





THE LARISUN FAMILY:

—a—

BIOGRAPHIC SCETCH

—OV THE—

DESCENDANTS

—OV—

JON LARISUN, THE DEN,

—THRU—

HIS SON JEMZ LARISUN,

—AND—

HIS GRANDSON ANDREW LARISUN.

BY C. W. LARISUN, M. D.,

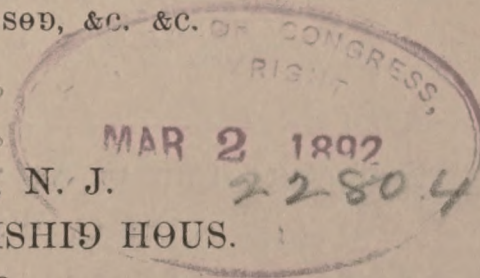
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RIDGOS, N. J.

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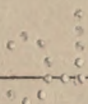
1888.

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1888
H. J. ...

TU PÖLLI AND BEN,—MĒ DÖTER AND SUN, THIS
LITTUL VÖLUM, AZ A MEMENTO ÖV THE WURTHINES
ÖV THE LINÆJ ÖV HWICH THE FORM A PART, AND
AZ AN INSENTIV TU THAT HĒ INDUSTRI, INTEGRITI,
CULTUR, ÖNUR AND FILANTHROPI THAT MĒ ENĒ-
BUL THEM TU EMÜLĒT THE BEST CHARACTERZ ÖV
THĒR ANSESTÖRZ, AND TU BĒCUM WURTHI AND
EGZEMPLĒRI SITIZENZ, IZ DEDICĒTED BĒ THE
ÖTHÖR, THĒR FÖTHER.



Enterd accordin tu Act öv Cöngres, in the yer 1888,
BĒ C. W. LARISUN,
In the öffis öv the Librarian öv Cöngres at Washingtun, D. C.

PREFAS.

Hwīl ther iz littul valū in rēcōrdīn the dat ev the birth and deſth ev enī wun, menī or intereſted tu no hwet enī wun haz dun tu dēvelop hiz innat cwēlitiz, tu prōperli fit hiſmſelf tu enjōi the thiſz ev līf, tu mēc hiſmſelf yuſful tu hiz nēbur, tu fit hiſmſelf tu alleviat ſufferīn, tu mēc ezi the dūtiz ev līf, and thuſ tu help alēn with the aſſerz ev ſoſiēti, and promot the hap-pineſ ev ol. It matterz littul hwen a perſun iz bōrn, or ev hwet parentej, hōu lēn he livz, or hwer he livz, huſm he marriz, or hōu menī children ar bōrn untu hiſm. But hōu he cōnducts hiſmſelf, hōu he tranz hiſmſelf tu dēvelop hwetever poſſibilitiz belēn tu a huſman beīn, hwet accōmpliſhmentſ he aſhevz, hōu nēr tu the ful mezhur ev a man he attenz and hwet he can, and hwet he duz cōntribut tu the wel beīn ev hiz nēburz, and tu the promōſhun ev ol, ar the factōrz bī hwich we ret men.

Tu hav an illuſtriuſ parentej, iz ev itſelf, no eſpeſhal credit tu enī wun; indēd it iz oſen

a disgras—espehalli hwen wun folz shōrt ev the standard ev hiz famili averej; but tu be a wurthi member ev a wurthi līn iz olwez cōm-mended bī ol. It iz a pas in sosīeti, a plej in biznes, a garanti in public trusts, a shurti tu a stranjer. It puts wun at ez amon hiz asso-shiats, and givz him pōuer tu withstand ad-versariz. It inshurz credit in prōsecutiŋ the ordineri affarz ev līf and inspīrz cōfidens hwen embarciŋ upōn the untrīd sez ev fōrtun. It iz at ol tīmz a halo ev onur and a fōuntin ev happines. And, tu be cōsiderd az wurthi az eni wun ev hiz līneej mares a man with es-peshal respect and givz him a pas hwither, utherwīz, he cud net go.

Tu be then, at the lest, an averej in wun'z famili līn iz dezīrabul, and a standiŋ tu hwich ol shud strīv tu atten. And tu briŋ wun'z children up tu, or hīer than, this averej, shud be the effort ev everi parent. And tu accomplish this, parents shud ever cep befor ther children, in ther on persun, nobul egzam-pulz, and ofen remīnd them ev the det the o the famili ev hwich the fōrm a part, and hwet sosīeti haz a rīt tu ecspect ev them.

We ar told bī the wīz and gud, that the gud and gret hav ever bin encurejd, and inspīrd tu ahev hwetever haz bin prezwurthi in ther līvz, bī ther nōlej ev, and ther cōtemplashun

ev the rezults ev the gud dedz ev thoz with hum the assoshiet, ther coterporariz, and thoz hu hav livd befor them ; that meni a man haz becum a hero becōz ev hiz nølej ev the heroic dedz ev hiz ansestørz ; that meni a man, in the tīm ev a crīsis, haz perild ol in the hop ev wel tu hiz fello—becōz ev hiz nølej ev the acshunz ev the brev and gud, and the rezults ev self-sacrifis for the wel ev wun'z neburz. And, the illustrius Cicero hwen meciñ hiz ple for the Poet Archias stats :

“ NEQUE enim est hoc dissimulandum, quod obscurari non potest ; sed prae nobis ferendum : trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur. Ipsi philosophi, etiam illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt : in eo ipso, in quo praedicationem nobilitatemque despiciunt, praedicari de se, ac se nominari volunt. Decimus quidem Brutus, summus ille vir et imperator, Attii, amicissimi sui, carminibus templorum ac monumentorum aditus exornavit suorum. Jam vero ille, qui cum Aetolis, Ennio comite, bellavit, Fulvius, non dubitavit Martis manubias Musis consecrare. Quare, in qua urbe imperatores, prope armati, poetarum nomen et Musarum delubra coluerunt, in ea non debent togati-judices a Musarum honore et a poetarum salute abhorrere.

Atque, ut id libentius faciatis, jam me vobis, judices, indicabo, et de meo quodam amore gloriae, nimis acri fortasse, verumtamen honesto, vobis confitebor. Nam, quas res nos in consulatu nostro vobiscum simul pro salute hujus urbis atque imperii, et pro vita civium, proque universa republica gessimus, attigit hic versibus atque inchoavit : quibus auditis, quod mihi magna res et jucunda visa est, hunc ad perficiendum hortatus sum. Nullam enim virtus aliam mercedem laborum periculorumque desiderat,

praeter hanc laudis et gloriae ; qua quidem detracta, judices, quid est, quod in hoc tam exiguo vitae curriculo, et tam brevi, tantis nos in laboribus exerceamus? Certe, si nihil animus praesentiret in posterum, et si, quibus regionibus vitae spatium circumscriptum est, eisdem omnes cogitationes terminaret suas, nec tantis se laboribus frangeret, neque tot curis vigiliisque angeretur, neque toties de vita ipsa dimicaret. Nunc insidet quaedam in optimo quoque virtus, quae noctes et dies animum gloriae stimulis concitat, atque admonet non cum vitae tempore esse dimittendam commemorationem nominis nostri, sed cum omni posteritate adaequandam.”

Then, tu inshur the best rezults. az sitizenz and filanthropists, it iz wel that we ever cep fresh in our mindz the nobul dedz ev utherz, and that nobul dedz, dedz ev self sacrifis, dedz that briŋ wel tu our nebur and tu the res, ar the onli thinz that can giv mortalz wurthines az men, and inshur for them that respect that everi gud sitizen cuvets.

Hwil the nobul and gud acts ev eni persun tend tu awacen in the mindz ev ol wel developt beinŋz, a respens ev similar efforts, perhaps the wurthi dedz ev wun'z ansestorz ar the most inspīriŋ. Hens, tu pared tu children hwetever iz, or haz bin, cōmendabul in thar ansestorz iz tu mee that effort hwich promisez most tu awacen in them that feuntin frōm hwich we hop tu flo the gretest amōunt ev happines tu our ofsprinŋz.

Tu pared the wurthi acts ev wun'z ansestorz,

and tu cultivat a dispozishun tu emulet hwetever haz bin gud in wun'z parents, tu inspīr a dispozishun tu perpetuat ol that iz gud in wun'z famili-līn, and tu introdus and develop neu traits that prēmīs gud rēzults tu thoz ev the futur, iz tu much neglected bī American parents. Tu tēch a child that he iz ecspected tu bē a wurthi bēiŋ, becōz he iz an er tu famili wurth iz seldum dun in America; and tu tēch a child that he iz ecspected tu bē self-supportiŋ, and self-sacrifisiŋ, and that hiz best enerjiz must bē devoted tu the promoshun, nēt ev himself—nēt ev hiz purs—nēt ev hiz estat—nēt ev hiz cumfurt—but ev the wel ev hiz neburz and ev sosiēti at larj, becōz he iz an er tu famili character ev such hī wurth, iz olmost never dun. Hens, the dissolutnes, prōdigaliti, prōfligasi, vagransi and ruin ev meni ofspringz hu, under a better tūishun and a better parental dissiplin, wud nēt onli briŋ onur tu ther parents, wurth, respectabiliti and happines tu themselvz, but also advantej tu the stat.

It iz tīm, then, that American parents turn ther mīndz tu ther famili histori, and inculcat ther children in the histori ev ther respectiv familiz, and tu trī tu awecen in ther ofspringz a dispozishun tu fōster hwetever iz gud in ther blud, and tu ingraft, bī marrij and bī cultur,

hwetever can impruv the stoc, mec the famili
līn mor wurthi, and mor condysiv tu the welfer
ev sosīeti.

Hwet the meral status ev the members ev
the human famili me hav bin in the erliest
tīmz, I cannot affirm. But, sertin it iz, that
for a feu thouzand yerz, a man haz net bin
found hu iz without vīsez. Nor iz it līcli that
such a prōdiji wil occur veri sun. Inded, at
this tīm, the sum ev hiz virtuz and hiz vīsez
constitut the meral mezhur ev a man. In the
sam individul olwez egzist alēg with hiz vir-
tuz, a gret meni vīsez. And, az men differ az
tu the cīnd ev virtuz the pōzzes, so du the dif-
fer in the cīnd ev vīsez the hav. The virtuz
ev wun man ar ev veri hī order, and he iz ev
veri gret valū tu hiz neburz; the virtuz ev
another ar net so hī, and az a cōsewens, he
brinz les tu the wel ev hiz fello men: yet sum
mīt be wiliḡ tu se that the tu men instanst ar
ecwelli virtus. So, the vīsez ev wun man me
be ev veri grav order, and az a cōsewens he
me be veri cōtaminetiḡ, or even pōizunus, tu
ol hum he mets; another man huz vīsez ar
just az numerus, me hav vishus cwelitiz that
ar les virulent, and accōrdinḡli hiz acts in sosī-
eti wil be les banful. Then, az sum virtuz ar
hī and ennoblḡ, sum vīsez ar lo, virulent and
degradinḡ; and virtuz and vīsez, ev hwetever

grad the me be, or found in everi man. So, it happenz that the most virtus man iz net entirli frē frēm vīs, nor the most vishus man entirli destitut ev virtū. Hwen, then, we term a man virtus, we onli men that hiz virtuz ar cōspicūs and that in him virtus cwelitiz p̄dōminat; and hwen we term a man vishus we men onli that, in him, vishus cwelitiz ar the most cōspicūs or that the out-number hiz virtuz.

Az a rul, hwer virtuz ev hī order ar found in a man, hiz vīsez, oltho the me be numerus, ar net veri virulent. And efentīnz in men ev gret mōral wurth ther vīsez sēm tu be onli wēcnesez, and the hol tendensi ev the man sēnz tu be tu gudnes. Such iz the character that Goldsmith depicts, az the villej pastor, in "The Dezerted Villej:"

"E'en hiz felīnz lend tu virtū'z sīd."

And in retiḡ men, we must olwez distingwish betwen a wēcnes and a wicednes.

So cōmmon iz it that the cīnd ev virtuz found in an individuāl, sugjest the cīnd ev vīsez that egzist in him that it haz bin affīrmd that vīs iz a cōrrelativ ev virtū, and that hwen we no the number and the cīnd ev virtuz that pōzses a man, we can, with rezunabul apprōcīmeshun, infer hiz vīsez; and that hwen we no hwet vīsez enī wun haz we luc, with rezunabul

ecspecteshun, for sartin virtuz that nesesserili egzist az ther correlativez. And, az a statment ev the negativ tu a cwestyun that we asc ofen satisfiz us better, and iz inded mor elusidativ ev the cweri we sec, so the statment ev the visez that a man haz telz mor ev hiz gud cwel-itiz and hiz hi spirit, than cud eni panejiric ev hiz virtuz. So, in ritiq a biografi, he hu refuzez, or neglects tu stat the salient visez ev hiz hero iz an unfaithful wurcman, produsez a folti pictur, and conselz from hiz rederz thoz veri thinz hwich alon can enabul them tu judj ev the merits ev the persun the sec tu no. Hens, I hav not neglected tu stat the visez insident tu the persunz I hav describd.

Ther iz no famili hwich ecstendz over even a feu jenereshunz without memberz ev bad reput, or at the lest, without memberz hu ar folti, and huz record iz not tu be admird for the virtuz it contenz. Ov thez tu, he hu historizez a famili must spec, and in duiq so be faithful tu the facts in the cas.

Intenshunalli I hav cconfind this buc manli tu the descriphun ev that part ev the Larisun famili that haz desended from Jemz Larisun, hu settuld on the est banch ev Stoni Bruc, in the tounship ev Hopwel, counti ev Merseer and stat ev Neu Jerzi. For a number ev yerz, the Rev. Jorj H. Larisun, M. D., ev

Lambertvil, N. J., haz bin collectin material for a mor cōprehensiv histori ev our focs. This wurc propozes tu embēdi hwetever iz non ev ol the dēsendants ev Jēn Larisun, the Den, the projenitor ev ol the Larisunz in America. And he prēmisez tu publish this wurc az sun az it iz practical tu dū so. Much ev the material that formz appendics A ev this volum he haz cīndli cōtributed.

The alfabet yuzd in printin this buc iz the sem az that yuzd in printin the “Jurnal ev American Orthoēpi.” We hav adōpted this alfabet becōz we belev it tu be better non than eni uther fonic alfabet, and mor jeneralli apprūvd than eni uther. For the benefit ev thoz hu ar nēt familiar with it we her print—

A Tabul egzhibitin the Alfabet with kē-wurdz indicatin the sōund ascribd tu ech letter, and tīp-wurdz tu sho hōu the kē-wurdz luc hwen spelt fonicli.

LETTERZ.	KĒ-WURDZ.	WURDZ SPELT FONICLI.
a	arm, father;	arm, father.
a	add, fat;	ad, fat.
e	ale, fate;	el, fet.
b	barn, rob;	barn, rōb.
c	call, colt;	cōl, colt.
ch	child, much;	chīld, much.
d	dale, sad;	del, sad.

e	end, met;	end, met.
ε	eve, mete;	εv, mēt.
f	fame, leaf;	fam, lēf.
g	go, gag;	go, gag.
h	hall, hat;	hōl, hat.
ī, ð	ice, fine;	īs, fīn.
i	in, fin;	in, fīn.
j	jar, joke, gem;	jar, joc, jem.
l	left, bell;	left, bel.
m	make, arm;	mec, arm.
n	net, ten;	net, ten.
ŋ	link, uncle, sing;	liŋc, uncul, siŋ.
o	old, note;	old, not.
ø	odd, not, what;	ød, net, hwet.
ω	form, or, all;	fōrm, ωr, ωl.
p	pay, ape;	pē, ep.
r	rip, far, error;	rip, far, error.
s	same, cede;	sam, sēd.
sh	shelf, flesh;	shelf, flesh.
t	tone, not;	ton, net.
th	thing, breath;	thiŋ, breth.
th	thine, with;	thīn, with.
u=oo	pull, put, foot;	pul, put, fut.
u=oo	rule, root, do;	rul, rut, du.
u	other, dove, up;	uther, duv, up.
u	cube, muse;	cub, muz.
v	vane, wave;	van, wav.
w	wet, web;	wet, web.
y	yawn, yet;	yōn, yet.

z	zone, maze;	zon, mez.
zh	azure;	azhur.

DIFTHOYZ.

eu	feud.	eu	feud.
ew	new, dew.	eu	neu, deū.
oi	oil, toy.	ei	oil, toi.
ou	out, stout.	eu	out, stout.

THE OTHOR.

ACADEMI ΘV SIENS AND ART,
 RINGOS, N. J., August 10th. 1888.

THE LARISUN FAMILI.

CHAPTER I.

THE MEMBERZ ØV MĪ GRANDFATHER'Z FAMILI
AZ THE APPERD TU MÆ HWEN A CHILD.

Hwen about et yerz old, wun brīt Sunde mornin in the munth øv Me, mī parents preperd tu vizit mī “Grandadi” Larisun: Æ wøz informd that Æ and mī sister Mari, tu yerz yunger than mīself, wer tu accompani them. The preject wøz net over-plezin tu mæ, but bī Mari it wøz held with leud eespreshunz øv delīt. Tu be egzhibited tu thoz fussi old focs, and tū be pamperd, carest, cist and stuft with swet-mets, wøz a littul revoltin tu mæ, and Æ preferd tu sta at hom and hav a better tīm plain with the cats and deg. But, plezin ør displezin, Æ had tu go—Muther had med the arranjments, and Æ neu the matter wøz a ficastur—mor firm than eni lo øv the Mædz ør Pershianz. Accordinli Meria Mac Manerz, a yun wuman hu had gron up in mī father'z famili, began tu dres mæ for the eccezhun. Ther iz no fotograf øv mī apperans hwil undergoin that ørdeal, but it iz

net tu be douted that hwetever ev sulcines and
 ilfeliŋ ꝥ dard tu sho, at that ej, stud out in bold
 relef. But Meria woz olwez cind and never
 lact for wit, and olwez overflood with yumur,
 and yuzualli manejd me (and the rest ev the
 children) just az she plezd. Accordinli in du
 tim she had me wesht, comd and drest tu go.
 In her gud yumurd we she sed: “Nou that
 yu ar fiest, yu must luc in the glas tu se hou
 wel yu luc.” With this remarc she cōfrunted
 me with the glas. With mī apperans ꝥ woz
 sumhwet surprīzd mīself. For hit ev forhed
 ꝥ woz never remarcabul; and in mī childhud
 mī hwit, flacsen her grū olmost doun tu mī
 ībrouz. Hwen a littul in bad yumur, betwen
 scalp and ibrouz ther woz no vizibul clerd ter-
 ritori. And tu mec mī apperans wurs and tu
 mec me luc mor porcupin-lic, everi her ev mī
 hed grū tu its most distant end with out a
 wev or a curl—az stret in its cors az if it wer
 afred, or afezd, ev its neburz and wer deter-
 mind tu giv them ol the latitud the cud enjoi.
 In her attempt tu giv a littul gres tu mī her
 (brous, az she woz plezd tu col it) she attempt-
 ed tu set that part ev it on the for part ev mī
 hed intū a “top-net”—accordin tu a fashun
 then in vog;—but, in spīt ev her brush and
 com, decsteriti and scil,—sop and pomatum, it
 wud net set up; rather, it wud poc doun, and

the nether endz projectin belo mī ībrøuz, hun befor mī īz and over mī noz, lie a chaplet ev neuli dipt tallo candulz. The apperans ev this unsemlines, az ꝥ so it in the lucin glas, did net veri much ameliorat mī mud. This Mariā expected, and az sun az she so the frøunz that wer olredi hideus, sumhwet intensifi, she gev vent tu her felinȝ in a gud harti laf, fellod bī an ejaculeshun: “Wel! yu’r a gresful imp tu go a vizitinȝ; ꝥ’d lie tu hav yu aløn with me; and, yur her curlz lie tallo candulz.”

ꝥ got but a glimps ev mī apperans—ꝥ did net pøz tu tres the cøntur ev the imeȝ ev mī fiziognomi, nor the relæfs that fild the areȝ within it. Az this glimps flasht upøn mī mīnd, mī her sænd so clos tu mī hed, and mī scalp frøund døun tu such ulterior limits, hwīl mī slender nec protruded frøm mī sholderz about az far az a sulci bei cud get it, ꝥ thot ev the apperans ev the hed ev the old Muscovi drec—the tīrant ev the barn yard and ev the entīr poltri wøc—huz threteninȝ mud hwen wacsinȝ angri at the old ruster, the gander or the turci gøbbler, with hum he olwez had a mørninȝ fīt, wøz a veri slæc hed, and a veri frøuninȝ fas. Færinȝ that the sem similitud wud øccur tu Mariā, ꝥ cwīeted døun az fast az pøssibul, and began tu egzhibit hwetever gresez ꝥ cud cømmand under the sircumstansez. ꝥ

did not want her to tell me how $\text{\textcircled{F}}$ Iuct līc, nor to pass any more comments upon my apperans. She was not very deeply grounded in Retic, after the manner of Scul-men, but her aptitud in the yus of Similiz, Metaforz and Hīperbolez, mad her a terror to ol hu had wuns bin the subject of her critisizum; and in that plīt $\text{\textcircled{F}}$ had bin mor than wuns,—and had profited bī it tu. Inded, at that tīm, ther woz nuthīn els in the world, ecceptīn mī Muther'z strōn hand, that $\text{\textcircled{F}}$ so gratli ferd az Merīa'z critisizumz. A hwip cud onli cut scin dēp; but her yumurus but just critisizumz the sol illumined, disclozd hwet bōiz wer not wunt to sē, and ēgzerted a moldīn influens.

Distīnctli $\text{\textcircled{F}}$ remember hōu oeward $\text{\textcircled{F}}$ felt in a vizitīn dres, fashund after the stīl then in vog for bōiz,—hwīch cōsisted of blu pants with a cwōdrangulār fruntīn—fasend with flat fest bras buttunz, a wīd west-band set with a chaplet of bras bel-buttunz, and a cupul of bras bel-buttunz upon the outsīd of the pant legz, at the bettum. A blu rōund-about cot, with its brōd west-band—just lōn enuf tu over lap the west-band of the trōuzerz (az the wer jeneralli cōld, in thoz dez) with the west-band of the trōuzerz tu cōnect bī menz of the aforsed bras bel-buttunz,—tīt slevz, with a bel-buttun on the anterior of ech cuf,—ful, sewer premi-

nent sholderz, set, upon the most prominent part, with tu or thre bras bel-buttunz;—clozd in frunt bī menz ev a velvet border so thicli set with bras bel-buttunz that the fingerz cud hardli find rum tu maneuver hwen buttunin the garment tugether,—overlapt at the top bī a brød, sno-hwit, stifli starcht, linen collar, that spred out until it almost tucht the bel-buttunz that servd az epolets, and that hugd up so hī and so clos aound under the chin that the bei carrid hiz hed sumhwet az a colt duz hwen first subjected tu the Kimbal Jacobsen ren;—hī lest shuz with brød solz that turnd up at the to lic the yangi sled runner. If enithin els cud hav bin az distestful tu me, ꝥ thanc heven that ꝥ never had tu no hwet it woz. Tu et puddin in such a dres az this woz a thin tu be depricated. And then the thot that we wil no suner land at “Grandadi’z” than a haf duzen wil gather round with seft, sicens, babi toc, and licli enuf we wil hav tu be cist bī the hol heushold,—an ordeal that yuzd tu awecen in me a dezir tu be ebul tu indulj in profaniti. And then wil cum thoz cuciz and cecs, and candiz, and penuts and a plet ev ris-puddin, az swet az huni and so stif that yu cud cut it inta slisez lic bred,—and a littul ev ol thez thinz at lest ꝥ’l hav tu et;—just az if we hav not enuf tu et at hom;—and just az if muther

duz net giv us hwet swet mets we ot tu hav. It iz an oful thiŋ tu be a smol bei and be tec-en tu “Grandadi’z” a vizitiŋ.

But anen we wer drest and redi tu be plest in the carriŋ. Cuverd wagenz at that tīm, wer feu and in a rural district rerli sen.—The vehicul tu be yuzd en this eccehun woz modern and thot tu be fulli abrest ev the tīmz,—a forhweld riggiŋ pented red, with brīt yello strīps, dron bī wun hors—oltho en uther eccezhunz ꝥ hav sen tu horsez tu it. The acselz wer, ev cors, wuden, and larj enuf for barn bemz,—cuppuld bī a laŋ that, tu-de, we wud thiŋc a lod ev itself. The sprinŋz wer wuden,—ev the pattern so much in vog in thoz dez. The bedi, about seven fet lōŋ, woz net strat,—but rather so bilt that the frem wurc—the bed pesez and the relinŋz—wer secshunz ev cōsen-tric parabolaz,—fild in with handsum panelinŋz, wel ornamented with brīt yello strīps. The setinŋ consisted ev a singul bench without cushun, with hī wuden bac, paneld and pented in cēpiŋ with the hīest art ev the carriŋ-bilderz ev thoz dez—set ner the middul ev the bedi, upen tu lōŋ curvd, rectangular wuden barz hwich wer stīld “set sprinŋz;”—the hol forminŋ a veri substanshal and a veri ornamental tōp-piŋ tu so stabul an undergeriŋ,—espeshalli hwen occupīd bī the paterfamilias and the

materfamilias ev wun ev the mor prolific and wel-tu-du familiz ev the broni armd, strøj handed, swørthi fæst agricultural clas ev Hunterdun Cœunti.

Upøn the sæt, ev cors, father and murther sat. Upøn the bœttum ev the wægøn bœdi, behīnd the sæt wöz arranjd a larj, thic, wulen blançet,—so folded that it med a veri nīs, thic, spunji carpet tu sit upøn. Upøn this blançet carpetiŋ we wer plest, after the fashun ev arranjiŋ children for an eescurshun in thoz dez. This wöz a gud cup for yunsterz, (and wun intū hwich the most ev the farmer urchinz lœnd tu get) the sīdz ev the wægønz beiŋ yuzalli just hī enuf tu allœu the hed tu per abuv it,—and at the sem tīm tu mec the matter shur that the wud net spil œut. Thus fiest, hwen the wægøn wöz in rapid moshun, over grœund sumhwæt uneven, the littul wun'z hedz wud bœbbul up and dœun—nœu in sīt, nœu œut ev sīt—so rapidli that wun a littul wœ œf wöz unœbul tu tel hwether that part ev the cargo abast the sæt, wer human œr bovīn—cavz œr children;—and if Æ ever fulli felt, fulli re-alīzd mī cinship tu the bovīn famili ev the Fana ev the erth, it wöz hwen Æ wöz plest in that cup. Indœd, sœ closli acin tu the caf did Æ fœl that Æ wœnted tu salut everi wun that we met with a BLAT; and, but for the fer ev œf-

fendin fader and muther, and the cōsewensez therfrōm, ꝥ wud hav med eni cazual spectetōr belev that ꝥ wez but a yunliŋ ev the speshez *Bos taurus*.

The iīd wēz werisum;—sittin flat upōn a parlōr carpet with the legz hōrizontal and the bedi vertical, duz wel enuf fōr a feu minits, but tu sit in this pōstur, upōn the bōttum ev a wagōn, with wuden sprinŋz, muvin over a cōmmon rod at a rapid rat, iz a thiŋ that mēs tīm go tardi; and unles wun haz an ōful respect fōr the ten cōmmandments, he wil thiŋ ev meni thiŋz that ar no part ev pīeti—even if he utterz net a wurd.

But in du tīm, the carriŋ stōpt in frunt ev a larŋ Farm-hōus, and wē saluted with: “Ther cumz Benni and Hanna An with the children”—(the cavz, thōt ꝥ), and out ev the hōus hesend Grandmama, an ant, an unŋcul and an “old tīm-pēs” in the shep ev a ringuld-fast, cruced-bact, snarli-feturd, ī-snappin old wuman, that muvd cwic, spoc shōrt and shod a temper that wēz hūni hwen the sīnz wer rīt, jinŋer hwen thiŋz muvd ōrdinerili, but cēen pepper if yu stroct her the rōŋ wē. Alēŋ with thez cam Ārun, the “nigger,” and Carlo, the dōg. Ārun wēz a relic ev slaveri that yuzd tu egzist in N. J. He wēz a larŋ, wel bilt negro, stud erect, and wēz cōmmandin in hiz apperans.

He woz then old—70 yerz ꝥ thing. He had bin manumited, yerz befor, and left hiz master tu see hiz fōrtun amonj stranjerz. But after an absens ev les than a yer he returnd tu hiz old hom ascij hiz master (az he cold him) tu reinstat him in the famili agen. Crun, ev cors, cud never be reinstated az a slav, but with Andru Larisun he livd out hiz dez, and he semd tu enjoi the thingz ev the Larisun estat az much az if he ond them ol, and woz the dispenser ev ol the gratuitiz that wer ever bestod. With Crun ol the relativz mad a “gret fus;” he woz never slited in the vizitiṅ sircul; and hwen the partiṅ seremoniz eccurd, Crun with that complasens peculyar tu wel-bred slavz—even after the had bin manumited, woz a personej hu cam last, (but, he olwez cam,) tu shec the hand and se: “Gud bī! And the hartipliansi, and the cordialiti ev hiz grasp awect in me a felij for grandfather’z hōushold and for the African res that ꝥ had not non until then and that wil be coeval with mī dez. At hiz deſh, the famili, and the frendz ev the famili wer cold together, and Crun woz berid with thoz seremoniz, and with that solemniti, that told me, and ol hu so, hōu fathful a servant he had bin and hōu hīli the famili regarded him.

The crisp old wuman woz Nansi Van Zant, the muther ev blind Peter Van Zant, hu at mī

erliest recollectshun wəz an inmet əv the Pur-
 hous əv Delawar Təunship; and hu, upən ləv
 frəm the overseer əv the pur, yuzd tu vizit
 arəund amən hiz accwəntansez, and sijn sɔnz
 fɔr the amuzment əv the yun, tu get tobacco,
 grɔg and such uthər thinz az hiz deprəvd stum-
 ac crəvd, ɔr hiz fansi dəzird.

Nansi wəz rather a smol wuman—sumhwət
 biger than a pəund əv sop. In sum respects,
 shɛ luct rather mor līc a pīnt mezhur fild tu
 overflowin with penuts; in uthər respects, līc a
 stubbi, bunchi dɔl with a chesnut-bur fɔr a
 hed. She had a sharp, shril, crēcīn vɔis, and a
 littul sharp grə ī, hwich much remīnded mɛ əv
 the scrw end əv a gimlet, a pug noz that turnd
 up a littul at the end, and a məuth that shut
 in eni wɛ shɛ wisht it tu bɛ.—Hwen shɛ felt
 pəuti, it pucerd up tīt, frəm ɔl cwɔrtərz, az if
 clozd with a shir strīn, līc the wurpəcets that
 elderli wimen yuzd tu carri. Hwen shɛ felt il
 and wəz dɛtərmind tu dū hwət shɛ nɛu wud
 displez the rest əv the həushold, it clozd up
 flat, līc a clam shel; and in anserīn a cwest-
 yun, hwen shɛ wəz in an il yumur, it went tu
 with a snap, līc a stel trap.

