Olive, Jabez, Amy, Jesse and Lucy. Their descendants may be further traced in the Genealogical History of Robert Starkweather.

Richard's will attests the eternal principles that have been the foundation of all really

great American achievements, the old and ever new abiding faith of the fathers in God, the resurrection and the future life:

“In the Name of God Amen this 11th day of March 1760 I Richard Starkweather of Preston in the County of New London and Colony of Connecticut being Sick and Weak in Body But of a Sound Mind and memory thanks be given to God, Therefore Calling to mind the Mortality of my Body and that it is appointed for all men Once to Die Do make and Ordain this my last Will and Testament. Principally and first of all I Recommend my Soul into the Hands of God that Gave it and my Body I Recommend to the Earth to be Decently Buried at the Discretion of my Executors Nothing Doubting but at the General Resurrection I shall Receive ye Same again by the Mighty Power of God and as touching Such Worldly Estate wherewith it hath pleased God to Bless me in This Life withall I Give demise and Dispose of the Same in the following manner and form after my just Debts and funeral Charges are paid by my Executors.”

Preston's 2d Book of Deeds shows one recorded 23 Jan'y, 1705-6 as Richard Starkweather's deed given by Lieut. Wm. Dennison of Stonington to John Starkweather (Richard's father) "of my lands as it lieth within ye bounds of Preston as it is entered in Record in Stonington," the latter phrase showing this tract's proximity to the "North West Corner" of Stonington.

Richard bequeathed to "My well Beloved Wife Mary the Improvement of one-third part of my Real Estate During the time of her Natural Life and the Privilege and Use of the Biggest Room in my house and the Chamber Said Room During the Time of her Natural Life and a third of the Seller I also Give to my Said Wife the one half of my House Hold Goods and one third part of the Rest of my movable Estate to be at her Dispose forever"

It was usual and a matter of careful thought in the early days to designate certain rooms in the house and the use of certain livestock, tools, utensils and implements to certain heirs, particularly to the widow, thus

preventing so far as possible future family misunderstandings. Richard left an estate of about equal variety with that of his father John, dividing it among his children. To Nathan, our great, great grandfather "my Best Coat and Jacket with what I have already Given him" indicating that perhaps Nathan was of about the same stature as his father or took pleasure in being all dressed up. Richard's land of 88 acres with buildings inventoried at 616 pounds. There was also the long list of household and farm utensils, tools and implements, a French Gun, another Gun and an Old Gun, a Sword and Belt and an Old Sword, Three Powder Horns, a Cartridge Box. It is probable that Jesse carried the best of these with him when he swung in with the boys who answered the Lexington Alarm.

Further indicating the vocations of Richard and his sons outside of the regular occupation of farming, there are listed Mill Tools, a Black Smiths Bellows, a hundred & half and Seven pound of new Iron, 42 lb. of English Steel, 9½ lb. of German Steel, a Wheel and hooks for making Roges Yoke and Irons, 2

pair New Flaw Irons, 53 new hoes and 22 new hoes, all clearly indicating the old time blacksmithing and implement manufacturing business. There were also carpenters tools and Coopers Tools with Casks and 20 Barrels and Cyder, the spinning wheels, the Linen Wheels, 2 Great Wheels, "To a Loom with all the Tackling Belonging," &c., &c.

*Under a spreading chestnut-tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands,
And the muscles of his brawny arms
Are strong as iron bands.*

*His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.*

*'Thanks, thanks to thee, my ancestor,
For the lesson thou hast taught;
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought.*
—Longfellow.

Genealogical pun, third generation: (Lucy to Mama Mary)—“I told Benny Staples I did not like my old reel and he gave me a new one.”

(Mama Mary)—“Daughter, it is improper to accept such gifts from young men.”

(Lucy)—“Why mother, it is that new Virginia reel we learned at the dance to dedicate the barn.”

FOURTH GENERATION

Nathan Starkweather, second child of Richard and Mary (Plumer) Starkweather, born in Preston, Conn., August 10, 1725, married at Preston, October 22, 1751, to Dorcas Hamlin or Hamilton. (The name is now verified as Hamlin by Mr. Stanley Welles, genealogist, of Newington, Conn). Later removed to Killingly and then to Lebanon, Conn., a few years before the War of the Revolution, and later to the vicinity of Warren and Jordanville, Herkimer County, N. Y. Dorcas died there in 1797 and Nathan in 1807 according to family bible record. The children of Nathan and Dorcas Starkweather are Mary, Asa, Anna, Nathan, Ezra, Eli, Amos, Parley, Asher, David and Rufus. This is perhaps the most interesting generation in our genealogy, the eleven children growing up in the period of the Revolution. Asa, the eldest son, born at Killingly, Conn., November 25, 1753, was 21 at the outbreak of hostilities. At the taking

of Stony Point, July 16, 1779, he was a lieutenant, wounded, and for gallantry promoted to the rank of Captain. He had married Amy Kimball. Died at Chatham, N. Y., June 11, 1811. Of the other sons Amos was drafted at the age of 16 and Ezra Starkweather enlisted August 2, 1778, in Captain Rudd's Company, and was at the Battle of Long Island. (For further definite reference to the military records of the three brothers see Fifth Generation).

The close of the conflict saw the beginning of the family movement into New York state and the west, always with the hope for bettered conditions. The scattering of the children has left much of the record incomplete but the Genealogical History of Robert Starkweather and the records handed down by Ezra Lorenzo Starkweather of the Seventh Generation give a fairly complete survey. It is regretted that owing to his age and inability to compile them they do not appear in the above mentioned work. There is a typographical error therein in the birth of Nathan Starkweather which should read 1725, and the

family bible record shows that he died at Warren, N. Y., in 1807 instead of 1818. His name is misspelled "Stearkweather" in the U. S. Census (Conn.) 1790 at Lebanon, under heads of families p. 145, with 4 males 16 and over, and 2 females 16 and over. The other children had emigrated to New York state at that time, Amos being listed at Canaan, Columbia County, 2 males over 16; Eli at Canaan, 1 male over 16, one male and 1 female under 16; Asa at Canaan, 1 male over 16, 2 males under 16 and 4 females under 16.

Nathan soon afterward disposed of the farm and property near Lebanon and cast in his fortunes with those of his sons in the vicinity of Warren, New York.

Other data on the children of Nathan and Dorcas Starkweather gives Mary the oldest born at Killingly, Conn., July 20, 1752, died there in 1783, leaving no children. Anna, born in Killingly, November 24, 1755, married Roswell Parish, lived in Lebanon, Conn., had five children, later removed to Chatham, N. Y., where Asa also later resided. Eli, born in Killingly, November 1, 1761, married Margar-

et Brainard and removed to Norway, Herkimer County, N. Y., not far from Warren, where his father died. Ezra, born in Killingly, December 8, 1759, removed to Warren, N. Y., after marrying and residing at Killingly, Lebanon and elsewhere, and later to Hamilton, New York, and is the first of our branch of the family there. Amos, born in Killingly, Conn., February 7, 1763, married and removed to Chatham, N. Y., and later to Alabama, N. Y., where he died. Parley, born in Killingly, February 10, 1766, removed to Warren, N. Y., Asher born in Preston, Conn., July 25, 1768, married Olive Preston, of Preston, Conn., and they removed to Norway, N. Y. The record of David, born in Preston April 9, 1772, we do not have. Rufus, whose name the writer hereof bears, was born in Lebanon, Conn., December 17, 1774, married Hannah Gates, residing in Connecticut, removed to the vicinity of Warren, N. Y., where he settled on what has been known for generations as "Dividing Ridge Farm" near Jordanville, it be-

ing said that Nathan Starkweather died in the house there. Rufus and Hannah (Gates) Starkweather had a son Rufus Gates Starkweather whose son Rufus married Jennie L. Rankin who inherited from him the Dividing Ridge Farm, until recently owned and occupied by her daughter by a former husband, Emma Rankin Barrow, who continued the business of her stepfather Rufus, the breeding of Holstein-Friesian cattle. The knoll near the house that Rufus built on this farm is the dividing place for the waters which flow into the Mohawk river to the north and into the Susquehanna to the south. From Nathan Starkweather of the Fourth Generation to Richard Ezra Starkweather of the Ninth Generation it will be seen that six generations of the family can be traced from this dividing place of the waters and elsewhere in Herkimer County, New York.

*Tune up the fiddle, Ezra,
 Give us another reel!
 We'll dance the generations back,
 To see how it'll feel;
 Balance all, salute your partners,
 Sweethearts, mothers, sisters, aunts,
 Grand right and left and down the center,
 All swing! On with the dance!
 Step it fast and hold her gently,
 Foot it quick and spry,
 For they say outside along the Way,
 That Time is passing by.*

*Cider and butternuts in the parlor, brethren! Next
 dance, "Pop!... Goes the Weasel."*

*After careful self-inquisition if you are certain that
 you feel this in the blood it may be regarded as al-
 most conclusive evidence of good ancestry.*

FIFTH GENERATION

Ezra Starkweather, fifth child of Nathan and Dorcas (Hamlin) Starkweather, born at Killingly, Conn., December 8, 1759. Resided there, at Preston and at Lebanon, Conn., to where the family had removed a few years before the war of the Revolution. The outbreak of hostilities found Ezra under sixteen years of age but in 1778 he joined Captain Rudd's Company made up largely it is said of boys from Windham and New London Counties. The "Connecticut Military Record, 1775 to 1848" is quoted:

"In August, 1778, a body of militia under Brigadier General John Tyler, served under General Sullivan, and engaged in the attempt to dislodge the British at Newport. They were present at the Battle of Long Island, August 29, 1778.

"Ezra Starkweather entered service August 2 and was discharged September 12. Colonel Chapman's Regiment, Captain Rudd's Company."

