

GENEALOGY  
OF THE  
DESCENDANTS OF TIMOTHY WALES,  
OF CONNECTICUT.  
TOGETHER WITH THE  
COUNSELS AND DIRECTIONS  
OF  
EBENEZER WALES, Esq.  
TO HIS  
*CHILDREN.*



BROOKLYN:  
PRESS OF H. M. GARDNER, JR., COR. FULTON AND YORK STREETS.  
1875.



## P R E F A C E .

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It is now just one hundred years since the *Counsels and Directions* of Ebenezer Wales to his children, was first published. Whether the number of copies printed, was only enough to supply each of his 16 surviving children, is not known.

As a choice memorial of a venerated ancestor, a copy has been handed down from parents to children, and at this date, is in the possession of one of the great grand-children. A hearty wish has long been cherished, that it might be republished and circulated among the descendants of the Author, for their satisfaction, and to perpetuate his worthy name, and the good influence of his character and teachings. By special request, being one of the kindred, I was induced to undertake to secure not only a new edition of the original pamphlet, but also an edition of something of a genealogy of the Wales family, with such other particulars as might seem worthy of preservation.

The pamphlet shows its great age by its nearly worn-out condition, the style of the Author, and the type of the printer, as well as by the dates it contains. On the coarse, brown paper cover, is a brief eulogy, beautifully written by a great grandson, in his youth. It is so appropriate and so evidently a spontaneous tribute from the heart of the writer, that without asking his permission, I am constrained to have it included with the printed records, for the gratification of his many friends.

“ My great grandfather appears to have been a man in whom piety was predominant, as is very obvious from the nature of his *Counsels and Directions* in this little pamphlet. “ The peculiar anxieties and fears he underwent about his family, his great desire for their future happiness, and his general philanthropy, all prove him to have possessed ennobling views of the wisdom, power and goodness of God.”

“ Blessed are the dead which die in the Lord.”

August 21, 1825.

EDMUND L. B. WALES.

This old pamphlet, which has been transmitted through the descendants of Timothy Wales, one of the sons of Ebenezer Wales, was supposed, till recently, to be the only copy in existence. Fortunately by the kindness of the Hon. Salem H. Wales, President of the Commissioners of Parks in New York City, I had an opportunity to examine various interesting records concerning our common ancestor, which had lately come into his possession, among which was an account of his forefathers, the names, etc., of his two successive wives and their children, and also a copy of a 2nd edition of the *Counsels and Directions*, by another branch of the family, 39 years later, and containing an Appendix not in the first.

The selections which I have judged it proper to make from these records, add considerably to the original publication, but I trust it will be the more interesting to all our friends, who may receive a copy. These newly ascertained records, suggested the idea of attempting a comprehensive genealogy, embracing all the different branches of the Wales family in our country. A number of prominent gentlemen of the name, with whom I conversed and corresponded, showed a lively interest in the object and a readiness to assist in its accomplishment. But after a trial of some months, I became convinced that the undertaking would necessarily require so much time, labor, and expense, as would be impossible for me, now advancing on my 75th year.

Accordingly, I decided to prepare for the press only what is on these pages, chiefly confining the genealogy to the descendants of the author, through his son Timothy Wales. The record of the children of Timothy Wales and their issue, as will be seen, is quite incomplete, owing in part to the difficulty in obtaining desired information. In the case of his daughter Elizabeth, who married Jabez White, as a very full account of her children is contained in an able genealogy of the White family, published some years since, it would be of little interest to them to have a repetition of what is already in their possession. A more particular and extensive notice is given of some of the descendants, owing to *special request and assistance*. Among the several persons who have kindly assisted me by sending prompt answers to my inquiries, it gives me

pleasure to mention Mr. Bentley Wales Rogers, of Bridgeton. N.J., Aaron Cook, Esq., of Manchester, Ct., Dr. Chas. F. Sumner, of Bolton, Ct., and Edwin Wales Eaton, of New York.

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*A word to the surviving descendants of my Grandfather, Timothy Wales :*

DEAR FRIENDS :

Excuse the imperfections of the extra part prepared by me, for this new edition of the *Counsels and Directions*. It is my prayer and hope that we may all become wiser and better, by a proper attention to the excellent teachings of our sensible and eminently pious ancestor. Our appreciation of his thoughts, and gratitude for his kindness, should be none the less, because he expressed them in such quaint and unrefined language as was common in his day. May the rich blessings which he so ardently desired in behalf of his own numerous children, be realized by their descendants of the present and all future generations.

WILLIAMS HOWE WHITTEMORE.

BROOKLYN, N.Y., 1874.



## Forefathers and other kindred of Ebenezer Wales.

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1. His Great Grandfather, Deacon Nathaniel Wales, who with his brother John, came from Great Britain for the sake of religion and to save persecution, into Plymouth, among the first settlers in America. Another brother, Elkanah, also came with them, but left no son.

2. His Grandfather, Timothy Wales, of Milton, was eminently pious, and in the latter part of his life married a second wife, but she was so clamorous and uncomfortable, that he built a cave in the woods, where he lived alone for a number of years, and died aged 80.

3. His Father, Nathaniel Wales, born 1657, at Milton, Mass. He removed to Windham, Ct., 1711, where he was Deacon of the Church many years, remarkable for his piety and exemplary life, and died 1740, aged 83. There were two other sons besides Ebenezer, viz.: Deacon Nathaniel, and Rev. Eleazer W. The latter had no children. The former was Justice of the Peace a number of years, and died in Windham, 1782, aged 88, leaving two sons, Capt. Nathaniel and Jonathan Wales.





## Record of the Wales Family.

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The following record of the family of Ebenezer Wales was taken from the Bible of his son Solomon, printed in Edinburgh, 1762.

Ebenezer Wales, b. June 10, 1696, d. April 12, 1774. Married 1st, Esther Smith, Oct. 20, 1719. She d. October 10, 1737.

### *Children :*

Ama Wales, born September 17th, 1720.

Nathaniel Wales, b. March 20, 1722, d. Oct. 20, 1783. Was Judge of the County Court, and Deacon of the Church in Windham.

Ebenezer Wales, born Dec. 10, 1724, died April 13, 1751.

Elisha Wales, born March 18, 1728, died April 6, 1788.

Solomon Wales, born November 19, 1729, died March 20, 1805.

Elizabeth Wales, born November 28, 1730, died April 1763. M. Joseph Ayers, and had 7 children.

Eleazer Wales, born April 20, 1732, died August 20, 1794.

Seth Wales, born April 12, 1734, died May 20, 1785.

Anna Wales, born July 27, 1735.

Timothy Wales, born October 9, 1737.

M. 2nd, Deborah Wood, (b. June 15, 1714, d. March 13, 1779, October 13, 1741.)

### *Children :*

Susannah Wales, born July 9, 1742. 74.

Oliver Wales, born February 23, 1744.

Esther Wales, born March 8, 1746, died October 24, 1781. Married John Bliss, had one son.

Elijah Wales, born January 28, 1748, died April 12, 1774.

Irene Wales, born Aug. 3, 1750, died December 3, 1793. Married Nathaniel Sessions, had 8 sons and 3 daughters.

Lydia Wales, born March 9, 1752, died September 30, 1771.

Shubal and Sarah Wales, born October 6, 1754.

The names of two of the 20 children of Ebenezer Wales are wanting. Timothy was the 11th and last child of his mother, who died the day after his birth.



G E N E A L O G Y  
OF THE  
*Descendants of Timothy Wales,*  
OF CONNECTICUT.

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TIMOTHY WALES, one of the 20 children of Ebenezer Wales, is said to have been a man of excellent common sense, sound judgment, jovial and good humored, b. October 9, 1737, lived in Union, Hebron and Bolton, Ct., d. early in this century, m. Sarah Loomis, had 5 children.

I. ELIZABETH.

II. TIMOTHY.

III. ROGER.

IV. SARAH.

V. ROXANA.

I. ELIZABETH, b. 1763, d. August 25, 1845, m. 1783, Jabez L. White of Bolton, Ct., (he d. September 1, 1844.) Had 11 children, only 1 d. young.

1. *Anna L.* b. 1784, m. Roswell Bailey, a grad. of Yale. She d. 1858, leaving 2 children, Roswell White and Elizabeth Ann Loomis, both m. and live in Bolton.

(1.) Roswell W. has 1st, Henry ; 2d, Jane, m. Ralph Newcomb, of Hartford ; 3d, Sophronia, m. John H.