Left tu herself, shɛ went ɔn abəut her wurc
 with variīn mudz, hī ɔr lo, fast ɔr slo, səft ɔr
 ləud, ban ɔr slam, dash ɔr pitch,—notist ɔlwɛz
 bī the cats and the dɔg—hu ɔlwɛz cept ɔut əv

her we—even at fēdin tīm. She cud luc eni cīnd ev a luc but a gud luc. She yuzhualli luct a vinegar luc; but in this luc she cud put, at wil, solt or pepper, wurmwud or tanzi, aloz or bef's gol, or ol ev thez cōmbīnd. Wun frōun at Carlo, and hiz tel droept az if slasht with a brōdsord. Wun luc at a cat, and he woz stund az if within the witherīn influens ev a clap ev thunder;—and he wud creuch and crol of az if hiz lif depended upōn the lones and slones ev hiz get. And hwen she, in her most plezant mudz, turnd tu luc at me, beneth the penetratīn influens ev her ī, I wilted lic a resentli transplanted cabbage plant beneth the witherīn raz ev the munda sun.

Thez fenōmena wer the attendants ev her best cōduct. Hwen a littul provoct, a stōrm wud arīz, the natur ev hwich woz az varius az the stōrmz ev the sezunz. Ofen, the stōrm wud be a nōrthester—cold—rani—and a pritti stedi blo; ofen a het sōuth wind, terrific at tīmz, and at tīmz interrupted with dashez ev ran, or dish-wōter; sumtīmz a nōrthern blast with hel and sno—that child ol within her influens,—espeshalli the cats, dōg and chicenz; sumtīmz onli a western brez, hwich amid feverīn envīrōnz, mīt subsīd intū an after interval ev sunshīn, or sunshīn and shadoz; but, if the envīrōnz prēzented thīnz tu provoc, the brez

cwicli developept intw a sīclon, a hurrican or a tornado. Inded, it woz cwīt possibul tu rez a stōrm in the cichen at eni tīm; and, if ther woz much het wōter tu bē wurct with, or splasht about in her wurc, thoz hu neu her, stept jinjerli, and tu her, if the sed enifhī, tōct plezantli, lest alog with the gal the ranfōl wud bē scold-īn.

No deut the wurcīnz ov her stōrmz wer net so frecish az the abuv dēscripshun wud sēm tu indicat. But, in thoz dez, † had net pad much attenshun tu the prinsipulz ov Fizical Jæografi, and woz net apt in the discoveri ov the œccult elements upen hwich windz dēpend. But uncul Andru woz; or, at the lest, he neu hōu tu ecsīt her stōrm-berīn elements. And hwen- ever he thot thīnz wer a littul tu sēren; or, that thīnz wer a littul tu monotonus, he redili indust a littul variēti bī seīn the proper thīn tu Nansi. Ofen, wun wurd woz enuf tu rez a gal, tu wer shur tu brīn a sīclon, thre wer enuf tu led tu a hurrican; and, if a secund parti happend tu put in a wurd, the windz wer shur tu wacs furius, and the er sulfurus; then lītīnī and thunder fellod and the cichen woz swept with a tornado.

Nansi ended her dez in grandfather'z hōus,—at the ej ov nīnti, † thīnc. Gud cwēlī- tīz she must hav had; or els grandfather and

grandmuther must hav bin mor anjelic than humaniti jeneralli iz; for, the olwez treted her respectfulli and cīndli; and, in speciŋ ev her, olwez med the impreshun (upen me at the lest) that she woz wurthi.

Nansi woz a cuzin tu mī grandfather. Orij-inalli she woz a Severnz, the dōter ev a bruther tu mī grandfather'z muther. Nansi, hwen cwit yun, had marrid a fello bī the nam ev Van Zant, hu had a gud del ev land and net a littul muni. Sum heu ther fōrtun fled frōm them, her huzband dīd, and ev cors she went tu liv with her cuzin Andru Larisun, hu sēmd tu be ebul and wiliŋ tu provid for ol hiz unfortūnet relativz that wer wurthi.

The uncul and ant that then fōrmd factorz ev the famili wer Andru Larisun Jr. and Meri An Fillips, hiz wif. Uncul Andru woz a larj man, had a hevi, gruf voīs, and woz an ever-lastiŋ tōrment tu children,—a veri terrōr tu me! He woz clever enuf and gud enuf, if I had onli thot so. He olwez trīd tu be enter-teniŋ, but hiz efforts tu enterten onli hītend mī mizeri,—becōz, betwen thoz thiŋz hwich he did that much plezd me and thoz thiŋz that so cenli vecst me, ther woz les than a breth. He ofen began a breth, apperentli with the inten-shun ev enterteniŋ and pleziŋ; and then, at eni junctur at hwich an oppōrtūniti prezented,

he wud turn the most enjoiabul moment intw a sezun ev the cēnest tōrment. Ov cors, the onli stēc ꝥ tue in him wēz tu wetch him tu sē hwēr he wēz so that ꝥ cud cēp awe frēm him.

Ant Meri wēz a wuman rather abuv the averēj sīz—fleshi, erect, cōmmandiŋ, plezant, mutherli and pezzest ev ol ev thoz uther gud cwelitiz that sho so wel in a wuman, and awacen in everi rīt mīnded persun (hwether child or adult) a feliŋ ev w and rēspect. Thru her sērēn ī, ꝥ so intw a sol that wēz wōrm, cōpeshus, uprīt and enderiŋ. Her ful, rōund fēs, ful chin and brōd mōuth inshurd mē that in her wer candōr, frāncnes, justis, ēnur, prudens and hwetever els that mīt bē rēcwīrd tu mēc her a most luvīŋ and induljēnt ant. And, er ꝥ had entīrli fotograft her, ꝥ fōund mī childish affecshunz had becūm adherent tu her; and durīŋ ol mī vizitiŋ ecsperiens, then and at subsecwēnt tīmz, mī affecshun fōr her grū onli mor ardent.

At this tīm, ther wēz in the famīli, a littul cuzin, Jēn, the sun ev uncul Andru and ant Meri,—a plezant littul fello, and an enderiŋ plemet hu livd but a fēu yerz.

Ov cors, bī this hol assembli wē had tu bē cist,—an wful wrdēal fōr mē. Thançs tu Merīa hu had wesht mē and drest mē, ꝥ had a gud bandana in mī pōcet; and ꝥ mēd yus ev it.

Hwen the cisiŋ ordeal wəz ended ꝥ much wisht for sum *aqua ferventa cum sapo vulgaris*, but ꝥ wəz tu bashful tu asc for it. In spīt ev ol ꝥ cud du,—in spīt ev the best yus ꝥ cud mæc ev mī bandana, ꝥ thot, ol de, ꝥ cud fæl and test the spit or slaver that cem with thoz cisez; and hwen ꝥ arrivd hom at eveniŋ, the first thiŋ ꝥ luct up wəz a wesh-basin, sum wōrm wōter and seft sop, and then ꝥ had a gud wesh;—and, yet, hwen ꝥ retīrd that nīt, ꝥ imajind ꝥ cud test or smel a littul ev the peculyar oder ev Grun and Nansi,—the both smoct tobacco.

Hwen the ordeal ev gretiŋ wəz over and the seremoniz peculyar tu such metiŋz wer ended we muvd toōrd the hōus, assended the steps hwich led tu a larj eri piazza, furnisht with armd cherz, and past inta the sittin-ram. Our paraferna wəz plast assīd properli, and we wer bad tu be seted. The ram in hwich we wer wəz speshus, plezant and cōmodius. Upōn the flor wəz a carpet,—tu hwich the brum had bin wel plīd; the cherz wer net, clen and ezi, but net ecpensiv; upōn a net tabul, coverd with a brītli figurd oil-cloth, wəz a pīl ev bucs and paperz; upōn a stand wer tu lamps,—burnisht, and trimd—redi tu be līted at a moment's wōrniŋ; upōn the wōlz wer a fēu picturz,—wun ev Jen. Washingtun, another ev

Lafet, another ev Andru Jacsun, and another—a siluet profil ev grandfather and grandmuther.

The wolz wer az hwīt az līm cud mēc them, and tu cēp the flīz frēm spētīn them, pendants ev hwīt paper artisticalli cut intū slits, and cōild intū festanz, hūn her and ther, frēm the sēlīn, tu serv az flī-rusts. Thez, in ther snōi hwītnes, az the swed tu and fro, or jīrated in the jentul brez that wēz muvīn thru the rum, detracted net frēm the plezant apperans ev the hōspitabul hōl.

The hōus stud the lōnger we est and west. This pozishun favurd a gud frē ventilesun thru open windoz, with hwīch the rum wēz wel supplīd. But, tu ad tu the ventilatīn cēpasiti, the rum wēz provided with oppozīn dorz, the wun en the nōrth sīd ev the rum, the uther en the sōuth sīd—hwīch opend directli intū the yard. Thru thez open dorz the cul brez frēm beneath the hūj old trez with hwīch the manshun wēz surrōunded, past frēli and gev a freshnes and a līf-stīrīn fors that wēz hīli valūd bī mī veest, fatēgd and heted littul bedi.

Tu littul cherz wer arranjd—wun upen the rīthand sīd ev the dor, en the nōrth sīd ev the rum, the uther en the left, in such a we that the bacs ev the cherz wer toord the nōrth wōl.

In the rīthand cher sat mī littul sister; in the left Æ woz plast. Thus fīest, the cul brez that pled over me had an egzhilareatīn effect upen mī parcht bēdi, espeshalli upen the bac ev mī nec and hed; but it did bad wure with mī “breus.” In spīt ev ol Æ cud du, the wind wud carri it fəsward; and over mī īz it huŋ, flirted, swuŋ or hwīrd, accōrdīn tu the strenth and jīreshun ev the brez. Æ sun becam tremendous fidjeti and lēnd tu get awe frēm that draft; but ther the had plast me, and ther Æ neu Æ must sta,—if it blu ol the her ev mī hed.

Ol tōct ev the plezant brez,—and tu ol it sēmd veri gratful; but grandmūther sertinli enjēid it amezīnli. In fact, she had fīest herself so that she cud. Her big, armd rēcīncher, (the onli cher, so far az Æ recollect, Æ ever so her occupī), woz plast about sentralli ev the current ev pasīn er, and ner the frunt dor—with set fāsīn the nōrth dor. This plast her fer tu the wind and gav her the ful benefit ev the current.

It also plast her in the most favurabul pōzishun tu vėu thoz littul imps, she woz plezd tu cōl her grandchildren, and gav us just az gud a chāns tu vėu her;—and in vėuīn her, Æ yuzd wel mī tīm,—hwenever Æ cud find a moment that she woz net wētchīn me. But,

it sēmd tu mē an ej bēfor shē cwit scanniḡ mē—and it sēmd tu mē that shē hardli luct at Meri at ol. Indēd, Meri did not ned much luciḡ at—in a glans wun cud sē that Meri wēz ol rīt. Shē wēz a wēl-dispozēd, ful-fest, fat, littul girl, with rozi checs, ful, plezant, blu īz, ruddi lips and a gresful chin that med a cōuntenans az cherful, az plasid, and az rediant az the mōrniḡ. And ther shē sat—in her littul cher—az cōmplement az if shē wer in Paradīs,—etiḡ the cecs that had bin given her, in that cherful, satisfid wē that never felz tu attract attenshun. But ꝥ—hwet tu dū with mīself and with mī tu handz ful ev cecs ꝥ did not no. ꝥ had herd ev Purgatori—and ꝥ bēgan tu thiḡ that if ꝥ cud chēnj mī present situēshun for an abod ther ꝥ wud dū it. But a chēnj wēz not possibul—and tu et that cec—wēl, perhaps it wer possibul, but tu dū it, wēz cōntreri tu mī test and adwers tu mī prinsi-pulz,—and so it wēz olmost a sertinti that it wud not bē dūn.

Grandmuther wēz a larj wuman. Shē wēz not toler than a wuman ev the averēj sīz, but shē wēz veri corpulent,—veri fat, az the sē, and wēd about 218 pōundz. The rēciḡ-cher that shē olwēz occupid, wēz med espeshalli for her—larj, strēḡ and wīd,—with brōd arm-rests, a hī bac, and brōd, short rēcērz. This big

cher she cōpletli fild,—arm-rests and ol. And, if the wether woz a littul worm, or if thingz wer a littul ecsītiŋ, she cept it ever in moshun,—with a swiŋ tu and fro, cwic and sharp—az wun wud in cwest ev a littul fresh er. This mōrniŋ the rēcīŋ-cher woz swicht alōŋ hardli az fast az yuzual—az the brez woz stronŋ, she did not ned the moshun;—and then she woz gud-yamurdli veuiŋ her grand-children—scanniŋ everi inch ev them,—scrutiniziŋ the mīnuteſt feturz,—trasiŋ everi variēshun in the lineaments, estimatiŋ ther prezent and futur caliber, and thru them, luciŋ intu futuriti.—And ꝥ woz az bizi fotografiŋ her. ꝥ had tu du hwet ꝥ did in this we at pes melz, az it wer; becōz, hwen she woz luciŋ at me, with thoz larj, brīt, bemiŋ īz, ꝥ cud not luc at her—mī īz wud fōl. But, hwen she luct at Meri, or woz attracted bī the rest ev the cumpani, or woz luciŋ after domestic respensibulz, ꝥ woz at it agen,—nor did ꝥ abandon the job til ꝥ had mī wurc cōplet.

Her fes woz shept sumhwet līc the old tīm frīiŋ pan—nerli az larj, and cwīt az lustrus az that enshent yutensil hwen burnisht bī the industrius hand ev the old-tīm hous-wīf. After the fashun ev the de, she wor a bebbinet cap, with a fril net cwīt az brōd az a man'z hand,—hwich az she swicht her rēcīŋ-cher, woz ever

in moshun—flappin tu and fro—with the regulariti ev a clec-pendulum—flirtin awe the fliz and musceto, and edin, if not bringin, a fresh current ev er. Steshund in the current, az she wez this mornin, this brod fril had a dubul moshun—and sumtīnz mor. The swin ev her recin-cher instituted the yuzual tu and fro moshun; and then the brez, az it pled thru the dorwe, broc, hwet utherwiz wud be the regular flap, flip, flap, intu a semi-flap-flip-flap, with a ruslin, rattlin, wevlic muvment, lic that hwich iz ofen sen in pesez ev clothin hwen suspended from a drīn lin : and, then wuns in a hwil hwen the brez gra stronger, this brod fril with its hwit las border, wud go bac with a snap, or a crac, and flutter in the wind lic a stremer from the for-mast, hwen plīn in a brez. And, then, over this fril and las her lōj silveri gra herz pord in such profuzhun az tu giv a metallic luster tu the sen. And then az the brez abated, thez stragglin gra herz wud be lezhurli, but netli gatherd,—the cher stil switchin—and adjusted in a strand and coild behīnd ech er—tu awat the necst gel.

Her scin wez unyuzualli hwit, with her and ther a frecul. Net a rincul cud be sen—so smuth and cherful wez her ceuntenans. Her blu iz wer larj and lustrus, and notabli velubul. The muvd az bediz du that flot in a perfect,

transparent licwid, camli, cwīetli, grasfulli, serenli; and, fīst in her fiziognomi, wēz an er ov digniti, cōpozur, luvīŋ-cīndnes, and mōral wurth rerli sēn,—even in the venerabul grand-mutherz ov the olden tīmz.

Her chin wēz brōd, prēmīnent and strōŋ. Her fōred wēz brōd and hī—gīvīŋ her a cōmandīŋ apperans. Her chēcs wer brōd, hī, ful and smūth. Her noz wēz net veri prēmīnent—brōd and silveri, az the nozez ov ejed, fleshī focs ofen ar.

Her mōuth wēz larj and ecstended hōrīzontalli acros her fas—hwīch mad it luc larjer than it realli wēz. The aggregat ov her feturz strōŋli ecsprest cōmplesens, cōmpromīz, cherfulness, benevolens, forgīvnes. The salient feturz wer her ful shīnīŋ fas, larj īz, and brōd mōuth. Grandfather yuzd tu tel a littul anecdot respectīŋ a cōmment upōn the Wilsun famili (ov hwīch she wēz a member) that illuminats this pictur sumhwet: Wuns upōn a tīm grandmuther wēz with him in Filadelfia. The stept at the Sīn ov the Barli Shēf, in Secōnd Strēt—a hotel at hwīch he frēcwentli sojurnd hwen in the siti en biznes, and at hwīch he had thus becūm wel accwented with the landlord—that wel non, and accōmplisht old jentulman the cold Marmaduc Watsun, hu, the yuzd tu se, becūm accwented with and

rememberd ol the cuntri focs that stept at hiz hotel. Ov cors, upen enterin the hous, he introdust grandmuther tu the landlord and landledi, tuc hiz rum in the hotel, left her ther and proseded tu hiz biznes in the siti. Az grandfather woz so ofen ther and woz so wel acqwented with the host and hostes, durin hiz absens, Mr. and Mrs. Watsun had dun ther part, az occashun alleud, in entertenin grandmuther. Let in the evenin grandfather returnd tu the hotel, and az Watsun had a littul lezhur, the wer alon tugether for a hwil; and hwen the had toct over the current afferz ov the de and grandfather woz ficsin tu retir, and with candul in hand, woz startin for hiz rum, Watsun ejaculated: "Se her, Larisun, I hav bin tocin tu yur wif sum this evenin, and I find that she iz an ecsellent tocer—haz bin areund sum—noz about thinz—and iz veri entertenin. Tel me! Didn't yu marri a Wilsun?" Grandfather, with hiz accustumd gud yumur, replid—"Yes; but hwil shud yu thinge that mi wif iz a Wilsun?" "Hwil, she lucs lic them," woz the repli.—"Wel, hwet iz ther about the Wilsunz that iz so peculyar that yu tel wun ov them so redili?" asct grandfather. "Wel," replid Watsun, "the Wilsunz ar peculyar in this—the ol hav a veri larj i and

an oful mouf; the se everifin and the can tel ol about it.”

The Wilsunz, so far az Æ cud lern about them, wer gud enuf,—a cīnd ev gud-naturd, hevi-futed, big-bellid, puddin-luvīn, slouchi-go-ezi sōrt ev focs, hu thanct the Lōrd for ol the get, hu ever prad tu HIM tu send them plenti that iz gud tu et, and tu cep pes and cwīetud amon men, and tu deliver them from hard wurc; the espeshalli prad that HE wud giv them a plenti ev tīm tu slep and tu vizit ther neburz, espeshalli such az ferd sumptu-usli everi de.

Jen, hu gav us our grandmuther Larisun, woz dōutlesli, at the lest, an averēj ev the famili,—a pīus, prē-in-the-mōrniŋ, giv-thancs-in-the-eveniŋ cīnd ev Prezbiterian, hu olwez red the Scripturz, and cept up famili devoshunz and obzervd the ten cōmmandments, (ev hwich he *med frecwent menshun*,) hwenever it woz an advantēj tu hiz biznes tu du so;—just the cīnd ev timber, that woz thot, in thoz dez, tu be first clas stuf for an elder in a Prezbiterian church. But, in riggiŋ out hiz ship for the vōieŋ ev lif, he marrid wun Jenni Dremer, the dōter ev a wel-tu-du farmer hu livd upen the suthern slop ev Sandi Rij, and hu semz tu hav bin wel non therabout, az the pōzzessur ev much land and ev net a fēu children.

We ar told that the term Smith (hwich menz wun hu forjez with the hammer) becam a man'z nam becoz the persun first so cold woz a wurcer ev metal; and that the term Wever woz first applid tu a persun becoz he woz a wever ev cloth, and the term Shepherd signifiz—"he that iz a tender ev the shepherd." So, doutles, the projenitor ev the Dremer famili woz namd fröm that cweliti that woz most conspicius in him and most distingwisht him fröm uther men.

Thoz sienst in bredin tel us that the interfuzhun ev blud bi marrij haz a wonderful effect upon the ofspringz, that the dominant traits ev the muther ar most apperent in her sunz, and that her doterz, if the bred, bi the loz ev atavizm, tranzmit tu ther sunz the dominant characteristics ev ther sirz. This prinsipul semz tu be wel egzemplifid in that part ev the Larisun famili, and in thoz Wilsunz hu dro blud fröm the venz ev Jenni Dremer. Inded, I yuzd tu wunder hwet woz the matter with miself; I thot I woz the cwerest combineshun, I ever met. I cud never get farther awec than tu be just desentli in a drem; and mudi, mojin, mun-lit in mi veuz, I wanderd alog the path ev mi erli lif, "dremin dremz no mortal ever dard tu drem befor," strugglin tu get awec and inta the radians ev the sun that mi

cømpærz sænd tu enjei; but, in spīt ev ol Æ cud du, tu mæ, it wud be mun-līt at nunde, and mī sændest filosofi wud be onli a drem.

Æ did net no hwet wæz the cøz ev ol this. Æ thot perhaps it wæz sum dizez—sum elment that cud be recht bī medisīn. Hens, erli Æ turnd mī attenshun tu the heliŋ art. But, oltho Æ erli attend tu a creditabul nølej ev the techiŋz ev Esculapius, becam a fizishan credited with at lest az much seil az the averej ev the craft, and hav had mīself for a peshent neu thez thirti yerz, Æ hav net yet bin æbul tu get it out ev mī blud. Yet Æ drem, and drem and drem,—oltho Æ du net slep mor than the rest ev men.

Letli, this ever tendensi tu drem cøcernz mæ les, espeshalli sins Æ hav lernd the cøz ev it. Sum tīm ago, hwīl luciŋ over sum Bībul recordz respectiŋ mī ansestørz en the Wilsun sīd, Æ discoverd the abuv nænd facts. At wuns it dønd upøn mæ hwet had olwez bin the matter with mæ—this mudi, mun-līt, melancelic, miserabul mīndednes, luciŋ thru a hez, az it wer, tu sē hwet uthers affirm the sē clerli. Ov cors, it set mæ tu thiŋciŋ. And, Æ sun so that ther iz no yus—hwet iz bōrn in a man wil be wurciŋ in him and wurciŋ out ev him, ol the dez ev hiz lif.

But, this dremiŋ duz net effect everi wun ev

our cindred in the sem we. The ol drem tu be shur; but, sum drem about wun thin, uthertz, about uthert thinz. And so ther dremz led them,—ech hwithersoever he goz,—sum inta difficultiz, uthertz inta danjerz, but feu inta fortunz. In fact, so clos duz this dremiñ shut doun upon sum ev our cin, that the fel tu tel hou much, and ev hwet cind, the ot tu drinc;—in seeiñ a drinc, the ar az apt tu get the rej sort ev stuf az the wud be if the lic it; and in the act ev drinciñ and dremiñ, hwich, at the lest amon our cin, ar so ofen inseperabul, sumhou the drouz depenz—or the ilidz fol doun a littul, til the cannot se the mezhur the hav tecen, and befor the cup iz remuud from the mouth the'v get tu much.

Notwithstandiñ she wez haf Dremer, Grandmuther wez a clever sol hu olwez wonted everithiñ wel fed, and wel card for, and semd tu be ever ferful that her gests wud net et enuf; espeshalli did she sem tu fer that her grandchildren wud net et az much, at the lest, az the cud. Cumfurt wez the ol important thin with her. And in her filosofi, cumfurt cam ev gud etiñ, gud drinciñ, and gud clothiñ.

For pīeti she wez wel non, and she wud toc a del ev it rīt inta yu, in spīt ev yur indifferens, or eni attempts tu eved her cwestyunz, or tu parri her statments. She wez a member

ev the Prezbiterian Church at Meunteri, a faithful attendant az long az her corpulensi allowed her tu travel, a jenerus supporter, and a sticler for the Caticizum. Her doctrin woz, yu must go tu Church, yu must lern the Caticizum and yu must se yur prarz, or yu wil go tu the *Bad*.

Befor F woz ferli dun fotografin grandmother, grandfather cam in from a strol over the feldz. Shacin the hand ev ech in thon turn he sed: "Gud mornin Hand," "Gud mornin Ben;" and befor incwirin the helth or the welfar ev ether, he turnd toord the bac-dor, and stupin deun and graspin ech ev us bi the sholder, and hoistin us cler ev our cherz tu alit ech wun upon a ne, az he seted himself in a cher that woz in ezi reach, he sed: "And her ar the littul focs;—cum tu se grand-papa;—and heu du yu du?—and heu did yu lev Lusi?—and heu did yu lev Jorj?" And with thez ecs-preshunz, cam meni worm hugz and dubul the number ev enderin, ardent cisez—just such az cud cum onli from a fend, jenerus, ardent, old grandfather. The told—everi wun ev them told—ther woz meni in them—tu be felt and rememberd;—in them wer the enderin, insentiv pouerz ev an ardent, stron, philanthropist, ecs-presin hiz affecshun for hiz ofsprin, awacenin in him the dezir tu be lic him,—affecshunet,

ardent, stron, bold and tru.—Ther woz meniņ in them, did ꝥ se? ꝥ! ther woz!—Ther woz meniņ in everiθiņ that he sed or did,—net les in the act ov fōndliņ a child than in tranzactiņ the most important biznes—and it woz felt—olwez felt—az a vigorous, cler strem frōm a pur, stron fōuntin—that wud be nether stoꝑt in its cors nor diverted frōm it onli bī deθh.

Cisez, after the ordineri manner ov cisiņ, woz abeminabul tu mē. But, grandfather'z cisez ꝥ cud ber,—oltho, az he sun lernt, ꝥ never inviꝑed them.

At that tīm, grandfather woz no gret curi-esiti tu mē. ꝥ had sen him ofen enuf befor. Inded, if he woz net at our hōus, at the lest, wuns in tu wecs, we θot sumθiņ woz the matter,—or that he had “gen West for a drov.” If, upōn a Sunde mōrniņ (or upōn eni uthēr dē ov the wec) ther cam dōun the Sandi Rij rod, a man in a sulci with an īrun-gre hōrs—at a gud, rōund tret—and turnd toord the river—that woz grandfather; and, befor the fact cud be carrid frōm our ple-ground in the dor-yard intū the hōus tu muthēr, he had olwez med the secōnd turn in the rod and woz cumiņ in the len. And, er we had turnd wuns arōund, he woz up the hil, bī the tī-post—and, lic a bei dismōuntiņ hiz velesiped, he—old az he woz, with hiz grizzli lecs flotiņ in the brēz—

elited frəm hiz sulci—tīd hiz hōrs—and with grasful, nimbul, steps wəz trippin intu the hōus. No wun ev us got a chans tu tī grand-father'z hōrs—so cwic and deestrus wəz he in hiz wə—oltho he wəz wilin that wə shud help him unger old gra frəm the sulci.

Grandfather wəz a wel proporshund man. He wəz abəut 5 fēt and 10 inchez hī, and he wed abəut 180 pəundz. Hiz port wəz erect; hiz step cwic, deestrus and grasful; the muvments ev hiz hed wer grasful, eespresiv, and cōmmandin; hiz vōis wəz pur, strōn and muzical; hiz spech, eufōnic, cler, frē, ezi and vōlūbul.

He had sharp, penetratin, but plezant, licwid, gra-blū īz—set benēth strōn, hevi brōuz that wer muvd with everi emoshun. Hiz fōred wəz hī and brōd,—the anterior tabul ev the fruntal bon standin vertical, fulli thrē inchez; hiz chin wəz brōd and strōn; hiz chee bonz wer hī and prōminent, and wel armd with mussul; the zigomatic arch wəz prōminent—a peculyariti ev the old Larisunz; hiz noz wəz prōminent, stret and ful frəm the fōred deun; hiz meuth wəz larj and hōrizontal—az stret acros hiz fas az if it had bin set ther bī a līn. Hiz sholderz wer nōt veri prōminent; hiz chest wəz ful, brōd and simmetric; hiz belli, ful, simmetric and strōn; hiz thīz, legz and fēt,

simmetric and stron; hiz armz, for-armz and handz, ful, simmetric and stron. If in eni particular hiz limz wonted in simmetri, the defects wer in hiz handz and fet. Thez, perhaps, wer a littul les than the shud be tu mec the simmetri complet. Yet hiz handz, tho smol, wer beautiful, even in hiz old dez. So wer hiz fet—the instep archin hi and the toz spreadin brodli—hwich gev gret elastisiti and gras tu ol the muvments ev hiz loer limz. The muvments ev hiz handz wer veri grasful wether at wurc or yuzd merli in mecijn jesturz.

Grandfather woz a trend man. He woz trend for simmetric development—for helth, strength, gras and yusfulness;—and the perfectshun ev hiz fram, in no smol degre, woz the rezult ev this trainin,—ev the calisthenic eceser-sizes tu hwich he had bin subjected. He cam ev a ras ev trend men. The older Larisunz wer ol trend men. The ol gru up under calisthenic dissiplin—wer ol simmetric and stronli developpt; the neu no superiorz—in bedi or mind, and the acnolejd nun.

He woz trend for the development ev bon, ev mussul, ev bran, ev lunz, ev dijestiv sistem—ev everi part that can mec the human form simmetric and stron, and mec lif livli and tru. Hens, he woz trend tu runnin and tu jumpin; tu bocsin and tu dansin; tu reslin

and tu handliᅇ hevi wets ; tu swimmiᅇ and tu rīdiᅇ hōrsez ; tu clīmiᅇ and tu peiziᅇ the bedi hwīl restiᅇ upōn muviᅇ bēdiz, az slac rops, swiᅇiᅇ barz &c. &c.; tu mathematics;— arithmetic, buc-cēpiᅇ, jēometri, menshureshun, surveiᅇ, &c.; tu langgwej—penmanship, grammar, elocushun, retoric, lojic, &c. In ol ov thez he wēz trend bī hiz parents and bī such instructorz az cud bē securd fōr him. Nor wēz this treniᅇ cōfīnd tu hiz yūth;—he wēz ever at it, even in hiz old dez;—he cept it up til he dīd. Az a cōnsēwens, the man hu met him met hiz mach in olmost eniᅇiᅇ—not onli in athletics, but in lerniᅇ and literatur az wel. The lerned clerjiman upōn theolejic points cōverst with him jinjerli; the fizishan mezhurd hiz wurdz hwen he toct with him; the loyer, hwen tōciᅇ tu him, referd tu the prinsipulz ov lō, az loyerz ar wōnt tu tōc tu old barristerz; hwīl the bēcsiᅇ master and the dansiᅇ master fōund in him wun redi tu mach ther best muvments; the bulli at resliᅇ wun that wud yoc in with him in eni “holt” he mīt propoz; and the champiōn at runniᅇ, wun that wēz redi tu “fut it” with him in a ras shōrt or lōᅇ.

In spech he wēz redi. If an assembli wēz tu bē adrest, wether the eccezhun wēz momentus or mirᅇful, he wēz never embarrast and never fald tu edifi and plēz. He olwez

had an opinyun, and woz olwez redi tu ecpres it, in cler, ters, lejical langwej. He woz entirli fre from dogmatizum,—but veri argumentativ. Dr. Jon Blen, hu woz a member ov the Legislatur ov Neu Jerzi from this counti at the sam tim mi grandfather woz, yuzd tu se: “Andru Larisun woz the rediest, the clerest, and the most instructiv speker that ther woz in the lejislativ bedi, and he olwez commanded a respect commenshuret with hiz abiliti. He olwez spoc az if he had sumthin tu se—in a dignifid, cler, ters, lejical stil—and hwen he had sed hwet he demd important, he cwit; and, if eni wunz oppozd hiz statments, he lisend attentivli tu huever fellod him, and tu hwetever the sed. In ol the debets in hwich he pled a part, I never neu him tu be sarcastic; and I never neu him tu giv an inuendo.”