(In this action the boys were outnumbered and the enemy well covered and protected).

In further corroboration of the record we have the following:

STATE OF CONNECTICUT

Adjutant General's Office

Hartford

December 20, 1923.

Mr. R. P. Starkweather,
San Francisco, Cal.

Dear Sir:

A careful search of the record in this office has been made and no reference to Ezra Starkweather has been found other than that on page 530, "Connecticut Men in the War of the Revolution," as given in your letter.

Very respectfully,

G. M. COLE,

Adjutant General."

(The foregoing it will be seen is identical with the Connecticut Military Record, 1775 to 1848).

WAR DEPARTMENT**The Adjutant General's Office****Washington, Dec. 21, 1923.**

**Mr. R. P. Starkweather,
San Francisco, Cal.**

"The records show that one Ezra Starkweather served in the Revolutionary War (rank not shown) in Capt. Jonathan Rudd's Company, commanded by Samuel Chapman, Esq., Col. of Foot, Gen. Tyler's Brigade of Militia, State of Conn., under command of Hon. Major Gen'l Sullivan in New Port Expedition, State of R. I. in August and September, 1778.

"His name appears only on a Co. payroll of the above organization, dated Windham, March 3, 1779, which shows that he entered the service August 2, '78, and was discharged September 12, 1778. The collection of Revolutionary War records in this office is far from complete, etc."

(Signed) ROBERT C. DAVIS.

The Adjutant General.

(It is interesting to note that the terms of service in the Revolutionary War were often short, and that the men who answered the

Lexington Alarm served less than two weeks, although they very generally re-enlisted).

Ezra Starkweather married Mary Cary about 178— (the name Mary and some of the record is indistinct), residing at Lebanon, Killingly and in New London County, Conn., later removed to Warren, New York, with his father and other members of the family, and to Hamilton, Madison County, New York, where with his son Asher acquired property, founded the Hamilton branch of the family, and died there November 12, 1822, aged 63 years. (See records of family bible, Madison County, and headstone inscriptions of Starkweather family lot, Hamilton, N. Y. ("Poolville village" cemetery). Mary (Cary) Starkweather lived until April 6th, 1848, and was 81 years of age. She is said to have been a relative of Phoebe and Alice Cary, the writers, and this is mentioned in the notes of Ezra Lorenzo Starkweather, although we have found no definite record of her exact place in the Cary lines.

It is noted that Ezra Lorenzo and his sister Mary Amanda Starkweather, of the Seventh Generation possessed one of the old time

spoons engraved with the Cary "C." This was later in the keeping of Ida Licetna, daughter of Ezra Lorenzo Starkweather, and is now in the possession of the writer hereof. Outside of the actual family records this appears to be about the only heirloom from Revolutionary days handed down directly in our branch of the family.

The children of Ezra and Mary (Cary) Starkweather, are Asher Starkweather, of Hamilton, N. Y., born in Connecticut, November 4, 1787, and who died at Hamilton, May 29, 1850, aged 62 years, 6 months and 20 days; Adaline Starkweather, who married William Green and had one son, Albert, a Congregational minister, buried at Brier Hill, St. Lawrence County, N. Y., Adaline being buried at Brookfield, Madison County, N. Y., and Adaline Sarepta being named after her; Permelia Starkweather, who married Willam Riddle or Riddell and are said to have a son Oscar in addition to the daughters Amelia and Permelia mentioned below.

Other children of Ezra and Mary (Cary) Starkweather data concerning whom is given by Amelia Minerva Starkweather, are: Mer-

ritt Starkweather, born February 4, 1794, at Killingly, Conn., married Hannah Saunders, in 1825, and later settled at Oakfield, N. Y., where both are buried. Amelia Minerva Starkweather is their fifth child although in the Genealogical History of Robert Starkweather her name appears as the daughter of Merritt whose father was Nathan. Amelia writes that her grandfather's name was Ezra and the listing of her name in the "Unidentified List" of the above named work is thus accounted for. She was born July 9, 1840, poetess, author of "Leaves From the City Beautiful," Sherman, French & Co., Boston, 1912, "Tomtits and Other Bits," stories for children, religious tracts, etc. Married Jacob Starkweather who was most of his life a teacher and educator at Norwich, Conn., and elsewhere. Amelia survives him, now residing at East Providence, R. I., and is a cousin of Pearl Starkweather, of the charming and healing cards.

Polly, daughter of Ezra Starkweather, married Solomon Wilson, had one son William, said to have married in New London County, Conn., where the family then resided.

Betsy, daughter of Ezra Starkweather married one Ingalls, believed to be Orrin, and had a son Orrin.

Cynthia, daughter of Ezra Starkweather, married Gamalial Ingham, had a son Jerome and daughter Medora, who married Orrin Ingalls, her cousin and resided at Bristol, Ind., having a son Jerome who resided in Chicago.

These children of Ezra and Mary (Cary) Starkweather born in Connecticut married and settled in far removed localities. Among the headstone inscriptions in the Starkweather lot at Poolville cemetery is "Amelia and Permelia Riddell May 8 Mar. 5, 183—, 1 yr. and 6 yrs.", the simple record of two little flowers who blossomed in our family and could not long remain. They are the daughters of William and Permelia (Starkweather) Riddell mentioned above.

For further information of the descendants of Merritt Starkweather see Genealogical History of Robert Starkweather. A daughter of Armintha married Sabert H. Basom, whose son Claire Richmond Basom, with wife and children have resided at Santa Cruz, and San Jose, Cal.

Ezra Starkweather's uncle, Jesse Starkweather, son of Richard, was among the men who answered the Lexington Alarm. In the Connecticut Military Record, 1775 to 1848, in the list of men who marched from Connecticut to the relief of Boston in the Lexington Alarm of 1775, Jesse Starkweather's name appears from Preston as a lieutenant serving ten days. In the same record under "Militia Regiments of 1776" his name appears in Captain Warren's Company with the return of the men who marched to West Chester.

Ezra's elder brother Asa was a lieutenant at the taking of Stony Point July 16, 1779, wounded and for gallantry promoted to the rank of Captain. From the Connecticut Military Record we have "Asa Starkweather, Belcher Company, enlisted May 27, 1777, served 8 mo., discharged Jan. 12, 1778," (Res. not given and in Lebanon list we find "some names missing here"). He appears in the enlistment of February 19, 1777, in the "Fifth Reg. Connecticut Line" 1777 to 1781. This regiment was engaged in the storming of Stony Point. In the same record Asa Stark-

weather appears "enlisted September 8, 1776, in Captain James Morgan's Militia Company and was discharged November 9."

Ezra's younger brother Amos (No. 116) in *Genealogical History of Robert Starkweather* from which is quoted: "At the age of 16 Amos was drafted into the Revolutionary army but after three months service his father purchased a substitute who was killed in the service, etc." He was 16 in February, 1779, and the date corresponds with the *Connecticut Military Record's* account where Amos appears in "Captain Williams' Company of detached militia to serve under the command of Lieut. Col. Nathan Gallup, stationed at Fort Griswold, Groton, July 11, A. D. 1779." It is noted that this record is credited to Amos Starkweather (No. 82) in the *Genealogical History of Robert Starkweather*, which may be in error or it may be that the record of our Amos (No. 116) therein is among the missing records of service in the War of the Revolution.

In the same volume, "*Connecticut Military Record*," appears the names of Ezra's cousins

near and distant, Belcher Starkweather, Charles Starkweather, John Starkweather, Joseph Starkweather, Samuel Starkweather, Thomas Starkweather and Woodbury Starkweather. And in the Genealogical History of Robert Starkweather appears Doctor Ezra Starkweather, of Worthington, Mass. Quoting therefrom: "At the beginning of the war he had just entered his profession as a physician and surgeon in the town of Preston, Conn., but he abandoned his practice and immediately joined the army which at that time was stationed at Crown Point. At the expiration of six months his health failed him and he was obliged to leave the army, etc." He is referred to in our second generation in the quotation from Savage's Genealogical Dictionary of New England. Fort Crown Point, New York, where he served in the War of the Revolution was one of the first captured from the British, May 12, 1775, two days after the fall of Ticonderoga. The only name of Starkweather we find in "New York in the Revolution" is that of Roger Starkweather drafted from New York, and it is noted that the rec-

ord therein is acknowledged to be very incomplete and was not discovered and placed in print until about 1898.

(The record more in detail of the dozen or more Starkweather boys in the Revolution may be found in the references above cited. Each did his bit, long ago, "went west," and their souls go marching on. Some of the members of this fifth generation were buried on their home farms according to early custom, near Warren and Herkimer, New York, and at least two were transferred into cemeteries by Ezra Starkweather of the Seventh Generation about 1890).

*Till the war drum throbs no longer,
And the battle flags are furled
In the Parliament of man,
The Federation of the world.
—Tennyson.*

*Hats off!
Along the street there comes
A flash of color beneath the sky:
A blare of bugles, a ruffle of drums,
Hats off!
The flag is passing by!
—Bennett.*

Genealogical pun, fifth generation: (Sweet Adaline running in and slamming door)—“Mama, a big bear ran after me all the way from school!”

(Mother)—“That is a naughty story, go in the attic and spin until God forgives you.”

(Sweet Adaline dancing down the stairs ten minutes later)—“God says it’s all right, Mama, our old brown dog fooled him the same way.”

SIXTH GENERATION

Asher Starkweather, born in Connecticut November 4, 1787, son of Ezra Starkweather, married Margaret Van Antwerp, of Warren, New York, September 27, 1812. The Connecticut Military Record shows that the following year he enlisted in the War of 1812, from New London County, Conn., under Commander Solomon Sikes, and served from June 21, 1813, to July 15, 1813.