Sprague; 4th, Emily, m. John A. Pomeroy. All have children except Emily. R. W. Bailey has been representative.

(2.) Elizabeth A. L. m. Benjamin Hoxie, (d. 1856 in Ill.) Children: 1st, Benjamin, a machinist in Hartford; 2d, Charles, d. September 27, 1874; 3d, Sarah, m. Wm. Chidley, Newington, Ct., 4th, Jane, m. C. Casey, 5th, Geo. Clinton, machinist in Hartford; 6th, Royal Stiles, also machinist in Hartford; 7th, Frances, m. W. Shipman, of Hartford.

2. *Elizabeth*, b. 1785, m. Aaron Cook, of Ashford, Ct., d. at manchester, July 22, 1873, leaving two children.

(1.) Julia W. now the widow of Dr. Wm. C. Williams, of manchester, Ct., with 3 sons and 1 daughter, all happily married.

(2.) Aaron Cook, b. December 7, 1803, m. June 29, 1837, Mabel Lyman, (daughter of Benj. Lyman.) He has been Representative from Manchester several times, Justice of Peace the last 20 years, and held various town offices as selectman, assessor, &c., and extensively engaged in the settlement of estates. Had five children: 1st, Mabel, b. March 6, 1840; 2d, Aaron Jr., b. September 12, 1842; 3d, Infant daughter, b. and d. February 15, 1846; 4th, Benjamin Lyman, b. January 21, 1848; 5th, Mary Elizabeth, b. November 5, 1856.

Aaron Cook, Jr., a machinist in Manchester, m. September 17, 1867, Hattie J. Richardson, of East

Hartford, and has Edith Louise, b. February 4th, 1870; Frank Aaron, b. March 24, 1872; and Richard, b. September 1, 1873. A. C. Jr., was 2nd Sargeant in Co. A. of the 25th Ct. Regt., in the late war, passing through the battles of Irish Bend, Vermillion Bayou, Port Hudson and Donaldsonville, unharmed.

3. *Sarah*, b. 1787, m. 1812, Samuel Williams, of Bolton, where he has been selectman, justice of peace, post master, and representative, and is still living. She d. 1849, had 9 children, most, if not all, having families. The son, Saml. W. Williams, has been selectman and representative. The 2d son, Wm. Williams, of Buffalo, N. Y., is extensively known for his business talents, and as a recent member of Congress.

4. *Roxana*, b. 1789, d. 1797.

5. *Clarissa*, b. 1790, m. 1811, Elijah Alvord, of Bolton,—m. 2d, 1825, Hon. Benj. Ruggles, of St. Clairsville, O., and U. S. Senator. By 1st m. she had one daughter, viz.:

(1.) Eleanor Kellogg, b. 1812, m. C. C. Carroll, M. D., afterwards lawyer of St. Clairsville, he d. Dec. 25, 1858. M. 2d Nov. 1859, Rev. John Moffat, a Presbyterian Minister, of St. Clairsville, O., and now resides in Wheeling, W. Va. She had 4 children by first husband, viz.:

(1st.) Chandler White Carroll, now Probate Judge of Belmont Co., O., b. April 1834, m. May 16, 1860, Mary B. dau. of Dr. Henry West, of St. Clairsville,

and had 5 children,—Carlo Chandler, Clara, Henry W., Clinton Wales, and Eleanor K.

(2nd.) Clara Carroll, b. Dec. 1836, m. 1st, William C. Huey, of Washington, Pa., and had one child, Nellie C.—m. 2d, in Sept. 1874, H. C. Balcom, of Winona, Minn.

(3rd.) Joel Wales Carroll, b. Oct. 1838, m. 1873, Elizabeth Woods, dau. of Alfred Woods, of St. Louis, Mo.

(4th.) Eunice Carroll, b. August 1841, m. 1863, John Crangle, Flour Merchant, of St. Louis, Mo., has 3 children, viz.: Hattie, Benjamin Ruggles, and Charles Carroll. Mrs. Clarissa Ruggles d. October 1872. She is remembered as a remarkably lovely and interesting person. A letter just received from a grandson, says of her “She was one of the best women that ever lived, and retained her remarkable sprightliness up to the time of her death, which occurred suddenly. She was greatly beloved by all who knew her.”

6. *Dr. Jabez Loomis*, b. 1792, a man of superior gifts, noble heart, eminent as a physician, and honorably filled important offices in town and state; d. 1844, m. 1816, Emily Hammond. Only one of his family survives, viz.: Jabez L. White, b. 1830, and spent most of his youth with an uncle in the banking business at Buffalo, and for a number of years has occupied the old homestead of his Father, at Bolton. Married, February 8, 1871, Mary Ella, daughter of

John W. Sumner, Esq., of Bolton, and niece of Dr. Chas. F. Sumner. He has held the office of selectman, justice of peace, and representative.

7. *Sophronia*, b. 1794, m. 1819, Chester Strickland, of Bolton, d. several years ago. Her only child Julia Ann, m. Arnold Martin, and had Joel Wales Martin and Julia S., both married.

8. *Joel Wales*, b. 1795, m. twice, no children. As an evidence of his great abilities, he became representative, senator, judge, cashier of bank, president of rail road, and consul to Liverpool and Lyons.

9. *Royal Stiles*, b. 1799, merchant, held various offices, never married, died February 21, 1864, leaving very pleasant memories.

10. *Thomas Jefferson*, b. 1802, m. Phebe Ann Farmer, is the only one of the 11 children now living. He is an enterprising and prosperous farmer in his native town, Bolton, highly esteemed for his honesty and integrity, and as a very useful citizen; has represented the town in the legislature, and has only one child now living, viz :

(1.) Josephine Maria, b. 1834, m. 1852, Dr. Chas. F. Sumner, who was b. in Hebron, Ct., March 25th, 1817, graduated at University of W. New York, 1840. Has been judge of probate, representative, president of the state medical society, and author of the History of the Former Physicians of Tolland County. Their home is with her parents.

*Children :*

(1st.) Josie C. Sumner, b. September 6, 1853, m. Frederick L. Case, June 13, 1871, d. July 4, 1873, leaving a son Frederick M. Sumner Case, b. June 2, 1873.

(2nd.) Lizzie White Sumner, b. August 7th, 1858, d. October 14th, 1874.

(3rd.) Charles F. Sumner, Jr., b. September 28th, 1864.

(4th.) Jefferson White, b. December 27, 1867.

(5th.) Clement Melville, b. October 9, 1871.

11. *George Clinton White*, b. 1804, removed to Buffalo, 1836, was President of White's Bank, m. 1841, Mrs. Elizabeth B. Morgan, of Colchester, Ct., d. 1869, no children. Mrs. White, a lady highly esteemed and greatly beloved, still resides in Buffalo.

II. TIMOTHY, son of Timothy and Sarah (Loomis) Wales. Very little is now known respecting him, except that he lived some years in the early part of this century, in New York City, engaged in the service of the government.

III. DR. ROGER WALES, son of Timothy Wales, b. July 19, 1768, m. 1798, Harriett Bentley, of Maryland. For many years a physician of great skill and extensive practice, at Cape May, N. J., d. September 30, 1835, and his wife December 18, 1822. They had 8 children, 4 died young, and 4 became settled in life.



1. *Eli Bentley Wales*, b. July 10, 1798, a man of great energy and activity, and for some time was honored with the office of Judge. Married 1st, 1818, Sarah H. Hughes, daughter of Hon. Thomas Hughes, of Cape May. They had 9 children.

(1.) Sallie H. b. 1819, m. Downes Edmonds, Esq., of Cape May. [They have 3 children : 1st. Sarah E. m. Edgar P. Stites, of Cape May. 2nd. Tryphenia B. m. Samuel W. Reeves, a lawyer in Philadelphia, had one child, Lottie B. 3rd. Eli Downs, holds an office in U. S. Navy, m. Miss Lydia Crowell, of Norfolk, Va., and had 2 children, Lillie and Emma.]

(2.) Belinda J. born 1822.

(3.) Harriett B. b. 1825, m. Joseph Young, of Tuckahoe, and had 6 children : Sallie B., Edmund W., Josephine, Bentley, Mary E. and Howard.

(4.) Eleanor B. born 1827, became the 2d wife of Downs Edmonds.

(5.) Thomas R. born 1830, married Martha C——. Their children : Sallie, Edmond W., Jane, Wesley, and Allan.