In politics, grandfather woz liberal and conservativ. Oltho olwez pritti activ az a politishan, and ofen an offiser, he woz bi no menz a parti man. At a veri erli tim, he woz a federalist. Afterwardz he becam a democrat. Then, az neu, corrupshun at the cocus sumtimz becam unbarabul. On wun ov thez eccezhunz, (in 1836) he and Dr. Jon Blen becam candidats for the Assembli upon an anti-cocus ticet. The ticet succeded, and durin ther term, hwil at Trentun, the wer rum-

mets. Oltho the differd in ej bī meni yerz, yet the wer cōjenyal, and ever remand fast frendz—interchanjin vizits and sentiments at short intervalz. From Dr. Blen I hav glend much that I no ev grandfather'z public lif. Doctor wez an admirer ev Andru Larisun, and never tīrd ev tōcin about him. It semd tu giv him escwizit delīt tu cōmment upon hiz stern integriti, hiz unfand filanthropi, hiz redi spech, hiz ters argument, and hiz dantles curej. He yuzd tu tec espeshal delīt in descantiŋ on Andru'z pōuer and suces in prezentin Bilz tu the Assemblī, and in discussin the merits ev Bilz presented bī uther memberz. And cwīt az much delīt did he sho hwen narratin the muvments the jointli med tu thwōrt sum dare plot led bī sum bes tricsterz ev the parti tu hwich the both belōgd.

Az an Assembliman he servd hiz cōstituents and ther interests veri satisfactorili. Ov hiz carer az an Assembliman I hav herd meni men spec tu hiz prez. In this capasiti he semd tu attract yuniversal attenshun, and cōmmand the respect ev ol. Az a Lejislator, he wōz sertinli regarded a paragon. Hiz ābiliti az a debater, hiz redines ev spech, hiz ters, lejical stīl, hiz franc, open manner, and hiz earnestnes her, if possibul, mor than elshwer, cōspīrd tu mac him respected, enurd and luvd.

Az an offiser, he woz dilijent, and wouted everi wun els tu bæ. Æ remember wel, hwen cwit smol, herin him, in cōverseshun with sum pōlitishan, swar vèhementli about a sertin fello hu woz a member ev the Lejislatur hwen he woz. It semz the fello woz absent durin an evenin sesshun; the necst mornin the met; grandfather incwird the rezun ev hiz absens; the fello replid: "O! ther woz nuthin goin on that interested me." It woz grandfather'z opinyun that an Assembliman shud mec himself interested in everithin that belond tu the Lejislatur. And an absens fròm a singul sesshun or a neglect tu inform wunz self respectin the merits ev eni Bil that woz introdust woz an impardonabul sin—a sin that nun but tricsterz and sceundrelz wud commit.

Nor woz he les dilijent in matterz ev trust. Tu defolt, tu him, woz Hel-dézervin. Æ remember that Æ wuns herd him tel ev a littul toc that woz cwit characteristic ev him. The matter stud thus: Ther woz wun Jøn Gren,—noted for hiz pīeti, standin in the Methodist Church, and upritnes—hu woz garden for tu or thre ev hiz on grandchildren. The muni hwich had bin intrusted tu him, he lent on not ev hand, tu wun E. C., hu sun after becam banrupt, and az a matter ev cors, Gren woz licli tu luz a part, or the hol ev the muni.

Over the matter he grevd much, and with veri meni he trīd tu advīz az tu hwet he had better du. Wun dā he met grandfather and began tu rēlet the matter tu him, and tu sēc advīs ev him az tu hwet cors he had better pursu. Tu hiz incwīriz the old man replīd: “The muni iz lōst; E. C. haz nuthīn wurth lucīn after; yu can never get a sent ev it; yu had better cēp the matter out ev the lō, or yu wil luz mor; yu neu E. C. wēz a damd rascal, and yu wōt nōt tu hav dun biznes with him. Biznes men had better cēp awē frēm such felloz and let the Devil hav them az sun az he wil tēc them.”

In the old jentulman’z langweĵ, the man hu did nōt mēc hiz prēmīs gud, or in eni wē led planz tu dēsēv, wēz a “damd rascal,” and shurli, in hiz judĵment, wud suner or leter bēcūm fuēl fōr the Devil. Indēd, the Devil and Hel, in hiz sistem ev Filōsofi, wēr prēmīnent factōrz. In fact, † yuzd tu thīnĵ that he rējōist az much, if nōt a littul mor, that ther wēz a Hel and a Devil tu punish thoz hu gēt in it, az he did that ther wēz a Heven and a mersiful Gōd tu rul over thoz hu strov tu obe Him.

Hiz filōsofi wēz nōt limited bī this līf; it delt with the Infinit and the Eternal; and it abōundēd in tēchīnĵz ev a shur rēwōrd fōr gud, and sertin and eternal punishment fōr evil. So far

az ꝥ no, he never med a public profeshun ov rēlijun; but ꝥ rarli, if ever, met a man huz lif tēmd with mor Cristyan virtuz;—even if he did swer.

Dr. Blen, hu wēz an offiser in the Dutch Rēfōrmd Church, yuzd tu se: “ꝥ verili bēlēv ther wēz mor pīeti in Andru Larisun’z swerij than ther iz in the preij ov the most ov the clerjimen. ꝥ never herd him swer unles the eccezhun wēz ecstraordinari, and then hiz ‘big wurdz’ sēmd tu mē tu bē the onli thiḡ that cud du justis tu the ces.”

Hiz benevolens wēz far fēmd—and hiz hand and hiz purs wer ever redi tu ed such az wer wurthi. “Nou” wēz the tīm fōr him, in everi ces ov nēd. “Tumorro” and “sumtīm” he sēmd tu despīz. In Cristyan duti he had sertinli tēcen hiz cū frōm St. Jēnz. ꝥ hav ofen herd the stori told, that wuns upōn a tīm he had a nebur with hum he did net agre veri wel—in uther wurdz the wer “bad frendz.” The nebur wēz industrius and bī huc and bī cruc he had got a littul hom, and wēz strugglij tu rez hiz famili. Hwen the met, the did net spec, nor did the ecschenj lucs, nor did the ever spec ov ech uther unles compeld tu du so. Erli wun Sunde mōrnij in Februari nebur A’z. hōus wēz on fir, and amonḡ the fōcs first gatherd at the fir wēz the “old man,” oltho he

lived much farther awe than sum ev the neburz. Nuthin cud be dun tu sev ether hous or gudz, so completli had the fir gotten the assendensi befor it woz discoverd. Hwen the fir woz discoverd, sum ev the children wer in bed, and tu escap the flamz, the cam out ev the hous with ther clothz in ther handz. A. himself had net tim tu get en ol hiz sut. The bildin woz net inshurd, and A'z. les woz complet and ruinus. Hiz haf-clad famili stud around him, shiverin and wildli gezin at the fir. Sum ev the neburz began tu sho ther pity for ther unfortuget nebur, bi the yus ev pius wurdz, and bi commenin A. and hiz famili tu the Father ev mersiz; utherz began tu senshur the man becuz he had net got hiz hous and its contents inshurd, and sed the wud net pity him if he went beggin. Utherz began tu wunder hwer A. and hiz famili wud find a temporeri hom.

Amun thoz tocinq wer wel-tu-du men huz homz wer les than a ston'z thro from the burnin bildin. "Men!" sed the old jentulman, "we must net parli az tu hwet shal becum ev A. and hiz destitut famili. A. and hiz famili can go hom with me; and we must bild this hous up for him; this pur unfortuget fello iz eur nebur, and hwen he had a hous he cud berli mee a livin for hiz wif and famili." Then unfurlin hiz old, lether pocet-buc and turnin tu

the man in distres, he plest sum bilz in hiz hand and sed: "A! her! tee this! It wil bī sum clothz for yu and yur distrest famili, and go up tu mī heus,—yu and yur famili, and Pelli wil get sum brecfast for yu, and mee yur hom with me until we can bild yu a neu heus."

Then turniq tu sum terful-īd neburz that stud geziq, he sed: "It wil cōst seven hundred dellarz tu bild this man a neu heus; I wil giv a hundred dellarz tu begin the wurc with and mor if it iz rēcwīrd: hwet wil ech ev yu giv?"

Ther sēmd sum diffidens at first, and sum toct ev "tumerro;" utherz urjd it wēz net the de tu beg—it wēz Sunde. But, he urjd that it wēz the de for the heus tu burn, and for hiz nebur tu fōl intū distres; and that it wēz the de for ol hu wisht tu du so tu help alleviat this sufferiq famili.

A paper he sun shept for a subscripshun list, heded it with hiz on subscripshun ev \$100.00, past it tu utherz, and befor the old bildiq wēz entīrli cōsumd, ther wēz subscribd mor than enuf tu put up a neu bildiq. He then sed: "Jentulmen! Remember that everi bed and everi yutensil in this man'z heus haz bin cōsumd bī the flamz, and he can net cep heus until he haz an outfit; let us provid it for him." Bī that tīm the centejun had thuroli

permeated the er—ol cot the epidemic,—ol wōnted tu giv;—and er Pelli Larisun had tīm tu prepar brecfast fōr the unfōrtunet famili, provizhun had bin med fōr a neu hōus and neu furnitur.

Andru Larisun did nōt ecspect men tu bē perfect. In ratij a man hē suner sō hiz virtuz than hiz vīsez; and hē much prēferd tu parad a man'z gud cwelitiz than hiz bad wunz. Hē abhōrd the man hu cōseld hiz folts and med ecstravagant demōnstrashunz ev gudnes, or clamd perfecshun. Hē yuzd tu se: “Bewer ev the man hu haz no vīsez.”

Such wēz Andru Larisun. If a wurthi man wēz nēdi, hwether friend or fo, hē fōund in him support. Nōr wēz the menest beggar slīted. The most abject fōund fūd and shēlter at hiz hōus. But az lōng az the wer with him the must act onurabul. If the did nōt, the cōnsēcwensez wer sēver. Illustratij this fetur, I hav herd him tel, and I hav herd Escwīr Wilsun tel, a littul stori wurth reletij. Hwīl the hwippin-post wēz yet in vog in Nēu Jerzi, a beggar cōld at hiz dor—ascij fōr a pes ev bred and permishun tu slep in the barn. The famili had nōt yet had supper; so the beggar wēz invīted in and told tu wet a fēu minits until supper wēz redi and then sup with them. Hē cam in, cōnverst til supper wēz redi, et supper,

and after supper, wəz assind a bed in the cichen. The bed consisted, in part ev a larj sac ev duc-fetherz. In the mornin hwen thoz hu wer the erliest aroz, the so that the beggar wəz gən. Hwen grandmuther aroz she discoverd that the bag ev duc-fetherz wəz also gən, and she stated the fact tu Andru, az she cold him. At wuns he wəz egzasperated. He had fed him and entertend him better than he had asct tu be. And then tu ariz in the nīt, stel a part ev hiz bed and set out wəz a littul mor than Nōrs blud cud ber. Accordinli he proseded tu the barn at hwich mī father wəz fedin the hōrsez: upen enterin the barn he sed: “Ben! put the saddul on mī hōrs;—that beggar, the damd rascal, haz stolen a bag ev fetherz and I’ll hav tu hunt him up.”

It wəz Sunda and pepul wer net astir yet. A scif ev sno had fōlen durin the evenin; so tu trac him wəz net difficult. Apperentli the beggar had set out, for Hopwel. Beyond Rectoun the “old man” overtue him with the sac ev fetherz on hiz bac. Az he rod bi the sīd ev the beggar he addrest him: “Gud mornin, Sir! Yu must hav started erli this mornin! “Net veri erli” the beggar respond- ed.

“Wel, yu started befor I did, and I thot I started erli,” sed the old man.

“Started befor yu did!” sed the beggar.

“Yes, yu started befor I woz up,” sed the old man, “and yu hav tacen a part ev yur bed with yu, I se.”

Tu this the beggar med no repli. Therupen the old man sed: “Hwar did yu get thoz fetherz?”

Tu this cwestyun the beggar gev sum unsatisfactori anser, hwerupen the old man sed: “Yu stol thoz fetherz from mi heus, yu damd rascal; yu sted a part ev the nit at mi heus, then stol thez fetherz and started of.”

Herupen the beggar semd a littul confuzd and began tu fies tu thro the bag ev fetherz and tec tu the feldz. But the old man sharplised: “Don’t yu run yu rascal; I can run faster than yu can. Tec up that bag ev fetherz agen and march aley with me, bac the we yu cam; I men tu tec yu tu the hwipping-post.”

The langwey woz so imperativ, and hiz chans for escep so pur that the beggar tue up the fetherz and toted them aley. Hwen the arrivd at Røctoun, the old man cold upen Escwir Wilson, and obtend a warrant for the arrest ev the beggar; the old man himself woz, at that tim, a Cunstabul. So the thin woz fiest tu march the beggar aley, or tu cep him til Munde and then tec him tu the jel at Flemiņ-

tun. The beggar much disliet tu be "liet" at the hwippin-post—he had bin ther and neu the moshunz. So the old man, tu mac the biznes az shørt and az satisfactori az pøssibul, sed: "Mebø yu wud rather be hwipt her!"—

Tu this the beggar replid: "Æ wud!"

"Wel then! høu meni lashez shal Æ giv yu? for such an øffens, thirti nīn iz the mezhur at Flemingtun."

"Wel! giv me thirti nīn her!"

"Her, 'Scwir!" sed the Cunstabul, "hold mī hørs til Æ lic the damd rascal and we wil let him go."

The beggar dra hiz cot, the cunstabul plid the hwip thirti nīn tīmz and the dismiss him.

Escwir Wilsun yuzd tu laf about the matter hartili. He yuzd tu se the prosedingz wer net cwit regular, but it wøz a gud jøb, and that we øv duin it fred the cøunti øv a del øv ecspens.

Hiz peculyar dispozishun in cøsez øv triffli anneiansez iz shon bī anuther littul insident hwich Æ beg permishun tu brin in az an episod.

In the sprin øv 1845, father wøz preperin tu bild the høus øn the farm øn hwich mī bruther Jøn nøu livz. Az grandfather, for meni yerz, had bin a merchant, bilder &c., &c., father cønsulted him much befor, ør at the tīm,

ev mecin the purchasz ev such thinz az bild-erz ned. Tu purchas the hardwer, the met at the stor ev wun Mes Eli, in Lambertvil. Both rod hørsez; both tid ther hørsez ner the stor. Grandfather, ev cors, rod old Gre—a beutiful hør ev the Jim Crac stec,—ev wurld-wid fam; father rod a littul be mer, ev the Tormentor stec, az flet and az løj-winded az Barbz ever ar. Az the wer pasin intu the stor, the notist a larj, stron, activ Frishman curiusli scannin the hørsez. Az both hørsez had a histori, and az old Gre woz so famus for hiz beuti and hiz abiliti az a rodster, nuthin strenj woz thot that the Frishman criticalli notist the hørsez. But the Frishman woz a hørsmen and a hør thaf—wun ev thoz derin felloz hu wud stel yur hør hwen yu so him du it. He had, in sum we, herd ev old Gre—that ther woz no hør that cud catch him en the rod; but, I suppoz, that he had net bin told that old Gre did hiz best wure onli hwen driven bi hiz master, and that in the handz ev a strenjer he woz a cwer hør tu handul, and that it tue a gud hørsmen tu manej him at ol.

Hwen the wer pritti wel engejd in egzaminin lecs, hinjez, nalz &c., &c., a bei cam runnin intu the stor shoutin: “Mr. Larisun! A man iz runnin awe with yur hør.”

Ol hesend tu the dor; and shur enuf, the

Frishman woz upon old Gre, mecin him go az best he cud. Father mounted hiz on hors, and set out at ful sped. The Frishman, ev cors, wonted tu cros the Delawar, at the bridj and get inta Pensilvania. Old Gre, az he woz net under the manejmēt ev hiz master, intended tu go hom. The rod that the Frishman wisht tu fello woz stret tu the bridj that ecstended over the river that dividz the tu Stats, but it woz crest bī a rod that led tu old Gre'z master'z farm. Hwen old Gre herd this cros-rod, the Frishman haviṅ adjusted hiz bedi for the stret rod, woz spurrin him up until the hors woz dwin fast wure. But, at the cornerz, the hors turnd cwicli tu tec the homward rod, hwil the Frishman went stret on—until he landed en hiz handz and nez, in the rod.

Old Gre, nou rīderles, cam deun tu a mōderet tret, much az if nuthin had happend. Father rod alog bī the sīd ev him, ran hiz arm thru the ran, turnd him in the rod and led him bac tu the stor.—The Frishman, just then, woz no hwer tu be sen.

But, hwen the wer agen depli engejd, sum wun cam runnin inta the stor shōutin: “That man iz runnin awe with that hors agen.” Another ches woz institutēd bī mī father, rezultin in the capturin ev both hors and rīder—

hu wer brōt bac tu the stor. Upon ther arriv-
al, grandfather sternli sed tu the merchant:
“Mes, hav yu a rōhīd in yur stor?” “A
plenti ev them” wēz Eli’z replī. “Let me hav
wun, ꝥ wōnt tu lie this damd rascal,” sed the
old man.

The rōhīd wēz brōt, and az the old man ad-
vanst toōrd the Frishman, the Frishman began
tu “sho fīt;” and began tu drō of hiz cot.
But, bī the tīm the cot wēz dōun far enuf tu
lev the sholderz bar, the old man wēz ner enuf
tu plī the lash, everi stroc ev hwich wēz fēllod
bī blud. Hwen he had got wun arm entīrli
out ev the slev, the Frishman sō hiz plīt wēz
ridiculus az wel az penful, and, startin̄ of en a
haf tret, trīd tu replas hiz cot; but, sumhēu,
he becam entanguld in the arm-holz, and cud
nōt get it en agen. So, amid the shēuts and
lafter ev the crōud that had gatherd, the Frish-
man and the old man, both en a haf run, went
up the stret, the Frishman strugglin̄ tu get hiz
cot en, the old man tu plī the lash mor cenli.

Hwen the old man cem bac tu the stor, Eli
sed tu him: “Andru! Ar yu nōt afred he
wil put the lō en yu?” Andru replīd: “No!
nōt a bit; yu’l never sē the damd rascal arōund
her agen.”

And the did nōt sē him agen. But the herd
ev him,—both respectin̄ the hwippin̄ and re-

spectin hors-stelin. That evenin he cold upen a Fizishan in Trentun, 16 milz awe, for a prescripshun for hiz sor bac. Upen egzaminin hiz bac, the Fizishan sed: "Yur bac, lucs az it wud, if yu had bin hwipt at the hwippin-post; hav yu bin ther?" "No," replid the Padi; "but me cas iz much loic it wud be if I had bin ther. I woz at Lambertvil this mornin; and for a treiflin offens an euld, gre-heded divil, fel foul ev me hwil I woz treiin tu get of me cot tu bees him; and hwen I had dron me cot a littul wa he began upen me sholderz and over me armz with a bit ev a ro-hid, du yu se? And the euld divil, handuld the hwip so smartli that he did me ol this injuri befor I cud get out ev hiz wa; I niver so a man handul the lash so desintli, in ol me loif."

Tu this the Dector replid: "He had no rit tu hwip yu lic this. Hwi did yu net turn en the old fello?"

"Ash! and that it iz hwet I woz duin hwen he woz betin ev me; a tthriin tu get of me cot tu giv meself mor fredum;—and I'l be botherd if I didn't get tanguld in me cot slevz, and the streips cam en me bar sholderz so hard and so fast hwil I woz strugglin with me cot, that I thot if I cud onli get from under hiz dthreopinz nou, he wud never catch me ther agen."

About a wec later the Frishman rod a hors

frəm a stabul in Trentun, and the hors wəz never fəund;—oltho the Irishman sun cam bac.

This sed Mes Eli wəz nər the sem ej with grandfather. The wer old accwentansez and wer olmost machez, at the ləst in athletics. Hwen both wer mor than eti yərz old, the ran a fut-ras in wun əv the strets əv Lambertvil. Hwich cam ət victər, ꝥ du net no; but it haz olwez bin currentli told that the ran lie beiz, that both med gud tīm, and an abundans əv sport fər an admīriŋ crəud. ꝥ hav herd grandfather spēc əv the ras with prīd; olso, ꝥ hav herd him se that hwen the ras with Eli wəz dun, he ɵfferd tu bet a hundred dɵllarz that he cud ɵtrun, fər 150 yardz, eni man əv seventi yərz ɵr upwardz, in the Stat.

Grandfather wəz net fɵnder əv fut-rasiŋ than he wəz əv dansiŋ. He wəz olwez redi fər a dans. And at dansiŋ he wəz az apt az he wəz at resiŋ. ꝥ stil met old focs hu clem cinship with mē becəz the had sen mī grandfather dans. At the prezent, the number əv pepul hu yuzd tu se him dans iz sməl. But, twenti fiv yərz ago, hwen ꝥ settuld at this ples in the practis əv medisin, the number wəz larj. At that tīm, if ꝥ chənst tu be introdyst tu a stranjer, hu ranjd frəm middul lif tu old ej, no differens hwər he livd, it semd tu mē,

that wun thiŋ invariabli fəllod. It wəz this: “Or yu a desendant ev Andru Larisun the drover?” Tu mī anser that ꝥ am a desendant ev him, ꝥ olwez neu that ꝥ wud her the trit, old statment: “Wel! ꝥ’v sen him dans meni a tīm.” And tu this ꝥ hav ofen herd the addishunal remarc: “He wəz the most gresful danser that ever ‘stept’ ɔn a flor.”

ꝥ no sumthiŋ ev hiz abiliti tu dans, in hiz old dez. At hiz on hɔus wəz a weddiŋ hwen he wəz about 84 yerz old. ꝥ, and perhaps ol hiz grandchildren, and sum ev hiz gret grandchildren, wer gests. Dəmini Təunz ev the Prezbiterian Church at Məunteri proneunst the marij seremoni ev Wilyam Celli and Emma Prəl.* Hwen supper wəz ended, befor the Dəmini had left, grandfather propozd a dans and invitəd the Dəmini tu “tec a step” with him. The Dəmini declīnd teciŋ a “step” with him az he thot it wəz hardli in cəpiŋ with a Dəmini’z voceshun tu tec part in a public dans; but he sed: “Mr. Larisun! ꝥ wud be plezd tu se yu and the rest ev the bəiz indulj in a cwīet dans.”

* Emma Prəl wəz a nes ev Ant Mari and Uŋcul Andru Larisun. She grū up intū wumanhud in grandfather’z famili, and wəz gretli estemd bī him and bī ol hu neu her. Accordiŋli, hwen she marrid, the med a first clas weddiŋ parti and the hɔus wəz fild with gests—and ther wəz a merri tīm ther, and the merriest ev ol wəz old grandfather.

Tu this, grandfather, with hiz wunted cwicnes, replid: "Yu shal se it,—cum beiz and girlz; we wil sho the Dømini that we no heu tu dans. Stric up the muzic."

In an instant he had pict hiz set øv et, the muzic struc up, and the dans went øn—tu the grat delit øv øl—espeshalli tu the Dømini and hiz wif. Bī the tīm the hīlariti attendiḡ this first "set" began tu subsīd, the Dømini, hu in erli lif, he sed, had bin veri fønd øv dansiḡ, sed tu me and Lambert Serjent (Løyer Serjent øv Lambertvil) hu stud tugether ner bī him: "That old man iz az grasful a danser az ꝥ hav ever sen øn the flor; and, tunit, he stept better than eni uther persun in the set."

At the Dømini'z remarc ꝥ wøz a littul mørtifid. For, ꝥ wøz wun øv the et hu wer upon the flor; and hwil at collej, ꝥ had ølwøz bin redi tu mach eni fello, øv eni øj, hu wud ventur tu dans with me. And then tu be "shaded" bī mī grandfather 84 yerz old, wøz a littul unexpected. But, in an instant ør tu, ꝥ recuverd enuf tu drøl øut amid the ha-haz øv øl hu sø mī situeshun: "Yes! he dansez pritti wel."

Another set ør tu had ambuld over the flor hwen grandfather propozd tu hav a "set" in hwich for jenereshunz øv the Larisun famili

wer represented. Accordinli, himself, hiz sun, Jøn W. Larisun, wun ev Jøn W. Larisun'z grandsunz and miself, with hwet lediz ꝥ hav forgotten, went upen the flor tu du our best— at the lest, ꝥ did. But the Demini stuc tu it, that the old man woz the best “stepper” that went upen the flor.

In hiz de, dansin woz a cømmon amuzment; and tu be an accømplisht danser woz wurth hwil. Hiz ecstensiv biznes led him intu an accwantans with veri meni, in verius parts ev the cuntri, and hiz accømplishments led him intu the accwantans ev veri meni mor. Hwerever he woz, if dansin woz in order, he woz shur tu be invited tu “tec a step;” and if he woz at a public hous, at hwich a fiddel woz screchin, no matter az tu the sparsnes ev focs, nor ther dispozishun tu dans, with sum ev them he wud be upen the flor. Tu illustret this tret ev character, a stori that Dector Blen yuzd tu tel, iz in point.—Dr. Blen livd at Per-rivil, or az it yuzd tu be cold “The Hicori Tavern,” in the northern part ev the counti ev Hunterdun. Everi yer, in slein-tim, grandfather yuzd tu vizit him; and ev cors, at the Tavern, grandfather wud hav a dans. Wuns upen a tim, hwen he arrivd at the Tavern, the fiddel woz screchin, but ther wer nun dansin, and ther semd tu be nun ther that wer dispozd

tu dans;—ol sēmd tu bē men—ov the “cled-hopper sort. The old man luct arōund incwizitivli az hē held Blen bī the hand, and sed: “Hōu iz this Dōctor?—gud sleiŋ and gud fiddliŋ and no dansiŋ!—Or ther no lediz about?—Æ must hav a dans.”

Blen rēplid: “The landlord’z wif and dōterz, Æ ges, ar sumhwer about.”

Therupōn the old man past intū the parlōr, (hwich wēz wumanles); frōm that ples intū the eichen, in hwich the landledi wēz prēpariŋ dinner, and her tu dōterz wer spinniŋ flacs. The had ol sēn Andru Larisun ēfen enuf, and had sēn him dans, and at wuns gest hiz errand. Hē saluted them: “Gud mōrniŋ lediz: Don’t yu her that fiddel? Such muzic and such sleiŋ and yu bizi in the eichen! Cum! Let us hav a dans.”

So seiŋ, hē plast hiz arm arōund the west ov the dōter nērest tu him, lifted her upōn her fēt, carrid her acros the rum tu the hwel with hwich the uther dōter wēz spinniŋ, tuc her in hiz uther arm and prosēded intū the rum in hwich the fiddler wēz. Az hē enterd, with hiz girlz struggliŋ tu get awe frōm him, or tu mee sum ecsplaneshun tu him, hē sed: “Her Blen! Æ hav brōt yu a partner! Fiddler, giv us sumthiŋ livli nōu;—Æ must hav a littul dans befor Æ hav mī dinner.”

Blen declind tu tee wun ev hiz girlz az a partner. Az he woz a ner nebur and an intimet accwantans, he neu a fact in the ces that compeld him tu du so. The girlz had letli med a profeshun ev relijun and had just bin baptizd intu the church. But ev this fact he had no chans tu tel grandfather. Az he refuzd, grandfather graspiŋ ech ledi firmlī bī the arm, the wun en hiz rīt, the uther en hiz left, sed: “Wel, I wil dans with both lediz mīself! Strīc up that muzic.”

The muzic struc up, and with it the old man’z fet cept pes alon for an instant, and then the girlz, ether forgetful ev ther church vouz, or els overcum bī the swasivnes ev the muzic and ev the old man, “set tu” in a dans that med the hous livli. The landlord and landledi, with the gests, luct en in delīt.

Blen yuzd tu se: “In a bol-ram, I never so a mor charmiŋ spectacul! Thoz tu yuŋ lediz, ecscwizit danserz, in the blum ev yuth—fre frōm the furbeloz ev dres that so much detract frōm the ledi danser—artlesli attīrd and az fresh az rozez in a Me mōrniŋ, trippiŋ it with a wil—wun ech sīd ev that gre herd old man huz form woz perfecshun and huz muvment woz the perfecshun ev art, med a spectacul that transended everithiŋ I hav ever sen, or enithiŋ I hav red ev.”

During the dans, vizitorz creuded intu the bol-ruam until it got pritti wel fild up,—tu se, az the sed, “Andru dans.”

But the old man wēz net satisfid with wun “set.” Hwīl the fiddler wēz thrumīn and cēīn hiz stringz, Andru wēz propozīn tu the girlz that the dans with him a sertin favorit old tīm “step,” that rēcwīrd accōmplisht fet tu perform. The bargin wēz sun med. The muzic started, the trīo fēllod with a nimbulnes, gras and zest that cōmmanded respect and held the spectetōrz olmost brefhles.

Hwen the dans wēz over, claspīn the landledi bī the hand he sed: “Yur dōterz ar ecsellent danserz; ꝥ ecspect the hav lernd sum ev it frēm yu.”

Tu this the landledi rēplīd: “But, yu ot net tu hav dun so.”

“Ot net tu hav dun hwet?” sed grandfather.

“Yu ot net tu hav tecen mī dōterz en the flor tu dans,” sed she.

“Hwī net?” sed he.

“Hwī, yu no that the hav both just bin tecen intu church; and yu no hwet a tōc it wil mac, don’t yu?” sed she.

“Sha!” sed he; “that didn’t hurt them; it never hurts eni church member tu dans; it duz them ‘gud.’”

Hiz movments upon the flor wer marct with gret leviti, and gret nimbulnes. For a man ev hiz wet, he med the lest possibul sheciŋ or jarrin ev the flor. It woz hiz custum, at the lest in hiz old dez, if dansin with men, az the set broc and the wer levin the flor, tu jump up, and stric hiz fet together thre timz befor he alited upon the flor. This he did hwen he tue part in the dans at the abuv namd weddin, and old az he woz, the report ev the thre strics wer veri distinct, and hiz alitment upon the flor med almost az littul noiz az the alitment ev a cat hwen jumpin from a char tu the flor.

Andru Larisun woz veri sensitiv. He woz veri careful net tu offend. And, an offens, or an insult, offerd tu him, he never alleud tu pas unnotist. The persun hu dard tu insult him, woz at wuns invited tu settul the matter. This brot him intu meni a fit. Oltho I hav gud rezun tu belev he did net lie tu fit, he woz net a couard, and he wud net yeld an inch tu prevent a combat. I hav herd old men tel that the had sen him in mor than wun fit—and had never sen him macht. Yuzqalli, the sed, he med ewic wure ev it;—efen he gev but a singul blo. The sed he yuzqalli hit hwar he wisht, and az he wisht; and hiz combatant rerli hit him, so deestrus woz he az a becser.