WAR DEPARTMENT

The Adjutant General's Office

Washington, January 25, 1924.

"The records of this office show that Asher Starkweather served in the War of 1812 as a private in Capt. Solomon Sikes' Company, 11th Regt. (Lyon's) Connecticut Militia. His service commenced June 21, 1813, and ended July 15, 1813."

(Signed) ROBERT C. DAVIS,

The Adjutant General.

August 1st of the same year, 1813, the first child, a son, was born to Margaret and Asher, and died August 19 of the same year (family bible record). Other children of Asher and Margaret (Van Antwerp) Starkweather, are

Harvey Winchell Starkweather, born July 10, 1815, at Warren, N. Y.; Rufus Cary Starkweather, born in Hamilton, N. Y., (to where the family had then removed) February 27, 1819; Mary Amanda Starkweather, born at Hamilton, N. Y., January 19, 1822; William Fayette Starkweather, born in Hamilton, July 26, 1824; Ezra Lorenzo Starkweather, born in Hamilton, September 6, 1826; Adaline Sarsepta Starkweather, born in Hamilton, May 7, 1829; Margaret Sophia Starkweather, born in Hamilton, November 13, 1831.

Margaret (Van Antwerp) Starkweather was born July 19, 1794, and was married in her nineteenth year. Her brother was Daniel Van Antwerp, of Warren, N. Y., who married Eliza Armstrong. They resided at Warren and had two children, Mary and Letty, after being married twenty years. Mary married Charles Warren, of Ames, Montgomery County, N. Y. Letty married Joseph Whipple, of Little Falls, N. Y. Margaret had four sisters, Harriet who married Romeo Marshall, of Herkimer, N. Y., and had a son D. D. T. Marshall, said to have been president of an insurance company, in New York; Polly, who married Orme Wightman, a merchant, and

later a preacher. They had two sons, Raldin and Olin, who resided at Mohawk. The third sister of Margaret (Van Antwerp) Starkweather, Letty, married Christopher Phillips, of St. Lawrence County, N. Y., and had two sons, Wallace and Samuel. They are said to be related to Wendell Phillips. The fourth sister, Sophia, married Nelson Rulison, of Carthage, N. Y., their son being Bishop Rulison. Margaret (Van Antwerp) Starkweather was a daughter of Lewis Van Antwerp, a brother of the Albany Van Antwerps.

The children of Asher and Margaret (Van Antwerp) Starkweather married as follows: Rufus Cary Starkweather married Sarah Harrington and they resided at Brookfield, Madison County, N. Y. He was a physician. They had one child, Fannie, who married Fred H. Clarke. They had two children, Alice and Harry.

Harvey Winchell Starkweather married Samantha Brower, of Hamilton, New York and removed to St. Lawrence County. A daughter, Cora Adelaide Starkweather, was born to them in 1858, and married John A. Smith, September 8, 1880. To them was born a son, Winchell Leroy Smith, April 18,

1882. November 20, 1907, he married Elizabeth R. Johnston who was born October 11, 1882. To them was born a son, Robert Johnston Smith June 16, 1911; and a daughter, Frances Elizabeth Smith, born April 22, 1921. The family residence is at Hammond, New York. Cora Starkweather Smith died November 22, 1914, and John A. Smith died April 15, 1923.

A son, Harvey Leroy Starkweather, was born to Harvey and Samantha (Brower) Starkweather, February 11, 1852. September 25, 1878, he married Christine Smith who was born July 10, 1857. Harvey Leroy Starkweather died October 30, 1895.

Mary Amanda Starkweather married Samuel P. Wightman, of Utica, N. Y. They had one child, Fannie, who died when about 15 years of age. After the death of Samuel P. Wightman, Mary Amanda removed to Portage, Wisconsin, opened a millinery store, and later married Nathan H. Wood, one of the leading merchants and pioneer property owners there. They both died there and are buried at the Portage cemetery.

Adaline Sarepta Starkweather married Cornelius Ackley, of the Ackley family, Ham-

ilton, New York. They had two children, Cora and Frankie, who both died when young girls and were buried in the same grave.

Margaret Sophia Starkweather married Daniel Stafford, of Earlville, Madison County, N. Y. They had two children, Lafayette and Minnie. Lafayette married Della Brooks and they are said to have had no children. Minnie married Lou Brown also of Earlville and they are said to have several children.

Margaret (Van Antwerp) Starkweather, wife of Asher Starkweather, died November 28, 1831, aged 37 years, 4 months and 8 days.

Asher Starkweather's second marriage, to Lydia, widow of Benjamin Luke and daughter of Uriel Fuller, took place July 28, 1833. Lydia was born in 1790. The highest pleasure in compiling the genealogy is to record the bright and shining loyalty and devotion of the noble-women who have accepted and so greatly honored our name. Margaret Van Antwerp after giving to Asher their large family was called behind the veil, we know not why, and Lydia (Fuller) Luke bravely took up the task of rearing them to useful manhood and womanhood. Note the tribute paid to her devotion in Asher's will attached in the family bible:

“This may certify my wishes when I am no more with you that my wife Lydia may have a home here as long as she pleases with the privilege that she now has with cows and hogs and use of the place, and that she receives all that she brought here and that she has made since she lived with me and that if she feels so disposed that after retaining to herself two hundred and fifty dollars to distribute the remainder to the girls Amanda, Sarpeta and Margaret and I hope you will not forget Margaret in sharing in the few fragments that may be left. Let her have one chest the . . . is not worth any contention. The desk belongs to Harvey and I conclude that Harvey will do the thing that is about right with the 2½ acres of land. Remember your mother she has been the main stay and has aimed to do right may God bless her for it. Rufus the six acres of land was deeded to you. The deed is with Zebediah Woodward. I hope you will not convert it to your own benefit altogether. If anything can be done for my aged mother or them that take care of her I wish it might be and as for Lorenzo if he lives with his uncle until 21 he will receive one hundred

and fifty dollars from said uncle which will be a better beginning than the others had. He may want some articles to remember his father and mother and perhaps the big bible for his guide through youth and consolation in older age. There will be no need of taking out a letter or making any fuss the waggon and some other articles may be sold for the support of the family as you shall think best.

ASHER STARKWEATHER.

Dated at Hamilton this twenty-fifth day of May, one thousand eight hundred and forty-six.

Asher Starkweather died at Hamilton, N. Y., May 29, 1850, aged 62 years, 6 months and 20 days. He is buried at Poolville village cemetery where the grave of his father Ezra is the oldest one in the family lot.

(The foregoing notes of the Van Antwerp family are among the data left by Ezra Lorenzo Starkweather of the Seventh Generation).

Let us remember that wills and genealogies are often written late in life when fortune seems to have ceased to smile, and that the

children of these first generations grew up when the hills of New England were more thickly and variously wooded with nut, wild cherry, sugar maple and a prodigality of natural fruits and berries; the hills and valleys more fertile and the crystal waters of spring and rivulet pure and plentiful.

They were born at home in mother's best bedroom with the help of loving hands, romped, played, fought and grew up close to nature in joyous health and hopefulness; loved, married, worked, studied the bible and the classics, all the movies of nature, sun, moon, stars, the seasons with their various language; the flight of the wild fowl, wind and cloud, rain and snow, storm and sunshine, birds, flowers, grasses, leaves, bees, bugs, butterflys, worms; the propagation of every kind of useful food and plant and animal. Often they could hear a partridge dinner drumming on a stump at the edge of the clearing, and go out and bring it in slung over the old muzzle loader—and bear meat never tasted strong after the first

meal. The knowledge of spinning, weaving, fine needlework and the fashioning of clothing were the common heritage. They went to church and town meeting, had children, were happy and contented most of the time, did all their duties to posterity; died and were kept in state in the front parlor, that the final lesson in reverence should be well learned from memories of the loved one's bier and the last look at the still, calm face. They were buried in the plot of consecrated ground often on the home farm where the flowers and grasses, birds and everything they loved were all about them. Truly they rest in peace.

For the blessings of nature enjoyed by these our ancestors the hurried and crowded life of today would be a doubtful compensation.

*I've wondered where the flowers go,
And friends, and birds, and time;
They never die but hide away
And live on like a rhyme;
So when the spring returns again
I see the flowers peep,
And friends—go in a chrysalis
Just for a beauty sleep.*

Genealogical pun, sixth generation: (Lydia to Little Rufus)—“Why did you unravel your stocking on the spinning wheel?”

(Little Rufus)—“‘Cause Mandy turned the wheel and said she’d knit it again.”

(Perhaps that would be like Aunt Amanda, our youthful memory of whom is of one always “having fun with the children.” In middle age she appeared to be of moderate blonde pigmentation, blue eyes, brown hair and Roman nose. She must have been a very beautiful girl. It is recalled that these children of Asher and Margaret were mostly of about that type, all fine appearing men and women. But Doctor Rufus became extremely bald and wore a wonderful curly dark brown wig which in later life gave him almost the appearance of a young man).

SEVENTH GENERATION

Ezra Lorenzo Starkweather, born in Hamilton, New York, September 8, 1826, fifth child of Asher and Margaret (Van Antwerp) Starkweather. At the age of five he went to live with his uncle Daniel Van Antwerp, at Warren, New York, who had married Eliza Armstrong (see 6th generation). Ezra Lorenzo speaks of this splendid woman as being a loving mother to him. Her record of kindness was chiseled upon a child's memory to remain as long as memories live.