(6.) Lydia H. born 1832, married Alvin P. Hildreth. Two of their 3 children are living, Frank H., and James M. E. The mother died. The husband and father, Mr. A. P. Hildreth, is supposed to be living and the proprietor of the Metropolitan Hotel at Washington, D. C.

(7.) Edmond B. born 1834, died 1835.

(8.) Mary H. born 1836, married Walter A. Barrows, a lawyer and county superintendent of public schools, at Mount Holly, N. J. Their children: Walter A. Jr., and Helen W.

(9.) Eli B. Wales is a physician at Cape May.

Judge Eli B. Wales son of Dr. Roger Wales, and father of the 9 children named above, married 2nd Harriett Edmonds, widow of James Edmonds, of Cape May, and formerly Miss Whittimore, from Conn. They had 1 son, George Hunter, born 1841, died 1871. Married 3rd, Mrs. Jane Schellenger, of Cape May.

2. *Dr. Edmond Levi Bull Wales*, son of Dr. Roger Wales, born March 15, 1805, married Miss Mary Brick, of Port Elizabeth, N. J., had 2 children who died in infancy, and the beauty and smiles of the wife and mother were very briefly enjoyed by her loving friends on earth. The Doctor's wide and successful practice has secured for him a high rank in the profession, and his repeated appointment as one of the judges of the supreme court of errors in N.J., indicates the public estimation of him in respect to intelligence and integrity. His pleasant home has been for many years at Tuckahoe.

3. *Harriett Ann Wales*, daughter of Dr. Roger Wales, born August 16, 1809, in youth quite noticeable for her personal appearance, married 1834, Capt. Westley Rogers, who for 40 years followed the coasting business, built and sailed 11 new vessels. and was

remarkably successful in the management of them at sea, never having had any severe mishaps, which can only be attributed under a kind providence, to his superior forethought and good judgment. He now lives a retired life in a beautiful and commodious house of his own planning and building, on one of his farms at Bridgeton, N. J. His two sons Bentley W. and Eli E. with their families having pleasant homes near the parents. Of the 6 children these 2 only survive.

(1.) Bentley Wales, business, school teaching, although in feeble health from early youth, he has been zealously engaged in various benevolent and christian labors for the benefit of others, married October 21, 1869, Miss Lastourgeon, her parents were natives of England.

(2.) Eli E. business, agriculture, married December 10, 1861, Anna Ewing, of N.J. Children: Harriett Ann, and Samuel Westly.

4. *Mary Hunter*, youngest daughter of Dr. Roger Wales, born July 23, 1812, married 1830, Benjamin Hughes, of Cape May, died——, had 2 children, Henry and William Hughes, both living at Cape Island.

IV. SARAH WALES, daughter of Timothy Wales, born in Hebron, May 11, 1773, is said to have been intelligent, beautiful, and very amiable, died 1802, married January 1, 1794, Samuel Whittemore, of

Mansfield, who for a time was engaged in the saddle and harness business, and afterwards was occupied with public official duties. Had 4 children.

1. *Evelina*, born December 29, 1796, died at Danielsonville, Ct., September 15, 1862, married Mason Sherman, of Eastford, Ct., February 22, 1822, and had a son and daughter, viz. :

(1.) Mason Wales, born January 4, 1823, married Susan Sessions, of Abington, March 11, 1849, had 4 children : Anna Maria, born December 23, 1850, died May 30, 1857, Mary Alice, born April 18, 1852, Hattie Ella, born August 28, 1853, Roger Wales, born May 18, 1857. Home and business in Hartford.

(2.) Mary Wales, born June 4, 1825, died at Danielsonville, February 19, 1865, married 1846, Edward Washburn. No children. She was remarkable for her love and thorough knowledge of the Bible, and for practical ingenuity and force of character.

2. *Harriett Howe*, born 1798, died September 12, 1844, went with an invalid cousin, Mrs. Williams, from Bolton to Cape May, N. J., 1822, to spend a few months by the sea shore and under the care of their uncle, Dr. Roger Wales, for the improvement of health, and on January 28, 1823, she married James Edmonds, he died September 27, 1833. They had 3 children, viz. :

(1.) William W. born May 2, 1825, died of cholera on a business trip from Philadelphia to St. Paul,

leaving wife and daughter, who still have their home in Philadelphia.

(2.) James M. born June 1, 1827, grad. at Jefferson College, Pa., and Princeton Seminary, became a very promising minister of the gospel, married a sister of Rev. W. R. Work, and died 5 days after. His widow has since died.

(3.) Emily J. born December 30, 1830, married Rev. W. R. Work, had 2 children, and died——, also her children several years ago.

Harriett Howe W. (widow of J. E.) married 2nd, Judge Eli B. Wales, September 10, 1839, and had George Hunter, born 1841, and died 1870.

3. *Williams Howe Whittemore*, son of Samuel and Sarah (Wales) Whittemore, born February 2, 1800. When 2 years old, he together with his 3 sisters, was made orphan by the death of the mother, and was kindly cared for 2 or 3 years by his Aunt Roxana at the home of his grandfather, Timothy Wales, in Bolton, and then with his youngest sister Julia Ann, was taken to Belchertown, Mass., where he enjoyed the truly parental care of Mr. and Mrs. Timothy Pearl until prepared for college. Graduated at Yale 1825, then taught a classical high school in Newark, N. J., one year; graduated at the Yale Theological Seminary 1829; for about 3 years took charge of the Presbyterian Church at Rye, N.Y., and then 2½ years in charge of the 1st Congregational Church at Charlton, Mass., from 1836 to 1850 pastor of the first church in

Southburg, Ct., afterwards resided in New Haven, preaching nearly every sabbath, besides superintending a young ladies seminary 2 or 3 years, and acting as Agent of the N. Freedman's Relief Association nearly 2 years, until disabled by bronchial ailment. In July 1868, removed to the present home in Brooklyn, N.Y. Married December 22, 1831, Maria Clark, daughter of Ebenezer and Ann (Marselies) Clark, who in consequence of the failure of his health, gave up business in New York City and removed to Rye, Westchester Co., where he was instrumental in starting a Presbyterian Church of which he was elder and chief supporter, until his death September 15, 1847. They had 7 children, 3 died in early infancy, and 4 are now living, viz. :

(1.) Williams Clark, born at Charlton, Mass., Dec. 16, 1833, graduated at Yale 1855, married October 18, 1865, Mary Elisabeth Babcock, daughter of Hon. James F. and Catharine (Mills) Babcock, of New Haven, (she died December 29, 1865.) His present chief business is General Agent of The Pratt Manufacturing Co., offices, No. 71 Broadway, New York, and at Chicago.

(2.) Edward Payson, born at Charlton, Mass., Jan. 24, 1836. After being nearly prepared for college, he preferred a clerkship in a bank, and for some time was in the Metropolitan Bank, of New York, which situation he resigned in order to have a vacation for the benefit of his health, and to start a business of

his own. He has been for several years a Broker and Member of the Stock Exchange in New York. His home at present is at Rye. Married October 17, 1860, Caroline Amelia Loder, daughter of Benjamin and Polly Ann (Church) Loder, of New York.

Their children : Edward Loder, born September 12, 1861 ; Howard, born November 28, 1864 ; Helen Church, born April 11, 1866 ; Norman Clark, born June 7, 1870 ; Florence, born August 28, 1872 ; Walter, born November 23, 1873.

(3.) John Howard, born at Southbury, Ct., October 3, 1837, was expected to receive a college education, and had made considerable progress in the preparatory studies, when he expressed a wish for an active business life, rather than confinement to books. His parents willingly favoring his choice, an excellent situation was soon secured for him as 1st clerk to the new firm of Shepherd & Morgan, commission merchants, in New York. The two and a half years he spent there from September 1855, proved a useful business school to him. In March 1858, he went to Naugatuck, Ct., for a few days to assist a friend, which unexpectedly determined his plans for the future. In partnership with young B. B. Tuttle, he soon started a maleable iron foundry which has been quite successful. At a later date, other branches of business as cutlery were set a going, and quite recently an additional large foundry in Chicago. His home is at Naugatuck, Ct. The business offices are in

Nangatuck, New York, and Chicago. In 1871 he was member of the state legislature. Married June 10, 1863, Julia Anna Spencer, daughter of Harris and Thirza (Buckingham) Spencer, of Nangatuck, Ct.

Children : Arthur Harris, born November 25, 1864 ; John Howard, Jr., born February 24, 1872 ; Daughter, born August 13, 1874.