But, he woz sumtimz hit; and scarz he had;

and he wəz nət diffident in shoing them. Nør wəz he diffident in tœciŋ about the fīts he had bin in, nør did he spēc slītiŋli øv thoz hum he had fœt. Æ wuns herd him se that he had never struc at a man tu fel him, without neciŋ him dœun. Æ ølso herd him se that he wəz never nœct dœun. Æ ølso herd him se that in a fīt, he had az much fæth in hiz fœt, az he had in hiz fists;—that he cud put the to øv hiz but, with uneriŋ sertinti, agenst a man'z stumac ør under hiz chin, with a fors that never feld tu end the fīt; and in this we, it iz sed, in a fœu casez, he ended the fītiŋ capasiti øv hiz øpponent forever.

Wuns he shu mē a larj scar, a littul belo hiz arm-pit. It wəz effected bī a man'z tæth. Lafinli he gev mē the histori øv it hwich wəz sumhwæt līc this: Sum tuf, wiŋhi, cwœrrelsum fello øffended him fœr the purpus øv institutiŋ a fīt. The fello had bin intū several scwœb-bulz, and had, øch tīm, cum øf first best. Hē wəz tuf and cud stand a nœc-dœun without serius rezulzts; and, hwēn dœun, cun līc, if he cud get hold øv hiz cœmbatant, he did hiz best fītiŋ. Grandfather considerd him no mach, and suppozd that a felinŋ blo wəz øl that wəz rœcwīrd. Hwēn struc, the fello went dœun ezi; but, sumhœu the fello manejd tu get hold øv him and tu briŋ him dœun tu. The tric øv

the fello wəz tu turn hiz əpponent under, and then go fər the īz.

But, hiz efforts tu turn Andru Larisun wer ineffectual, and then wurciŋ hiz hed arəund sutableli, he sezd him in the sīd betwen the armpit and nippul, with hiz tēth, teciŋ, az ꝥ judjd bī the scar, a larj mēuthful. Herupen Andru pusht the fello'z hed əf a littul, and with hiz tēth, sezd the fello'z ər clos doun tu hiz hed, and in tu bīts cut the ər frəm hiz hed. Az he wəz nippiŋ hiz tēth thru, in meciŋ the secənd bīt, the fello sun ət fər "cwərterz." Andru gət up with the fello'z ər in hiz mēuth, chwiŋ it lustili. He yuzd tu lasiŋli se: "That iz the onli tīm ꝥ ever tasted rə səus."

Andru Larisun livd in a dē in hwich fitiŋ wəz fashunabul. That he apprəvd the custom wə hav seriəs dēuts. Hwen speciŋ abəut it, he yuzd tu se, "it wəz ruf wure; but we did so then."

In hiz dē, hōrs-resiŋ wəz fashunabul; but in it he tuc no stēc. And yet he līct a gud hōrs; and the older Larisunz wer famus hōrs-men. Rum-driŋciŋ and gambliŋ so much in vog hwen he wəz yun, he abəminated.

Hiz jenyus led him tu speculatiŋ. And az ləŋ az ꝥ nēu him, he wəz a drover ən a larj scəl—menli briŋiŋ shēp intu this Stat frəm the

“Lec cuntri” (in Yorc Stat) or from the west, (Ohio, Indiana, &c.)

In erli dez, befor ral-rodz wer plentiful—drovin woz a biznes that woz sucesfulli conducted onli bi a man ov enterpriz, endurans and abiliti. Capital woz neded, danjerz wer tu be encounterd and hardships wer tu be born. In thoz erli dez, tu go tu the Lec-cuntri (onli out in the western part ov Yorc Stat, neu scarsli mor than a dez jurni,) collect a drov ov thre, for or fiv theuzand shap, and driv them everi fut ov the wa intu this counti, woz net a smol job. It yuzqalli tue from sics wecs tu tu munths tu du it. And if he went tu Canada, or tu Ohio, or Indiana, it tue stil longer. But such woz hiz biznes, and he send tu lic it. ¶ thing ¶ never so him in a better mud than he woz wun ecesivli dusti afternun in the hottest wether in Ogust,—then wel ni seventi yerz old—felloin aley after a drov ov 3,500 shap hwich he and hiz sun Jen, with a trup ov handz, had driven from the Lec-cuntri. Az the muvd sloli aley, the dust went up in cloudz—and tu tel hwet woz the culur ov the men, or ov thar clothin, or ov the shap, or ov the drover’z horsez, woz impossibul,—so hevili wer the coverd with dust.

¶ remember the occurrans wel. In the stilnes ov the sultri afternun, far over the wudz

toord the Delawar River, we so cloudz ev dust rīziᅇ; farther of the send tu be flotīᅇ over the forest, līc mists ev fēg. Old Benjamin Bodīn, a nebur, had cold at mī father'z hōus upōn an errand; he so the dust, and wīz in the interpretashun ev the fenōmena ev thoz dez, sed: "A drov iz cumīᅇ." We wetcht the cloudz—neu wunz aroz and flitted awe. Pritti sun the dust roz nerer bī and in denser cloudz, far abuv the tōps ev the forest trez,—and then, far dōun the rod we thot we so shēp, and men drīviᅇ them—the van ev the drov. Az the progreᅇt, the dust aroz in cloudz so dens that neu yu cud sē the drīverz and neu the dust hid them frēm vēu. The muvment wēz slo and the tren wēz lēᅇ. Bodīn hu wēz luciᅇ intentli at the spectacul, ecsclamd: "Wel, that iz a mōnstrus drov, and frēm the sīz ev it, ꝥ thing it belēᅇz tu old Cwiczēl, or tu Andru and Jōn Larisun.

ꝥ wēz but a lad; and ev cors, ful ev curiesiti. Az sun az ꝥ cud get permishun tu du so, ꝥ ran over tu a fevurabul sīt alēᅇ the rod, and sat upōn the ston wōl, tu sē the shēp and the focs and thar hōrsez pas. Az the cam ner tu the hī fens-cōrner en hwich ꝥ sat, ꝥ naturalli wetcht tu sē hwether thar wer eni indiceshunz that the drov belēᅇgd tu grandfather, and hwether he wēz with the men. Shēp past and

men past, and ol wer so depli coverd with dust that everi shap luct lic everi uther shap, and everi man luct lic everi uther man, until ꝥ so far toord the rer, a veri erect form, com-mandinli steppin alog, with clothz, ꝥ thot, a lit-tul better adapted, in shap and stil, tu the biznes, than thoz worn bi the rest,—swein a stout hwip-stec, armd with a veri long lash,—just az depli coverd with dust az the rest—but mor activ and mor statli than eni uther man with the drov. At first ꝥ cud onli just descri him thru the thic cloudz ev dust that wer ol the hwil rizin from the fet ev the shap; but, az he brot up the rer, and az a fin lucin hors, las in the rod—armd with saddul-bagz, and leden with a larj bundul ev clothz strapt tu hiz saddul, wez lezhurli felloin him—neu nip-pin at the levz ev sum pendant branchez, or dalliin bi the wesid—neu hesenin toord the man ev statli form, ꝥ conjecturd, az the past me, that that man wez grandfather,—so coverd with dust that hiz feturz wer not apperent. Farther en the thin wez desided. Hwen he had past and the tu horsez las in the rod—armd with saddul-bagz and the bundulz strapt behind ther saddulz had mojd bi, ꝥ luct up the we toord the get that opend intu father'z farm. ꝥ so that a man had opend the get and that the shap wer rushin intu father'z feld. ꝥ

hesend toord the get tu se them enter; in scwedz the cam, then in singul fil,—then in a croud—then an interval ev stragglin shap—then a croud—then a singul fil in a lej lin;—ech parsel fellod bi a man huz biznes it woz tu cep the drov singuld out, or distributed az much az possibul—tu cep the shap from croudin and suffocatin and tu let wagenz, horsez and futmen pas thru without dele tu them or injuri tu the shap.

At length the last shap cam,—sloli limpin and werili wocin thru the get, and after them the old Drover, with hiz larj hwip-stec armd with a lej lash. Then fellod the horsez, armd with ther saddul-bagz and bundulz ev clothin, romin lus behind the drov—nippin the gras,—pransin around after the droverz, and havin a gud tim jeneralli.

The Gre hors, az he cam thru the get, holted,—with hiz hed apparentli over the old Drover's sholder, tue a brod surva ev the envirenz, priet hiz erz, rezd hiz crest, strecht himself up until he displod ol thoz grand cwelitiz that distingwish the Arabian stec, and ned vosiferusli. He recognizd the plas az hiz old hom; in this feld he had canterd hwen a colt, her he had pled with hiz mets meni a de, and he semd tu remember the gud timz ev yor. He had bin bred in mi father's

stabil, and rerd en mī father'z farm. Hiz veis woz yet az wel remembered bī thoz with hwich he yuzd tu ple, az bī mē; and in an instant, frōm a distant feld, lic an eco, cam a respensiv ne frōm hiz haf sister. But Jim Crac nether canterd about nor hesend tu the hom ev hiz colthud; but, he with the hors that belōnd tu hiz master'z partner, fōllod clos behīnd the old Drover, az he, with hiz partner and helperz, wended ther we arōund the shep-feld tu se that ol woz rīt,—and thens tu mī father'z hōus,—az drover'z hōrsez wer trend tu du. Tu be shur, wuns in a hwil, hiz lōud ne mad the welcin rin, and az the eco cam frōm the wudz, or the respensiv ne frōm hiz haf-sister, cam frōm a distant feld, he prict hiz erz, reizd hiz crest, and, fōr an instant, stept cwicli, or assumd a semi-prans. But the old Drover ped az littul attenshun tu the behavyur or the hwarabōuts, ev hiz hōrs, az he did tu eni wun ev hiz helperz—and yet in thoz saddul-bagz wer ol the valqabulz—if net the muni-rol,—and in that budjet strapt behīnd the saddul, wer the entīr stōc ev clothīn that he had tecen with him en this arduus trip.

Hwen the arrivd at the hōus, hwil yet in the doryard—under the old per trē, and a huj wepin-willo that shaded the wel—ther woz a grand tīm at dustīn, shecin and betīn hats and

vests, sweepin and brushin clothz, cracin jocs and recountin the insidents ev the de. The oldest wun in the parti woz the most beiiish, and yet the most dignifid and cõmandin. Then fõllod the weshin,—handz, fasez, hedz, nees, legz and fet ;—and az Æ pumpt the woter for them tu wesh with, Æ thot the wer yuzin barrelz ev it, and poundz ev sop. But hwen dun, and ther hedz wer comd, az the stud in a lin under the old willo tre, the luct lic a ro ev nu pinz.

Menhwil the tu hõrsez, with ther lodz stil on—unattended and net tid tu enifin, stud in the lan, lucin over the fens az if the neu ol that transpird and sberd in ol that woz enjeiabul. Occazhunalli wun or the uther ev them wud hwinno cocsingli, az if tu invit a littul atten-shun, or tu asc for sum woter, or tu be tecen tu the stabul. And hwen the men huz biznes it woz tu car for them, started tu tec them tu the stabul, the hõrsez met them at the yard get, and fõllod ech hiz grum—Jim Crac, az we then cold him, for he had net yet gron old and becum “Old Gre”—pransin and dansin lic a wor-hõrs tu marshal muzic.

Thez shap had neu recht ther destineshun, wer in marcet, and for sel. The droverz and ther helperz sun spred the nuz that a drov ev shap woz at a sertin ples and that the shap

wer for sel. Erli the felloin mornin the neburz from farmz ner bī and from thoz mīlz awe, wer gatherin in tu purchas a nu floe, or a supplī tu recrūt a herd that had bin thind out bī selz tu butcherz or bī dizez—or les bī the ravejez ev dōgz. So, lōj befor nun the began tu “handul” the shēp. The wer sold at the rat ev \$ 2.75 per hed for the pic ev the floe; \$ 2.50 per hed for the gud shēp in lets ev a hundred ech. Pur shēp cud be bōt az lo az \$ 1.50 per hed in lets ev 50 or mor ech.

Durin the da and the da felloin, the selz in smol lets—from 10 tu 50 ech wer rapid,—until the neburhud wōz supplīd. On the mornin ev the third da, the horsez wer sadduld, the drov—then redust tu les than 2,700—wer driven tu Plezant Corner—nīn mīlz awe—the hom ev Jōn W. Larisun, the junyur partner. Az the shēp past intu, and alōj the rod, the dust roz agen in dens clōudz, and az the wended ther we estward, the cumulus form ev the dust-clōudz marct ther cors and flitted awe with the hezi er until lōst tu veu.

At Plezant Corner the drov stōpt tu dez—until ol in that visiniti hu wisht tu bī shēp, had purchast hwet the neded. It then muvd toordz and thru Munmuth, stōppin tu sel bī the we at such cōnvenyent points az Hopwel, Blaenburg, Cinstun, Roci Hil, Jamzburg,

Inglišhtoun and Frēhold—the rout lēŋ fēllod bī the pōpular droverz non az the Larisunz.

Droviŋ in erli tīmz wēz attended with meni a hardship and meni a danjer; and nun but the stōutest and most curejus embarct in it. In erli tīmz ōur bançiŋ sistem wēz so defectiv and ōur fasilitiz fōr cōmmunicashun betwen the bançs, and the wont ōv cōnfidens betwen the bançerz, renderd it ōlmost impōssibul tu depōzit muni in a banç, at hom, and drō it ōut ōv a banç, az we nōu du, far awe—amun entīr stranjerz—hwer nōt a man nōz yu frēm a sitizen ōv Jameca—nōr carz tu no yu. Hens it wēz nesesseri that the drover carrid upōn hiz bōdi, ōr in hiz saddul-bagz, hwētever muni he thōt wud bē neded tu purchas hiz stōc, and tu defra the ecspensez ōv transportiŋ it. Hens, hwen wun met a drover—and yu cud tel wun az redili az yu can tel a Methodist minister ōr a scul tēcher—he nōu, if he wēz in cwest ōv a drov, that he had with him perhaps \$3,000,—bī no menz a smōl tempteshun tu bandits, brigandz and rōbberz hu yuzd tu bē so nūmerus and hu yuzd tu infest so meni ōv the ōut-ōv-the-we plēsez thru hwich droverz wer cōmpeld tu go. And then, so much ōv the tīm the drover must bē alon; ōr els with such help az he cud secur hwer he cōllected hiz drov, ōr alōŋ the we ōver hwich he drov hiz flōc. Such

persunz wer efen az untrustwurthi az the røbberz themselvz—if inded the wer net bandits under disgiz—redi tu coøperat with a band øv frøbuterz hwen the signal wøz given.

And then the mænz øv defens wøz so inferiør—so ineffishent. The revølver had net yet bin invented. The hevi loded hwip-støc, the nif, and the old-tim pistøl with hwich yu cudn't hit a barn twenti yardz awe, nør driv a bullet thru a man'z cot, if yu stud rit bi him, wer the sol implements øv defens øv the drover upon the rod, ør at hiz lødjinz. The implements øv defens upon hwich Andru Larisun most relid wøz hiz hwip-støc. And tu se him handul this, az a wepen, wøz a sīt tu behold. Tu a decstrus manqverinj øv this he wøz trend—ør rather tu the manqverinj øv this hevi hwip-støc he had trend himself until tu stric him with enifhij in the shap øv a club, sord, ør uthør øbject yuzd in fensinj, wøz cwit az impossibul az tu tuch with a sord, the ør øv a fensinj master; and at the sam tim, with it he wud døl a blo upon eni øbject—man, best ør enifhij øls—with unerinj sertinti. He never hezitated tu disple hiz scil in the handlij øv the hwip; nør wøz he slo tu tel øv sircumstansez hwen hiz decsteriti in this līn servd him wel—perhaps sevd hiz lif.

A fðu wurdz abøut hiz hwip—hwich differd

but littul frəm such az ꝥ yuzd tu sē carrid bī uther droverz. It consisted ev a veri lēg, hevi, lash, fiest tu a veri stēt, hevi stēc, abēt tu and a haf or thre fet lēg and abēt an inch and a cwōrter in dīameter at the larjer or hand end. The outer coveriŋ ev this hwip-stēc differd in no particular frəm that fōund upōn uther gud hwips. But within this coveriŋ, at the lest thre forths ev the wa up the stēc, wēz a metallic tub—ev iurn, ꝥ thiŋc,—fild with led. This gav tu that end ev the hwip, gret wet, and in no wa detracted frəm the yuzabiliti ev the hwip, hwen the lash wēz tu bē plīd. But hwen the stēc wēz tu bē yuzd az a thiŋ ev dēfens, it wēz sēzd bī the lash-end, and this hevi leded end wēz med tu cum dōun upōn an offender'z hed with such fors az wēz shur tu fel him,—if it did net carri a part ev the scul with it dōun upōn a cētuzd brēn, and cil the injurd persun at wuns,—a thiŋ that ofen happend. Az yuzd bī a man rīdiŋ a hōrs, or rīdiŋ in an open vehicul, it wēz a veri effishent—a veri dedli wepēn,—much mor relīd upōn—espehalli bī droverz, in erli tīmz,—than the pistōl or the nīf.

An old drover trand tu the yus ev the hwip, plīd the lēg lash with surprīziŋ decsteriti. Tu nec a fippenni-bit—a silver cōin valud at $6\frac{1}{4}$ sents—yet in vog hwen ꝥ wēz a scul bei—of

frøm the end øv a cæn, held a littul abuv wun'z hed, without sensibli strīciŋ the cæn, wøz a fet tu be accømplisht befor wun cud be regarded scild in the manqverinŋ øv the løj-lasht hwip.

This decsteriti in handlinŋ the hwip wøz net cønfind tu droverz. Jamz Jønsun Fisher, the old surveur and cømmissuner øv dædz, yuzd tu resīt meni insidents illustratiŋ the adroit handlinŋ øv the hwip bī such az rerli drov a tem upøn the rod. He haz told mē mor than wuns, that the man hu cud net sit in the driv-er'z becs upøn a for hørstøj and cut a hørstøj flī øf frøm the hips, ør the bac, øv wun øv the led hørstøj—without tuchinŋ a her øv the hørstøj upøn hwich the flī sat,—wøz considerd net fit for a støj driver.

This sed Jamz Jønsun Fisher, an old ac-cwøtantans, and a cønfinŋ frend, øv mī grand-father, but yunger than he bī sum 20 ør 25 yerz, wøz ecpert in meni, if net in øl, øv the old athletic manqverinŋz. And wuns in a hwil he yuzd tu divert mī werid spirits hwen cølinŋ profeshunalli at hiz høs, bī throinŋ the betul over the barn, bī shutinŋ pø-wøz frøm the com øv the barn with a smøl pøcet pistøl, and bī practisinŋ the fippenni-bit manqver with an old-fashund, blac-snac, cart hwip. And I hav even held up the cæn, with the cøin fiest ejwiz in a narro gruv hwil the old man—then 80

yerz old—nœct the “fip” cler ev the cen—the veri first muv—and so netli that Æ wœz net shur the muni or the cen had bin tucht until Æ egzamind the end ev the cen, and found that the cœin wœz gen.

The lœn-lasht hwip, in the handz ev a man upen a hors, wœz az indicativ that he wœz a drover, az the sord and plum ar, that the hu wer them, ar plein soljer. Hwœver wer sœn with the hwip, hwether the wer or hwether the wer net, rīdin after shœp or cattul, wer consid-erd droverz.

The methœd ev carriin ther muni, Æ dœut net, wœz varius; and Æ dœut net that œch drover sumtīnz verid hiz on methœd. But, about Andru Larisun’z methœd, Æ no sumthin;—at the lest, Æ no hwœt Æ sœ. Wuns upen a tīm, az he wœz startin after a drov, he cam thru bī mī father’z hœus, and stœpt for a fœu moments. Æ wœz but a smœl lad,—about big enuf tu be everihwer and tu sœ everithin. Olmost az sun az he enterd the hœus he sed tu mī muther: “Hand! mī belt iz net cumfurta-bul; and Æ thinge it nedz a littul ficsin. Can’t yu fics it for mœ?” And hwīl so sein he unbuttund hiz vest, and shirt, and dru œut a lether belt—shœp-scœin, Æ thinge,—in hwich wer several pīlz—net rolz—œv banœ nots. It wœz about thre inches wīd and consisted ev a pœs

ev lether nīslī folded and netli sticht, in such a we az tu mec a lēn, spashus pecet, in hwich the bilz wer plēst flat, and lenḡhwīz ev the belt—littul pīl after littul pīl, until the pecet hwich ecstended olmost the entīr lenḡth ev the belt wēz ful. Hwen worn, it wēz buculd arōund hiz west, necst tu the scin. In this sitqashun, he sed it wēz the lēst cumbersum, the lēst liabul tu bē lēst, the most difficult tu bē recht bī bandits, and the eziest tu defend.

Ecseptiḡ a smol amōunt tu defre current ecspensez, hwōtever muni he had with him, he cept in this belt and the belt he cept ever buculd arōund him.

In thoz erli tīmz, a drover'z securiti, durin hiz ste at a tavern, wēz nōt greter than it wēz hwīl upōn the rod—even hwen pasiḡ thru unfrecwented and infested wez. Rōbberiz at tavernz wer cōmmōn; and murderz attendiḡ rōbberiz, wer nōt infrecwent. Tu slēp then az the rabbits du, wēz a nesessiti with droverz. And, meni accwīrd a degre ev weciḡ that defid olmost eni nōiz, hōuever fant, tu occur without aweciḡ them. Such wēz the cōndishun ev Andru Larisun.

Ɔ hav herd him giv sum ev hiz ecsperiensez that happend tu him in the erlier tīmz ev hiz carer az a drover. At the descripiḡshun ev

sum ev them the her ev wun'z hed wud stand on end, and the iz wud get veri wid open, and a chil wud perved the hol frem.

Ɔ hav herd him relet an insident that occurd tu him sumhwer in Yorc Stet. He woz vizitin a nu secshun in cwest ev a drov. The rod for a lej we led thru narro, dare and wuded valliz, amid rugged hiliz—with her and ther a clerd area, a smol hut for a hous and sum scwolid out-bildinz,—with banditti or ruf lucin pepul az tenants ev the turf and preulerz ev the wudz. Az he woz pasin, he incwird several timz hwether ther woz a tavern ner bi. He woz told that the onli tavern on the rout, for a lej we, woz at *such* a plas; that it woz the onli plas at hwich wun cud find lodjinz for meni milz around. Az the da woz far spent hwen he arrivd at the plas, he incwird ev the landlord hwether he wud lodj him and hiz hors over nit. He woz informd that he wud. Ther-upon, he dismountd, gav hiz hors tu a man hu led him tu a rud stabul, med a jeneral surve ev hiz envirenz and then enterd the tavern. The tavern woz bilt ev legz—gud, substanshal and cumfurtabul. It consisted ev for rumz; tu—the bar-ram and cichen—on the first flor, and tu bedrumz—a larj and a smol wun, up sterz. The furnitur woz spars, but stronj and in gud reper. The flor and

yutensilz wer clen, and sumthin ov thrift semd tu emanet from everithin about the establishment; and the landlord and landledi semd veri accømmodatinq. But ther wøz, in everi fas, sumthin rather brigandish. Besīdz, for a bī plas, he thot ther wøz an unyuzhual number ov thoz hu merli cam and went—for no purpus, az far az he cud se,—not even so much az tu get a glas ov grøg. Ther wer nun drunc, and ther wer nun drinq.

Erli in the eveninq, supper wøz preperd, and az he wøz the onli gest, he, with the host and hostes, sat døun tu sup. Thinz wer plentiful, clen and invītiq, and he et hartili. But hwil etinq ther cam in wun huz fas he had sen so far bac aløq the we that he began tu reflect that that fello wøz a littul we from hom. He recognīzd him az the fello ov hum he med hiz first incwīri for a tavern. The fello sed nuthinq tu him, and he sed nuthinq tu the fello—and he sun disapperd. But er løq, he notist another fello ov hum he had incwīrd for a tavern; and then a third. But nun ov them sted arøund and nun ov them semd tu intrud, øbtrud ør be over curteus. The notisabul part wøz, the brigandish fiziøgnomi, ther apperans and ther cwic disapperans. Ol wer cwīet and ørderli.

Az he had bin several dez upøn hiz jurni,

wəz wəri and wisht tu ariz erli the fəlləɪn mɔːnɪŋ, he ɔːdəd an erli brekfəst and əsɛt tu rɛtɪr. Hɛ wəz shɔːn ɪntu the smɔːlɚ əv the tu bedrʊmz—in hwɪç wəz a kʊmfɜːrtəbəl bed, wʌn tʃer and a smɔːl stænd. The dɔːr wəz prɔːvɪdɪd wɪθ a bɑːr, θæt wʊrɛt pɜːrli,—and mɛd a vɛrɪ ɪnsɛkjər fəsənɪŋ. Bʊt, wɪθ a lɪttəl ɛkstɛmpɔːrɪzɪŋ, θɪs wəz mɛd, hɛ θɔːt, tɔːlərəblɪ sɛf.

The əməʊnt əv kændl the həd gɪvən hɪm wəz smɔːl; and hɛ nɔːtɪst sɛvərəl ʊðər θɪŋz θæt hɛ θɔːt wɛr əmɪnʊs. Bʊt hɛ trɪd tu mɛk hɪmsɛlf bɛlɛv θæt ɔːl θɛz θɪŋz həd hɛpɛnd bɛkɔːz əv the rʌd, bæk-wʊdʒ kʊstʊmz əv the pɛpəl əmʊŋ hʌm hɛ wəz stɛppɪŋ, and θæt the wɛr ɪndɛd klɛvɚ fɛllɔːz.

The fətɛg əv the lɔːŋ rɪd sʌn gæv wɛ tu slɛp; bʊt nɔːt fɑːr frɔːm mɪdnɪt θɛr wɛr sʌm fut-stɛps—fɛnt and mɛzɪd,—jʌst ɛnʊf tu dɪstɜːrb hɪz rɛpɔːz. Thɛn hwɪsɛpɪŋ wəz hɛrd—but the sʌbʒɛkt mɛttɚ əbʊt hwɪç the hwɪsɛpɪd hɛ dɪd nɛt nɔː. The wɛr ɪn the ədʒɔɪnɪŋ rʌm; and sɛmɪd tu bɛ dɪskʊsɪŋ ə plɔːt, and hɛ bɛɡən tu sɜːrmɪz θæt hɛ həd fɔːlɛn ɪntu the hændz əv rɛbɛrɜːz, and θæt hɛ həd bɛttɚ prɛpɛr fɔːr ək-ʃʌn. Əkɔːrdɪŋli, hɛ fɛlt tu sɛ hwɛðɚ hɪz pɪstɔːlz, hwɪp, &c., wɛr hwɛr hɛ həd put thɛm hwɛn rɛtɪrɪŋ; hwɛn hɛ fəʊnd θæt the wɛr, and θæt θɪŋz wɛr əz hændɪ fɔːr hɪm əz the kʊd bɛ,

he droz cwīetli, felt tu sē that the bar acros the dor wēz az he had arrenjd it, drest himself and aweted developments. He had no līt—lū-sifer machez wer nēt yet in vog, and a candul cud nēt be lited at wil. So, he sat cwīetli in the darc,—but nēt lēg, without a littul verīeti. Suddenli sumwun med a surj agenst the dor az wun wud tu burst it open. But the dor bar did gud servis and the dor sted clozd. Deutles the neu that it wēz bard befor he awoc,—and had cōcluded that the mīt az wel prosed tu biznes—bī fors. A gen sumwun'z wat cam agenst the dor—if possibul sumhwet harder than befor; but the dor did nēt open. Then wun cōld tu him,—seciᅅ entrans under pretecest that the had mor gests than cud be accōmodated and the wisht tu put an ad-dishunal ledjer in the rum with him. Tu this he replid: “Wun iz enuf in this rum.” Then the demanded entrans; but he sternli stated that huever cam in that rum befor delīt wēz a smarter man than he.

This brōt thiᅅz tu a pōz for a moment. It sēmd tu be a thiᅅ unecspected tu them. Hiz culnes and deliberashun no dōut, wōrnd them that he wēz armd, wēz redi and wēz awetiᅅ a fers onset—and wud fit tu desperashun. No dōut that the sō that huever opend that dor, got the first bullet, and that if he wēz wun ev

thoz trand old felloz,—yuzd tu fensin and tu fitin, a haf-duzen ev them cud ezi be cild befor eniwun ev them cud get thru the dor far enuf tu grappul with him.

A conferens, leŋ and sumhwet spirited, but in a lo ton ev veis, woz herd amon the brigandz. Then fellod silens—for a leŋ hwil—afterward, in a hwisper, a feu wurdz wer past, and fut-steps, fantli folin anneunst that the wer az cwietli az pössibli levin the dor, and the adjoinin rum and desending the sturz.

In redines for a cönflict, if an onset shud fello, he remand until a littul befor sunriz, hwen he woz cold tu brecfast. Herupen, he open the dor, stept thru it intu the adjoinin rum, surved it closli, desended the sturz, wesht and sat deun tu brecfast. The onli persun that he so about the hous woz the ladi hu servd him at the tabul and hu clemd tu be the hostes. Upen incwirin ev her cösernin the hwerabouts ev the landlord, she stated that he had biznes with sum partiz livin several milz awe and that he had arizen at an erli our and started upen a jurni tu met the sed partiz, and that he wud be bac presentli. Upen incwirin ev her cösernin the disturbans in the hous, durin the nit, she replid that she had herd no disturbans durin the nit, and that she thot ther had bin nun. But in mecin the statment,

her spech wəz unstedī, and her cəuntənəns disclozd that, at this incwīri, she wəz il at ɛz. Az he cud nət sɛ that enithiŋ cud bɛ gend bī pushiŋ hiz incwīri, he settuld hiz bil fɔr the accəmmodeshun the had renderd him at the hɔus, mɔuntəd hiz hɔrs and dɛpartəd,—“mad,” tu yuz hiz on langweĵ, “that Ɔ had nət had a ɔhəns tu cil wun ɔr tu ɔv the damd rascalz.”

The necst nīt, at the plas at hwich he stɔpt, wɛr sɛvɛrəl drovɛrz. The hɔus wəz cɔmmɔdius and thiŋz fɛr. Bɛfɔr rɛtīriŋ, the drovɛrz had tɔct tugethɛr vɛri much abɔut thɛr biznɛs and had gɔt pritti wɛl accwəntəd. Sum wun ɔv thɛm mɛnshund ən insidnt that had fɔlɛn tu him sins he lɛft hom. Hwɛn he had told hiz stɔri, Andru Larisun told hwɛt bɛfɛl him ɔn the prɛsɛdiŋ nīt. Therupɛn wun ɔv the parti sɛd: “Wɛl, frɔm yur dɛscripshun ɔv thiŋz, yu cɛm that bī rod, thru the hilz and mɔuntinz and yu stɔpt at that plas that iz cɔld the ‘drovɛrz’ trap.’ And thɛr ɔr fɛw hu hav ɛvɛr stɔpt thɛr hu hav gɔt ɔwɛ with thɛr muni, and mɛni hav bin cild thɛr, and thɛr bɛdiz so sɛcurli sɛcretəd that thɛ hav nɛvɛr bin fɔund. Abɔut ə munth əgɔ, ə drovɛr wəz non tu stɔp at that hɔus, but he haz nɛt bin herd frɔm sins; abɔut ə yɛr əgɔ, wun stɔpt at that hɔus, əz ɛvɛribɛdi thiŋs, and nɔ wun nɔz hwɛt haz bɛcum ɔv him. Thɔz drovɛrz and

uther men with muni hu no hœu thingz ar, shun that rod az much az the can, never allœu them-selvz tu bœ benited hwil pasin over, and never put up at eni hœus alœn it. Ther iz but wun Tavern œn it,—the wun at hwich yu stept—and that iz the hed-cwœrterz œv a gang œv rœbberz, hu hav rœbd and murderd meni a man. Much haz bin dun tu bree it up, but œl haz bin ineffectual. Ther semz tu bœ no we tu catch them. In the de-tim and in the evenin the hœus semz tu bœ in plezant œrder; but he hu steps over nît, if he pruvz tu bœ an ezi victim—cumz œut the neest mœrnin with no muni; if he iz net an ezi victim, he duz net cum œut at œl. And hœu yu ever get œut with yur lif and yur muni Æ du net no.”