Ezra Lorenzo Starkweather was married to Licetna Staples, of Hamilton, New York, November 12, 1856. Licetna (Staples) Starkweather was born at Hamilton, village of Poolville, December 28, 1828, daughter of Colonel Elijah Staples. They continued to reside at Poolville where their children were born. He was farming, had a planing mill and cheese manufacturing business and held local public offices, town constable, tax collector, sealer of weights and measures. The family removed to Brookfield, Madison County, New

York, about 1881, where Licetna our beloved mother died May 12, 1883, and is buried with other members of the family at Hamilton (Poolville village) cemetery. Ezra Lorenzo later removed to Portage, Wisconsin, to reside with his widowed sister, Mary Amanda (Starkweather) Wood, and he died there October 6, 1909, aged 83 years and one month. They are both buried at Portage cemetery. During his term of office as constable and town tax collector at Hamilton, New York, he collected and turned in the largest tax assessment of the Civil War days, (about 1863), some fifty thousand dollars for this small town, and throughout his life he treasured the receipts given him for this money. He was a staunch upholder of the political party founded upon the principles expounded by Abraham Lincoln, and for many years previous to his death an active member in the Masonic Fraternity.

His record in the order as now submitted by his daughter Ida Licetna is substantially as follows: "Became a member of Evergreen Chapter, Warren, New York, about 1855, and

was sent as a delegate to New York City about 1856. Later transferred to Hamilton, New York, and from there to Portage, Wisconsin, having been a Mason fifty years or more."

He left a moderate estate including property at Portage and at Columbus, Ohio.

His sense of humor extended to the most ordinary events. His grandson Foy J. tells the story about when the cow kicked grandpa and the milk pail against the wall. He picked himself up covered with milk, hit the cow one slap on the rump and settled down to milking again, saying: "I'll let you know that Jehovah still reigns." And when Foy was learning the trombone and gave a loud blast to scare "Gramp" he came over and said: "I thought sure Gabriel had blowed his horn."

His favorite exclamation of surprise or interested attention was "my golly!"

Both Elijah and Ezra Lorenzo were tobacco chewers who lived to a ripe old age. Tobacco juice and snuff were said to preserve the teeth and allay pain before good dentist-

ry became general.

Among the writer's earliest memories are the days when his father Ezra Lorenzo was superintendent of the Methodist Sunday School at Poolville, to which church the family then adhered.

The children of Ezra Lorenzo and Licetna (Staples) Starkweather are, Ida Licetna, born in Hamilton, N. Y., August 4, 1857; Olin Lorenzo, born in Hamilton, October 17, 1858; Alice Ione, born in Hamilton, January 6, 1861; Stella May, born in Hamilton, December 10, 1863; Rufus Perle, born in Hamilton, October 11, 1867.

Ida Licetna Starkweather was married to John J. Crandall, of Hamilton, New York, March 27, 1879, and continues to reside at Hamilton, surviving her husband who died January 12, 1899.

John J. Crandall was born in Brookfield, New York, November 30, 1830, the other members of his immediate family being buried there. He was the youngest son of Kilbourn and Ruth (Rogers) Crandall. The father of Kilbourn Crandall was Mumford Cran-

dall, of Cortland and Cazenovia, New York, and the family of Ruth (Rogers) Crandall resided at Brookfield, New York. John J. Crandall and members of his family were gifted with musical talent. He had two brothers, James A., and Thomas Avery Crandall, a banker of Brookfield, and two sisters, Ruth J. (Crandall) Whitford, and Adelia A. (Crandall) Clarke, mother of Fred Hawley Clarke who was married to Fannie Starkweather, daughter of Rufus Cary Starkweather (see 6th generation). Their descendants Mrs. Allie Egart, of Holland Patent, New York, and Harry Clarke Hayward, of Rye, New York, are said to have children. A Crandall Genealogy is said to be in process of compilation by Howard S. Crandall, 20 Chestnut street, Westerly, R. I.

The children of John J. and Ida Licetna (Starkweather) Crandall are, Foy J. Crandall, born at Hamilton, New York, April 5, 1880; Dennie M. Crandall, born at Hamilton, October 11, 1881; Cleon J. Crandall, born at Hamilton, New York, May 30, 1885; Lenora L.

Crandall, born at Hamilton, New York, December 29, 1888; Margaret Crandall, born at Hamilton, New York, May 6, 1896.

Foy J. Crandall was married to Emma Allen, of Oriskany Falls, New York, December 23, 1903. They have a son, Lyle Allen Crandall, born April 28, 1914, at Oriskany Falls, New York.. Emma (Allen) Crandall is the youngest of three daughters of Everett and Melissa (Kellogg) Allen, of Oriskany Falls, New York. He was a veteran of the Civil War. The family of Melissa (Kellogg) Allen resided at Milan, Ohio. The Allen family is said to be extensive. Foy J. Crandall has for years been a merchant of Oriskany Falls, New York, and later in the automobile business, and manager of the telephone company there.

Dennie M. Crandall was married to Thomas W. Kehoe, of Waterville, New York, November 2, 1910, at West Winfield, New York. They have a son, Robert Kehoe, born October 1, 1913. Thomas W. Kehoe, a business man of Waterville, has three brothers and four sisters.

A son, Thomas John Kehoe, was born August 27, 1912, and died November 7, 1912.

A daughter, Doris Mary, was born June 25, 1917, and died July 28, 1917.

Cleon J. Crandall was married to Bessie Smith, September , 1904. The children of Cleon J. and Bessie (Smith) Crandall are, Alice Margaret Crandall, born June 26, 1905; Kenneth Crandall, born June 4, 1910. Bessie (Smith) Crandall has three brothers and is a daughter of Abraham Smith, her mother having been a Miss Blair whose brother was a noted lecturer. Cleon J. Crandall was engaged in agricultural pursuits and in later years has been connected with the street railway company, and in the merchandising business at Utica, New York, the family residence.

Lenora L. Crandall, born at Hamilton, New York, December 29, 1888, was married to Archibald Billings May 23, 1914. Archibald and Lenora L. (Crandall) Billings have a son Donne Archibald Billings, born October 24, 1917, in Syracuse, New York. Archibald Billings a business man of Syracuse and of Ham-

mond, New York, is of English and Scotch descent, the Billings family home being at Oak Point, St. Lawrence County, New York. He had a sister and father surviving there, the latter 84 years of age.

Margaret Crandall, born May 6, 1896, was married to Emil J. Meier, of Madison, Wisconsin, October 12, 1921. Margaret was statistician for the C. M. & St. P. Ry. there previous to her marriage. Mr. Meier is said to have a sister and his father's family home has been for years near Madison. Emil J. and Margaret Meier reside in Chicago where he is in business.

Stella May Starkweather was married to Arthur Stanton in the town of Hamilton, New York, October 2, 1890, by the Reverend R. E. King.

Arthur and Stella May (Starkweather) Stanton, have two children, Licetna and Walter. The family home is now at Earlville, Madison County, New York.

Licetna Stanton was born in Scranton, Pennsylvania, February 5, 1896, and is a

teacher, at present an instructor in music, connected with the public schools of Utica, New York.

Walter Stanton was born in the town of Hamilton, New York, July 27, 1893. He has for some years been engaged in agricultural pursuits, associated with the Alderman family of Hamilton, New York.

Arthur Stanton is the son of Horace and Paulina (Crandall) Stanton and has brothers Henry and Elmer Stanton. His sister Libbie is Mrs. George Miller, of Oxford, New York.

The grandfather of Arthur Stanton was Randall Stanton who was married to Sabrina Bronson. Their children were born in Pennsylvania and early came to central New York, settling at Hamilton, Columbus and elsewhere generally following agricultural pursuits. The Bronson family are numerous in central New York state.

The mother of Arthur Stanton was the daughter of Josephus and Elizabeth (King) Crandall. The Kings were well to do people of Chenango County, New York and well known there. This family of Crandalls were

early settlers in and around Fairfield, Herkimer County, New York, and came from Massachusetts. So far as known they were not related to the family of John J. Crandall who married Ida Licetna Starkweather above mentioned.

Olin Lorenzo Starkweather died at Hamilton, New York, May 18, 1867, aged 8 years, 7 months and 1 day.

Alice Ione Starkweather died at Hamilton, New York, June 28, 1863, aged 2 years, 5 months and 22 days.

Though our little brother and sister have missed something of the joys of this life surely its sorrows too have passed them by.

Record of deaths, headstone inscriptions, Hamilton (Poolville village cemetery), Madison County, New York.

Ezra Starkweather, died November 12, 1822, aged 63.

Asher Starkweather, died May 24, 1850, aged 62.

Margaret Starkweather, died November 28, 1831, aged 37 years.

Amelia and Permelia Riddell, May 8, Mar. 5, 1833, 1 yr. and 6 yrs.

William Lafayette Starkweather, died October 3, 1835, aged 11 years.

Alice Ione Starkweather, died June 28, 1863, aged 2 years.

Olin Starkweather, died May 18, 1867, aged 8 years.

Licetna Starkweather, died May 11, 1883.

Elijah Staples, died March 22, 1878, aged 84.

Nancy Staples, his wife, died November 2, 1859, aged 63.

William Boon, died January 3, 1883, aged 61.

Sarah Cerissa Boon, died January 2, 1880, aged 54.

Boyleston Hunt, died October 23, 1894, aged 76.

Eliza Ann Hunt, died May 3, 1886, aged 66.

Henry Adelbert Hunt, died November 20, 1922.

Almira L. Hunt, his wife, died May 15, 1921.

THE LICETNA STAPLES

GENEALOGY

The ancestry of Licetna (Staples) Starkweather, wife of Ezra Lorenzo Starkweather goes back to the Colonial days of Connecticut and Massachusetts and thus the eighth generation of our family is known to be descended upon both the paternal and maternal sides from settlers of the early days of the seventeenth century in those colonies.

The family record is vouched for back to about 1712-13, the date of birth of Elijah Staples, the first in the records of the Connecticut Historical Society and the Westchester Congregational Church Records of Colchester, or the Third Church of Colchester, including parts of East Haddam and Middletown (copy at the rooms of the Connecticut Historical Society, Hartford).