(4.) Emma Parsons, born August 3, 1839, was chiefly educated in New Haven, where she was married November 9, 1864, to William Plumb Bacon, son of William Walter and Jane (Plumb) Bacon, of New Haven, he was born in Middletown, Ct., April 17, 1837. In college was commodore of the Yale navy, graduated at Yale 1858, was abroad nearly 3 years, part of the time studying the languages in Berlin and Paris, and the remainder traveling over most of the countries of Europe, Egypt, Palestine, Syria, and some in Turkey and Greece. In the war served 3 years in the Fifth Regt. N. Y. Cavalry, as Adjt. Major and Lieut. Col., passed through more than 40 perilous battles unharmed ; for the last several years has been Banker and Broker, at 26 Broad St., New York, his residence in Brooklyn.

They had two daughters : Mary Corinne, born in New York City, October 1, 1865 ; Adele, born in Brooklyn, N.Y., July 22, 1869.

4. *Julia Ann Whittemore*, youngest daughter of Samuel and Sarah (Wales) Whittemore, born at Bolton, Ct., May 13, 1802, married October 15, 1822, Dr.



Chas. Steele Thomson, (born in Tolland, Ct., April 6, 1801,) now and for many years a distinguished physician in New Haven. She died at Granby, Mass., December 16, 1833, leaving two daughters, viz.:

(1.) Julia Ann Maria, born in Granby, October 31, 1831, married in Fair Haven, Ct., April 12, 1855, Albert G. Cooley, (died in Fair Haven, October 6, 1857,) and had Louisa Whittemore, born August 22, 1857. Married 2nd in Fair Haven, September 27, 1862, Theron Baldwin, son of Rev. Theron Baldwin, D. D., and graduate at Yale 1861, business in New York, residence in Orange, N. J. Their children: Mabel Wilder, born in Orange, N. J., August 20, 1863; Maud Russell, born in Orange, N. J., April 25, 1865, died; Ernest Thomson, born in Orange, N. J., May 14, 1868.

(2.) Susan Chapin Belcher, born in Granby, Mass., November 5, 1833, married in Fair Haven, Ct., January 22, 1869, Geo. W. Darling, adjutant in the late war, and since, a merchant in Providence, R. I.

[Dr. Thomson's 2nd wife, who had the maternal charge of the two children of the 1st as well as her own, was Miss Susan Chapin Belcher, daughter of Col. Belcher, of Granby, Mass., a lady possessing in large measure, the good qualities of intellect and heart. A particular record of each one of their several children, would greatly interest a large number of the Wales descendants.

V. ROXANA WALES, youngest daughter of Timothy Wales, born April 7, 1774, married November 4, 1805, Luther Gaylord, a most estimable citizen of Ashford, Ct., who for many years was chiefly and extensively engaged in the manufacture of saddles, harness, trunks, etc. They had 3 children.

1. *Emily*, born September 14, 1806, married Giddings W. Keyes, February 25, 1829, died at Bever Dam, Wis., October 5, 1873, had 8 children, 4 of whom survive her. Her son, Hamlin W. Keyes, a colonel in the late war, died at Washington, D. C., June 16, 1864, from a wound received at Spottsylvania, May 12, 1864.

2. *Caroline*, born February 8, 1808, married January 13, 1831, Edwin Eaton, of Chaplin, Ct., who was widely known as an enterprising and successful builder, having erected several churches in different parts of the state. He died May 25th, 1873. They had 3 children, viz. :

(1.) Roxana Maria, born December 14, 1833, married September 27, 1855, Dr. Elisha G. Burnett, now residing in Webster, Mass. Three children : Carra, born August 2, 1856 ; Juliana, born September 28, 1857 ; Mary E. born September 1, 1866.

(2.) Edwin Wales Eaton, born June 25th, 1836, married Fannie Swift, of Seymour, Ct., January 10th, 1860. They have two sons, Charles Edwin Eaton, and Milfred Ernest Eaton, business, Agent of the No-

notuck Silk Co., Florence, Mass., 66 and 68 Thomas St., New York City. Residence, Orange, N. J.

(3.) Caroline, youngest daughter of Edwin and Caroline G. Eaton, born December 15, 1845, married September 15, 1869, George D. Atkinson, business, No. 2 Bedford Street, Boston, Mass., residence, at Newton High Land, had two children James Eaton, born September 1870, Mabel Frances, June 10, 1873.

3. *Roxana Maria*, born March 9, 1812, married January 18, 1837, Samuel L. Hill, President of the Nonotuck Silk Company, Florence, Mass. She died at North Hampton, Mass., May 5, 1848. They had a son and daughter, both married and now living at their native place, Florence.

(1.) Arthur Gaylord, married Kate Edwards of North Hampton, two daughters, Annie and Florence.

(2.) Emily K. married Anthony Sheffield, and has two children. Mary and Charles.

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In closing the genealogical record, the compiler claims the indulgence of adding a few words of his own, as a grateful tribute to the memory of his beloved aunt, Roxana Wales Gaylord. It was her responsible lot to sustain the relation of mother in a peculiar and comprehensive sense. At the time of her marriage to Mr. Luther Gaylord, he was a widower with 5 children, 4 daughters and a son. To these she subsequently added 3 daughters of her own. So wise and kind and faithful was she in

the discharge of her duties to all, as to secure for her their sincere reverence, confidence and affection, and not one of them it is believed was ever inclined to suspect her of partiality. And for this gratifying success in her maternal relations, she was sensible of her indebtedness to the assistance and encouragement of her judicious, exemplary, and gentle hearted husband. And scarcely less did she continue to manifest a mother's concern for the 4 children of her deceased sister Sarah, although they mostly resided at a distance from her. Of the tender solicitude she ever cherished for them, there is a variety of affecting evidence in a large package of letters still in the possession of the writer, which she wrote to him while in college, and after he became engaged in the labors of his profession.

The filial affection for her of each one in the three classes, and their mutual regard for each other, were nearly the same as if she had been the real mother of them all.

All of the 12, except 4, have departed, and we may hope are now in her society and with Jesus. Of the 1st 5, three have died, Betsey, Mrs. Burnham, Parmelia, Mrs. Conant, and Sally, Mrs. Bicknol, and 2 still survive, viz.: Anna, Mrs. Williams of Willimantic Ct., and Col. Horace Gaylord, for many years a prominent citizen of Ashford, the husband of Mary, daughter of Major Davis, and father of 7 distinguished sons, the oldest of whom James, an eminent christian patriot, who in brave endeavors to save the life of the nation, suffered a glorious martyrdom in Salisbury prison.

Of her own 3 daughters, 2 have died, Emily, Mrs. Keyes, Maria, Mrs. Hill, Caroline, Mrs. Eaton survives. Of the 3rd class, her sisters 4, 3 have died, viz. : Evelina, Mrs. Sherman, Harriett, Mrs. Edmonds, and Mrs. Wales, and Julia Ann, Mrs. Thomson. The only survivor, is the one whose hand has moved the pen in preparing these records for the types of the printer.

W. H. W.



THE  
COUNSELS AND DIRECTIONS  
OF  
EBENEZER WALES, Esq.  
TO HIS  
*CHILDREN.*

PUBLISHED FROM THE AUTHOR'S MANUSCRIPT  
FOUND AMONG HIS PAPERS  
AFTER HIS DEATH.

---

*To which is prefixed, a short Account of the  
Character of the Author.*

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B O S T O N :

PRINTED AND SOLD BY NATHANIEL COVERLY, JUN.  
Corner of Theatre-Alley, 1813.





A SHORT ACCOUNT  
OF THE  
CHARACTER OF THE AUTHOR.