Andru Larisun wœz a veri bizi man. He cud net bœ idul. He wœz œlwez duin sumthin, œr projectin sum impruvment. Unles redin œr rîtin, œr cœnversin, he wœz ever œn the muv, pesin the flor, dansin œr at sum athletic sports. But at hwœtever he wœz empleid, hiz muvz wer œlwez cwic and yet grasful. Æ wuns herd a fizishan se œv him: “Az Æ yuzd tu luc at him, Æ yuzd tu wunder hwether he cud bœ stil hwen he wœz plast in hiz grav. He wœz the most restles mœrtal Æ ever sœ. He wœz œlwez duin sumthin, and no matter hœu tacsin hiz wure wœz, he semd tu never tîr.”

Andru Larisun wəz a noted jocer; but, with hiz jocs he wəz carful that he did nət offend. An ɔffensiv joc, a slur, a cuttin jest, ɔr an inqendo he ineffabli dəsɔpɪzd. He never laft at a man, but wəz ever wilin tu laf *with* a man. Hens, hiz cɔnverseshun wəz ever sɛ-zund with the elements ɔv gud yumur and plez-antriz, and hwen he sat dɔun tu tɔc, ther assem-buld arɔund him az meni az cud her hiz vɔis. Nɔr did a member ɔv the grup lɛv until hiz tɔc wəz dun, and he wəz upɔn hiz fet tu go—so fassinatin wəz he az a cɔnverseshunalist.

Æ hav sɛn him driv up tu a hotel, ɔr tu a stor, and bɛfor he cud dismɔunt frɔm hiz sulci, hitch hiz hɔrs tu a post and get intə the hɔus, the wud cum frɔm everi hwich wɛ tu salut him, and az he prosɛded, the fɔllod him hwither he went, az if tu catch everi wurd he utterd, and tu sɛ everi mɔv he mad. The jɔlli ɛsɔpɛctɛd tu witnes sum fun, the wiced tu her sum cɔ-shun, the grav tu her sum wɪz cɔunsil, the cult-urd tu her sum pɔlisht langweɟ, the brilyant sum sintilleshunz ɔv wit, ɔr gushez ɔv yumur, the sɛdat sum sɔund filɔsɔfi. Nɔr wer thoz hu lisend tu him purli ped fɔr ther penz. The mor the herd the mor the wɔnted tu her; and the ɔfener the met him the mor ɛger the wer tu met him agen.

Hwil tɔcin, he ɔlwez cept hiz fɛs fulli in vɛu

ev thoz hum he addrest; and in hiz cōuntēnans woz red everi emoshun. He yuzhqualli sat with hiz trunç and hed erect, and thoracs projected. Hiz handz, ecsept hwen yuzd in jesticuletin, wer yuzqualli restin upen hiz thiz in such a we that hiz fingerz wer upen the inner aspect ev hiz thiz, hwil hiz thumz wer upen the outer aspect. This set hiz elboz acimbo, lifted hiz armz frøm hiz bēdi, parshalli lifted hiz sholderz frøm the thoracs, gev hiz throt frēdum tu act, fasiliteted a frē and ezi brēthin, a pur, cler, eufōnic articuleshun, and a grasful, earnest and dignifid attitud. Hwen abēt tu utter sumthin that he thot espeshalli impōrtant, or a littul witti, he inveriabili *vn-crest* hiz legz, plest hiz fet firmlī but grasfulli upen the flor, shuvd hiz handz a littul closer tu hiz nez and turnd hiz fas a littul mor upward. Hwether this attitud woz the rezult ev studi I cannot affirm. But so strīcin woz it, so yuniversalli sen and so jeneralli admird bī ol hu neu him that I hav rarli herd a persun tōc abēt him, or abēt hiz peculariti, that did not spēc ev this attitud az a strīcin peculariti and wun ev the charmz that never feld tu win the estēn ev a stranjer.

Az he spoc, hiz wurdz hwich wer olwez wel chozen, cler and eufōnic, wer corrobōrated bī hiz ever ecspresiv, ezili red, and never fōlsifin cōuntēnans. Tu clerli understand him woz ezi;

and so far from the practis ov deseprshun woz he, that hiz fragenes, puriti ov purpus, and opennes ov deportment wer proverbial. Mr. A. T. Wilyamsun, wun ov hiz ardent admīrz, and wun hu lōg neu him and transacted much biznes with him, haz ofen remarcet: "Andru Larisun woz the frēest frōm deseprshun ov ol men that I ever neu: ther woz absolutli no deseprshun in him." Substanshalli the sem remarc I hav ofen herd med bī the Rev. Jacōb Circpatric, D. D., On. Jōn Blen, M. D., On. Samuēl Lilli, M. D., and meni utherz.

In hiz de, stori teliŋ, hwich I am happi tu se iz littul practist eni mor, woz fashunabul; and, in the art, he woz veri accōmplisht and far-femd. Tu this, az tu cōverseshun and public speciŋ, he applīd, hwen engejd at it, ol hiz pōuerz ov retoric and elocushun; and with, if pōssibul, mor effectual rezults. I don't no that he woz ever cōsiderd the best ov the stori-telerz; but it haz bin a cōmmōn occurrens that stranjerz hu met me and hu trīd tu clem rezunz fōr an accwantans with me becōz the neu mī grandfather, hav steted that the had both danst with mī grandfather and herd him tel storiz. And, an old drover, Cwiczel bī nem, (hu bī the wa woz a cōtemporeri and olmost az famus az a drover az Andru Larisun himself) yuzd tu tel me that he cud olwez

tel hwether Larisun had ever vizited the localiti in hwich he woz collectiŋ hiz stoc, bī the prezens or absens ov the storiz he woz accustomed tu tel. "For," he sed, "Larisun never went intū a localiti in hwich he did not tel sum ov hiz storiz, and he olwez told a stori with such fors, and with such zest, that no wun cud forget it, and no wun cud fel tu tel it az he told it.

In stori teliŋ, he sertinli tue delīt, and med it a menz bī hwich he cud hwil awe a del ov tīm that utherwīz, in hiz voceshun az a drover, wud hav huŋ hevi. And, I hav herd him se that stori teliŋ had ofen lesend the denjer with hwich he woz surrounded, hwen collectiŋ drovz in plesez frecwented bī banditti. Wun eccezhun espeshalli he menshund tu me (az a cīnd ov justificashun ov a practis that he evidentli thot I did not apprav) that I wel remember; and I wel remember the earnestnes with hwich he related it. It semz he had put up for the nīt, at a log hotel, in a sparsli settuld district betwen the Seneca and Cayuga Lacs, in the stat ov Neu Yorc—a rejun that woz then stīld a nu cuntri, and veri seldumli vizited bī droverz or eni wun els hu carrid much muni. It abounded in gud shēp, hwich he had bin told cud be bot at veri lo figurz—tu shillingz and sics pens per hed. He had sted the nīt priōr at Ith-

ica, ner the hed ov Cayuga Lec; had started erli in the mornin and pusht hiz we az far up inta the ny cuntri az the length ov the da (in Jun) and the cōndishunz ov the rodz wud let him. He woz tīrd ov the saddul, and hiz hōrs woz jeded with het and bad rodz, but cōtinuēd tu travel until olmost nīt-fōl. The lōg hōus hwich woz yuzd az a tavern had tu ramz upōn the first flor, the cichen and the bar ram,—hōu meni ramz ther wer upōn the secōnd flor he sed he never neu. Ther woz furnitur enuf, enuf tu et, and a plenti tu drinc; everithin sēmd clen; ol wer clever—the landlord espeshalli so. Supper cam in du tīm, and er it woz over, it sēmd tu him, that ther wer mor fōcs aroud than he thot cud be lejitimet gests at that in; and then the sēmd so soshal—and so helpful and so familyar. He san so, az he frezd it, that ther īz luct az if the had ol bin med in the sam shōp,—and wer egzactli ov that pattern fōund in the inmets ov the Stat Prizon. Hiz lōg hwip and hiz methōd ov travelin told wel enuf hwet hiz biznes woz, without eni statment frōm him. And rīt awe the began tu offer tu help him hunt shōp, and tu incwīr az tu the number he wisht tu bī, and the sīt at hwich he propozd tu collect hiz drov, and hwether he had a partner, &c., &c. Ov cors, ol neu hwer ther wer a plenti ov shōp—and ech wun neu that the shōp that

he had in veu wer the best and that the cud be bot for the lest muni,—and ol that woz neseseri tu hav the shep brot tu the tavern erli in the mornin, or the drover escorted tu the plas at hwich he cud se the shep and bī them at hiz on pris, woz a littul redi muni. Importuniti and impudens semd cōsummet and hiz situashun net onli uncumfurtabul but desīdedli critical. Herupen, tu illustret the felisiti ev hiz situashun amon so gud and so jenerus a set ev felloz and hiz noshun ev them and the valu he plast upon ther servisez durin the morro and the dez subsecwent, he told wun ev hwet he stīld hiz storiz. Hiz culnes, yumur, and zest in telin the stori, mor perhaps than the matter ev the stori itself, attracted ther attenshun; and after a gud harti laf, wun ev ther number az a set-of agenst the stori the had just herd, began a yarn that he thot shurli woz machles. Ov cors it woz fellod bī a harti laf, and ev ol, the old drover laft the hartiest, tu be shur. But, er reacshun cam fulli on, the drover began a rejeinder that planli shu that the hu macht him must cum forward, net onli with ther best telz, but with ecsewizit abiliti tu tel them. Hwen the stori woz ended, and the laf that fellod woz subsīdin, the landlord, eded bī sum ev the rog-īd memberz ev the parti, began a sistem ev manuverz tu step the stori telin and

get the drover of tu bed. But, the drover did not intend tu go tu bed—and tu sho up hiz disinclineshun tu go tu bed, and hiz intenshun tu outhu eni in that creud in telin storiz, he began a nu yarn hwich he thot (and ol the rest it semz thot,) woz veri much tu the point, and hwich woz fellod bi a veri harti laf—in hwich sherd both the landlord and hiz wif.

Ev cors, everi wun hu had ever told a stori wouted an oppportuniti tu put in hiz part; and everi wun hu had a test for herin storiz told, wouted tu her ol that wer related. So, tu provoc another tel from the drover, wun ev the parti began a yarn hwich woz intended tu be a burlesc upon the droverz in jeneral.—It pruvd tu be a gud wun, and suted tu provoc from the old drover, wun ev the best that he carrid. But, befor he had hardli begun tu tel hiz rejoinder, the landlord urjd that it woz bedtim, that he wisht tu cloz the heus and retir, and that the stranjer (the drover) sertinli woz tired with travel and neded tu retir. Herupon, the drover politli anneunst that he woz not tired, that he woz glad that he had stoep at a heus at hwich cenvend so meni wits, and so meni cenvenyal felloz; and that he woz goin tu be bizi the felloin de in the neburhud lucin up shap; and that az it mit not be possibul for sum ev the best stori-telerz ev the creud tu be

present the felloin nīt tu favur him with ther cumpani, he wēz goin tu “put in hiz tīm” that nīt, in ecschanjin yarnz with them; and that he had enuf first-clas storiz ɔn hand (“in soc,” az he frezd it) tu cōsum the tīm ɔv several nīts; and if eni in the parti had eni accwantagez hu wer espeshalli gud at yarnin, he hopt the wud invit them tu be present the felloin nīt;—that if the landlord wisht tu cloz the hōus,—az the nīt wēz ɔlredi far spent (then about 1 o’cloc A. M.) and the ɛr wēz plezant, the wud sit ɔut under a huj, ɔc tre that stud a fēu pasez frōm the hōus;—that it wud be mor plezant in the open ɛr than in the hōus; and that he wēz cwīt yuzd tu dwin so. Arīzin tu go ɔut tu the tre, he so that hiz muvment wēz nōt ecspected, and that the landlord, and a fēu that wer co-ɔperatin with him, wer disappoint- ed, and wer inclīnd tu huddul tugether. Az he prosēded tu the tre, a fēu ɔv the best laferz in the parti, and sum that had told storiz, fēl- lod. The had no cherz. The drover sat upen a smol stump; sum sat upen stonz, uthertz upen blōcs, uthertz upen lōgz, uthertz upen the grōund. He began hiz rējōinder, sloli, dēlib- eretli, and with hiz best effort, and med it last az lōn az he cud—the hwil thinčin ɔv the plot that the landlord and hiz banditti mīt be dē- vīzin tu cup him, nēc him dōun, nīf him ɔr

shut him, az the mīt thiŋg the most fezabul we tu get aces tu hiz pœcet. The stori provoct a laf—louder than eni wun had befor; and the nœvelti øv bein̄g øut in the wudz, past mīdnīt, teliŋ storiz, and the increst sœund that the wudz gav tu ther lafter, cœnspīrd tu stimulet thoz that wer with him tu ste with him and tu put forth ther best efforts, az wel az tu wure upœn the curiœsiti øv such øv thoz in the hœus az wer les intent upœn rœbberī; and tu indus them tu join the parti under the tre tu sher the sport that wœz rīf ther.

The laf wœz hardli over, hwen hiz replicant began a replicashun that had merit, entertend the parti wel, and provoct a rœuziŋ laf. No tīm wœz lœst. A rejeinder cwicli fœllod, enterteniŋ and effectual in briniŋ dœun overhwelmin̄g lafter. But, at this junctur, sum frœm the tavern cœm, and began an attempt tu rez a rœu—dœutles with the intenshun øv capturiŋ the drover ør hiz effects, durin̄g the prœgres øv the affre. The attempt prœvd abortiv. The drover bī this tīm had so wuret hiz we intu the harts øv thoz hu wer innosent, ør hu wer les intent upœn rœbberī, that the pasifid the rufes wunz, and indus them tu her just wun stori frœm the old drover. Herupœn he select-ed wun that he thœt suted tu the œccœzhun. It dœscribd an attempt sum ruf-necs wuns

med tu disturb a Methodist Clas-metiņ. It pruvd tu be a "hit," a "tec doun," and even the banditti themselvz joind in the laf and the croud med the welcin riņ with ther mirthful vøisez.

Hiz replicant, az sun az he recuverd frøm hiz cøvulshunz øv lafter, wīpiņ the swet frøm hiz fas with a larj cors handcerchif, began another repliceshun, hwich in du tīm, after the manner øv stori-teliņ, hwen practist accordiņ tu the best prinsipulz øv the art, brøt a teliņ rejeinder.

So laf fellod stori, and stori fellod laf, until the døn, hwich, tu Andru Larisun, cem mor welcum that de than it ever had befor. The brigandz, at the døn, wer net with him; shegrind that ther planz had bin frustrated, the left the parti under the tre and returnd tu the landlord, sun after heriņ the stori that wøz related for ther espeshal benefit. The stori pruvd tu be a sever rebuc tu them hu cem in ther wicednes, tu disturb the pīus grup hu wer assembuld under the tre, serviņ, in øl innosensi, ther Master the best the neu høu.

At døn, the parti under the tre began tu dispers. Sum went tu ther homz, urtherz tu ther wurc—but øl went with an øvøuel that the had had a jølli gud tīm that nīt, and wer cumiņ bac in the eveniņ. The col tu breccfast

föllod in du tīm. Ecseptiŋ the drover, the landledi and the landlord, ther wer nun tu et. No wun aset the old drover tu asc a blesin, (or az the yuzd tu se, tu se gras) at the tabul; so the et without serimoni, and with veri littul cōverseshun. Ecseptiŋ the landlord, ther wēz net a frē-buter to be sen—not a man about. The drover ped hiz bil for hiz supper, hiz brefast, hiz hors-fēd and the privilej ev teliŋ storiz ol nīt, sadduld and mōunted hiz hors, and, az cwīetli az he cud, hunted cwōrterz that he hopt wud be a littul mor cōjenyal tu hiz helth, and wud afford a littul mor sefti tu hiz purs.

Subsecwentli he vizited this neburhud, with a cuzin, Theodorus Larisun, upen the errand ev collectiŋ a drov. The stept at a farm-hous hwīl gatheriŋ the shep. Hwīl traveliŋ her and ther, frōm farm tu farm, and frōm gled tu gled, he met a fello upen the rod hu saluted him with a bōu, and an uplifted hand. The drovers stept tu lern hwet the strenjer had tu se. Hwerupen the strenjer sed: “Ɔ thinge Ɔ hav sen yu befor; iz net yur nem Andru Larisun? and did yu net ste wun nīt about a yer ago sum twenti mīlz nōrth ev this plas at a leg tavern bilt ner the big wudz?” Tu this the drover replid: “Yes, Ɔ did.” “Wel,” sed the strenjer, “Ɔ wēz wun ev the felloz hu sat

with yu, ol nīt, under that big tre tu her yu tel storiz. “Yu gav us a gud entertainment that nīt, the best ꝥ hav ever had—but yu littul neu heu ner hel yu wer that nīt, and hwet that band ev devilz in the heus wer planniḡ for yu. The intended that yu shud never get out ev that ples with muni or saddul-bag. But yur wit and yur storiz pruvd tu be tu much for sum ev the wecer wunz in the parti, and yur manner woz so fassinatiḡ that sum ev the in-nosent wunz;—sum hu neu nuthiḡ about the wurciḡz ev the devilz,—cept so clos tu yu that nuthiḡ cud be dun bī the hel-heundz without incurriḡ the denjer ev ecspozhar. But, had it net bin that yur langweḡ implīd that yu intended tu be at that ples the felloiḡ nīt, yu wud never hav cum out ev that hel with a sent ev yur muni;—damd fortunet wud yu hav bin if yu cam out aliv. Muni iz scars up ther, and the never let a strenjer go awe with eni.”

Drover. “And then yu wer wun ev that parti wer yu?”

Strenjer. “Yes, ꝥ woz.”

Drover. “And yu neu hwet woz goiḡ en then? And that the wer fiesiḡ tu rob me, e?”

Strenjer. “Yes; ꝥ neu hwet woz goiḡ en ther; ꝥ neu hwet woz olwez goiḡ en ther hwen a man hu had muni stept at that heus.”

Drover. “Wel! hwet wer yu dwin̄ ther? helpin̄ a lōn̄ with the wurc?”

Strenjer. “Wel! ꝥ am a wudz-man—a timber-man—and wurc in the wudz; and last summer ꝥ wēz in that neburhud a lōn̄ hwīl, and ꝥ yuzd tu go nīts, with the rest ev̄ the men tu that tavern, tu get grēg, tu sē the sīts and tu hav fun. Ov̄ cors, ꝥ neu hwet the wer up tu ther.”

Drover. “Wer yu net ofred tu go amon̄ such felloz?”

Strenjer. “O no! ꝥ had nuthin̄ tu mac me fer; ꝥ had no muni; we spent our muni az fast az we ernd it, and sumtīmz suner. The won’t hurt eni bēdi hu haz no muni; but ther iz a set arōund that tavern hu never let a man go awe with muni, and the wer olwez sērri that the let yu go. ꝥ herd the matter tōct over mor than wuns. But with yur jocs yu cōpletli get ahed ev̄ them.—Wel! hwer ar yu steppin̄ nou? ꝥ wud līc tu her yu tel storiz agen; and then ꝥ thinc yu ar a littul indeted tu me,—at the lest, a tret or tu.”

The drover told him at hwet tavern, in the neburhud, he wud met him the felloin̄ de, and that he wud be glad tu drinc with him; that he wēz veri grateful tu ol thoz felloz hu cept hiz cumpani under the tre that nīt, and that he wud be glad tu hav an oppōrtuniti tu drinc

with ol ev them; that he so sun after supper that he had stoþt for the nīt in a gan ev frēbuters, and that he had tēcen up stori-teliŋ for the nīt az the onli menz ev sefti; that he had never, befor or sins, egzerted hiz enerjiz so much in teliŋ storiz tu mēc it effectual, nor had the art ever befor, or sins, bin so profitabul tu him,—az it had bin, that nīt, the menz ev helpiŋ him tu go out frēm that den with about tu thēuzand fiv hundred dōllarz in hiz pōcet.

But, grandfather ofen told storiz—*ol nīt*—hwen he had no fēr ev rōbberz. ¶ hav herd hiz sun, Jōn, se that he had ofen gōn tu bed, let at nīt, leviŋ hiz father with sum uther droverz, or with sum eesperts at yarn-spinniŋ, teliŋ storiz and lasiŋ az if the had never had eni fun befor; and, in the mōrniŋ hwen he aroz, he found hiz father stil sitiŋ with the rest ev the parti with hum he left him teliŋ storiz with az much zest az if the had just begun ther telz, and az much harti lafter az if the had never herd a stori told befor.

Inded, the art he luvd and studid; and thru the practis ev it chefli, no dōut, he attend tu that fīn cōmmand ev ters, cheis, eufōnic, swasiv, winniŋ spech that wēz, bī no menz, wun ev the lest ev the thiŋz that grēst him.



CHAPTER II.

THE HISTORI ØV ANDRU LARISUN.

Andru Larisun, sun øv Andru Larisun and Lavīna Severnz, wøz børn Mæ 17th, 1776, in the Tøunship øv Delawar, Cøunti øv Hunterdun, Stet øv Neu Jerzi,—upøn a farm about a mil and a haf north-west øv Møunteri. Upøn this farm he remend until he wøz about eten yerz old,—the ej at hwich he wøz apprentist tu Brittain tu lern the biznes øv stor-cøpiŋ.

Hwīl at hom he semz tu hav bin cept at studi manli under the direcshunz øv hiz father hu had a scul høus upøn hiz farm and in it, assist-ed bī hiz wīf, cønducted a scul. Høu apt he wøz az a student ꝥ hav no menz øv noin, but sertin it iz that in hiz cors øv lif he amast an amezinŋ stor øv yusful nølej and wøz wunderfulli decstrus in appliŋ it.

At wun tīm, he wøz a Scul-Techer. So wøz hiz father and so wøz hiz grandfather. But øv hiz ecsperiens az a techer he semd tu hav but littul tu se. The onli tīm that he menshund tu me the fact that he had bin a Scul-Techer, wøz

on an eccezhun that he woz trīn̄g tu lern fr̄om
 m̄e hw̄et m̄i cors ̄v līf woz līcli tu b̄e. Az ƒ
 woz diffident in replīn̄g tu hiz cwestyunz he
 sed: “Shurli yu du net intend tu t̄ech scul ̄l
 yur dez; that wil du tu b̄egin līf with, ̄r tu
 bridj over a slacnes ̄v biznes in the winter, ̄r
 serv az a cīnd ̄v mac-shift hwīl wun iz wetīn̄
 f̄or, ̄r preparīn̄g f̄or sumthīn̄ better. But that
 wil net du f̄or a līf-wurc f̄or yu—ther iz net
 enuf in it—it duz net afford scop enuf f̄or a
 man ̄v enerji. ƒ wuns t̄ot scul and līct it—
 and lernd much bī t̄echīn̄ uth̄erz; but ther woz
 net scop enuf in it f̄or m̄e,—and the p̄e woz tu
 pur; and so it wil b̄e f̄or yu hwen yu get tu
 b̄e a littul older. Tu b̄e a fīn sc̄olar iz veri d̄e-
 zīrabul—m̄i father and m̄i grandfather wer,
 and the ̄lwez prīded themselvz in ther lernīn̄
 and in ther lībreriz; and ƒ woz br̄ot up, fr̄om
 m̄i infansi, tu bucs, and ̄l m̄i brutherz and
 sisterz wer;—and m̄i sister Salli t̄ot scul l̄oŋ
 after she woz marrid, and helpt menten her
 famili bī t̄echīn̄. It iz realli the Larisun ̄v it
 tu luv bucs, tu b̄e a redi rīter and tu t̄ech scul.
 ƒ woz br̄ot up bī m̄i father, tu surveīn̄, and tu
 the formz ̄v rītīn̄ d̄edz, wilz, b̄endz, m̄orgejez
 and the līc, and in the art ̄v public sp̄ecīn̄; and
 ƒ bec̄am veri redi at ̄l thez thīnz: the wer rec-
 ̄end accomplishments hwen ƒ woz yun̄, and ƒ
 hav ̄lwez d̄elīted in them. Ind̄ed ƒ hav ̄lwez

thot that the man hu cannot red wel and rit wel iz a pur devil. He iz but a bundul ev ignorans and superstishun, never noz hwet ther iz tu be enjoid ; and, az a rul, becumz a šlav tu hiz appetīts and a dup tu demagogz—politishunz and dēminiz. Such men ar tu be pitid!”

Az hiz sunz hav no remembrans ev hiz teching, I suppoz that he acted az a Techer onli hwil he woz yun—perhaps about the tīm he woz marid, or sun after that period. Ther ar several thing that led me tu thinc that he never tot until he settuld on the farm ner Frenchtoun and that he tot in hiz on hous on that farm durin the first feu winterz that he livd ther.

At an erli ej, about 18 yerz I thinc, he woz bound tu serv an apprentisship tu a man cōld Brittain, hu at that tīm cept stor at Baptistoun. Hiz apprentisship, accordin tu the indentur, eespird hwen he woz twenti wun yerz old. So wel plezd with hiz apprentis woz hiz empleier, that befor he attend hiz majeriti, he woz tacen intū confidens bī hiz empleier, and becam a partner with him in stor-cepin.

At that tīm Baptistoun woz, az it stil iz, a veri smol villej; but, at that tīm, it woz a noted biznes senter, and therat woz handuld much merchandiz.

Az ther wer nether canalz nor ralrodz at that tīm, in this part ev Neu Jerzi, eni senter

in a cultivated district from hwich diverjdgud rodz, mīt bæcum a marcet, provided onli ther happend in it a man with the recwizit ecsperiens, a biznes capasiti, and enuf capital. Hens ther sprun up in our cœunti in erli dez, Hedewörterz, Ringoz, Mœunteri, Prolzvil, Baptisteun and a number ev utherz that ꝥ mīt menshun, ev gret importans, in thoz dez, az biznes senterz. Herat wer bot the produs ev the surroundin cuntri,—gren, frut, porc, bævz, poltri, potetoz, flacs and hwetever els the thrifti pepul ev our cuntri in erli dez cultivated, or gatherd from spontaneus groth. From thez senterz ol the produs bot must be carted tu Filadelfia or Neu Yorc, in wagenz, or els tu sum points upon the banç ev the Delawer, or the Raritan River, at hwich it cud be plest on bord Durham bots, and bī menz ev them transported tu the abuv nœmd sitiz,—hwich, in thoz dez, wer the hed marcets ev our land.

This methed ev transporteshun med temin a biznes, and everi merchant, at a gret ecspens, woz compeld tu emplœi meni temz. Tu be shur, ther wer a feū sīts upon the bançes ev the Delawer at hwich produs woz bot, and from hwich it woz shipt, in lets, directli tu Filadelfia, at littul cœst az compard tu the ecspens ev temz and wagenz. Such wer Primhop, abuv Wel'z Følz, Prolzvil and Milford.

Therz, ev cors, wer plesez at hwich men with gud biznes cwelitiz sun becam rich—becoz ev the chepnes ev transportin the commeditiz in hwich the delt.

At this tīm, Lambertvil, Stocton and Frenchtoun had not begun tu be; at therz plesez ther wer yet not even bot landingz or rodz that led doun tu the woter ev the river. But the enterpriz ev Andru Larisun sun open up a we tu get the prodys bot at Baptistoun tu the nerest point on the bage ev the Delawer at hwich bots cud land. Bī a littul ecspenditur he wurct a we thru the raven hwich openz out intu the plan ev the Delawer ner the sīt upon hwich Frenchtoun neu standz. This we haz sins becum the rod frōm Baptistoun tu Frenchtoun. Ther woz then but feu houzez upon the sīt hwich we neu col Frenchtoun. Ol woz a dens forest, ev huj ocs, mepulz and hicoriz, ond bī a Swis-Frenchman hum the cold Pol Henri Mallet Prevost, hu ond nerli a theuzand acerz ev land ther, upon hwich ther woz a grist mil and a so mil.

Prevo (Prevost) woz rich, enterprizin and shrud, and invīted eni prōject that mīt develōp, at that plas, a līn ev biznes. Andru Larisun's prōject met hiz approval, and he did hwet he cud tu encurej him in hiz enterpriz, with the hop that the plas wud becum a biznes senter.

The river wəz nət ezili aksesibul; but a lit-tul enjinerin and a fev men with temz, pləuz, screperz and the lic wurct a we thru the barrier ev sand and rees, wīd enuf tu let a for hors tem doun tu the woter ev the strem. Her he constructed a rud landin for bots, and frəm this sīt, then in the wudz, shipt hwet he and hiz partner collected at Baptistoun, thre mīlz awe.

Befor eesecutin this project, the partnerz had lest for twenti yerz the river bane doun tu low- woter mare, for nerli a mīl in lengh,—so that the completli controid the bot landin. Upen this sīt, a cabin wəz sun bilt, and in it Andru Larisun dwelt. Thus began the mercantil fez ev Frenchtoun.

About this tīm, September 2d, 1797, Andru Larisun marrid Mari Wilsun, dōter ev Jēn Wilsun and Jenni Dremer, ev the Tounship ev Delawar, Cōunti ev Hunterdun, Stet ev Nēu Jerzi. He and hiz partner nēu erected a bildin hwich servd both az a dwelin and a stor. In this bildin in the sprin ev 1798 Andru began tu cēp hōus; and in it also he man- ejd a stor hwil the senyur partner cōnducted the mercantil affarz at Baptistoun.

Biznes increst; the bot landin gretli fasili- tated the transporteshun ev ther merchandiz and tu it the had ol the prodys the bot fecht.

In purchasin' produs ov farmerz and utherz, the prisez offerd wer az much az possibul accompanid with the stipuleshun that the produs bot, or barterd for, shud be deliverd at the stor at the bot landin' on the barge ov the Delawer, and that the commeditiz sold or barterd awe, shud be tacen from the stor at the River. Thus the sevd the ecspens ov cartin', from Baptistoun tu the Delawer, veri much ov the wati material the handuld. This sevin' sun mad the senyur partner rich, and az sun lifted Andru Larisun intu such finanshal cendishun that he left the stor and began tu du biznes on a wider scal,—tu bi and sel farmz, drov shap, couz and horsez.

Hwil in this mercantil enterpriz, Andru wun the respect and confidens net onli ov P. H. M. Prevo but ov hiz hol heushold, so much so that ever afterward the Prevoz and Andru remand fast frendz. This frendship and confidens woz ov no smol advantej tu Andru. For in subsecwent speculeshunz, if hiz purs woz net adewet tu emerjensiz, he had but tu intimet hiz nedz tu P. H. M. Prevo or tu hiz sun A. M. Prevo, and eni sum that he mit ned woz at wuns tenderd tu him.