February 23, 1792, is recorded the death of Elijah Staples, aged Seventy-Nine, and therefore born 1712-13.

Colchester Vital Records (Connecticut State Library, Hartford), Vol. 1, page 95, record the marriage of Elijah Staples to Hannah Derby, October 20, 1744.

The same records Ibid. page 95, records the birth of Elijah Staples (Elijah Jr.) son of Elijah and Hannah, November 30th, 1755.

The same records, Vol. 2, page 23, record the marriage of Elijah Staples Jr., to Hannah Bigelow, both of Colchester, September 22, 1778.

The same records, Vol. 1, page 12, record the birth of Hannah Bigelow, daughter of Ezra and Hannah Bigelow, April 10, 1759.

The record of baptisms of the Westchester Congregational Church above cited, under date of September 2, 1792, show that Hannah, Benjamin, Lydia, Naomi and Irene, son and daughters of Elijah (Elijah Jr.) were baptized on that date.

The same records, June 9, 1793, show that Elijah (Elijah 3d) and Penelope, son and daughter of Elijah (Elijah Jr.) Staples were baptized on that date.

The same records, January 18, 1816, record the death of Mrs. Hannah, wife of Elijah (Elijah Jr.), aged 57.

The same records, August 19, 1792, record the admission of Hannah Staples to Communion.

There appears a break in the record of baptisms from 1796 to 1812. The same records on other members of this family record the death of Mary Staples August 24, 1795, aged 84, possibly a sister of the first Elijah Staples recorded, or the widow of a relative. November 12, 1808, is recorded the death of Benjamin Staples, aged 57. September 27, 1778, is recorded the death of Hannah, wife of Ezra Bigelow, aged 47. February 28, 1787, is recorded the death of Irene Staples, age not given.

Relating to the records on the Derby or Darby family, the Canterbury Vital Records, Connecticut State Library, Hartford, Vol. 1, page 122, record the birth of William Darby, son of William and Elizabeth, July 10, 1727,

supposedly a brother of Hannah who married Elijah Staples October 20, 1744, this being the only clue we have to her antecedents.

For search and copy of the above records in March, 1924, we are indebted to Mr. E. Stanley Welles, genealogist, of Newington, Conn.

The names of Elijah Staples and Elijah Staples Jr., appear in the first United States census of Connecticut, taken in 1790, for New London county, Conn., Elijah Staples (senior) appearing as the head of a family containing at that date one male over 16, and 2 females. Elijah Staples, Junior, appears as the head of a family containing one free white male over 16, 1 under 16, and 4 females.

Elijah Staples the third to bear that name in the line, born at Colchester, Conn., May 9, 1792-4, founder of the Hamilton, New York, branch of the Staples family, was married to Nancy Brown, in Chatham, Conn., November 16, 1812. Nancy Brown was born in Chatham, Conn., March 3, 1797.

In the heyday of love and romance this very youthful couple were married and set out with their saddle horses to follow the rainbow of promise into the western sky. Let those of the present and future generations take thought of the facts that among our ancestors early marriages were usual, divorces and repeated marital experiments rare, life was a serious and religious business and the result, families of normal and healthy children.

Nancy and Elijah came to East Hamilton, New York, where they had been preceded by Elijah's sister Hannah Staples, who had married Jeremiah Willey in Connecticut, and came on horseback and with ox team, carrying a three months old baby. They acquired the Willey farm near East Hamilton, and Nancy and Elijah then settled in a house there, since gone but with the exact location of which Stella (Starkweather) Stanton of the eighth generation is familiar. They resided there until about 1830 when they purchased the house and property in Poolville, occupied of late years by the family of Henry Hunt.

The children of Elijah and Nancy (Brown) Staples are, Eliza Ann Staples, born in Hamilton, New York, July 30, 1820; Sarah Cerissa Staples, born in Hamilton, New York, July 12, 1826; Licetna Staples, born in Hamilton, New York, December 28, 1828.

Eliza Ann Staples married Boylston Hunt, of Hamilton, New York, September 9, 1840. Their son Henry Hunt continued to reside at Poolville in the old Staples home until his recent death at the age of eighty. His son is Roy Hunt also of Hamilton, New York, who is married and has two children.

Roy D. Hunt was born April 6th, 1871, and was married to Nellie Curtis. Their children are Rupert Curtis Hunt, born January 28, 1898; Marion Louise Hunt, born November 26, 1900.

Eliza Ann (Staples) Hunt died at Hamilton, New York, May 3, 1886, aged 66 years.

Sarah Cerissa Staples married William H. Boon, in Hamilton, October 22, 1846. He was of Binghamton, New York, and they had

a son Clement Boon who was in business in Chicago, Illinois, and died there about 1910. Sarah Cersisa (Staples) Boon, died January 2, 1880, aged 54.

Elijah Staples was known as Colonel Staples, although we have no record of his military standing. Certain it is that he was familiar with military drill regulations and regularly took part in the old "training day" activities. He was a cooper and woodworker and had a small business of that kind. He made trips from time to time back to Colchester and Haddam, Connecticut, where relatives by the name of Purple had oyster interests near the mouth of the Connecticut River, now long since a thing of the past we are told. He repeatedly took with him a leather trunk and shipped it home full of oysters. It is noted that there was a "Purple Starkweather" there also.

In a letter dated Franklin, Nov. 5, 1841, from Isaac Kneeland, to "Uncle, Aunt and Cousins" appears, "Father and mother have been to Connecticut this fall. They saw Aunt

Brown and said she felt very anxious that Nancy should make her a visit." We have nothing to show who this nephew was, or if Nancy was enabled to accept the invitation.

Nancy (Brown) Staples died at Hamilton, New York, November 2, 1859, aged 63 years; and Elijah Staples died at Hamilton, New York, March 22, 1878, aged 84 years. So the boy and girl who rode away together when the century too was young, found their blue-bird at the end of the rainbow and are resting there.

This Staples line is said to have come from Massachusetts and the supposition that it connects with the Deacon Seth Staples line of Mayflower Descendants, either through the Staples, Bigelow, Derby or Darby lines, we have not had an opportunity either to verify or investigate. The New York Genealogical & Biographical Society's vol. 47, p. 12, gives sons of Deacon Seth Staples, as Seth and John and mentions ten other children, while the California Society of Mayflower Descendants, vol. 1, p. 35, mentions only one son,

John, and seven daughters. There are several remaining lines of investigation under both the Staples and Starkweather names which it is regretted that we have been unable to pursue further.

Another Staples connection whom Elijah, Licetna's father is said to have visited was referred to as "Uncle William", of Great Barrington, Mass. It is learned that William Staples and Erastus Warner owned business property there in 1837, later removing to Pittsfield where a daughter still resides, wife of Henry A. Brewster, for many years county treasurer, and who has no knowledge of their ancestry beyond her grandfather Joseph who served in the War of 1812.

*When a deed is done for freedom,
Through the broad earth's aching breast
Runs a thrill of joy prophetic,
Trembling on from east to west.*

—Lowell.

EIGHTH GENERATION

Rufus Perle Starkweather, born in Hamilton, (village of Poolville), New York, October 11, 1867, fifth child of Ezra Lorenzo and Licetna (Staples) Starkweather. At the age of 14 he became an apprentice in the printing trade with the "Courier" at Brookfield, New York. After the death of his beloved mother in 1883, he went to Portage, Wisconsin, to be with his aunt Amanda (see seventh generation). Clerked in his uncle's store there and later in the general offices of the Northern Pacific Railway at St. Paul, Minn. Continuing west he located at Tacoma and Seattle, Washington, in his twenty-first year. He then settled upon land at North Bay, through the Seattle U. S. General Land Office, living on it and acquiring title at a time when deer, bear and other game, together with fish, berries and

NOTE:—*Born between two days, it was said by his father Ezra Lorenzo that the family were too busy to observe if it was October 10th or 11th. Other members say he was named Pearl but it appears to be spelled Perle in the family Bible... It is not every genealogist who is permitted to choose his own birth-date three score years later. And since most of us come into the world and go out of it alone it is a wise philosophy that teaches us to have fun with ourselves and to appreciate and respect our own good company.*

the excellent little native oysters were plentiful there. Continuing to work as a printer he studied law at Tacoma and became superintendent of a leading commercial credit reporting agency. He was sent to Alaska at the time of the Klondike rush, later establishing a similar business at San Francisco, becoming an authority upon mercantile credits from Alaska to the Mexican border. Acquiring property in Oakland, California, in 1907, the family have continued to reside there. He was a member of the first board of trustees and builders of the Olivet Congregational Church. During the late world war he gave much time to the treasury department, civic and relief organizations. He accepted no pay or emolument for any public service, and never offered to sell his ancestors for a dollar, having heard that the writer who did so died and his ancestors got him.

Hattie Belle Bostwick was married to Rufus P. Starkweather at Tacoma, Washington, February 22, 1901. Hattie Belle was born in Iola, Kansas, June 13, 1870, and at 14 years of age went to live with her uncle Dr. H. C. Bostwick, a pioneer physician and banker of Tacoma, Washington, who had been a regimental surgeon through the Civil War. He is

survived by Mrs. H. C. (Emma Rhodes) Bostwick, who resides at Vancouver, Washington, and whose father, Seth Rhodes, crossed the plains from Iola, Kansas, to California in 1849. The covered wagons were still pushing westward in the early seventies and one of Hattie's earliest recollections is of seeing them pass the old home, some with ox teams, some with horses, heading west into the old Santa Fe trail.