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EBENEZER WALES, Esq. was born in the year 1696, at Milton, in the Province of the Massachusetts Bay. His parents were eminent for piety and godliness; by which means he was favored with a religious education in his youth, which he esteemed among the greatest blessings of his life. — He was for a great number of years a Justice of the Peace, which office he discharged with fidelity and uprightness; — just and impartial in the administration of justice. He shewed that the coercive force of the law was for the lawless and disobedient. He bore not the sword of justice in vain, but was a terror to evil-doers, and a praise to such as do well. But what was most distinguishing in him, was his apparently sincere and unfeigned piety. In the early stages of his life, it pleased a sovereign God, to call him, in a remarkable manner, out of darkness into marvellous light, and to cause him to feel the power and efficacy of divine grace upon his heart. From which time, all that have had the happiness of being acquainted with him must acknowledge he has been one of the brightest ornaments of the religion of Jesus; exemplifying religion in his life and conversation. He not only professed that faith which was

justifying and saving, but evidenced his faith by his works. The holy scriptures were the grounds of his faith and the rule of his conduct. He took the word of God for his counsellor at all times; which word dwelt in him richly; and he had a peculiar faculty of enriching others with it with whom he conversed. The sacred writings were his chief study, and esteemed by him as the choicest treasure, a delightful field, full of the most delicious fruits. He had a happy talent for expounding the scriptures, which he generally practised in his family, from day to day. Religion in him was a divine principle which flamed out in the life. It was his concern to walk in all the commandments and ordinances of the Lord blameless. He steadily attended on the public worship, so long as health and strength would permit. He was a faithful hearer of the word, and able to repeat the substance of the discourses, which he used generally to do for the benefit of his family. On communion days, it was evident to those who had a relish for the religion of the gospel, that he had been with Jesus. Strict and exemplary on the sabbath, and appeared really to remember, and keep it holy. A careful observer of the various providences of God, and had a peculiar gift in spiritualizing and drawing divine instruction from every occurrence. In prayer, he drew near to God with all holy reverence and confidence, as a child to a father, able and ready to help. He was a friend to the religious constitution of the colony, and to the ministers of the gospel: those who were acquainted with him highly esteemed him. He lived in the daily exercise of a strong and lively faith in the promises of the gospel, which raised him above the world, and the fears of death. He was laborious in his calling, which was the labour of the hand; yet he enriched his mind with knowledge humane and divine, es-

pecially did he excel in divine knowledge: Was well able to give the reason of his believing and embracing religion; and was masterly in confuting an enthusiastic spirit. As head of a family he was a kind husband, an affectionate father, and one that ruled well in his own house. An obliging neighbor, a faithful friend, and charitable to the industrious poor. In a word, he was sober, just, and temperate, a lover of hospitality, a lover of good men. He maintained his hope steadfast to the end, and longed for time that he should be delivered from this body of death. His bodily distress unfitted him in a great measure for converse with his friends, in his last hours; though he retained the exercise of his reason to the last expiring moment. Being asked the day before he died, whether death did not appear very near, "Oh no," he replied, "a great way off, to far, I long to have the time come." His disorders were of such kind as made company a great interruption, and it was with difficulty he was able to speak. Being asked whether his children who lived remote should be sent for? he replied, "It cannot be done with conveniency, and they must be content with what I have already said," He died at Union, on the 12th of April, A. D. 1774, in the 78th year of his age; leaving behind a sorrowful widow, and fifteen children, to lament his death; the next day his remains were carried to the place of public worship, where an honorable character was given him, as a man of worth and piety, after which he was conveyed to the grave, followed by eleven of his children, (one being confined at home with sickness, and three others too remote for seasonable notice) together with a great concourse of people. He had 20 children, viz. 11 by his first wife, 9 by his second, now his widow, 78 grandchildren, and 5 great-grand-children. [June 8th, 1774.]

## *COUNSELS, &c.*

DECEMBER 13, 1737.

THE following counsels and directions are directed to my children; and your father intends and desires they may come to you, with the authority of a father, and with a great desire for your good, both for your bodies and souls. And I charge every one of you to consider them well, as you will answer for your neglect and refusal to hearken to and practice my advice, so far as it agrees with God's word, at the judgment seat of Christ.

I know that faith and repentance, are the two great ingredients of religion, and the foundation of it in the soul. To have a true sense of our sin and impotency, and to receive Christ as our prophet, Priest and King, contains in it almost all true religion. But this you are so often taught from your bible, catechism, and the pulpit, that I shall not insist so much on these things, as on some of the practical parts of religion. And for your help herein, I shall direct you to such a way, as I have found very profitable to me. But this I would first lay down for your consideration, that you are made and continued in being, to serve and glorify God. All your time and talents are to be improved that way. There is no abating any thing of this; and this rule, I shall much improve in the following directions. Well then your time is God's, and I advise you to spend it diligently in his service and for his glory, and spend as much of your time as you can spare from your common business, in meditation; and when you meditate, choose some particular subject, and keep your minds close upon it.

I have found this way has afforded me new ideas, that I never thought of before, and turned my mind much more, to the duty meditated on, and against the sin reasoned against. And here I would hint in a short way, on some heads, or subjects for you to fix on, hoping you will carry your thoughts much further than I shall here write.

1. Reason for diligence, both of your bodies and minds, viz. about something for the service and glory of God ; for this, viz. the service of God and his glory, I shall take in, in all my following directions ; but shall not always mention them. Also reason against idleness. The good things of this life are necessary for our comfort here, and humane knowledge necessary to make us useful in our day, and the knowledge of God needful to prepare us for the enjoyment of Him hereafter. And how will you obtain these things ? they are of great importance. Why, the most likely way to obtain them, is by a dilligent improvement of our bodies and minds to get them. And this is the way to have God's blessing on our endeavours to obtain them. Consider my children, do not you sometimes take great pains for mere trifles ? Shall God place you, as rational creatures, amidst all these great works of creation, providence, and that of redemption, and you not dilligent and active in serving and glorifying him ? how will you answer it to him ? is there not benefits enough to be obtained to pay you for your time and pains ? but then on the contrary, what profit is there in a lazy or idle life ? my children, I cannot think of any pleasure or profit in it worth naming. I verily believe a lazy person is generally wished out of the world ; and if that be a pleasure then they have it. But they seem to have no friends. And if they are not lazy, but active for sin, and so in my sense

idle, yet their activeness prepares them for, and hurries them down to hell.

2. Reasons for good language, and against bad. A clean, modest, and mannerly way of speaking, will much recommend you to mankind ; your company will be acceptable to almost every person ; and there is a great deal of religion contained in a modest and mannerly way of speaking, and a great deal of profit and pleasure even in this life. It will much engage men in our favor. But on the contrary, a debauched and unmannerly way of speaking cannot please any but the debauched part of mankind ; and they will not esteem you the better for it in reality. If they have any matter of weight they submit that to other sort of men. Indeed you will please the devil by bad talk ; and mightily fit yourselves for his company eternally. My children, is not a good word spoken with as much ease as a bad one ; and will not every good end be as well attained by it ? what then should move you to debauch talk ? or vain swearing or cursing, or any revillings or bad wishes ? what good do they do you ? I am assured they do you and others, much hurt. I have often wondered how this sin came to be practiced even by sinners. There is no interest served by it ; so there seemeth no temptation to it ; no reasonable pleasure in it, no honor or profit by it. How comes it to be so fashionable then ; unless because it is a sin ; this is the best reason I can give for it. Oh miserable reason indeed, Oh forsake such an unreasonable practice, or rather never begin it. And use your tongues in God's service, and to praise and glorify Him.

3. Reasons for truth and honesty, and against falsehood and dishonesty. I am of opinion, that truth and honesty always

go together ; for an honest man is a man of truth, and every dishonest man is in some sense a liar. Every man of truth and honesty hath a mighty advantage, and pleasure attends these excellent things ; for a man that lives in the upright practice of them, will make it known by his common conduct, and such a person will be trusted by any man. Every man will esteem his property safe in the hands of such a man, and he may be trusted often to his own advantage. He is under great advantage to secure his interest and character ; for he may be believed at all times, that he speaks the true sentiments of his mind. And surely his pleasure must be equal to the profit, his unswayed uprightness makes him appear bold and free in all company and times. But on the contrary, a man of falsehood and dishonesty hath not the aforesaid advantages nor pleasures ; for he will be suspected by every-body. If he be rich, they will be apt to wish him poor ; and if he be poor he will not be pitied nor helped. And it will render him very much useless among mankind. Now I suppose that man's happiness in this life very much consists in being acceptable to his fellow men : and lying and cheating very much prevent that. But it is also very foolish for a man that pretends to a future happiness, to steal or cheat, because he that wrongeth his neighbor knowingly, must always pay back again, and make good all damages, if he is able, or he cannot get to heaven, which makes me wonder that any who intend to go to heaven, should fall into this sin ; and here to give you one rule, to help you against being prejudiced in your own favour, in trading or bargaining : Get a love to truth and justice above gain, and that will govern your minds more to act truth than to get gain.