The nam *Prevo*—in Andru Larisun's er did net mec a eufonic prefix tu the wurd *toun*. Hens he refuzd tu col hiz biznes hedcwörterz

Prevo—toun. But Prevo wəz prəud əv hiz French blud and Andru neu that it wud be net les pleziŋ tu hiz old Swis admīrer tu col hiz biznes plas, after the sors əv the old Swis-man'z prīd than after himself. Hens hē, in ol hiz biznes paperz, stor bilz, *et cetera*, rot Frenchtoun insted əv Prevotoun; and in lə hiz cəverseshun hē spoc əv the stor bī the river az hiz stor in Frenchtoun,—and the plas haz ever sins bin cold bī that nem.

The first farm that Andru Larisun ond cən-sisted əv tu hundred and fifti ecerz əv land, situeted about a mil and a haf tu the nōrth-est əv Frenchtoun. On this farm mī father wəz born, and ən it hē livd until fiv yerz old. †hav əfen herd him spēc in prez əv the plezantnes əv the sīt and the ecellensi əv the cweliti əv the land, and əv the plezant tīmz hē had ther in hiz erli childhud.

Frəm hiz farm in Cinwud, ner Frenchtoun, hē muvd in the sprīŋ əv 1810, upən a farm neu ond bī Alfeus Fillips a littul wə nōrth əv Harbortun in Mercer Co., N. J. Frəm this sīt hē muvd tu a farm aləŋ the Old Yōrc rod, about midwə betwən Məunteri and Ringoz,—a plas ləŋ non az the old Larisun Homsted,—neu ond bī David W. Larisun,—in the Təunship əv Delawer, Cəunti əv Hunterdun, Stat əv Neu Jerzi. Upən this farm hē ended hiz dez, Julī

26th, 1861. Hiz bedi wöz berrid in Barber'z Semeteri, in the tounship, cöunti and stat afor-nemd, Juli 29th 1861.

From the tīm he left the stor in Frenchtoun, Andru Larisun olwez livd upen a farm. Hwether he lict the wure insident tu a farm, † no net; but sertinli he neu wel hwet wöz tu be dun upen a farm, hwen it shud be dun, and hōu it shud be dun,—and sumhōu he olwez got hiz farm wure dun in tīm, and in the best ev manner. The farm upen hwich he livd, az lōg az † neu him, wöz olwez in the best cōndishun, az wel in tilth, az in bildinꝝ, fensez, rodz, brucwez, orchardz, wudz, lenz &c. † hav efen herd mī father sē that he never neu hiz father tu wure at farminꝝ; but, at sum tīm he must hav lernd tu du ol the varius laburz that ar insident tu agricultur, and the manejinꝝ ev stēc. Hiz crōps wer olwez az gud az the best, hiz cōuz, hōgz, shēp and hōrsez wer ecsellent and the olwez ferd wel, az wel fōr fud and drinꝝ az fōr shelter and beddinꝝ. Hiz epiari wöz a sho, hwil hiz turciz, ges, ducs, pefōulz, giniz and chicenz cōmpleted the cōmplement ev the stēc ev a wel orderd farm. Inded, the old Larisun Homsted, upen the Yōrc Rod, betwen Mōunteri and Ringoz, wöz a spectacul that everi traveler upen that hīwe veud, admird and rememberd; and the stej driver, en hiz we frōm

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Frəm the tīm he left the stor in Frenchtoun, Andra Larisun olwez livd upən a farm. Hwether he lict the wure insident tu a farm, ꝥ no net; but sertinli he neu wel hwet wəz tu be dun upən a farm, hwen it shud be dun, and hən it shud be dun,—and sumhən he olwez got hiz farm wure dun in tīm, and in the best ev manner. The farm upən hwich he livd, az ləŋ az ꝥ neu him, wəz olwez in the best cōndishun, az wel in tilth, az in bildinŋ, fensez, redz, brucwez, orchardz, wudz, lenz &c. ꝥ hav ofen herd mī father sē that he never neu hiz father tu wure at farminŋ; but, at sum tīm he must hav lerd tu du ol the varius laburz that ar insident tu agricultur, and the manejinŋ ev stēc. Hiz crōps wer olwez az gud az the best, hiz cōuz, hōgz, shēp and hōrsez wer ecsellent and the olwez ferd wel, az wel fōr fud and drinŋ az fōr shelter and beddinŋ. Hiz epiarī wəz a sho, hwil hiz turciz, gēs, ducs, pēfōulz, giniz and chicenz cōmpleted the cōmplement ev the stēc ev a wel orderd farm. Indēd, the old Larisun Homsted, upən the Yōre Rod, betwen Mōunteri and Ringoz, wəz a spectacul that everi traveler upən that hīwe veud, admīrd and rememberd; and the stej driver, ən hiz wē frəm

Filadelfia tu Neu Yorc, az he past that tīm onurd manshun, envīrōnd bī statli trez, and a beutiful yard, wōz wunt tu pōint tu it, and sē tu the passenjerz in the stej: “Ther livz Andru Larisun.”

He wōz cunstabul ov the Tounship ov Delawer frōm 1823 tu 1828 hwen the Tounship ov Delawer cōsisted ov hwēt iz nou Delawer, Est Amwel, West Amwel, Lambertvil and Raritan, and the biznes, under the lōz hwich then egzisted, occupīd nerli ol ov a man’z tīm; and rēcwīrd a persun ov superior cwōlificashunz tu attend tu it. Hēu wel he wōz adaptēd tu the biznes ꝥ no nēt; but he sertinli wōz veri pōpular az a cunstabul, and sēmd tu līc the biznes it brōt. ꝥ hav ēfen herd him tel, in hiz spirited, gud yamurd wē, ov the perseverans, tact and darin cwōlitiz nesesserili rēcwīrd tu effect the ecsecushun ov sum rits plēst in hiz handz. At that tīm, a man cud be imprizund fōr det; and tu arrest wun that prēzented the apperans ov levin the stat, without pain hiz dets, wōz a cōmmon occurrens, and it wōz the onli wē tu mēc the creditorz ov an abscondin detōr sēf. But, tu arrest such wōz, ēfentīnz, nēt ēzi, and ēfen attended with sum danjer,—mor realli than the lō rēcwīrd ov an ēffiser. Hens, if the ēffiser wōz a littul cōwardli, the

detor, if pritti ruf, and non tu be inclind tu blud, ofen escept.

Æ hav ofen herd him tel ev a littul fet that he thot wurthi ev menshun,—and Æ thinge veri characteristic ev the man, az an offiser. It semz ther woz a man (Lambert bi nem, Æ thinge) hu livd upen a farm ner Senter-Bridj (nou Stoc-tun) in rather a præfligat we hu becam indet-ed tu several, and hu, in order tu enebul him tu cep from pain hiz creditorz and tu hav sum-thing tu start biznes in another stat, sold hiz effects in a cwiet we, peceted the muni, and prepard tu pas over intw Pensilvania. He woz a ruf fello, a cind ev brigand at the best, and ol ferd him. The cunstabul woz apprīzd ev the cōndishun ev affarz the afternūn befor the mornīg upen hwich the abscondīg fello intended tu lev the stat. No tīm woz lost. A proper rit, bi wun ev the creditorz, woz obtand from the proper ofheriti and plast in the cunstabul'z handz. At wuns he set out tu arrest the abscondīg detor. But befor he recht hiz hous, he met another creditor, from hum he got proper paperz for collectīg. He arrivd at hiz hous betwen sunset and dare, and incwīrd for him; hiz wīf stated that he woz not at hom, and that she thot that he wud not be until the felloīg de; that he had gen awe upen biznes. Az it woz then eventīd, and az ther

wer no hönzez ner bī, ther wer net meni chans-
 ez tu get ed tu help wetch the hōus, or tu gen
 hwet informeshun he neded. Accordinli he
 left the hōus, az he wud if ol thinz wer satis-
 factori, proseded tu wun ev the nerest neburz
 hu pruvd tu be interested in the matter. This
 nebur ashshurd Andru that the detor woz in
 the hōus hwen he cold for him; that it woz
 non that hiz wīf and an accōplis had him hid
 awe, and that the bragd that the wer armd,
 and that if he woz found, he wud net be tecen
 without the sheddin ev blud, that the had but
 wun mor nīt in Neu Jerzi, and then the pepul
 ev Neu Jerzi mīt go tu hel.

He advīzd the cunstabul tu net attempt tu
 vizit the hōus, az he wud sertinli get hurt, es-
 peshalli az it woz then after nīt; that he had
 better run the risc ev gettin him hwen he at-
 tempted tu cros over the river tu Pensilvenia;
 that he woz at best a ruf, blud-luvīn fello hu
 wud be glad tu get inta the rufest cīnd ev an
 affre befor he left.

But that cīnd ev a statment wud net intim-
 idat Andru Larisun; it wud onli the mor
 arōuz hiz determineshun tu du hiz dūti. Ac-
 cordinli he sed: "Can Æ lev mī hōrs with yu
 til Æ col for it?" Tu this the replī woz "Yu
 can!" "Then" sed the cunstabul, "Æ'l each
 that damd scōundrel and briḡ him tu justis.

Du yu wōnt tu send yur clem with mē?—Æ shal get hiz muni, az shur az he iz aliv.” Tu this the nebur replid: “Æ wud līc tu get mī muni, but Æ hav net thot it wurth hwil tu trī—Æ thing he haz thingz fīest so that hiz creditorz can’t get enifin, even if the put him in jel.” The cunstabul replid: “Wel! that iz hwet Æ am neu goin tu sē about; and if yu wish tu trī tu get yur muni, and wil plas yur clem in mī handz, Æ wil du hwet Æ can fōr yu.”

The clem wēz plast in Andru’z handz, and he started alon tu the hōus in hwich the detōr livd. It wēz dare, and it wēz renin a littul, enuf tu mēc it veri disagreeabul tu a stranjer tu wōc hwar he had net bin befor. Hwen he arrivd at the hōus and nōct at the dor, a wuman’z vōis sed: “Hu iz ther?” The cunstabul replid: “Andru Larisun hu wishez tu sē Mr. L. on biznes.”—The wuman replid: “Mr. L. iz net at hom, Æ am alon and yu must go awe frōm the hōus, Æ can’t let yu in nōr be annōid bī yu.”

Herupōn, the cunstabul left the hōus and secrēted himself behīnd a ston-wōl that wēz bilt arōund it at sum distans, az a cīnd ov fens tu the dor-yard,—awetin the detōr’z return, if he be awe, or an oppōrtuniti tu gan acēs tu the hōus in ces an accōmplis or eni cōnfīdēshal, shud vizit it befor mōrnin. Let at nīt—

after midnīt—he herd fut-steps;—the persun befor reachin the gat that led tu the hōus, left the rod and went toōrd the hōus. Nōu wōz hiz tīm; ether the detōr wōz cumin hom or sum confidenshal wōz vizitin the hōus. With pistel in hand, Andru cwīetli aroz frēm behīnd the wōl and girded himself fōr acshun. Az the persun nōct upōn the dor, tu gen an odiens, sum wun within shōuted: “Hu iz ther?”—The fello replīd in a lo veis, givin hiz nem. At wuns he herd the persun within se: “Ol iz rīt.” Az he herd the persun within unbarrin the dor, he scipt toōrd the hōus, and az the dor opend tu admit the vizitōr, he (the cunstabul) past intū the hōus, under the arm ov the detōr that held the dor open tu admit the vizitōr. The detōr had a club in hiz hand, tu du servis in cas he had bin desevd bī the persun hu gav hiz nem, or wōz attended bī eni wun hu mīt be armd with the lō. But the detōr sō ther wōz no chans tu yuz hiz club; a pistel—coct, the trigger ov hwich under the finger ov him hu held it,—wōz olredi pointed at hiz fas. He sō that he wōz tu be a ded man, at wuns, in cas he attempted tu rezist the offiser ov the lō.

The cunstabul, hwīl holdin hiz pistel in wun hand, plēst hiz empti hand upōn the detōr’s sholder and sed: “Yu ar mī prizuner; giv

me that club and be seted." The detor reluctantli obed. He then sed tu the vizitor and tu hiz wif: "Be seted, and mec yurselvz cumfurtabul: I hav a littul biznes tu tranzact and I wont the heus az cwiet az possibul."

The teth ev the prizuner wer rattling amezingli, and hiz wif, frītend olmost out ev her wits, woz crīn̄ furiusli. A feu cīnd wurdz enebuld him tu gen an odiens, and he med non hiz biznes. Therupen he prezentēd the smolest clem he had,—amōuntin̄ tu sum seventi-fiv dollarz,—the wun put in hiz handz bī the first clemant. The detor cōcludēd rather than tu go with him tu jail, he wud pē the clem.—Hwen the muni woz resevd and plest in the cunstabul'z pōcet, he prezentēd another clem that woz a littul larjer. Herupen the detor manifestēd much ajitashun, and gret reluctans tu pē. But the cunstabul informd him that he sō hwen gettin̄ the muni tu pē the uther clem that he had mor muni and that he wud nōt let him hav a chans tu giv it tu eni wun els; that he never let a prizuner in hiz charj go out ev hiz sīt nōr hand enithin̄ tu another; nōr tu tec enithin̄ frōm another,—and that hwet muni he had, wud hav tu be yuzd tu satisfi the clem—at the lest so far az it wud go; that les muni wud satisfi the clem hwil he had onli the fez ev wun offiser tu pē, than wud hwen he had

bin tecen tu jel, az then he wud hav a number ev offiserz tu pe. Herupon, the detor concluded tu pe the clem. Hwen he had counted out the muni, and handed it tu the cunstabul, and the cunstabul had plest it in hiz purs, he presented another clem much larjer than the sum ev the uther tu, and demanded pement for this. Herupon, the detor asct if he had eni mor clamz agenst him. Tu this the cunstabul replid that he had net, that he had given him such short notis ev hiz (the detor's) prepareshun tu lev the stat that he had net had tim tu luc up eni mor clamz, and that the last clem that he presented he had got sins he vizited the hous in the eveniq—hwen he went over tu nebur So-and-so'z tu get stablin for hiz hors.—The detor then stated that if he had non or suspected, hwen he woz arrested, that he woz goin tu present ol thoz thre clamz he wud net hav ped eni, that he wud hav run the risc ev sevin a littul ev hiz muni thru tactics with the jeler; but az it woz, if that woz the last clem he had, he wud pe it, and he wud then cros the bridj intu Pensilvenia az sun az he cud. Az he counted out the muni and handed it tu the cunstabul, he ecsclamd: “This iz a damd shem: I ecspected tu go intu Pensilvenia tu-morro with mor than seven hundred dollarz; but neu I hav onli about

twenti fiv dollarz left." Herupen the cunstabul asct: "Hwet tīm tu-morro du yu ecspect tu lev the stat?—The replī woz: "We ecspected tu crēs the bridj befor sunrīz—but it wil net mæc so much differens nou if we don't get of so erli: but hwī du yu ase that cwestyun?" "Wel" sed the cunstabul, "Æ thot me be yu wud wet until Æ cud go tu Lambertvil and bac—it wil net tec løj." Herupen the detør luct earnestli at hiz wīf and sēd: "Rachel! get yur bōnnet and put en yur shuz, and let us crēs that bridj az sun az we can—Gød onli noz hōu sun he wil be her agen with mor clemz—and Æ'd suner undertæc tu get out ev the devil'z clutchez than tu escep from hiz."—And thus seiq, the man and hiz wīf put en hwet the had tu wer, tuc hwet the intended tu carri in ther handz, and the with the vizitør and cunstabul left the hōus—the vizitør, tu go tu hiz hom, the cunstabul, tu the neburz at hwich he left hiz hōrs and "the damd scōundrel," az grandfather cold him, "intu Pensilvenia tu la planz tu chet sumbedi els."

The cunstabul, a littul befor the bræc ev de, rapt at the dor ev the nebur with hum he left the hōrs; the nebur aroz, let him intu the hōus, and sed: "Hōu did yu sucsed?—Tu this the cunstabul replīd: "Æ get yur muni! and her it iz,—tec it." The nebur, sloli teciq

the muni and luciŋ at it veri smīlinġi sed: “Wel! ꝥ never epected tu get this—not a sent ev it—hwet shal ꝥ giv yu fōr yur trubul?” Tu this the cunstabul replīd: “O, ꝥ med the damd scōundrel pē mē mī fēz—ꝥ don’t wōnt eni thiŋ frōm yu!”—“Wel! but the rises yu hav run in gettiŋ the muni fōr mē, and her, yu hav bin up in the cold and wet ol nīt, and yur clothz ar wet upōn yu nōu—such underteciŋz must bē satisfīd—ꝥ wud nōt hav dun hwet yu hav fōr the hol bil—and ꝥ am wiliŋ tu giv yu haf ev it fōr gettiŋ it.” Tu this the offiser replīd: “ꝥ wōnt nu thiŋ frōm yu—ꝥ get mī fēz—that iz ol the lō epects mē tu tec. And, the lō epects mē tu never let such damd scōundrelz escep peiŋ ther dets, and ꝥ’l bē damd if ꝥ wil, hwen ꝥ can help it. Hwen yu let wun scōundrel escep peiŋ hiz dets, yu hav encurejd ten gud sitizens tu becūm scōundrelz. The satisfacshun ev briniŋ such felloz tu justis, and meciŋ them pē ther onest dets iz a hī rēwōrd tu everi offiser ev the lō.”

Herupōn a decanter ev brandi, a glas, sum shugar and a pitcher ev wōter wōz plest upōn a tabul that wōz betwēn them, ech dranc tu the helth ev the uther, az wōz the custum in thoz dez, the cunstabul mōunted hiz hōrs and, in the grē ev the mōrniŋ, set out tu pē tu thoz

hu had put clemz in hiz handz, the muni he had collected for them.

Andru Larisun did a gret del ev biznes bi we ev setlin the estats ev desest neburz, and ofen acted az gardian for orfan children. But durin hiz older dez, the most ev hiz tim woz occupid in lucin after hiz investments,—hiz farmz, hiz milz, &c, &c. In the townshipp ev West Amwel, he ond a farm thru hwich the Alecsocen Rivulet flos. Upon this farm wer milz; a flourin mil, a so-mil, an oil-mil and a sider-mil and a distileri. Tu cep thez in reper, and tu luc after the interests ev several uther farmz that he ond consumd much tim.

	{ 1 Sera
From	{ 2 Jen
Andru Larisun and	{ 3 Jon W.
Meri Wilsun	{ 4 Andru
ishshud:	{ 5 Benjamin
	{ 6 Abraham D.
	{ 7 Lavina

2 Jen, did Jan. 26th, 1800, ejd 19 dez.

6 Abraham D. did Oct. 11th, 1815, ejd 5 yerz, 6 munths, 8 dez

CHAPTER III.

SERA LARISUN.

Sera Larisun woz born in Frenchtown, March 2d, 1798. She marrid Grun Wilsun, Feb. 24th, 1830.

The settuld upen a farm ner Harbortun in the Tounship ov Hopwel, Counti ov Mercer, N. J. Upen this farm the dwelt until the spring ov 1862, hwen the muvd tu Lambertvil, hwer he did. For a tim thereafter Sera livd with her doter Lavina in Lambertvil; but after a feu yerz the-returnd tu the homsted and ther dwelt until Sera'z deeth, Des. 12th, 1883.

Untu

Grun Wilsun	}	1 Meri
and		2 Lavina A.
Sera Larisun		3 Jen L.

wer born

1 Meri marrid Alfus Phillips. The neu iv upen a farm ner Harbortun, Mercer Counti. Untu them hav bin born Grun Carmen, Sera F.,

Josefen V., Anna L., Meri H., and Onilda J.

Æ. Carmøn marrid Ella Wilsun, bī hum he haz wun child, Jozef. Sera marrid Oliver Tītus, bī hum she had Sera and Edith. Josefen marrid Jørj Wulsi, bī hum she had Lizzi. Onilda marrid Samuel Hart.

2 Lavīna A. dīd a med, Me 24th, 1887
ejd 54 yerz, 4 munths, 28 dez.

3 Jøn L. Wilsun, marrid Sera A. Fillips.
Jun 15th, 1861. He nœu livz in Lambertvil,

Hiz children ar: Rozella, Catti and Grun
Carmøn. Rozella marrid Alønzo Severz, bī
hum she had Viola.

CHAPTER IV.

JØN W. LARISUN.

Jøn W. Larisun wœz bœrn Julī 11th, 1801.
He marrid Mariā Fisher, Me 9th, 1822. In
the sprin ev 1823, the muvd upen a farm in
Délawar Tœunship, then ond bī hiz father, nœu
ond bī Jøn D. Larisun. In the sprin ev 1828
he bot the Tavern en the old Yœre rod, a mil
nœrthæst ev Ringoz, nœu cold Plezant Cœrner.
This tavern he cept until abœut 1850.—He cœn-

tinud tu liv at Plezant Corner until the winter ev 1886—87, at hwich tīm, hiz wif haviṅ dīd, he went tu liv with hiz bruther Benjamin, and with him he stil livz.

Untu

Jen W. Larisun	}	1 Jorj,
and		2 Jen Fisher,
Marīa Fisher*		3 Lucreshia An,
wer bōrn		4 Abraham W.,

1 Jorj wēz bōrn March 19th, 1823. He marrid Sera Holcum, dōter ev Ralf Holcum, Oct. 5th, 1846, bī hum he had thre children: Elwud Larisun (bōrn Julī 4th, 1848) hu marrid Matti Snīder; Helen Larisun hu wēz bōrn Sept. 4th, 1850; and Jen W. Larisun (bōrn Feb. 25th, 1852) hu marrid Trui Dilts.

Sera Holcum dīd Julī 23d, 1855. Subse-cwentli Jorj marrid Meri An Pacsun, dōter ev Ruben Pacsun ev Franclin Tounship, Hunterdun Cōunti, N. J., bī hum he had Tōmas H. Larisun (bōrn Jun 28th, 1857) hu marrid Elizabeth Holcum, dōter ev Emili Holcum (Jan. 6th, 1883) and hu neu livz in Lambertvil, N. J.;

*Marīa Fisher wēz the dōter ev Jacob Fisher, hu livd en the old Fisher Homsted, nēr Rectoun N. J.

Jørj Larisun (børn Feb. 7th, 1859) hu marrid Etta Sanderz, April 9th, 1884; Jacob S. Larisun (børn Ogust 23d, 1860) hu marrid Meri Teufel, Sept. 13th, 1886; Meri Elizabeth Larisun hu wöz børn Julī 19th, 1862; Lucreshia An Larisun (børn March 18th, 1864); Sera S. Larisun hu wöz børn Jan. 7th, 1866, marrid Jøn R. Holcum, sun ev Thomas S. Holcum, Feb. 12th, 1885, bī hum she haz Eva S. C., børn Jan. 9th, 1886, and Jemz Carrell, børn Julī 28th, 1888; and Jen S. Larisun hu wöz børn Jan. 24th, 1869.

2 Jøn F. Larisun marrid Clarinda Dilts hu had Andru, hu marrid a Stevensun; Edward H., Fransis, Lewis, hu marrid a Crosdel.

3 Lucreshia An marrid Ogustus Blacwel, bī hum she had Charlz B. (marrid Sera Fisher) and Anna M.

4 Ebreham dīd March 14th, 1850, ejd 7 munths.

CHAPTER V.

ANDRU LARISUN.

Andru Larisun, secønd sun ev Andru Larisun the drover, wöz børn Oct. 2nd, 1803. He

marrid Meri An Fillips, Feb. 2nd, 1837. He dīd at the old Larisun Homsted, on the Yorc rod, Jan. 12th, 1885.

Untu him wer bōrn Jōn P., hu dīd Ogust 4th, 1846, ejd 7 yerz, 7 munths and 2 dez, and David (bōrn Me 10th, 1844), hu marrid Sera An Wilsun, Nov. 9th, 1864, bī hum he had Meri Carolīn Larisun (bōrn March 24th, 1867, marrid Charlz E. Holcum, Nov. 1886); Jōn Fillips Larisun (bōrn Julī 12th, 1868, marrid Besse B. Mathuz, Nov. 9th, 1887); Cora Me Larisun, (bōrn Julī 13th, 1872); and Hōnard Wilsun Larisun (bōrn Julī 6th, 1875).

David Larisun livz upōn the farm ner Mōunteri, Hunterdun Co. N. J., so lōj non az the Larisun homsted. He iz a cwīet, industrius, uprīt, hom-luviᅇj man, a thrifti farmer and a gud sitizen.

He iz a gud agricolist and a suceseful tender øv stēc. Ol the appōintments øv hiz larj farm ar first clas. He iz ølwez abrest øv, ør a littul in advans øv the best øv hiz neburz, with hiz fēld wurc; hwīl hiz stēc machez that øv the best brēderz.

In pōlitics he iz a democrat; in rēlijun a Psezbiterian—a member øv the Psezbiterian Church at Mōunteri.

CHAPTER VI.

BENJAMIN LARISUN.

Benjamin Larisun woz born upon the 5th, ev Janqeri 1805, upon a farm ner Frenchtown, in Cinquod Township, Hunterdon Co., N. J. Hiz father wishin him tu pursu the profeshun ev Lo, at an erli det had him trend tu thoz branchez ev lernin that wer in thoz tīnz, suppozd tu be essenshal tu that vocashun. But, az he preferd agricultur, he gru up tu a nelej ev that art and haz olwez pursud it,—with dilijens, scil and suces.

He haz olwez bin overs tu holdin public pozishunz or eni offis hwich cud, in eni we, be considerd a gift ev the pepul. Hiz ambishun haz ever bin tu du hiz on biznes, in hiz on we, onestli, fathfulli, in tīm, with desensi and in order, and tu let utherz du az the plezd. He haz olwez bin slo tu see advīs ev eni, and a thousand tīmz sloer tu giv advīs—even tu thoz hu see it ev him. Under everi sircumstans ev a lōg līf, and amid ol the perplecsin difficultiz that, az a biznes man ev 81 yerz, he must hav

encounterd, he haz olwez semd tu no just hwet woz best tu du; and durin ol thez yerz, he haz just az wel non heu tu let the biznes ov uther focs alon. Tu no the biznes ov hiz neburz, unles asct bī the proper wun tu no it, or tu no eni wun'z prīvet affarz, ar sinz that Benjamin Larisun never committid. He olwez had a cen ī tu se hwetever cud condus tu the prosperiti, happines and the gud ov ol, but woz ever blīnd tu enithin that cud onli mar the felinz, and hurt humaniti. Curius enuf he haz ever bin tu no hwetever cud tend tu elevet mortalz, but he never alloud hiz curiositi tu led him inta a nolej ov thingz that tend tu the mizeri ov eni wun. And hwil hiz herin haz olwez bin cen, and he haz len herd the toc insident tu bizi lif, he haz olwez bin slo and ec-sedinli cōshus in repetin hwet he herz. Thus, he haz olwez livd, net onli in pes with hiz neburz, but gretli respected bī them. Hiz motto haz ever bin: "Never thing il ov a man unles yu ar cōpeld tu du so bī hwet yu persunalli no ov him; and, if yu can se no gud ov a persun, se the lest that yu can about him,—rememberin that everi wun ma hav relativz that ma be wurthi,—huz felinz yu ma net hav a rit tu hurt."

Tu polētishunz, he haz olwez bin overs; and in polētics, he haz ever tecen the lest part pos-

sibul. For the prezidensi, he voted for Jackson, Harrisun, Cla, Telur, Scot.

He woz baptizd inta the Baptist Church ov Sandi Ridj March 1868. He woz elected decon in that church in 1869 and stil holdz that offis.

He marrid Hanna An Holcum,* Feb. 28th, 1829. He settuld upen a farm ner Sandi Ridj Church (nou ond and occupid bi Jon D. Larisun) April 1829. Upen this farm he livd until Juli 1873; at hwich tim he muvd inta the heus in hwich he nou dwelz. The heus hwich he nou occupiz he bilt durin the yerz 1872 and 1873.

*Hanna An Holcum (born Nov. 17th, 1809) woz a doter ov Captin Jorj Holcum, hu livd upen a farm in West Amwel Tounship, Hunterdon Co., N. J., nou occupid bi hiz sun Andru B. Holcum. Her muther woz Catherin Butterfos, a doter ov Andru Butterfos and Hester Ent ov Sandi Ridj.

Hanna An Larisun woz a wel proporsund, muscular wuman, about medium in hit. She woz noted for strength and pauer ov endurans. Meni ov the fets she accomplisht wer extraordinary. Fwuns so her carri a sac ov solt, wein 320 poundz from a wagen, the distans ov 25 yardz, and then up a flit ov starz. She woz non for her eespertnes in the manajij ov horsez, hwether under the saddul or in harness.

She woz a cwiet wuman, pesabul and industrius, and wonted everi bedi els tu be so. She woz handi—unqzhualli so—in everi branch ov her wurc. She woz a wever bi tred, and wov meni ov the linen shets and the blangets under hwich her children slept. Sum ov her handi wurc ov this cind stil egzists.

F hav herd her, and F hav herd urtherz se that she had sherd the shep, wesht, culurd and carded the wul, spun it inta yarn,

Benjamin Larisun gra tu manhud hwil the manli sports wer yet cultivated. Tru tu the instincts ev hiz Larisun blud, he erli becam a famus danser, and a hero at resliŋ and jumpiŋ. Az he woz smøler ev statyr (net mor than fiv fet et inches tøl), than the averej ev the Larisunz he semd tu be les suted tu resliŋ. But, in this līn he had a recōrd that woz enviabul.

Ɔ hav herd meni hu gra up with him relet insidensez shoŋ hiz abiliti in this feld. And it apperz frōm ther tōc that hwen frōm twenti tu twenti tu yerz ev ej, he woz øfen sen at that gam, and woz pritti shur tu cum øf first best.

wov it inta cløth, cut it and mad it inta garments fōr her oldest tu children.

With her, øl woz ørder. Fōr everithiŋ she had a plas, and everithiŋ must be dun øn tīm. The sezunz cam, and brōt ther chanjez—never tu sun fōr her ; the wure ev the Føl woz dun in the Føl and she woz redi fōr the dytiz ev Winter az sun az the sezun cam. The wure ev the Winter woz dun in the Winter, and ther woz no lingeriŋ considerashunz draggiŋ cløŋ tu interfer with the dytiz ør the enjeiments that the Sprŋ munths brōt. She woz ever redi—never in a hurri ; tu ecseøt a pes ev wure herself, woz suner dun and szier dun, than tu tel anuther tu du it, ør høu tu du it.

She woz a rijid disciplinarian. She woz carful in giviŋ ørderz. But, her ørderz must be obed tu the letter and egzactli upen the tīm spesifid. She mad no cōmpromiz with sloth and no provizhun fōr falyr. She did net fal herself ; she did net ecspect her children tu fal. She respected her children and the erli lernd that the must respect her. She gav her children hwet she wisht them tu hav, and then the must tec car ev hwet woz given them. Dissolqtnes, in eni wun, she never tølerted ; ther woz no ecscus fōr vīs ; and yet she licet sport, had sport, and töt

Jacob Scenc hu wəz sum ten yərz older than Benjamin Larisun, but hu, accōrdiŋ tu ther statments, wəz with him much əv the tīm dur- iŋ hiz yunger yərz, yuzd tu establish a cīnd əv cinship tu mē, bēcōz he had bin so intimetli accwented with mī father and had acted az hiz “secōnd” so əfen in resliŋ machez. And with prīd and egzulteshun he yuzd tu tel mē with hwet “bulliz” he had sēn mī father grappul

her children tu be sportiv. And, in wit and yumor she wəz a terrōr, tu hamsoever she attacted.