The father of Hattie Belle was Daniel Webster Bostwick of Iola, Kansas, who resided there many years and was born in Ohio. His father was English and his mother, Miss Vondersmith, of what is known as Pennsylvania Dutch descent. The mother of Hattie Belle is Clementine (De Moss) Bostwick, of Iola, Kansas, who was born in Kentucky, her father being of French descent. Hattie Belle is a member of the First Presbyterian Church, Oakland, California, and an active worker in the women's army relief organizations during the late world war. At the time of her marriage Hattie was assistant secretary of the school board at Tacoma, Washington. Her brother is Leveues Henry

Bostwick, a printer and newspaper publisher at Seattle, Enumclaw, and now at Hoquiam, Washington.

Two sisters Grace and Ella Bostwick have continued to reside in Kansas, and have for years been teachers and educators there. A third sister, Pearl Bostwick, was married to Robert Donaldson and is now deceased. They have one daughter Lillian C. Donaldson, of Iola, Kansas.

The only child of Rufus P. and Hattie Belle (Bostwick) Starkweather, is Richard Ezra Starkweather, born at Tacoma, Washington, September 15, 1902, at 1902 Prospect street.

Genealogical pun, eighth generation: (Licetna to Little Perle coming bounding up the cellar stairs)—“Why Perley, you look frightened.”

(Little Perley)—“I was nippin’ a drink and de bung blew out de cider barrel.”

NINTH GENERATION

Richard Ezra Starkweather, born at Tacoma, Washington, September 15, 1902, only child of Rufus P. and Hattie Belle (Bostwick) Starkweather. The family removed to San Francisco, California, in 1903, thence to Alameda, California, where Richard was baptized in the First Presbyterian Church, and since 1907 they have resided at Oakland, California. Richard graduated from the University High School there in 1921, and is in his junior year at the University of California, Berkeley, California. He worked with the relief organizations and the treasury department during the world war.

Genealogical pun, nin'h generation: (Little Dickie to Hattie)—“Why powder your nose, mama?”

(Mama Hattie)—“That is evolution, dearie. Ever since great grandmother gave up her snuff box, women have been uneasy until the vanity case came.”

TENTH GENERATION

This is in fact the Twelfth Generation of the family in this country, reckoning from Mother Roberts, grandmother of Jennet (Roberts) Starkweather.

This generation as yet follows the female lines of descent in our immediate branch and is composed of the children's children of Ida L. (Starkweather) Crandall:

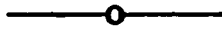
Alice Margaret Crandall, born June 26th, 1905, and Kenneth Crandall, born June 4, 1910, children of Cleon J. and Bessie (Smith) Crandall, of Utica, New York.

Robert Kehoe, born October 1, 1913, son of Thomas W. and Dennie (Crandall) Kehoe of Waterville, New York.

Lyle Allen Crandall, born April 28, 1914, at Oriskany Falls, New York, son of Foy J. and Emma (Allen) Crandall.

Donne Archibald Billings, born October 24, 1917, at Syracuse, New York, son of Archibald and Lenora (Crandall) Billings.

Keep saving a little all the time.



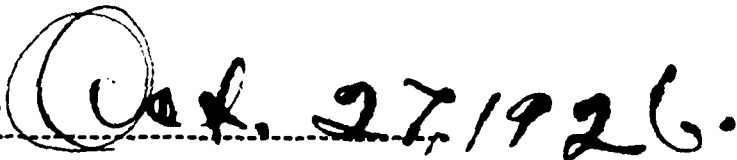
The way for a family, or an individual to become prosperous and independent is to regularly save a portion of their earnings, then invest in property that is permanently income producing or susceptible to being made so, and never sell it.



Keep saving a little all the time.

The information given in the foregoing
Starkweather-Staples Genealogy is true to
the best of my knowledge and belief.

Signed  R. Starkweather

Dated  Oct. 27, 1926.

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.*

*Why argue, brother, for peace or war?
 All things worth while must be battled for;
 And whether with fist or wit or blade,
 He battles best who is best arrayed;
 Nor waits misfortune's star-shell flare
 To light the warning:
 Prepare! Prepare!*

*Why argue, brother, that all is well?
 What the future holds, no man can tell.
 But he who arms both his head and hand
 Serves best himself, his home, his land;
 Whether war or trade sounds the trumpet blare
 That warns the unready:
 Prepare! Prepare!*

*Why argue, brother, "Let well alone"?
 On the untilled field only weeds are grown.
 And a slothful ease neither fits a man
 For the march of peace, nor the battle's van:
 His defeats are many, successes rare,
 Who scorns the warning:
 Prepare! Prepare!*

—Barrett.

In our progress upward let us profit by learning all we can of the strong and weak characteristics of our ancestors that we may the more intelligently strive to improve the former and to correct the latter.

The foregoing Starkweather-Staples Genealogy is a record intended for the use and encouragement of future generations of a good old American family, loyal to human service and the best American traditions. In religion the many branches are almost without exception adherents of Christianity. In public service the record shows members of the family serving in capacities all the way from pound keeper to member of Congress and from private soldier to high military rank. Many have been educators and some have founded permanent institutions for education and research. The predominant occupation appears to have been the tilling of the soil and garnering of its treasures with all the attendant joys and sorrows, gems set in the character by the lapidary of time.

The genealogy of our family in this country as a whole is the history of America from the times of the early founders and patriots on through the settlement of the west, the long trek of the covered wagon, and the building of the empire by the Pacific where the destiny of the white race may be determined. The accomplishments of our own immediate branch are modest, of good average, and may exemplify Horace's Golden Mean:

*“The man who follows Wisdom’s voice,
And makes the Golden Mean his choice,
Nor plunged in squalid gloomy cells
Midst hoary desolation dwells;
Nor to allure the envious eye
Rears a proud palace to the sky;
The man whose steadfast soul can bear
Fortune indulgent or severe,
Hopes when she frowns, and when she smiles,
With cautious fear eludes her wiles.”*

Hope for the future and be taught by the past; examine all things, hold fast that which is good; nor too much distrust Dame Fortune who strews her favors in the Way of Life that those who run true may find the latch-string out where Fame and the Bluebird

dwell. Of these three all have been our family guests and may be yours through industry, perseverance and wise choice; remembering to make others love you, for they hold the keys to the doors through which you must pass to win success.

*To catch Dame Fortune's golden smile
Assiduous wait upon her,
And gather gear by every wile
That's justified by honor—
Not for to hide it in a hedge
Nor for the train attendant,
But for the glorious privilege
Of being independent.*

—Burns.

Shrink not from the garment of misfortune, it may be yours tomorrow; nor envy the habiliment of the great, for it may be your own. Heaven is both Here and There and in the peace that passeth understanding.

Remember that in the Battle of Life there has never been an armistice since the first cry startled the silence of the earth. The lesson is, "Fight On."

When your conduct is such as to encourage it you will be imposed upon. Born for a purpose Life is your plot of ground to cultivate,

so do not give up your rightful place to anyone. The world judges you by appearances until you give it something greater to think about; it is a mirror that reflects the face it sees.

If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, it must be known that we are at all times ready for war.—George Washington.

As society is now constituted, this applies to the daily affairs of life if we would survive.

Faith and love seem blind only because the operation of the Divine Providence is not made evident to the senses and man is thus permitted to choose and act for himself. Choose to be

*"A wise man, of himself commander high,
Whom want, nor death, nor bands can terrify,
Resolved t'affront desires, honours to scorn,
All in himself, close, round and neatly borne,
Against whose front externals idly play,
And even fortune makes a lame essay?"*

—Montaign.

The period in which Nathan and Dorcas Starkweather and their children lived seems to mark the high tide with many of the old New England families. The swarming in of aliens from all over the world after Independence was achieved interfered with their pro-

pagation. The high religious and moral standards were beaten down to a lower level by enforced competition with peoples of differing standards, and this tragedy of the old families has been going on until we no longer assimilate the aliens but are assimilated by them. Had immigration been halted four generations ago the old American families without doubt would have increased rapidly. Conditions of transportation and communication, with the determined perseverance of a race of hardy men and women of high moral and religious principles brought about the miracle of Independence.

The early Founders and Patriots understood from experience that it could only be maintained by eternal vigilance and the raising up of children steeped in patriotism and reverence for the old traditions and the men and women who evolved and put them into effect. Conditions have changed more rapidly than legislation for protection against foreign domination, and the incidents of the late world war should teach true Americans that no person of foreign birth should longer be al-

lowed to hold any public office or to influence the political affairs of this country. It is human nature for immigrants and their children to revere their ancestors and the countries from which they came, and to seek to dominate a new environment. That is why they all have their organizations honeycombing this country and set apart to the glorification of every other nation of the earth. When guests of the family enjoying all its privileges are allowed to form separate and exclusive organizations within it they have an immediate and controlling advantage over the family itself. Thus foreign born citizens of this country reach high places of political, financial and social influence over the heads of the descendants of the early founders and patriots who too often fail to realize that they are quickly handicapped by the aliens who have nothing to lose and everything to gain and who forge ahead under the impulse of changed climate and environment and the thrusting upon them of all the accumulated advantages for which we have labored through the generations.

It follows that institutions as well as men that are under the influence of alien control are a power for the undermining of American traditions and institutions in time of peace, and their possible destruction in time of war.

Assimilation of immigration really means competing with it and having done so successfully new forces have been constantly and overwhelmingly thrown against us until the melting pot has become an adulteration pot, and the adulteration of religious and moral standards naturally follows.

Great peoples and nations appear to have developed from fragments of other races migrating to more favorable environments for the preservation of high moral and religious principles. Enabled to live in peace they have improved from generation to generation. Forced to assimilate vast miscellaneous immigration they have declined the same as animals under similar conditions become mongrelized.