4. Reasons for love and peace, and against rash anger. There is a rational pleasure in love and peace. To keep the love of another who is on the contrary side of our interest, gives us the best advantage to convince him if he be in the wrong. And if we are in the wrong, we are the more likely to be convinced by him, and you should be more pleased to get the truth established, than to get the mastery, or your supposed interest or opinion vindicated. But then it must be more of a just pleasure and lasting profit, to have OTHERS love and good-will for us, and their interest ready to help us, than to have them against us.

Well, the best way to obtain it is to be loving and kind ourselves; and it is a pleasant sight to see brothers and sisters live together in love. And in order to live so, the elder should bear with the childish notions of the younger, and not suddenly resent. They should try to make them as easy as possible, and so set them an example of love themselves; for my part, I have reason to lament that I have not set a better example of love myself, but have been too froward, and especially too hurrying about my labour. But I can appeal to you that latterly I have lived more in the exercise of love, but yet would maintain my government, and hope I shall ever do so. But do you follow me only wherein I have followed Christ. But then what profit or pleasure can there be in rash anger? profit there can be none, for every case may be carried on better without than with it. If we keep of a peaceable mind we know we can manage a cause the better for it. And as to pleasure there is none, unless it be in feeling angry. And how this disorders the mind, we by our experience know. And it must be a more rational pleasure to subdue than indulge it.



5. Reasons of humility ; and against pride. Humility is a great advantage in this life ; it is the best way to obtain honour among men. If a man be capable of public service, his humility will fit him for it, and ordinarily lead him to it. And if he gets it he will not be in danger of envy. If he is poor and not honorable, he will not be despised. Almost all men will delight to shew him respect. Every one will speak well of the humble man ; their company will be acceptable to every body, and it will yield them a great deal of peace. If any ill-treat them, they are not apt to resent it ; if others are angry and froward, they are calm and easy, and they command the most respect, according to their dignity, of any men in the world, and are most reconciled to their circumstances ; if honorable, not lifted up ; if poor, not much cast down ; on the contrary, pride is the greatest trouble and vexation to men. To give pride his due, he is the hardest master and the greatest cheat and liar of any whatsoever. I think it may truly be said of pride, he is worse to men than the devil himself. Pride leads men a dreadful jaunt ; and promises large pay, but never performs his promise ; gives them a dreadful fatigue, and cheats them of all their expectation. From pride men are mightily stirred up after honor ; but pride puts men on the direct way to miss of it. They want to be admired, but are likely to miss of that too ; but will most certainly get enough of the contrary. Pride sets men to get riches, and promises great profit and pleasure therein, but fails in the performance. It cheated our first parents and so it doth all their race. It is an hateful sin ; it takes men the furthest from God, and from the favour of men. And it appears to me to be the spring from whence almost all other sins flow.

6. And for your help in the well improvement of your thoughts, study something of philosophy, or law, or history, or geography, and all of them if your genius leads you to it. And if you rightly improve the knowledge you may get by those studies, it will mightily help you in religion, or any other study you may find most serviceable to those two great ends, to best fit you to do service for God in this world, and to enjoy him in the world to come. But I shall direct you to a more divine and spiritual way of living.

First, use your dilligence in some lawful calling, which the providence of God seems most to point out to you ; and having used your reason and dilligence in the best manner you can, commit the event of all your business to God, to order and determine as he pleases ; not only because you cannot help it, but because he governs best, and that you choose God should order your affairs for you. And this do with great contentment and submission, and when you find an evidence in your souls, that your business is to wait on God all the day long, and every day, and also see that in his word he hath promised all things shall work for the good of such as wait on him ; and believe the wisdom and goodness of God's government, this will give you contentment under all circumstances of life. And if you do not commit the ordering of the affairs of this life to God, I cannot believe you do commit the concerns of your souls to him. You must go to God by faith in the promises, and in the name of Christ, and on account of the purchase Christ hath made for sinners by his sufferings ; and with a sense of your own vileness ; sending to God the sincere desires of your hearts for every thing you want for time and eternity. And receive every good thing spiritual or

temporal, as coming from God through the merits of Christ, and every affliction as ordered to you for your good. And observe as you pray, so I believe you will live, and God will do for you. If you pray only because it is customary or for fear of hell, or for any sinister end, so I believe you will live, and accordingly so God will deal with you. But if you pray with the sincere desires of your souls, and depend on the free grace of God in and through the merits of Christ; I say if you so pray, so I believe you will generally live; and so as you pray and live, I believe God will deal out of his favors to you, both spiritual and temporal. And now if you would know when you thus pray, I would ask, do you thus wait on God? for you see I have in my thoughts made them inseparable. But then I would ask, do you love God with all your heart, soul might and strength? and if you ask me how you shall know when you have such a love to God, I answer, first I shall describe such a love, and the springs from whence a true love to God flows. And I shall call such a love to God, a divine love hereafter in describing of it. Now love in general I suppose is a passion of the soul going out to some object as good, and capable of affording some happiness, with desires of, and endeavors after the enjoyment of it; but as to the spring of a love not divine, such as love to our food, drink, sleep, &c. I suppose it flows from the bodily appetite; they being suited to make the body easy, and so afford some happiness to us. We love, desire, and endeavor to get them because of the ease and happiness they give us. All such love seems to me to spring from the love we have of gratifying the appetites of the body: seeing the objects have something in them fitted to satisfy our said appetites; but these appetites

bear no part in a divine love. I shall now endeavor to shew you the springs of a divine love; I own good men love God for the good things of this life, and so may wicked men too; and if they love God only because they receive such things from him, it hath no part of a divine love in it, such a love goeth out vehemently inflamed by the appetites of the body, but so doth not a divine love, but springs from a light let into the soul, of the excellency of God's perfections, of the excellent, unchangeable and independent goodness in them, every way fitted to fill the soul with everlasting happiness, and when the soul finds a steady choice of conforming to God in holiness and purity, and that it cannot enjoy quiet, unless it can regulate the appetites of the body, and dispositions of the mind in a fitness to what it discovers in the perfections of God, I think it is because God hath put into the soul such a divine principle that hath such a sameness with the holiness and immutable perfections of God, that it cannot content itself, unless it enjoys more and more of God, and then sin of course will grow more hateful, now I think when this is the case the soul loves God with all the heart, &c. it doth not consist so much in sensible affections going out as a steady choice, as before described, for the affections are often enflamed by the appetites of the body, and rise and fall as said appetites rise or lower, and so are unsteady. The affections set on work by the inclinations, may be at sometimes more vehement for enjoyment than those that go aright after the enjoyment of God, but never so steady. Therefore it appears to me, that such a steady choice as before described, will determine where the heart is and where its treasure is, this choice supposeth endeavours to live according to such a choice. There are

other stronger evidences of a true love to God, but I mention this as such an evidence of true love to God as is one of the weakest, but yet true.

8. And here I would charge you all not to neglect secret prayer, and not to put off repentance till hereafter, but make a present business of religion, and especially you that are young, remember your creator in the time of your youth.

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JANUARY 31, 1753.

On a journey from Hartford, as I passed by a burying place in the woods in Stafford, I had the following meditations on the road. Here I thought was a number buried whose faces I never saw, nor should see until the judgment day. Upon which I recollected in my mind, my relations whom I loved, that were dead how they would all appear at that great day, and there be judged according to their various ages and circumstances, and that with righteous Judgment; which much affected my mind. Then came on the consideration of my own trial at that great day? and here I supposed myself then on my trial before my great Judge, whose eyes are as a flame of fire, and the book of God opened for me to be judged out of those things written therein; and that the evidences against me were called. And first, were called my companions I was most intimate with when I was young; and they evidenced that I was a wild and vain youth, much addicted to vain jestings and profanations of the Lord's day, and other very idle talk on other days. Then my brothers and sisters were called; and they said I many times quarrelled unjustly with them, and was a means of making them quarrel, and that I often

played on the sabbath day. Then my father and mother gave their evidence that I lived a vain life, and would run often into wicked company, that they sat before me the terrors of God's law and my danger of hell, exhorted me to secret prayer and other duties, but that I little regarded their counsels. My wives gave their evidence that I was not kind enough to them in many respects, he was too sour in his temper, and did not take pains enough to stir them up to their duty, by counsel and example. My children were called, and said he was not tender enough of them, too hurrying about their labour, and did not take pains enough to restrain them from sin and to put them in mind of their duty.