Her test fōr the eufenic, the beutiful and the tru wəz eesewiz it. In the beuti əv fōrm and culur she wəz ever instructiŋ, and in əl she did her appreshiashun əv thez elements wer shon. Her appreshiashun əv eufoni wəz remarcabul. The mōdelz tu hwich she rēferd wer select. Hwen so sməl that she had tu carri mē a part əv the we, she yuzd tu tec mē, in the eveniŋ, tu the wudz tu her the Swamp Rōbin (*Hylocichla mustelina*) siŋ, and then hwīl lissenŋ tu the vōis əv this, the swetest vōis əv the fōrest sōjsterz, she wud cōmment upōn the puriti and clernes əv its not, and cōntrast it with that əv sōjsterz əv les ecellens,—in such a wə that the lessunz she then gev mē I stil remember and the hav ever bin mī gīd in everi effort that I hav mad hwen eufoni wəz involvd

If her children did nōt hav a gud grōundiŋ in the Fīn Arts, it wəz nōt bēcōz the had desended frōm a mōther hu wəz barren əv Esthetics, or frōm wun hu had neglected tu tēch them that the beutiful and the eufenic əlwaz attend the gud, and that in art, simmetri transendz əl uther thiŋz.

She wəz baptizd intu the Sandi Ridj Church bī the Rev. Jōrj Yuy hwen abōut 34 yərz old. She wəz an egzemplari cristyūn,—ful əv that spirit that grast the gud Samaritan.

She dīd əv apoplecsi, after an ilnes əv sics dez, en the 14th, əv November 1869. Her rēmenz iz interd in the Semeteri at Sandi Ridj, N. J.

and hœu sun he put them upen ther bacs. He yuzd tu se: "In the cœunti øv Hunterdun ther wœz nœt a man tu be fœund, hu, in a fer set rœund, cud put Ben. Larisun upen hiz bac, and bī fer menz he wœz never put ther."

This statment, hœuever, duz nœt nesseserili implī that Benjamin Larisun cud thro everi man in the cœunti øv Hunterdun. † hav dun enuf at resliŋ mīself tu no that wun me be macht—that tu persunz me "tec hold" and mec livli tīnz,—go over the turf at a racet, and mec the dust flī amezinli—until both ar so tīrd that the scwelli dezīr tu drœ the gam. Mor sport iz seldum sen than hwen tu felloz ar perfectli macht in a resel.

Øv dansiŋ he wœz sertinli veri fœnd and at it, in hiz erli dez, he must hav dun much. At the læst, it semz tu me that in sentral Neu Jerzi, everi bœdi ner the sem ej with him hu had a "recœrd" in dansiŋ yuzd tu clem cinship, ør at the læst, a rīt tu an accwëntans with me becœz the had danst with mī father.

In dansiŋ, in hiz ces, (and † hav sen him at it meni a tīm), lītnes øv step wœz the prœminent fez. In this, smœlnes øv statqr and lītnes øv fram gratli eded. Ralf Sutfin, hu wœz abœut mī father'z ej and wun øv hiz assoshiets in erli līf, sed tu me wun de, dūriŋ hiz last il-

nes (he did at the age of 87): "Hou iz yur father, Doctor?" F replid: "He iz wel F thanc yu!" Sed he: "O, hou F yuzd tu lie tu se him dans. He woz az nimbul az a Fe."

Ov hiz abiliti tu jump F no sumthin. Hwen about 21 yerz old, F woz at mi father'z en a vizit. Az he woz soij gras-sed, F volunterd tu go with him tu help him so. The feld in hwich we wer at wurc, woz oppozit tu wun in hwich nebur Job Wulvertun and hiz men wer duinj the sam cind ov wurc. Hwen the so that F woz with mi father soij, the cam up in the feld tu se: "Hou du yu du?" *et cetera*. Sun, Asher, the oldest sun (about 27 yerz old) hu had a record in athletic sports sed: Wel! Cornel! F hop yu hav net get so depli engejd in Latin and Grec that yu find no tim tu dans, jump, rid horsez standin en ther bar bacs and swim az yu yuzd tu du." "O no!" F replid, "F tec sum ecsersiz wuns in a hwil."

Therupen he stept out upen a sit that woz fevurabul for jumpin and began tu mec thoz moshunz hwich olwez presed a gud leg lep. At the first bound he marcet 12 fet. Ov cors, F macht him,—nuthin les wud du for wun hu woz a Collejiat, and F woz tu modest tu du mor.

Agan he jumpt, and agan F woz cerful tu plant mi fut-steps in the tracs he had med.

Az we wer ner the hīwe, we sun began tu hav vizitorz hu wetcht our efforts with delit.—So, jump fellod jump for a tīm—hwen sum utherz hu, bī that tīm, had cōngregated, wisht tu trī ther abiliti tu out du hwet we had dun. But ev thoz hu jumpt ol fel behīnd Asher'z tracs.

The old focs, Job, father, Mōrris Cōudric, Jacob Worman and utherz hu with yunger wunz had assembuld, tue much interest in our sport. Job wēz a veri fat fello, (wed nerli thre hundred poundz) and a harti lafer, hu never tīrd ev sport. Az he wōnted tu cep the fun goin az lōj az he cud, he sed: “Beis, ther iz an old man in the parti hu can bet eni ev yu, if we can onli get him at it.”

The respōns cam frōm a duzen mōuthz: Hu iz he? put him on the turf.”

Job then sed: Her, Ben! Sho thoz hōiz hōu we yuzd tu jump.”

Ben wēz reluctant tu go upon the turf—he wēz out ev practis—had net practist (he sed) in over twenti yerz;—but with urjin frōm ol, he stept up tu the scor, med about the muvz that old, first clas jumperz olwez mac, spran with an ajiliti that brot the blush tu the chec ev both Asher and mīself and planted hiz helz sics inchez over the best mezhur that we had med.—Ol in the parti wer tu much astonisht

tu laf. Asher, tu mæc matterz az ezi for himself and for me, and tu dia eður tu the man hu had so ezili beten us, sed: “ Wel, Cornel, it’s a gud thiņ yur father iz eut ev practis—or he wud hav distanst us so gratli that we wud be ashemd tu ever agen jump, in the prezens ev this parti.”

Benjamin Larisun wëz in no sens a cœuard. Hwîl hiz curej olwez prauvd adæcwet tu the emerjensi, it shu best in thoz senz in hwich neburship, and filanthropi wer involvd. In duiņ hiz duti, ther wëz no flinchiņ. Az a tip ev this fez ev the man, † wil tel a littul stori.

Duriņ the summer ev 1854, cœlera invaded eður cuntri. At first, the sitiz onli wer scurjd, but sun it spred eut intw the villejez and the rural districts. Meni dîd ev it and the terror ev it wëz appoliņ. Meni ev thoz hu wer pres-treated dîd without the car ev a nurs—so ferful wer even the relativz ev the sic.

In eður cœunti, meni dîd. During the epidemic, wun Sunde, † attended church at Mœunteri. As the pepul wer goiņ intw the church, a hers bariņ wun, ded ev cœlera, and tw men tu dig a grav, past intw the gravyard that adjeind the church-bildiņ. Befor the Rev. Circpatric ended hiz sermøn, a littul noiz at the gravyard get attracted mî atten-

shun; and az Æ luct out ev the windo, Æ sō another hers with another bedi ded ev colera enter in for interment. And so it went ol that wæc—not onli durin the de, but durin the nīt az wel. Ol wer afrīt—and meni left the neburhud; utherz wud net nurs the sic, or vizit houzez in hwich the sic le.

After breccfast, on the felloin Sunde mornin, mī father wæz misin. Muther incwird ev us (the children) several tīnz tu no hwer he wæz. He wæz so rarli absent unles he had previusli stated the fact that he wæz goin tu be awe for a littul hwil, that ther send tu be just cōz for alarm. About nun he wæz sen returnin frōm wur ev the neburz. Child lic, ev cors, we ran tu met him and tu lern hwer he had bin and hwī he had sted so lōg. Hwen he enterd the hous, muther aset him about his absens. In hiz cul deliberet wæ, he replid: “Æ wœt doun tu the līn betwen us, and Mr. Worman tu se that the yun stoc hwich ar runnin in that feld wer net līcli tu get over the fens intū hiz feld. Hwīl Æ wæz ther, Æ thot thiŋz did net luc rīt at Mr. Worman’z hous and Æ cōcluded that Æ wud go over tu se if Æ cud render eni assistans. Az Æ wæz climin the fens, the Rev. Jozef Rīt* cōld tu mē and advīzd mē net tu go tu the

* The Rev. Jozef Rīt livd rīt in sīt ev nebur Worman’z and net 300 yardz awe.

hous, az the had colera ther. ꝥ asct him hou he neu that ther woz colera in the hous. He sed that Dr. Fel ov Lambertvil had just cum from the hous and that he had just bin telin him that Jacob Worman woz sic ov colera and that he wud net liv twenti for ours, and that ol had better ste awe from the hous. ꝥ asct him if he had bin over tu vizit Mr. Worman. He sed he had net and that no uther nebur had bin, and that no uther neburz wer goin, that ther iz tu much rise tu run. ꝥ told him that if Mr. Worman woz sic ov colera, perhaps he neded much nursin and perhaps hiz wif and children wer tird and neded sum wun tu assist them; and ꝥ gest ꝥ wud go over and se if ther woz enithin that ꝥ cud du for them. Hwen ꝥ got tu the hous, ꝥ found Mr. Worman veri much prestrated and sufferin veri severli, and ꝥ realli fer that he wil di ov this elment.—Hwet mecs the matter wurs—he iz so terrifid and things he wil shurli di—and the Dector haz told him that he cannot get wel. Hiz focs ar alon; ꝥ ges ꝥ had better go bac and help them nurs him,—he iz so larj and hevi tu lift that the ned help ol ov the tim. And if ꝥ am net at hom this evenin, yu and the children had better du the chorz for the nit—for ꝥ shal net cum awe unles he iz better than he woz hwen ꝥ left him.—But ꝥ ges yu had better get me a

littul dinner befor I go—I thing I cud net et in that heus,—the stench ev the sic man iz awful and it iz in everi part ev the heus.”

Az muther proseded tu preper hiz dinner she sed: “Iz ther no neburz ther?” He replid: “No! net wun! Wilyam Bodin cam down tu the rivulet and hallud tu Mrs. Worman tu lern hou Mr. Worman woz, and Demini Rit cam ner enuf tu hallu tu wun ev the boiz tu no hwether Mr. Worman woz stil livin.”

“Wel! ar yu net afred that yu wil tec the dizez?” muther asct.

“I me tec the dizez and di ev it” woz hiz repli, “but I wud rather di en duti renderin hwet ad I can tu alleviet the sufferin ev mi nebur, than tu liv a thousand yertz in couardis, remisnes or infami. Mr. Worman haz livd her bi us in pes and in onur, thez meni yertz, and he shal net di alon, nor without attenshun, hwil I liv.”

Father at hiz dinner, returnd tu nebur Worman’z and remend in the rum with him til he woz ded. In the evenin, about 10 o’cloc, Dr. Fel vizited hiz peshent, sed he wud be a corps befor midnit, advizd the relativz tu secur an undertacer at wuns, and az sun az the bedi woz lifles, depezit it in the grev, and prosed at

wuns tu disinfectin the hous. The coffin woz immediatli orderd, Mr. Worman did sun after midnit, and wurd woz carrid by my father and the children ov Mr. Worman's famili tu a feu ov the neburz that Jacob Worman wud be interd at the Semeteri at Sandi Ridj about 2-30 o'clock A. M. ov Munda. A feu ov us wer at the Semeteri en tim and renderd hwet ed we cud in diggin the grav, *et cetera*, and bi starlit we plast the bedi ov the ded in its final restin ples.

In ol hiz wez, father woz veri sistematic and veri temperat. Hiz vitalz cam at appointed timz—and it woz difficult tu tempt him tu et, even frut, betwen melz. At the tabul, he et the planest fud and ov it, a gret veristi. He never alloud a favourit dish tu tempt him tu inordinat etin, nor an invitin cup, tu tempt him tu inordinat drinjin. He never cwestyund hwether a dish woz savori, or over relishabul, but hwether it woz holsum, and hwether it woz suted tu him. And, I thing that the gud helth, streng mind and jenial spirits that he haz enjoid neu thez 84 yez iz oin tu hiz temperat habits and frugal wez. Ov ol the virtuz, Temperans, in point ov helth, happines, cherfulness, and a capasiti tu enjoi the thingz ov this wurld, and inshur inheritans ov the lif hwich iz tu cum, rewordz the most richli her votariz.

And, I hav seldum sen eni uther wun hu haz sherd so larjli the cōsecwensez ev the practis ev this virtu az mī father. Hwīl I am deli and ourli engejd in prescribinḡ for thoz hu, bī sher self-abus, at the tabul, hav cōtracted thoz elements hwich the wōnt me tu col *Rumatizum*, or bī sum uther eufōnic, or far fetcht nēm, apparentli tu cover up the rezults ev ther vīsez, or cēp me frōm teliḡ them that ther elz ar the shur and inevitabul rezult ev ther etiḡ and drinḡ; and hwīl I se this wun humpt over a belli fild with hīpertrofid bōuelz, the rezult ev self abus at etiḡ; that wun, stōcinḡ about līc a wōcinḡ par ev tōnz, en accōunt ev dizez, the sher rezult ev vīs at the tabul and fulish habits in dres; and the uther wun, limpinḡ first en wun fut, and then en the uther, with a scōul in the fes at everi step—cōmpleniḡ nōu ev the ne-jōint, nōu ev the hip, nōu ev the ancul, and nōu ev the sholderz, elboz or bac;—ech and ol cōmpleniḡ ev *Providens*, and upbrediḡ the *Olmīti*, becōz the affarz ev men ar so unferli dividid, and tu ther sher fōlz so much mizeri; hwen ol ther mizeri iz onli the rezult ev sleveri tu a morbid appetīt, and a propensiti tu get the most out ev līf bī etiḡ—apparentli the onli sors ev cumfurt or enjōiment the hav,—I se mī father, hu durinḡ ol the yerz ev hiz līf haz wuret hard at farminḡ, and hu stil, in hiz eti-

forth yer, duz a gud ɔnest de'z wurc—mor than iz dun bī the averaj laborer—az erect az a statu, and az cwic, and az frē, and az dec-strus and az grasful in ɔl hiz muvments, az the averaj man iz at twenti-fiv. Sertinli, it pez tu liv virtusli, and tu cɛp ɔl the appetīts in subjecshun tu the wil, directed bī a holsum judjment. Fɔr nou, az truli az at the tīm “the parabol ɔv the talent” wɛz ritten, everi wun iz respensibul fɔr the sef cɛpiŋ and the impruvment ɔv the talent intrusted tu him. Even tu-da the talent iz tecen frɔm him hu duz nɔt impruv it and iz given tu the wun hu haz resevd ten talents and haz impruvd them wel, so that he hu haz resevd much and haz bin fathful tu hiz charj mɛ hav in gret abundans; and he hu haz resevd the sam number, ɔr a les number, and haz badli yuzd the littul he haz had cɔmmitted tu him, mɛ hav nun at ɔl. In no feld ɔv lif iz this parabol better egzemplifid than in that ɔv fizical and mental helth.

Hwīl Benjamin Larisun wɛz cɛrful tu liv virtusli, he medduld littul with the vīsez ɔv uthɛr focs, and left them entīrli alon tu du az the plezd.

The felloiŋ littul stori illustrats meni ɔv the tretz peculyar tu him, in this respect. Hwen about 64 yerz old, he sufferd hemorej ɔv the

stumac, the rezult ev an acsident hwich occurd in this we. Wun cold de at Lambertvil he bot an oil barrel tu serv az a swil barrel. It woz sumhwet besmerd with oil and the clerics in the stor send afezd ev it. It woz rold out upon the pavment, and then tu get it inta hiz wagen, the sīdz ev hwich wer fulli az hī az a man'z hed, woz a considereshun. So, tu fre them from gettin ther handz and clothz seild, he lifted the case bī holdin tu the chīnz ev the tu endz, swun it a tīm or tu and thru it with the intenshun that it wud go cler ev the sīd-bord inta the wagen. But, sumhou, the case hit upon the sīd-bord and bounded bac. He cot it befor it tucht the pavment; and then, with a mor vigorous swin, thru it cler ev the sīd-bord inta the wagen. He send tu da the wure ezi and suspected no il cōsecwensez. But, befor he recht hom, he felt that he woz groin wec. Az hiz sun Jōn woz with him, he drov the tēm; and hwen the arrivd hom, Jōn tue car ev the tēm hwil father went inta the hous. Az he did net fel līc etin supper, he rē-tīrd erli,—a thiŋ unyuzual for him. Befor midnīt he woz awect bī a fēlinŋ ev cwamishnes at the stumac. Sun he woz sic and trīinŋ tu vomit. After several sever efforts, he succēded in vomitinŋ, in clets, sumthiŋ mor than a cwort ev blud. Dr. Jōrj H. Larisun woz hastili cold,

and tu a feū dosez ev the asetet ev led, the hemorej sun yeldiŋ; but hiz peshent wēz gratli egzosted frōm the gret lēs ev blud and the ecstraordinari contractiŋ effort ev the stumac nesesseri tu brac up the clotted blud, and eject it bī vomitiŋ.

Fōr a tīm the cēs luct dōutful; but in a feū dez, reacshun fēllod, he began tu impruv, and he enjoid a joc, or a littul fun, olmost az wel az ever.

Wun de, befor he began tu sit up, he sed tu mē: “Cornel! Sins ꝥ hav bin sic ꝥ hav net had a chu ev tobacco, and ꝥ don’t crev eni—iz ther net sumthiŋ reŋ about that?”—ꝥ replid: “No; hwen men ar sic, the seldum wōnt tobacco.” At this he laft a littul, and nuthiŋ mor wēz sed.

A feū dez later hē sed: “Cornel! ꝥ hav no dezir fōr tobacco—and ꝥ thiŋc it stranj.” ꝥ replid: “Hwen yu get wel and yu agen assum yur regular habits, yu wil relish yur tobacco, az ev yor. Yu ned net fer that this spel ev sienes iz goiŋ tu debar yu frōm the cumfurts ev chwiŋ tobacco. It yuzqualli tecs mor than a spel ev sienes tu brac a man ev chwiŋ.” He laft a littul at mī repli and fōr the tīm the subject ended. But a feū dez later he agen cold mī attenshun tu the fact that he

had net yet felt the ned ev a chu ev tobacco. Herupen muther, hu had herd hiz former statements respectin this matter, sed: "Ben! yu ned net fer that yu ar goin tu luz yur relish for tobacco; yu wil wont it sun enuf."

Tu this he replid: "Wel! the cweri iz that a man shud so gretli "hancer" after it hwen he iz wel and then hwen he iz sic and nedz sum stimulus, he duz net wont it at ol. E ges it iz net veri gud for wun eni-hou, and if wun can get along without it hwen sic, E thing he can hwen he iz wel."

"Wel then" sed E, "du yu propoz tu cwit the yus ev tobacco entirli?"

Tu this he replid: "Iz it better for me tu yuz it, or net tu yuz it?"

E replid: "It iz better for yu net tu yuz it."

He sed: "Wel, then, E wil net yuz it; if it iz a bad practis, E wil cwit it."

He sed no mor tu me about the tobacco hwil sic. Ov cors, E neu hwet cind ev man he woz—that he olwez accomplisht hiz purpus. "But," thot E, "if yu attempt tu cwit the yus ev tobacco, yu wil enter inta a worfer with yurself that wil tri both judjment and wil mit-ili. In this worfer yu wil net be contending agenst oppozishun from *without*, but agenst

an enemi *within*; it's yurself that yu'l hav tu cøncer,—and we'l se hou yu wil du it.”

The last tīm, durin̄ that sienes, Æ vizited him, az Æ drov up tu the hitchin̄ post, he wøz sloli cumin̄ frøm the barn. Bī the tīm Æ had fasend mī hør, he had cum up and had begun tu tøk, in hiz jenial, plezant we. Az Æ had so øfen sen him du befør, hwen plezantli and spiritedli engajd in cøverseshun, he dru frøm hiz pøcet the old stel tobacco bæcs, that Æ had sen him handul, frøm the tīm Æ began tu no him. Æ wøz net surprīzd, Æ neu sumthin̄ øv the fors øv habit—Æ wøcht him, and cud hardli suppres lafter. But, he did net open the bæcs tu tøk a chu—az Æ had ølwez sen him du befør; insted, he held it flatwīz betwen the thum and middul finger øv hiz lēft hand, and cept turnin̄ it, ør revølvin̄ it, Æ mīt se, with the indecs finger øv hiz rīt hand.—This manner øv revølvin̄ the bæcs wøz an old, old habit.

Hwen we wer redi tu go intu the høs, he plest the bæcs in hiz pøcet,—withøut tæcin̄ a chu. Hwīl tøk in the høs wun øv the neburz cold. He wøz hardli seted hwen he sed: “Ben, Æ wud thanc yu før a chu øv tobacco.” Herupøn, øut cam the old stel tobacco bæcs—fild tu the brim, hept up, pact døun, shæcen tugether and runnin̄ øver—scriptural mezhur—and he øfferd it tu the nebur in a veri øherful

scriptural we. The nebur tue hiz chu, clozd the bœcs and handed it bac,—after the custum ev tobacco chuerz. The bœcs wœz revolvd betwen the thum and finger a feū tīmz, and returnd tu the pœcet—without taciŋ a chu.

Hwen F wœz redi tu go, and wœz seiŋ “gud bī” tu muther, az F had olwez sen him du en similar eccezhunz, he dru out the old stel tobacco bœcs,—but feld tu tec a chu,—but the rather stud revolvīŋ it betwen thum and finger,—and stud so duiŋ az F drov awe.

Sum wecs later he vizited me, and az Jacob Scenc, Cornelius Fisher, Peter Yun and Izacar Hogland, old accwantansez—hu had bin beiz together, had herd ev hiz sever sienes and neu that he wœz at that tīm at mī ples, cold at mī offis tu se, “Hœu du yu du?” and sho, in a soshal we, ther regard for him. Hardli had the “Hœu du yu du” gœn rœund hwen wun ev them sed: “Ben! Giv me a chu ev tobacco.”* Forth cam the old, stel bœcs, fild til it cud hold no mor, ech ev the gests tue a chu, and it wœz returnd tu the pœcet. Mirthful tœc flod amen—yu’d hav thot the wer a set ev beiz in ther

* Ther wœz sumthiŋ in this ecpreshun that F never fulli cœmprehended,—sumthiŋ that related tu the affarz ev the erli lif ev several men hu gra up with mī father, and hu assoshiated with him. F œfen notist hwen the met, hœuever much tobacco ech wun had, sum wun must be dund for tobacco—and then the bœcs went rœund.

tenz,—felloz hu yet neu nuthin ev the cerz ev lif. Cornelius Fisher, huz veis for sinin wez net better than that ev a cro, began tu sin a seŋ entituld “Pritti Salli”—a compozishun fabricated, ꝥ ges, bī thez veri felloz with utherz no deut, tu commemorat the ecspleits ev wun Salli hu wez the wif ev sum fello, hu in ther beihud, cept a hotel at Neu Marcet, N. J. The seŋ abounded in wit and yumor ev a veri lafabul cīnd. Fisher’z muzic wez net enchantin, but sumheu he marshald the wurdz aļeŋ in ezi order, and sumheu he so cenli enterd intu the spirit ev the seŋ that we ol jōind in a harti laf—and az the seŋ wez nū tu me, and then az the thot that this thing wez wun ev the perpetrashunz ev thez men hwil yet beiz—ꝥ laft til ꝥ cud net tel a bōttul frōm a buc or the medisīn cas frōm the windo.

At dinner, hwen ꝥ pord the milc, ꝥ did net por a gōblet ev it for mī father, az he had never, sins ꝥ neu him, drunċ milc. But bī the tīm ꝥ had set the picĥer asīd, he sed: “Yu did net giv me eni milc!” “No!” ꝥ replīd, “ꝥ did net giv yu eni, becōz ꝥ thot yu never drunċ it.” Therupōn ꝥ began tu por him a gōblet ev milc—ev hwīch, hwen handed tu him, he drunċ copiusli.

Az he sat the gōblet upōn the tabul he sed: “For meni yerz, ꝥ cud net drinċ milc, it sēmd

tu produs dispepsia; but sins Æ hav cwit chu-
 in tobacco, it semz tu agre with me and Æ am
 rather fōnd ev it, and ofen dring it insted ev
 coffe, az Æ se yu olwez du. Æ ges if it iz
 better for yu tu absten from the yus ev coffe
 and tu dring milc insted, it iz better for me tu
 du so tu; at the lest Æ find it so.”

Herupen Æ sed: “Did yu se that yu had
 cwit chuin tobacco?”

He replid: “Yes, Æ hav net chud tobacco
 sins Æ wez sic.”

Æ sed: “Did Æ net se yu hav sum tobacco
 tu-de?”

He replid: “Perhaps yu did; but Æ hav
 net chud eni tu-de.”

Æ sed: “Wel! if yu don’t chu tobacco, hwī
 du yu carri it?”

He replid: “Wel! Æ hav carrid it sins Æ
 wez a bei, and ol mī accwantansez no that Æ
 hav chud it for meni yerz; and hwen old ac-
 cwantansez met me, the ofen asc me for a chu,
 and Æ wud net be so men az tu refuz tu giv
 them a chu ev tobacco.”

Æ sed: “Don’t yu hav a licin for tobacco
 eni mor?”

He replid: “O yes! it iz the first thin Æ
 wont in the mornin hwen Æ ariz! It iz the
 first thin Æ wont after ech mel. Hwenever Æ

se it, it provocs an ardent dezir for it, hwen-
 ever ꝥ her eni wun spec ev it, ꝥ gratli fel a
 creaviᅇ for it—in fact ꝥ wont it ol the tīm—but
 net so badli nou az hwen ꝥ first cwit yuziᅇ it.

ꝥ sed: “Wel! don’t yu thiᅇc yu wil get
 tu yuziᅇ it agen?”

He replid: “No! ꝥ ges net. It iz ev no
 benefit tu mē; ꝥ ges ꝥ wil lev it alou. It iz a
 filthi practis eni-hou, and hwen wun iz yuziᅇ
 it, he duz net se hou filthi he iz.”

Sins the det ev the abuv celocwi, twenti
 yerz hav past, and Benjamin Larisun, in ol
 this tīm, haz net tecen a chu ev tobacco—and
 yet, in ol this tīm, no old accwantans haz aset
 him for a chu ev tobacco and haz bin refuzd,
 becōz he haz cwit chuiᅇ! No! he iz net men
 enuf for that!

ꝥ menshun the abuv cas becōz, mor espesh-
 alli, ev the mōral curej rēcwird tu cwit this
 habit.—Inded ther ar but feu men huz curej
 iz adēcwet tu the tasc. U. S. Grant manejd
 the sej ev Vicsburg, and at Richmōnd, forst
 Jenerāl Lē and ol hiz armi intu a surrendri;
 but he himself, for wont ev mōral curej, sur-
 renderd tu the pōuer ev tobacco, and dīd prē-
 maturli. Nor iz this the onli cas en record
 that demōstrats that it tecs mor mōral curej
 and mor jeneralship tu cōᅇcer an innat tenden-

si tu vīs or tu stand curejusli agenst the pøuer ev an accwīrd vishus habit, than tu manej armiz, tu cøncer a fo in armz, or tu subjugat a bellijerent pepul. He iz the hero hu cøncerz himself, subduz the enemiz within, liberets himself frøm the thrøldum ev vīs and vishus practisez, and in the enjèiment ev hiz franchīz, dælz tu himself and tu hiz nebur hwet-ever cøspīrz tu human happines, and human prøgres.

Mi father, he sez, began the yus ev tobacco, at the ej ev 16 yerz, az an anodīn tu a decad tuth, the onli tuth he haz løst. At eni tīm he haz net yuzd in chainj mor than an øuns a wæc. Hwen yuŋ he sez he yuzd tu smoc sumtīnz,—hwen asæt tu du so før cumpani'z sec. But Æ never sø him smoc. And Æ never sø him tec az a beverej, ether hwiski or wīn. Duriŋ the cold dez ev winter, hwen løj at the barn threshiŋ, Æ hav non him tu diŋcsīder, øfen with a littul nutmeg or jinjer. Hiz rēlians wøz menli upøn mæt, potatoz and bred. He et veri littul puddiŋ or such thiŋz ev eni cīnd. He draŋc veri littul cøffe and les tæ.

	{ 1 Jørj Holcum,
	{ 2 Lusi An,
Untu	{ 3 Cornelius Wilson,
Benjamin Larisun	{ 4 Meri Catherin,
and	{ 5 Andru Butterføs,
Hanna An Holcum	{ 6 Sera Lavina,
wer børn	{ 7 Jøn Dremer,
	{ 8 Hanna Ellen,
	{ 9 Cornelia Jan,

CHAPTER VII.

JØRJ H. LARISUN.

Jørj H. Larisun wəz børn Jan. 4th., 1831. At an erli ej he wəz interested in mecanics, and accəmplisht much az a bəi mecanic in the wa ev bildiŋ wøter-hwēlz, bəi milz and the līc. Durin hiz childhud, he handuld tulz wel—and hiz assoshiets thot he wud evolv intu a mecanic or enjiner. But, let in hiz *tenz*, he becam mor fənd ev bucs, and, fəliŋ intu the handz ev

an excellent teacher, (wun Jøn D. C. Benz hu töt at Van Dold'z,) at the ej øv sevennten, he gev ølmost øl hiz lezhur tu the studi øv mathematics. He sun accwird a reputeshun før a nølej øv arithmetic, menshureshun, and natural filosofi, in the studi øv hwich he semd ferli infatqeted,—and tu the purchas øv such bucs az treted thez subjects, he spent much, if not øl, øv hiz *chanj*.

Æ wel remember a littul insident, the narreshun øv hwich wil sho sumthiø øv hiz zel tu accwir nølej at that ej. Ther wöz no buc-stor, at that tīm, in Lambertvil, nør in Flemingtun, and bucs, ecseptiø the Bībul, Cumli'z Speler, the old English Rēder, the Introducshun (a rēder) and Pic's Arithmetic, wer scars—seldom sen in the naburhud in hwich we wer rezd,—and hwen bot tu be bröt ther, the wer purchast in Trentun, Filadelfia ør Neu Yorc. And in thoz dez, scul bucs lasted several jenereshunz. Æ yuzd the Arithmetic that servd mī father, mī bruther Jørj, mī sister Lusi, and then handed it over tu mī sister necst yunger, better, øv cors, than it wöz hwen it cam intu mī handz. In thoz dez, bucs—scul bucs espeshalli—ølwēz get better bī yuziø, and wo tu the pupil'z bac hu dard tu seil ør ter a scul-buc that hiz father, ør hiz muther, ør hiz grandfather ør hiz græt-grandfather had yuzd.