The resulting characteristics of avarice, cupidity and dearth of brotherly love dom-

inate society. They exploit to selfish ends the discoveries, inventions and natural resources given by God to ameliorate human conditions, destroy settled economic relations by upsetting the standards of values, scheme to discount the future and avoid responsibility by issuing billions upon billions of public and corporate indebtedness to involve posterity, fall out with each other because of the conflict of vast enterprises for selfish gain, bring about civil and foreign wars and finally the fall of the greatest of commonwealths.

What happens is that common honesty and the consequent happiness and confidence of a homogeneous people are diluted and dissolved away, perhaps in time to be slowly and painfully recovered by some Puritanic or similar movement.

We know that our very own ancestors of only a hundred years ago heaped up the peck and bushel measures of corn and beans and potatoes, and that those with whom they traded could be depended upon to practice the same golden rule.

The great thought is not that they gave a

little more than agreed but that they still carried the spirit of the Puritans and early fathers, the welfare of all mankind within their hearts and acted upon it in daily life.

We know that their descendants tried to do the same things and were being destroyed, and that if this is generally true it must be that this country is entering upon the decline that has been the fate of the great nations of the past.

The Golden Age of Greece produced a physical and intellectual development that has never been excelled. Her priceless works of art depict the former and her literature of that period the latter. Scientists agree that this unparalleled development was the result of inbreeding and that when foreign immigration and intermarriage with other races became general, decline was the inevitable result.

So with the Puritans and their contemporary settlers of that century before the great stream of immigration from all over the world poured in. The descendants of these first generations of men and women of high moral and religious character were the great-

est statesmen of all time, the founders of the United States of America. There followed an American literature that may never again be equalled, for there are no more Americas where God-fearing people with ideals submerged by the tyranny of church, state and financial power, may go to live and propagate the conditions that make it possible.

It was too much to try to pull the whole world up to Puritanical standards and something of that indescribable thing, the spirit of the early fathers is crucified in their descendants. The young men who incline toward this liberal invitation to aliens quickly find their places usurped by the unscrupulous, or their standards lowered to retain them; and too many of the daughters of these descendants are found teaching in schools where married women are banned and the curriculums silent upon the two subjects that can ever keep peace among mankind—Conscience and Religion.

We are grateful to the early churches that took a hand in the education of our ancestors and preserved to us the records of Robert

and Jennett Starkweather and their descendants, and in this day of granite and gold endowed educational institutions we ask In The Name of God where in the public schools of America are to be found the moral teachings of the New Testament and the indwelling spirit of Jesus Christ.

The remarks upon immigration are with all due respect to other civilized nations and may be regarded as a compliment in showing that they are thus enabled to assimilate the United States of America and the descendants of the founders and patriots thereof. They are ably assisted by race suicide camouflaged as birth control, the insidious plague of the higher civilization. More and more have the citizens of the United States been born of alien parentage in foreign countries, then moving here to go through the forms of naturalization.

European countries are over populated by reason of long having laws favoring and protecting the family, old age allowances, &c., making the family the goal of desire for young people to attain to. It is unthinkable

that after the submersion of our institutions is completed and the country over populated with the children of aliens, these same nations will permit American born emigrants to flood their countries and interfere with their birth-rates and posterity by forcing lower standards of life and crowding out native young men and women.

The super-industries and financial procedure that break up and prevent the increase of families by attracting them away from the land will never encourage American women to regain their normal birth rate, the loss of which may also be attributed thereto and is a national crime compared with which the loss of all great industries and modern inventions is insignificant.

Reason and intuition tell woman that the natural and pure sources of sustenance and favorable conditions for childhood are unfairly discriminated against. Her activities turn to the industries and politics to the neglect of home and family building, for deep down in her heart she knows that crowded city homes, even with every modern appliance and

invention can never be the permanent dwellings of happy families. Even when the home is owned and paid for she knows that the means of permanent subsistence are uncertain, dependent upon earning power which may be cut off at any critical time, certainly will be with advancing age, and the home quickly eaten up by taxes and living expenses. Thus child-bearing and family building is minimized, and crime, divorce, unhappiness and national deterioration follow.

Failure to offer assurance for their future well being is responsible for the pre-natal inhibition of millions upon millions of American children. The small farm, a garden and pasture with a cottage and cow are taxed and preyed upon to the point of abandonment while exemption is granted to billions of dollars in securities that surely drift into the hands of people of wealth.

The best hope of our country is to exactly reverse this condition, to emancipate and place a premium upon American mothers, fathers and permanent family building. The country is founded upon the ambition and

yearning of young men and women to attain this ideal, the patriots fought for it and our great grandmothers and grandfathers for generations pioneered the wilderness with these ideals always before them for their children. All other blessings are secondary and are added unto the consummation of these. God and nature made it so, the founders and patriots squared the foundations level and true, let us go on building the structure straight upward.

Every American family with children has a moral right and should have a legal right to acquire and hold virtually tax exempt a home with land and improvements sufficient to maintain its members during life. Such an incentive offered to true American young men and women must certainly revive in them the ideals of their ancestors, the visioning, planning and creating of the happy and increasing American family.

Pride in the best American tradition, that of the family and the yearning to perpetuate it is not yet dead. If it is not too late, when

the home and means of subsistence are protected by the nation the millions of inhibited unborn American children will come singing to their own because the fears of mothers for their future will be dissolved away. The family anchored to the land may again set the style as being the best natural expression of health, prosperity and happiness and young men and women strive for it as the goal of their ideals.

The race that created the best American institutions can best be trusted to perpetuate them. To insure such a posterity, an act to control "birth control" may be necessary, giving to native born mothers a substantial payment for each of their children presented to the nation under proper conditions of race, intelligence and fitness for permanent American citizenship of the highest order. Those who do not have children may largely do their part by thus sharing in the expenses of those who do have them, leveling the economic inequalities that operate against the most desirable American families under modern conditions.

The very large farms become fewer and the hope of the nation is in protecting and increasing the small, self-sustaining country places. They will remain the natural homes for the perpetuation of a sane, hardy and intelligent American posterity. It will be a fatal error to depend upon regulating the artificiality of city life for this. Most really great Americans have come from the soil and the populations of cities when not fed by country bred young people destroy themselves in a few generations.

The crowding in cities and the reckless mixing of races tends to insanity, crime and degeneracy by accentuating this. Human congestion long maintained causes the personalities — auras — vibratory forces to be squeezed, stifled, not permitted to expand, the energies jangled by the competition of forced vibrations. The young and nature-vigorous may keep them out for a time but finally succumb and the nerves are unable to tone back into the music of the spheres.

City pavements jar the human mechanism out of tune and tend to insulate and cut off

contact with the healing and vibrant energies of mother earth. Sleeping on the ground, walking barefoot or in moccasins along the trails of the wildwood and mountain fastnesses worn by animal and man will let in the vital forces of the earth anew.

Humanity is affected by good and evil atmospheres created through periods of time. And our own time is entitled to the credit for having attempted to create an atmosphere of temperance and peace among mankind. There are circles of people whose vibratory atmospheres blend so harmoniously that great pleasure is experienced in association. There are some whose personalities impinge unpleasantly upon others, even unconsciously, and their withdrawal or our own brings relief.

We finally learn that we are happier with our own kind and that the closer our contact with nature the better off we are.

These conclusions are drawn from the study of an average American family over a period of ten generations.

GOD
THE RESURRECTION
AND
ETERNAL LIFE.

The Puritans as a rule were not fanatical. That was the exception. They were in fact the liberals of their day. The old settled definition of a Puritan is: "One who in the time of Queen Elizabeth and the first two Stuarts opposed traditional and formal usages and advocated simpler forms of faith and worship than those established by law. As a political party the Puritans were in the ascendant during the Commonwealth period (1649-59). Many before that time had emigrated to New England, forming the bulk of the early population."

Criticism of Puritanism lives on the same as that of prohibition which may likewise be overcome and demolished by misrepresentation and intemperance. The Puritans were trying to live pure lives and were beset on

one side by the institutions of the mother country, and on the other by a hostile wilderness and the savagery of the Indians. Strict regulations were necessary to their survival. But these were mostly for the control of evils that followed them from the old countries. Even witchcraft punishments were a survival. The evil was overcome and died out in this country where we are still trying to end the evils and superstitions that have dragged their length across civilization from the dark ages.

The occasional punishments of sex and other offenses by whipping, the stocks, the scarlet letter, etc., for which they are criticised merely indicates a higher state of morality where crime was punished by methods calculated to minimize it.

We ponder over the fact that among our ten generations of ancestors in this country we find no trace of divorce or marital separation. They were church goers and we cannot possibly avoid the conclusion that religion and the best of the puritanical beliefs

had much to do with this. It is certain that they believed firmly in eternal life and tried to so order this life that advancement might be expected. Richard, of the third generation says in his will:

“Therefore calling to mind the mortality of my body and that it is appointed for all men once to die do make and ordain this my last will and testament. Principally and first of all I recommend my soul into the hands of God that gave it, and my body I recommend to the Earth nothing doubting that at the General Resurrection I shall receive ye same again by the Mighty Power of God . . .

Considering the things of this life we can only conclude that it is a school where the lessons that pass us on to a higher grade are learned.

The surrounding conditions from the cradle to the grave cause us to constantly learn things that otherwise could be of little use.

Even if the highest spiritual, physical, mental and moral being came up from a germ among the sands of a chaotic prehistoric

world, to suppose that the creator of it all then destroys his own handiwork is to doubt the intelligence of the Supreme Being who could do all these things.

Merely to be laid away where the woodbine twineth and the worm maketh merry in the darkness of the grave, does not satisfy or encourage mankind to righteous living.