My neighbors evinced, that in many respects he failed in acts of kindness, and sometimes was too rash in words and actions. Then my mother-in-law was called, and she said he did not exercise love and tenderness enough to her in old age. Then my conscience was required to speak the truth, and that gave in a dreadful account of wicked thoughts, words and actions all my life long, too many to name, but especially of pride, dullness in duty, and vain and worldly thoughts on the sabbath day, and in time of duty. Upon which satan appeared and said, by the law he ought to die; for it is written, every soul that sins shall die. I will take him, and bind him hand and foot, and carry him into outer darkness. Stay, said the Judge, is there none that can say anything in favour of him? then came the Holy Spirit and said, true it is, all that has been said against him is true. He lived a vain wicked life till he entered his one and twentieth year, and all my strivings with him were to little purpose, though they kept him to a course of secret prayers, and some resolutions of

amendment of life ; but he all the while thought he had power to convert himself, and in the twentieth year of his age set a time to do it, and tried to convert himself, but did not know where to begin such a work ; but he was not willing to promise to forsake sin, and wished he might be sick, which he thought would make him promise to leave sin and lead a new life ; then I sent sickness on him, but he would not make any promise to reform ; and when I recovered him to health, he said he should not be sick again for a great while, and would now go on in sin with pleasure.

I then seized his mind with melancholy, and then he considered his danger, and cried night and day to God for mercy, and see that he had no power to convert himself ; but I let him be in such a terror for four or five months, that wasted his flesh and spirits, and he would often get alone and spend much time in strong cries at the throne of grace ; then I sent his own mother to him with a dream, which made him believe he should die in nine days ; and he knew he should go to hell if he died then ; then he retired alone in the night following, and there spent much time in mourning for sin, and crying for mercy ; then I revealed Christ to him as a fit Saviour, and he by faith and love embraced the Saviour with all his heart and soul, and I filled him with joy that made him long to depart and be with Christ ; and since all his life in general, sin hath been his greatest burden ; it hath been his delight to do the will of God, and he has tried to do his duty to God, his neighbor and himself ; he hath been a true mourner for sin. and hath delighted in the law of God. The ministring angels then spake and said, that when sin was too hard for him he would often cry mightily to God for help, and plead the mer-

its of Christ's blood and intercession with God, that he would send him help against sin and enable him to do the will of God, and his request would often be, that God would take away all his pride and unbelief, and give him faith, and a humble make, and a patient, thankful frame of mind, and God heard him and often sent us to help him, and comfort him, and he would rejoice at our assistance and give God the praise. God many times heard him, and sealed to him the pardon of his sin, and gave the evidences of his Sonship, and of eternal life. Then I supposed my Judge to turn to me and say, "Come you blessed of my Father, you have been faithful in a few things, I will make you ruler over many things, enter into the Joy of your Lord." Oh ! if this should be my case, what joy must then fill my soul ? I then felt almost impatient to think of staying here any longer. My thoughts were so much engaged for about four miles travel, that I hardly knew anything about how I went along.

Now, my children, if you are not thus prepared to meet your Judge, how dreadful is your case ? you all know you must die, and if death meets you in your sin, what will you do, when you are to take your final leave of the world and of all your pleasure in the world, and in sin, and have an eternity before you, and must enter thereinto, and have no interest in Christ ? which way will you turn to find comfort ? will you turn to your vane companions ? to see if they will not afford you comfort ? alas ! they, if present when you are dying, may mourn over you, but they cannot afford you any relief at death ; and at judgment they will curse you for leading them to hell ! will you turn to satan who hath flattered you along in sin ? now alas ! he will appear a most dreadful tormentor.



Will you look to your parents for help in this dreadful hour of distress ? will they not tell you that you did not hearken to their counsels, but neglected them, and now you must eat the fruit of your doings ? will you turn to Christ, who will be your judge, to seek help of him, in that dreadful and dark day ? and will not Christ say to you, when you could take your pleasure in sin, you regarded none of my calls nor offers of mercy, and stifled the strivings of my spirit ? and now I, as a sin revenging Judge, will sentence you to eternal misery. Oh my children, if this should be your case, what horror of soul must you then be in ! and if you are now in your sins, and have never closed with Christ by faith and love, this may be your case. This is certain, that you and I must appear at the day of judgment, to be judged by Christ : and if you now in time refuse to hearken to God and Christ, in the threatenings and promises of his word, and strivings of his spirit, and ministrations of his word, and the counsels of your parents, what will you answer in that day ? if you in time have hearkened more to the devil than to Christ and his spirit ; more to your sins and sinful companions than to your father, Oh dreadful to you will your meeting me then be, if this should be your case. If these lines therefore should fall under your eye, when I am dead, consider them well ; they were designed to put you in mind of them, when I can no more urge them upon you, by being present with you. How can I think of your being separated from Christ, and from me to all eternity ? I hope to dwell with Christ eternally ; will you then take the road to hell to dwell with the devil ! Oh dreadful separation !

NOVEMBER 30, 1755.

The following question and answer is chiefly collected from the SPECTATOR, Vol. VIII.

Quest. Which requires the most, or is ordinarily attended with the greatest pain and trouble, a life of virtue or vice?

Answ. As for vice, the debasement of reason, the pangs of expectations, the disappointments in possession, the stings of remorse, the vanities and vexations attending even the most refined delights, that make up this business of life, render it so silly and uncomfortable, that no man is thought wise till he has got over it, or happy but in proportion as he has cleared himself from it. The sum is, great labour is certain, in both vice and virtue, and the same if not more labour attends vice than virtue; and here is left us an easy choice, whether, with the strength we are master of, we will purchase happiness or misery?

Another taken from the same SPECTATOR.

The happiness of this world, proceeds from the suppression of our desires, but in the next world, from the gratification of them.

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MARCH 27, 1757, in the 61st year of my Life.

When I consider the counsels I have given you, my children, and my forwardness to discourse on religion, it makes me some afraid you will think I have no fears of myself, nor much difficulty with my sins and temptations, and least your meeting with fears and sins, and temptations, you may suppose I did not meet with, might be some discouragement to you in a religious life: I here give you the following account of my

warfare in religion. And it is a continued war I am engaged in : sometimes pride, sometimes unbelief, slothfulness in duty, an overlove to the world, uncharitableness towards my fellow-men and fellow-christians, unthankfulness, many appetites of the body, sometimes one, and sometimes several of them beset me every day I live ; and many times govern in me in a sad manner. I know I make miserable work in religion. I know I do not take pains enough with you ; and my example before you is not as it ought to be, but be persuaded to shun all that you see wrong in my conduct. But then I can tell you, that my sins are not chosen but my burden. I long to be more sanctified and holy. And as to my fears about the state of my soul they are many, and they arise from such things as these : sometimes I find my affections flow easily, it may be on reading or hearing of some good man's actions or sufferings, when I cannot see anything of love to God or religion in me that moves them. Well, when I contemplate the mercy of God, or the sufferings of Christ, and my affections are much moved, I often fear that in the last instance, they are moved only from natural sympathy, as they are in the former. And again, when my meditations on God and Christ and religion are greatly pleasant to me, and seem to make me long after more knowledge of God, and conformity to him in holiness ; often when my thoughts have been greatly stretched towards God, with new and pleasing ideas, it then comes into my mind that I will tell such a friend of my discoveries, and he will be pleased with them and me ; which makes me then fear, my pleasure in God and religion is only from pride and my own applause.

Again, I find such a love to the world sometimes prevailing, that makes me suspect it is inconsistent with a true love to God or my neighbor. Again, I find many times such a dullness in duty, as I fear inconsistent with a prevailing love to, and delight in God.

Again, I find such a want of trust in God, through the merits of Christ, with such a satisfaction of soul and rest of mind, as makes me afraid I have not saving faith. But to give you truly what I think of my condition, I expect to be happy with God in the life to come. And I believe that within five years past, when my fears most prevailed, that then my hopes were stronger than my fears, whether true or no; for, if I am not mistaken, the mercies I receive, the afflictions I undergo, the fears I endure, nay, and the sins I am guilty of, do make me more in earnest after holiness of heart and life, and to have God my only portion.

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JULY 1, 1759, in the 63rd year of my Life.