With respect and reverence we drink at the fountains of life in all the great religions of the world and learn that TO BELIEVE IN GOD, THE RESURRECTION AND THE FUTURE LIFE, AND TO LEAVE IT TO HIM WHAT IT SHALL BE, satisfies, does not confuse and offers recompense for righteous living.

When the lesson is not learned history repeats itself, and abuse of religious liberty becomes a greater menace to civil liberty.

A weakness not of God but of human nature causes man to attempt to fence him in with tenet, ritualism and absurdities. Without corrective liberal opposition to stem the atavie tide, fanaticism and sectarian greed, as they become more powerful reach for con-

trol in politics, finance and all civil liberties.

To make tenets, ritualism and man-made dogma necessary to salvation; to worship idols or to make unto ourselves graven images for purposes of worship; to weaken the marriage vow by refusing blessing and consecration to those lawfully joined therein; to lay claim to being the chosen people of God or vested with divine authority in granting or withholding special divine favors; to foster private education conflicting in spirit with the public schools to influence the immature minds of children, while holding hundreds of millions of dollars in rapidly increasing property exempt from taxation — all of these things are mischievous, may weld upon our loved ones the prejudices and antagonisms of the past, foster separation and divorce and encourage repetition of offenses lightly absolved.

With such enormous special privileges over the minds and rights of others, a constitutional provision preventing interference, and with billions in money and membership to draw upon throughout the world, there appears no present reason why a militant world-

wide ecclesiastical organization cannot rapidly advance to absolute control over our government and people. Let us hope that it is for the best.

We would not break up the old home but make it better. We join and support the churches to make them and ourselves better. We do not criticise true religion, but rather the abuses and superstitions that we hope are gradually passing, to leave human perception of God in all things clear and universal.

The churches are least among the offenders who imitate and try to outdo them in these things to gain a following, thus holding back reformation, the simplifying of faith in God and the profitableness of brotherly love. True brotherly love and the welfare of mankind within the heart do not exact tribute or allegiance to human institutions for assurance of salvation.

The irreligious tendencies of our young people are largely the result of earlier teachings that appear contrary to reason as the mind matures. What more natural than reaction toward the belief that this life is all, and the decision to get what pleasure they

can out of it?

Having been deceived by the husk they overlook the kernel. They will find it, perhaps at great cost in sin, heartache and suffering that could have been spared them.

Words can never express the love and sympathy to which they are entitled. We can only assure them that this life is the little school house where in faith and wisdom or in sin and suffering they will learn the lesson of GOD, THE RESURRECTION AND THE FUTURE LIFE, and of Compensation and Penalty in all things.

We can but think that these simple, general and almost universal religious beliefs should be taught in text book form in every public school and that it is the first duty to society and to posterity to ground our young people beyond doubt in the two great subjects of Conscience and Religion. To leave it entirely to opposing sects and cults is to confuse and warp young minds in directions hostile to each other upon a subject most vital of all to their future happiness.

It would seem that no sect of Christianity or other great religion of the world can possibly offer valid objection, because these self-

evident truths, the existence of God, the Resurrection and the Future Life in some form, are the fundamentals around which they all build more intricate structures that are difficult for the young to comprehend.

With a simple and common ground of religious belief taught in the public schools and assimilated with the other common school studies surely the coming generations will be more homogeneous and our children's children better and happier men and women.

The operation of the Divine Providence is not usually made evident to the senses and man is thus privileged to choose and act for himself, completing his education here in the school of personal experience.

We only seem to die. The portals of the chrysalis softly close over the mystery of life, a moment in the vastness and we shall live again in some form more perfect and beautiful in the land that is fairer than day.

The flowers only seem to die. Each new year brings resurrection. In the warmth of the spring sunshine they bloom again, exhaling the divine perfume that is ever fresh with fragrance of the promise of eternal life.

SOME OLD-NEW HEALTH AND HAPPINESS THOUGHTS

When the human mind has become an open book the millenium of health, happiness and good government will dawn upon the earth. It has long been said that the greatest study of mankind is man. As products of heredity and environment we must study both, each person giving special attention to his own, because of the astounding and unbelievable differences existing between every two individuals. I illustrate by looking into my own heredity and going back to a short six months before my birth, find that my darling mother lost little brother Olin at that time. What more natural than a period of mourning, and the disposition to withdraw from social contact. Here is a pre-natal complex which unless understood and overcome must go on affecting me throughout life with the disposition to withdraw from society and the pros-

perity and happiness which should be mine.

And there are the little injuries to the child mind, sensitive to words of disparagement, humiliations and inhibitions, the seeds that grow up into the inferiority complexes to dominate the entire life unless understood and overcome. Every effort must be made to psycho-analyze, that is, to understand these things in one's own self, to open them up to the light and to look at them as they really are. Surprising as it may seem this process actually effects the cure and nature soon does the healing, because it is natural to be buoyant, to lift up, to be the very essence of joy, health, prosperity and happiness. If it were not so human life would long since have perished from the earth.

*True worth is in being, not seeming,—
 In doing, each day that goes by,
 Some little good—not in dreaming
 Of great things to do by and by.
 For whatever men say in their blindness,
 And spite of the fancies of youth,
 There's nothing so kingly as kindness,
 And nothing so royal as truth.*

—Alice Cary.

Whenever we find ourselves differing greatly from the average person, joyous in childhood, falling in love in youth, marrying and having children when grown up, optimistic, working, playing, saving, ambitious, planning, scheming to get ahead, too interested and busy to brood over rebuffs, errors or temporary failures; so desirous of getting along with people that we look for the points of agreement with them and ignore the others—whenever we find that we do not square our daily life with this happy attitude of mind, there is something the matter.

Have you been tricked or out-smarted by your friends? Even the best of us have fewer real friends than fingers and the experience is insurance for the future.

Are you disappointed in love? Probably the choice was unwise and the Divine Providence is interceding for you. Husbands, wives and salvation are free.

Have you been humiliated, rebuffed, or met with an accident that you have mistaken for a great sin, and sensitiveness suffers there-

from; do you avoid certain people, places and things because something unpleasant happened? Dress up in your optimistic attitude of mind, go to the places, meet and deal with the people and things and examine them calmly and closely without letting them see you do it. Then take thought unto yourself and you will know how to act toward them in future and understand them better.

Because "as a man thinketh in his heart so is he," you can become anything that you really and truly desire to be. Keep the mind's eye constantly on the goal, and your feet keep traveling unconsciously in that direction. You are capable of infinite success, freedom, health and happiness, for you have within the very resurrection and the life, and every year are born anew. Even the hardest bones of the body are replaced within a year, the softer tissues in a month and the finger nails grow out new in four months.

By assuming the good, successful and happy attitude you are actually "delivered from evil" because the good fills up all your being.

“Assume a virtue if you have it not.”—
Shakespeare.

By doing so, impersonating it, acting it, you become its very essence, whether it be success, health, beauty, happiness. If it is the thing you really and truly desire and yearn to be it will not be difficult to keep on acting it and striving for it until it becomes a part of you, your daily habit and your very self.

“Trust thyself, every heart vibrates to that iron string.”—Emerson.

You can afford to have faith in yourself for that's where God is, and as a descendant of the founders and patriots of America have faith that you are the best remaining hope of humanity. Set your course in life by the stars straight into the blue. You may get there and if not you may still make a high landing.

*“Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all influence, all light, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.”*
—Beaumont and F.

After several generations of effort along given lines the tendency under changed conditions is to revert. This must be resisted by efforts of adjustment to present environment even when the best of that which was, has been taken from us. Otherwise we pass into the classes of the submerged.

On the principle of deducting the abuses from the total of benefits we believe that the medical and surgical professions have conferred the greatest benefits on modern society.

While the average length of life has been increased, largely through prevention of infant mortality, our great grandfathers were as a rule stronger men than ourselves. In the old "catch as catch can" wrestling they could without a reasonable doubt lay the college athletes of today on their backs in less than a minute. It was the strength of physique developed by sustained, but not nervous or drudging manual labor in field and woodland, combined with pure air, simple food and bodily resiliency and energy imparted by walking on the yielding mother earth.

Partly for the same reasons our grandmothers were as a rule better looking girls than those of today. As a rule, but not always, their occupations contributed to better general health. They were not herded in the stores, offices and factories of large cities, living on stale foods, fruits picked green and processed milk. Their complexions were far more clear and beautiful than those of today.

You may well say to yourself: "My ancestors were good people, they helped to create and build the great American Commonwealth to make men free and women and children safe and happy, that the family and civilization many endure. I'm proud of them and am going to do just as well, and maybe a little bit better."

*"Are you in earnest? Seize this very minute;
What you can do, or think you can—begin it."*

*Chisel in hand stood a sculptor boy
 With his marble block before him,
 And his eyes lit up with a smile of joy,
 As an angel-dream passed o'er him.
 —Doane.*

There are believed to be several thousands of descendants of Robert and Jennet Starkweather in this country although the family as a whole does not appear to increase rapidly, and some of the more notable members in the male line among them Dr. Ezra Starkweather, of Worthington, Mass., have left no children. Our observations appear to indicate that the clan instinct in our family is not strong and that the members have settled in far removed localities often without preserving the records of their various branches. The name appears among the comparatively early settlers in Oregon and California and the directories of leading Pacific Coast cities for 1923-4 list the name as follows:

San Francisco, 7; Los Angeles, 12; Portland, 2; Seattle, 1; Spokane, 2. From the very few bearing this name whom it has been our privilege to meet the impression is gained

that about the average of blonde and brunette types is maintained.

Good Brethren and ancestors it is a joy to live those ten generations over. Posterity we salute you with the hope that the next ten will be even more joyous.

*O, wondrous strange but true,
Our thoughts are living things;
Yet stranger still but true,
Our words are thoughts with wings.
—From Amelia.*

ADDENDUM