I shall add to the above account of my life, how I have of late lived. It seems to me that I live towards God very much as a little child lives; a child depends on his parents for all his nourishment and rest, and when it wants, it goes to his parents for it, expects it nowhere else; and so it seems to me, I in some measure live towards God. I think I go to God for his blessing on my common affairs, not only in my secret and family prayers, but more particularly when I take a book to read, I lift up my heart to God to bless it, when I go to a neighbour's house for conversation, I ask God to enable me either to do or receive good. If I meet a man I expect some

conversation with, my heart is lifted to God in such like desires; if I go a journey, or am called to judge or act in a case that appears to me difficult, then if I have time, I devote some short space of time for prayer, and I have so practiced the latter part of my life, that it seems natural to run to God for every thing, and receive every thing from him, and in a way of asking as a child doth of his parents. But then, as a child has many froward turns, so have I, and anxious fears; but I only mean to point out the general temper of my mind! You cannot but see by what I have wrote, that my combat hath been more with pride than with any other, if not with all other sins. But of late I have met with the most difficulty to rejoice at my neighbour's being prospered, either in riches or honor, even more than I am, which raises fears in my mind that I love the world more than God. So that if God gives me help as to this, I expect to be attacked with something else. So that my life is a continual war, attended with hopes and fears. But then as to my prayers, God gives me more freedom at the throne of grace than I used to have. My children, God enables me to come to him as a suitor unworthy of any help, with such admiration of the wonderful work of redemption by Christ, and the great promises in God's word, that commonly my heart is lifted up with expectations of receiving; and great hath been God's answer of prayers to me. And, my having my mind in the duty of prayer, more engaged and intent than formerly, I think is certain, especially in secret, and also in social prayers too. But I would not be understood that I have no wandering thoughts, either in secret or social prayer no by no means; I have now such wanderings sometimes in secret prayers as makes me astonished; and

sometimes to break off for a little time, as almost afraid to speak any more to God, not break off so as wholly to neglect any one season of prayer, but only a small stop.

In what I have here written, if there be anything that may be an help to any of you, I shall, in some measure, attain my end if you improve it aright. And what I have wrote that is worth minding, I desire some one of you to transcribe, leaving out what is not worth regarding; for I have not tried to be very correct, and let every one that has a mind for it have my advice, as coming from their father so earnestly desiring to meet you all in heaven. And here I would break off with adoration and praise to God for redeeming love to poor sinners through Christ, that God should ransom our lives from destruction, and crown us with loving kindness. Oh, who can enough adore free grace!

## ON DEATH.

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DEATH! who are you? that in such ghastly form doth now appear :  
And strikes my mind with so much pain and dreadful fear.  
Begone, you tyrant, full of dreadful rage and power,  
And don't go on to murder with such rage no more.  
Have you slain ALL from Adam, to this day,  
And turn'd them out of life, to dust and clay?  
And won't this satisfy, and quiet all your rage?  
But now to kill me dead, you are so much engag'd!  
Well, take this body then, and carry it to the grave.  
I here defy your power, my soul you shall not have;  
My body hath subjected me to sin and death thro' all my life.  
And had the lead to all my trouble, and to all my strife;  
Yes, take this body which I heartily resign;  
My soul thereby to realms of glory most sublime,  
Shall take its flight, by guardian angels, to my Saviour dear.  
There to have unknown joys, and know no dread or fear;  
Where I have long time choose to take my last and safe remove.  
To be above the skies, with all the hosts of heavenly love.  
And you bold death, this body shall not always keep;  
For my Redeemer, with his voice of power and love most sweet,  
Shall raise it a new body, fit for joys unknown before,  
To be forever blessed, and be remov'd no more.  
Farewell my wife, my friends, and children all adieu.  
And take the road, I have in life mark'd out to you.  
Forsake the world, and all its flattering streams and toys;  
That we together may be possest of all eternal joys.

*The following was found on a loose paper, but in the hand-writing of the author. with his name inscribed. It was doubtless designed for the perusal and instruction of his family, and therefore it is thought proper to add it by way of Appendix. This religious exercise, it seems, happened in the 75th year of his age, occasioned by the gratitude of a friend of his, to whom he had lent a small sum of money.*

## APPENDIX.

*June 6th, 1771.*

Some time last May, I lent Mr. H.— two dollars; he took them, said but a few words, but spake in a very feeling manner, as it then appeared to me. Being very busy, I took but little notice of it. The evening following, as I was setting by my fire, it came to mind, in what a grateful manner Mr. H.— expressed himself when I let him have the dollars. I then asked myself what hurt it did me, as I did not want them, nor likely to before he would return them. How then could any gratitude be due to me? it might be some small kindness to him, but no damage to me. Yet he had such a sense of my kindness for which, it seemed, I did not deserve any thanks. And did he have such a sense of so small a kindness, when I did myself no hurt? and have I treated what Christ has done for me in the same manner? but have I received no more benefit by what Christ has done for me, than Mr. H.— by what he received of me, for which he was so thankful? Oh yes indeed, I have received much more. Why, what have I received by Christ's kindness to me? why, I was going post-haste



to hell, and no power to stop myself, did not see my danger, and never asked for help, when he undertook for me. Why, what do I mean by hell? why, I must have been delivered to devils to be tormented soul and body, in the most dreadful manner, without any to pity or help me, and that eternally. And did Christ undertake to prevent my suffering, and was he able to do it? why yes, and has answered all demands against me; that if I will accept of what he has done, the devil can have no power to torment, but I shall be delivered from him forever. Well, what gratitude and thankfulness have I returned to Christ for what he hath done for me? why, I have treated it in the most ungrateful manner, as if it was not worth minding or receiving. Well, did Christ suffer any more to obtain my deliverance from hell, than I did by lending the dollars? why yes, I suffered none by lending the money, but Christ who made the world, condescended to take such a body with all its infirmities, sin only excepted, as mine which was so condemned to hell, and went through all the sufferings, that devils and wicked men could lay on him; and all for my deliverance from hell and damnation. And yet I not so thankful as Mr. H.—for said money. Oh astonishing! what shall I think of myself? I would lament my ingratitude to Christ for what he hath done for me. But is this all that Christ has done for me, viz. delivering me from hell which I so deserved? no, he hath purchased everlasting happiness, and offers it freely for my acceptance. This is what he hath done for me also, and ordered an abundance of means to engage me to escape hell, and obtain

everlasting happiness. And I have treated all as if not worth receiving! Oh, I am almost overcome when I consider what Christ hath done for me, and how ungrateful I have been! with whom shall I compare myself? the devil? no, he is not bad enough to picture my conduct by, he never had such mercy offered him, and so could not be guilty of such ingratitude as I have been guilty of. My thoughts were never carried on this subject in such a striking manner before, and that, which led them to it as the instrument, was not my own actions, but the gratitude of Mr. H. — \*

EBENEZER WALES.

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*\* The reasons of his lending the money, together with the name of the person to whom he lent it, were inserted by the Author in his introduction to the above account; but not being material, it was thought advisable, for some reasons, to omit them in the publication, inserting the first letter only of the person's surname.*

# WALES.

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Consistent with the spirit of the times and actuated by the impulses of loyalty many descendants are asking for a Wales genealogy and some of them are indulging in remarks of surprise and regret that the work has not before been compiled and published.

With no attempt to glorify the present generation by pointing to illustrious ancestors it is befitting, in the spirit of loyalty, to honor them by a deserving place in history and pass to posterity the benefits of an honorable ancestry and an enduring pedigree. In this sense the sentiment in favor of a family history is general.

But how shall we go about it to produce such a memorial? The tendency has been to wait for some one else to move in the matter, meantime indulging the hope that the work would be undertaken as a private enterprise. Is that right, or should all be allowed, or at least offered a chance patriotically to assist in building the Family Monument? Be that as it may, the time has come for a decisive move of some kind and, in the absence of a self elected historian, the undertaking can best be promoted by a WALES ASSOCIATION organized with a view to compiling for publication a comprehensive Wales genealogy and family history in America, bringing each line of descent down to the present time. It is definitely known that the necessary material exists in public records, in private and in library collections for a complete history. Considerable work has already been done, searches made and material collected, and several lines carefully traced by individual enterprise much of which has been published in magazines, local histories and genealogies of allied families, all of which would be available by contribution.

The undersigned take this occasion to express their desire to confer by correspondence with others on the matter of preliminary organization. No conference meeting has yet been held. A wide open consideration of the subject is therefore invited. Liberal and unrestricted responses in the line of suggestions are solicited, expected and *needed*, all of which will be original because no part of the ground has yet been covered in conference. The enterprise is equally personal to each individual descendant. You should, therefore, consider it not only your pleasure and duty to co-operate, but not allow the characteristic "Wales modesty" to restrain you from treating the subject with perfect freedom of expression and at length. In a common cause we have much to learn and everything to gain. In council there is safety, in union strength.

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