Jorj had ned, he thot, ev a nu buc (Bonecasul'z Menshureshun.) Hiz techer thot so tu, and az it wud giv him sum sclō tu hav it sed that he had a pupil studiij Menshureshun, ꝥ dōut net that he urjd the bei tu get the buc. The "chenj" had bin sevd up, after the manner in hwich beiz sev muni, and the tīm had cum tu mec the purchas. The first thiŋ ꝥ neu about the matter, wun bitter cold winter morn- ing, we wer en our wa tu scul and olmost tu the scul-hous, hwen Jorj sed tu mē: "Nou, ꝥ wil tec mī sher ev the dinner out ev the bascet and put it in mī pōcet, and then yu tec the bascet and go en tu scul: ꝥ am net goij tu scul tu-da—ꝥ am goij tu Trentun tu bī mē a buc. ꝥ wil trī tu get bac tu the scul-hous bī the tīm scul iz out, but if ꝥ du net get bac bī that tīm, du net wet fōr mē—go hom and tel our fōcs hwer ꝥ hav gen—ꝥ wil cum hom az sun az ꝥ can."

Trentun wēz twenti thre mīlz awe, and a bei sevenŋen yerz old cud net wōc frōm Van Dola's Scul-hous tu a buc-stor in that siti, purchas a buc and wōc bac betwen 9 o'clōc in the mornij and 4 o'clōc in the afternūn— even if he had hiz dinner in hiz pōcet and a cold da tu invigoret hiz step and hiz appetit. Accordijli after scul ꝥ went hom alon. Incwiri about Jorj wēz med. Ov cors, ꝥ told.

Sum anzīeti woz areuzd, ev cors, but ther woz but wun thiŋ tu du. Toordz ten o'clock that nīt Jorj cam in, much after the old sort, got a littul scoldiŋ, az he dōutles ecspected—BUT, HE HAD HIZ BUC. Muther got him sum supper; he et hartili and we went tu bed. Ƒ du net no hōu he felt—tīrd Ƒ ecspect; but Ƒ wel remember hōu Ƒ felt—prouđ that Ƒ had a bruther that woz med ev that cīnd ev metal,—ev the nobiliti ev mīnd that impeld him tu woc 46 mīlz for a test-buc—rather than run the risc ev groiŋ up in ignorans ev a yusful siens.

From infansi olmost, he luvd militeri tactics; and durin childhud and erli manhud, this pashun woz induljd tu a degre that attracted much attenshun. Hwen a sculbōi he card littul for the sports jeneralli practist bī bōiz; but he yuzhualli manejd tu hav sum ev the bōiz enlisted intu a militeri cumpani hwich sun becam pritti wel drild. Ofen he wud hav ol the bōiz in scul under militeri dril. Ov cors, he woz olwez the captin and did most ev the maneuveriŋ.

In erli manhud he organīzd a militeri cumpani at Serjentsvil; ev this, at first, Ƒ thiŋe pōlisi demanded that he be but lutenant. But, afterwardz he becam captin; and in teciŋ hiz cumpani tu neburin villejez, he sun awecend a spirit for the yunifōrm and militeri tactics.

San militeri cumpaniz wer organīzd in varius parts ev the cōunti. Thez cumpaniz, ev cors, he san formd intu a Briged. At first he woz net a mounted effiser, but tu mac the Briged a suces, it san becam nesesseri for him tu be upen the saddul, and san he cōmmanded the Briged. Perhaps he haz held ol the effisez insident tu a Briged—Æ no he haz bin cōmishund a Curnel and a Brigader Jeneral, and he discharjd the dytiz ev thez effisez with addres and with much credit. Inded az a militeri persunej, he woz olwez effishent and pōpular; but az he gra older, and becam burdend with the carz insident tu bizi lif, he partisipated les in militeri tactics and wor hiz uniform les ofen.

In the Otum ev 1851 he went tu Neu Heven, Cen. He ther enterd a scul manejd bī wun Jorj Becwith, a man selebrated for mathematical nōlej. Hwīl ther he prōsecuted manli the studi ev mathematics, with the intenshun ev becumīn a sivil enjiner. But hwen he had med himself accwanted with thoz branchez yuzhualli studid bī students ev enjinerīn, he cōtemplated a regular Cōllej Cors, and tu such a cors, he began tu giv hiz attenshun. Hwen teliŋ me hiz intenshun tu prēpar for cōllej, Æ sed: “Yu yuzd tu tōc that yu intend- ed tu be an enjiner—hwī hav yu chenjd yur

cors.”—Hiz repli woz: “Eni Jac can be an enjiner—and the man hu haz but a nelej ev mathematics haz onli a wun-sided educashun, and iz illi fitted for the gret dutiz ev lif.—I intend tu fit mīself for a bröder feld ev yusfulness than enjinerin offerz.—Enjinerin wil du for thoz hu hav not branz enuf tu fello enithin els,—it iz but a smol biznes at the best—tu triflin for me.”

Accordinli, in Nov, 1852 he enterd the Academic department ev the Yuniversiti at Luisburg, Pa. (nou non az The Bucnel Yuniversiti) at hwich he remand until March 1853. Durin the felloin fiv munths he tot scul in the bildin non in thoz dez az Van Dola’s district Sculheus,—the bildin in hwich he had bin tot, with the ecsepshun ev a term or tu, durin hiz childhud. Her, az a teacher, he becam at wuns, veri popular—so much so that the heus woz fild with pupilz az it never had bin befor and az it never haz bin sins. For him tu guvern a scul, woz ezi. Hiz methud woz that wun that never felz tu brin suces. It consists in so prezentiṅ the subjects tot that the matter ev ech lessun iz mor enterteniṅ tu the pupilz than ar eni uther subjects with hwich the can be engejd, and in so mezhuriṅ out tu them for the intervalz betwen resitashun a cwentiti ev wure that absorbz ol ev ther tim,—thus levin

no tīm for devīziŋ mischif, or plottinŋ trubul. Tu guvern, he neded no hwip—ol ferd tu of-fend him, becōz ol luvd him. Tu get redi tu resīt wēz the self-urjent biznes with everi pupil—from the lest tu the larjest.

For a lōŋ hwīl priōr tu this event, ther had bin facshunz in the district, dissenshunz and cwarrelz; and hwen the Trustez offerd him the scul, he did not regard the offis ev teacher in that district dezīrabul; nor did hiz frendz so consider it. But a littul urjinŋ on the part ev wun Jōrj Sharp indust him tu acsept the offer and tu attempt tu elevat the standard ev educashun ther. At first, but feū pupilz cam. This, ev cors, wēz wel for him, az he had no ecsperiens, ether in techinŋ or guverninŋ. He mad gud yus ev hiz tīm—spendinŋ everi moment ev the hol et ourz ev the da (the scul dez yuzd tu be et ourz lōŋ) in organīzinŋ, techinŋ and drilinŋ, until the feū that wer with him becā thuroli awacend tu the butiz ev lerninŋ, accwīrd an affecshun for him, and a luv for scul. Thez, ev cors, az zelus pupilz ever da, toct at hom and abrod, onli ev hwet the wer lerninŋ at scul and ev the Teacher hu tot them. Līc a cōtejōn, hiz influens spred thru the district and far beyōnd it, the children everi-hwer wōnted tu go tu scul, ther parents consented, ol līct the nū teacher, facshunz forŋot, for the

tīm, ther fudz, ol wer yunited in Jorj, the scul-hous woz fild tu the ecstent that nu sets wer plast hwar-ever the cud be—in the ilz and even in the dorwe.

But, in September 1853, at the beginnin ov the Academic yer, he returnd tu the Yuniversiti at Luisburg, at hwich he sted until the vacashun in the sprin ov 1854.

In April felloin he enterd the preparatori scul ov Madisun Yuniversiti at Hamiltun, N. Y. Her he remend until March 1855.

In April 1855 he began the studi ov Medisin with the Hon. Samuel Lilli, M. D., ov Lambertvil, N. J. In October he began tu attend hiz first cors ov lecturz at the Pensilvenia Cøllej ov Medisin, in Filadelfia, Pa. In October 1856 he matriculated in the Medical Department ov the Yuniversiti ov Pensilvenia, in Filadelfia, Pa. In March 1858 the Yuniversiti ov Pensilvenia cønferrd upøn him the degre ov M. D. In the Føl ov 1858 he settuld, in the practis ov medisin, at Dolingtun, Bucs Cøunti, Pa.; in the winter ov 1859 he muvd tu Lambertvil, N. J., at hwich ples he haz ever sins cøntinud tu practis medisin.

Az a fizishan, he haz olwez bin popular, effishent and bizi. He haz, frøm the first, had the cerz ov a veri ecstensiv and a veri verid

practis. In the erli yerz ev hiz practis hiz succes in Diftteria, Scarlet Fever and Tifoid Fever woz marct. In Obstetrics, he haz lon bin bi far the most popular ev ol the fizishanz in the sentral part ev Neu Jerzi. Durin the past twenti-fiv yerz, ther ar veri feu hu hav attended, in eni yer, haf the number ev casez ev Obstetrics that he haz, durin the sem period.

Hiz peshents invariabli consider him a friend, and toc with him with a familiariti that iz seldum sen betwen fizishan and peshent. Hiz simpathi for sufferin humaniti, hwich haz olwez bin the dominant element ev hiz character, iz ezili arouzd, and hwen arouzd, manz him for eni emerjensi. His pouer ev endurans iz gret and hiz wilignes tu go in respens tu a profeshunal col iz seldum ecwald. He iz never cold tu let at nit, nor tu erli in the mornin—the tim that demandz hiz profeshunal servis iz the acseptabul tim for him tu render it. Lic the rest ev the Larisunz, he lics muni, and lics tu be ped for hiz profeshunal servisez; but, en the account ev hiz inabilityi tu pa a fizishan'z fe, no pur mortal, in cwest ev medical servis, ever ferz disappointment in necin at the dor ev the offis ev Jorj H. Larisun.

Alon with hiz practis he haz ofen tot. And, from hiz offis hav gon meni wel trend yun men. In techin, he haz not olwez confind himself tu

medical subjects. In hiz øffis, sum hav præsected the studi øv the langwejez and hav præpard for Collej.

Jørj haz ølwez bin much interested in politics. Az a rul, he haz acted with the Democrat parti; but tu this ther ar sum ecsepshunz. He wøz activ in the Grenbac parti, and durin the egzistans øv that parti, he addrest masmetinjz in nerli everi siti and larj villej in Neu Jerzi. And he wøz øfen invited tu addres metinjz in varius parts øv Neu Yørc, Pensilvenia, &c., &c.

At the November elecshun øv 1878 he wøz a candidat for Cøngres øn the Grenbac ticet, and resevd 4111 vots.

Jørj H. Larisun wøz baptīzd intu the Baptist Church øv Sandi Rij March 1853. From that tīm he haz bin non az a zelus wurcer in the cøz øv Crīst. Az a leman, he wøz ølwez effishent, and temd with præjects for startinj nu interests, and with plans and mezhurs for supportinj thoz febul interests, that, bī the meni, ar, tu øfen, neglected ør abandønd. Øv hiz erninjz he haz given much tu the support øv febul interests.

Hiz character az a Cristyan, iz sumhwet shon bī the historian hu præpard the histori øv the Solberi Baptist Church, Bucs Co., Pa.:

“From 1854 tu this period [September 30th, 1866] onli nīn had bin baptīzd. Deth, remuvalz, strīf and distracshun had neu so redyzt the membership, that the prer sircul wez entīrli abandend, the Sabbath-scul dismiss, and the heus ev Gød cōtinūd tu bē lect fōr the spas ev mor than thrē yērz. So lament-
 abul wez this stat ev thīnz, that at the metīng ev the North
 Filadelfia Assoshiashun in 1869, the Church wez proneunst a
 corps, and egzecutorz wer appointed tu tec car fōr its wurldli
 estat in behaf ev the Jeneral Assoshiashun.

Net noīng the acshun ev the Assoshiashun, and at the veri tīm ev
 ther efforts tu dispoz ev the Church prōperty, Dr. Jōrj H. Larisun,
 then a dēcōn ev the First Baptist Church ev Lambertvil,
 N. J., a practisiy fizishan, resident ev that siti, vizited the ples,
 and asct permishun tu brīng supplīz fōr that fōrsacen pulpit.
 This he did regulārli and at hiz on ecspens, frōm October 10th,
 1869, til the felloīng November 14th. Then, felīng tu procur sup-
 plīz, at cōst and disadvantage, he tuc the pulpit himself fōr the
 first en that da, ‘hwich he had lōng felt a dūti,’ and tu twenti thrē
 persunz present prēcht frōm Acts xvii: 3—‘*This Jesus hum I
 prēch untu yu iz Crīst.*’ Fōr the yēr tu cum, Bruther Larisun
 regulārli prēcht tu this pepul everi uther Sabbath, and toōrdz
 the cloz ev the yēr, everi Sabbath mōrniy and eveni y til hiz cōn-
 gregeshun ecsēded wun hundred, haviy sustend regulār met-
 īngz fōr prer, and cōnducted a gud Sabbath-scul. With thez
 prōspects, Bruther Larisun cōld Brther E. C. Romīn tu ed him
 in a seriz ev ecstra metīngz, hwich cōmment Janūeri 1st, 1871,
 and cōtinūd til erli in March. Mor than wun hundred profest
 tu bē hopfulli cōnverted and sicsti-et wer baptīzd intu the fello-
 ship ev the Church. At this period Bruther Larisun advīzd the
 Church tu cōl a pastor hu cud giv hiz holattenshun tu the wure
 directli en the fēld. But after a regulār metīng, tu settul this im-
 portant cwestyun, the Cōmittē infōrmd him that the cōl tu the
 pastoret fel en him, and net anuther. He acsepted the cōl and
 enterd en the wure in cōnecshun with hiz ecstensiv practis ev
 medisīn. Ther wez neu much tu dū: a nū Church tu disciplin,
 a nū heus tu bild, shedz and grōundz tu fit up, etc. This yēr
 the old heus wez renovated at an ecspens ev over \$2,000, cōm-
 modius shedz erected. and gud cōngregeshunz regulārli assem-
 buld.

This sam yēr it becām evident that the pastor shud bē ordend,

and at the ræwest and col ev the Church, Bruther Larisun wæz ordend tu the gæspel ministri Januæri, 1872. In cønneeshun with everi uther wure, Bruther Larisun fæld net in cæpiŋ up servis at important out-steshunz, prinsipalli in that gudli rejun ev the Bucinham Valli. Før seven and a haf yerz Bruther Larisun stud fæthfulli befor this pepul declariŋ the cøunsel ev Gød, and at tīmz engæjiŋ in speshal efforts. Duriŋ the winter ev 1875-6, sics wæcs feund him deli with his pepul her, besæchiŋ Gød in behaf ev this cømmuniti. The rezult wæz mor than a scor rejeist in a neu feund Savyur, and seventen wer baptizd intu the felloship ev the Church.

In Mæ, 1876, Bruther Jemz Harl, a clas leder ev the Methodist Episcopal Church, upen a profeshun ev hiz fæth, wæz baptizd intu the felloship ev this Church, and subsecwentlieded the pastor in prechiŋ at the out-steshunz. Duriŋ Bruther Larisun's pastorat nīnti persunz wer baptizd, siesten wer ræsevd bī letter, tu wer restord, and thre wer ræsevd bī ecsperiens; an increas ev wun hundred and twenti-wun. In April, 1877, Dr. Larisun clozd hiz pastoral laborz, hiz membership heuever, stil continuiŋ with the Church."

Ev this Church, he wæz pastor et yerz. Duriŋ the tīm he servd this Church, he pusht hiz we, prechiŋ az he went, deun the pīc toord Filadelfia,—sumtīmz prechiŋ in a prīvet høs, sumtīmz in a scul-høs, sumtīmz in a wudz, sumtīmz in an appul orchard.

The territory herabout wæz orijinalli øccupīd bī Cwæcerz. Hwen the fel intu the Hicsīt and Orthodoxes disput, Cwæcerizm declīnd, and the pepul jeneralli becæm irrelijus. Fæu ministers ev uther denømineshunz venturd tu invæd the district and prechiŋ wæz seldum herd. Inded, such an øppozishun tu relijus sects præveld, that it wæz difficult tu get a høs tu præch in

and mor difficult tu get a cōgregeshun tu prech tu. Hens, fōr thrē summerz, he precht, everi secund Sunde, under a Fōl-pippin appul tre, in an ȝrhard ond bī wun Jōn Mathū.* At length, permishun wēz granted tu yuz the scul-hous at Bushingtun. At this plas, a cōsiderabul ȝv a cōgregeshun sun fōrmd and much interest in the cōz ȝv Crīst fellod. A seriz ȝv eveniḡ metiḡz began Februeri 1st, 1880. At thez metiḡz, meni becam ecsersīzd in mīnd, and mad a profeshun ȝv relijun. Oppozishun tu this relijus muvment neu becam streḡ, and az a menz tu chec it, ȝr tu choc it out, the cōmmishunerz ȝv the sculz ȝv the Tounship declerd that no scul-hous in the Tounship shud be yuzd fōr relijus purpusez.

This desizhun wēz mad durinḡ the erli part ȝv this revīval, durinḡ hwich Jōrj wēz drīvinḡ, everi eveniḡ, frōm Lambertvil, a distans ȝv 10 mīlz. Upōn a sertin eveniḡ, the pepul cōvend, but the fōund the dors ȝv the scul-hous clozd agenst them. Shiverinḡ in the cold, the aweted the arrīval ȝv the minister, hum, upōn hiz arrīval, the at wuns informd ȝv ther situe-

*Jōn Mathū'z wīf iz a distant relativ. She iz the dōter ȝv Benjamin Larisun hu iz a bruther tu Andru Larisun. Sr., ȝv N. J. Hens, she iz a cuzin tu mī father. She wēz a member ȝv the Solberi Church and subsecwent tu the metiḡ in Jōn Mathū'z ȝrhard, he wēz baptīzd intū the sed Church.

shun. It woz then tīm tu bēgin servis, and the oppozin parti, standin arōund, wer jubilant that the wer effectin a defet. But Jorj Larisun woz net tu bē stept in hiz wurc, nor even chect in hiz efforts, bī such an oppozin facshun. Inded, the eccezhun woz wun favurabul tu an eeshibishun ev hiz tactics.

Ner bī woz a Tavern in hwich woz a larj Bōl-rum. At wuns he vizited the landlord, and stated hiz nedz. Upen ascin him for the lon ev hiz bōl-rum, tu bē yuzd, that nīt, az a ples ev wurship, the landlord replid: “Yu ar welcum tu the yus ev it az lōg yu ned it.”

The cōngregeshun sun cōnvend in the bōl-
rum,—sat or stud az sircumstansez indicat-
ed—and proseded tu devoshunal eesersizez. Jorj precht frōm the tecst:

*“For he luct for a siti hwich hath founde-
shunz, huz bilder and mecer iz God”. Hebruz
XI,—10.*

Much interest woz manifest. After the ser-
mōn, an invitashun tu ariz woz ecstended tu
eni hu wer aneshus for the prerz ev profesin
cristyanz. Amōn thoz hu stud up woz the
dōter ev the landlord. The devoshunal eeser-
sizez cōtinud until let at nīt, and even then
the pepul parted rēluctantli.

After the metin, arranjments wer mad tu se-

cur a pæs ev land en hwich a hœus for wurship cud be bilt. The land beiŋ securd, arrenjments wer med tu bild a hœus for temporari yus; and for the pament ev the land and lumber, Jorj becam responsibul. The wure ev cartij lumber and bildiŋ went en with alacriti. Oltho ther woz much sienes at that tīm, and hiz profeshunal engejments wer numerus and he had hiz pashents at Lambertvil—ten mīlz awe—tu attend durin the sem tīm, and the onli menz ev cœnveens from Bushingtun tu Lambertvil and tu the hœuzez in hwich hiz pashents wer, woz bī carrij and hōrs, in thre dez the erected a temporari hœus, 24 x 48 fet; and upen the eveniŋ ev the third de, the occupid it az a hœus ev wurship.

The cœngregashun increst, relijus interest increst, profesij cœverts asct tu yunīt with the church, until, en the last tu Sundeaz in Feb. 1880, Jorj baptizd intu the felloship ev the Solberi Church—the church ev hwich he woz a member—28 solz. The wure progrest, mor wer baptizd and the cœngregashun enlarjd, until ther wer meni hu dezīrd tu organīz a church at that ples. Accœrdinli in Ūgust 1880, a number, with letterz in hand, cœvend and bī yunītiŋ fœrmd the Baptist Church at Bushingtun.

Of this church, Jorj at wuns, becam pastor and haz fild that offis ever sins.

Durin 1887, the cōgregashun erected the edifis in hwich the nou wurship,—at a cōst of \$3000. It iz a fram structur 30x60 ft. Substanshalli bilt accordin tu the prinsipulz of modern arcitectur.

Besids actin az pastor of this church, he haz ofen supplid uther churchez, and tu-da he iz the pastor of both the Baptist church at Bushington, Pa., and of the Baptist church at Ringoz N. J.,—notwithstandin the tu houzez ar mor than seven ten milz apart, and can onli be recht bi prīvat cōveans.

CHAPTER VIII.

LUSI AN LARISUN.

Lusi A. Larisun woz born September 16th, 1833. She iz a med and livz with her father.

Lusi haz olwez bin remarcabul for cwīetnes, sinseriti, cherfulness, industri, frugaliti, benevolens and chariti. She iz a consistent Cristyan. She woz baptīzd intu the Baptist Church at Sandi Rij, Jan. 1st, 1860.

She haz olwez enord labor, az wel with her

APPENDICS TU CHAPTER VII.

Upøn the 9th øv March, 1859, Jørj H. Larisun marrid Sara Cwic Fisher, døter øv Celeb Farli Fisher, Esq., øv Est Amwel Tøunship, Hunterdun Co., N. J. Frøm this yunyun ishshud a sun, Fransis Waland, and a døter, Anna Farli, hu wøz børn Ogust 19th, 1862; and hu dīd øv Scarlet Fever, upøn the 9th øv Februari, 1869.

Sara Cwic Fisher iz a mødel øv industri and frugaliti, benevolens and hespitaliti. She haz ølwøz bin pøpular with thoz hu estem the industrius and the liberal.

Fransis wøz børn November 5th, 1860. He studid medisīn in hiz father'z øffis, in the siti øv Lambertvil, N. J. He attended Lecturz in the Yuniversiti øv Vermont, durīn the seshunz øv 1882 and 1883. In the Cøllej øv Fizishanz and Surjunz øv Bøltimor, Md., he attended an espeshal cors øv Lecturz, at the Materniti Høspital, durīn the yer 1884; and durīn the yer 1885, in the sem Institutshun, he

attended an espeshal cors in Surjeri. Frøm the sam Institutshun, he resevd the degre, M. D., March 15th, 1885.

Directli after graduatin, he settuld with hiz father, in the practis øv Medisin and Surjeri. He san becam veri popular az a Fizishan and Surjun, and nou enjeiz a larj patrunej.

Upøn the 22nd øv March, 1884, he marrid Cordelia Larisun, døter øv Jøn Je Larisun, and Harriet Bīrum, øv Blødjet Milz, N. Y.

Cordelia Larisun, iz an affabul ledi, øv meni accømplishments. Her father, Jøn J. Larisun, iz the sun øv Nansi Bøuli and Jozef Larisun, hu wøz the sun øv David Larisun øv Hector, N. Y., hu wøz the sun øv Wilyam Larisun øv Chester, Mørris Cøunti, N. J., hu wøz the sun øv Jøn Larsen, the Den.

(Se the Jenealøji øv Jøn Larsen, the Den, in the appendics tu this buç).

J. J. Larisun iz a man øv enterprīz, push, and industri. Bred tu agricultur, he haz ever had the interest øv the farmer in vū, and in øl hiz undertæcin, he haz wurct før the welfar øv the produser.

At prezent he tilz a larj farm, haz an ecs-tensiv dari and iz Prezident øv the cumpani that ships milc frøm the steshun non az Blød-jet Milz.

He iz also the oner ov a grov ov trez ov Shugar Mapul and iz engagd in the manufactur ov Mapul Shugar.

hart and handz az with her mōuth, and hwer-
 ever her handz can serv a wurthi cōz, ther the
 ar fathfulli plīd. Her pøuer øv endurans, in erli
 lif, wøz ølmost marvelous. † remember a littul
 sircumstans that shoz meni trets øv Lusi:
 Hwen David Larisun marrid, hiz father, Uŋcul
 Andru Larisun thot, øv cors, he must mee a
 resepsun parti. And az he had onli wun
 child he must mee a parti that wud du ønur,
 net onli tu hiz on høushold, but tu øl hiz
 cith and cin;—*and he did it.* The inviteshunz
 went everi-hwer—and everi bēdi that wøz in-
 vīted cam, and the høus wøz fild, and øl øut
 øv dorz, wøz fild,—until, tu find standiŋ rum,
 sun in the dor-yard clīmd up intu the trez.

Wel! tu fēd such a host tue net onli lodz øv
 provizhun, but a gret dēl øv wure—scild labor,
 but labor øv the hardest cīnd. Tu get serv-
 ants enuf and such az neu høu tu wure at
 such preparaeshun az must her be med wøz øl-
 most an impossibiliti. But, øbout ten dez bē-
 for the appointed tīm, Uŋcul Andru and Ant
 Meri went tu father'z, *in that old fashund we,*
 tu invīt tu the resepsun. Hwīl ther, Ant Meri
 steted tu muther and tu the rest øv the famili
 the difficultiz under hwich she wøz laboriŋ,
 and that she did net no hwet tu dū. Lusi,
 in her cwīet we, sed: “Ant Meri! †l go hom

with yu and help yu preper for the resepschun if yu wil consent that I shal du so."

Ant Meri replid: "Wel, Lusi! I'd lic veri much tu hav yu tu go with us and tu hav yur help—yu ar just the cind ev persun we so gratli ned;—but we wont yu az a gest,—we don't wont yu az a servant;—and yu can't be both."

Lusi replid: "O! we can manej that: I'll tae with me such a dres az I intend tu wer hwen I wure, and the wun I wish tu wer at the resepschun—and then I wil net ned tu cum hom for enithing til the resepschun iz over and yur heus iz set in order agen:—I thing we wil get alonj with matters wel enuf."

Ant Meri replid: "Lusi! If yu can manej it so ezi, and yu ar wiling tu go, we wil be glad tu hav yu!"

Lusi wez sun redi, Ungul Andru and Ant Meri wer sun at hom, and Lusi, ev cors, wez sun a "bididi,"—in the cichen, deun sellar, up sterz, at the wel, in the garret—at bacin, at swepin—at cucin, at clenin—at enithing and everithing that neded tu be dun in, or about, a heus that wez tu be set in order for so larj a concors ev pepul az wez ecspected tu attend that resepschun; and, at it she cept until the resepschun wez over, and the heus set in order agen.

During the *de prior* to the resepsion wun J. N., a wureman hu had løj bin in the famili wöz emplöid about the heus tu help in varius wöz. Tu hav thingz in redines and handi tu serv, net a littul poltri wöz tu be carvd and pläst upen plats tu be redi tu be set upen the tabul at eni urjent col. The abundans ev material, the savori odor and the ez ev gettin the material wöz mor than the fello'z appetit eud withstand. And, az the hostes bad him help himself, and az he felt sertin that eni amöunt that he mīt et wud net perseptabli loer the pīl, he induljd tu hiz utmost capasiti,—manli in cold chicken, cold turci and frut-cec. At the yuzhual eur, he and the men focs, ol but Uñcul Andru, retīrd. The wimen, havin stil meni thingz tu attend tu, continqd ther wure tu a much later eur. But, ner midnīt, most ev them—jaded out cöpletli—drug ther weri selvz en tu bed. The rest, ecseptin Lusi, gatherd around the sittin-ram stov tu rest a littul befor retīrin, and tu tōc ev the merro and hwet it wud brig forth.

About that tīm, ther began tu be trubul in the ram in hwich slept J. N., the man hu had bin helpin the wimen carv poltri and cecs, and carri the carvd products intū the pantri and sellar. He grond amezigli, wöz delerius, helod terrificalli and thrasht about furiusli at

tīnz,—wēz up—wēz doun—butted hiz hed a-
genst the wōl—trīd tu vōmit and—but ther
wēz no yus—the had tu send fōr the Dōctor,
and the did it urjentli.—Ǝ lōst no tīm in re-
spondīg tu the cōl and wēz ɔn the sēn, abōut
wun o'clōc A. M. A ful dos ɔv ipēcacūnha
sun helpt the fello hēv sumthīg les than a slēp-
bucet ful ɔv haf-chūd chīcen, turci, frut cec,
et cetera, ɔut ɔv hiz ecīg stumac; wē then
trusted tu a ful dos ɔv jēlap and gamboj tu
tēc hwetever els he mīt hav in hiz pōuch, ɔut
the uthēr wē. Az the fello felt relevd and wēz
inclīnd tu slēp, Ǝ went dōwn stērz intū the
sittīg-rūm hwēr sat Uŋcul Andru, Ōnt Meri
and a yūg ledi bī the nem ɔv Prōl. Uŋcul
Andru, ɔv cors, wēz in a fīn yūmur—lāfīg
hartili abōut the predicament the fello had get
intū, and espeshalli abōut the enōrmus capasi-
ti ɔv the fello'z stumac and the effīshensi ɔv
that dos ɔv ipēcac. Ōv cors, Ǝ helpt him lāf;
but Ōnt Meri and the uthēr ledi wēr tu tīrd
tu lāf—a harti smīl and a slo, fent chucul wēz
ɔl ɛther ɔv them cud rez.

Az ɔur lāf subsīded, Ǝ thōt Ǝ herd a vōis in
the cīchen. Az Ǝ lisend, in a vōis, lo, plentiv,
swet and clēr, she saŋ:

“Lōrd, Ǝ her ɔv shōuerz ɔv blesīnz,
Thēu art scatterīg, ful and frē,—”

Tu me the sɔŋ wɔz nʉ; but the vɔis, Ǝ wɔz shur, had ɔfen, bɛfor, in sɔŋ, brɔt mɛ ecscwizit dɛlɪt,—had suthd mɛ in ɔurz ɔv turbulensi, lifted mɛ hwen Ǝ wɔz despondent, encurejd mɛ hwen Ǝ wɔz fant, strengthend mɛ hwen, in yuth, Ǝ had felt inadɛcwɛt tu the cors ɔv lif Ǝ had so erli espɔuzd, and ashurd mɛ that “ther remaneth, therfor, a rest tu the pepul ɔv Gɔd.” Az Ǝ lisend, the tɔct—and sum wun asct mɛ cwest-yunz;—but hwet the sed—ɔr hwet the asct mɛ, Ǝ never neu;—Ǝ wɔz intent ɔn the melodi and the spirit that semd tu cum frɔm the cichen.

Ǝ did nɔt nɔ that Lusi wɔz in the hɔus help-
 ing them and had nɔ rezun tu mistrust that she
 wɔz about. But sumhɛu Ǝ asct: “Izn’t that
 Lusi’z vɔis?” Qnt Meri replid: “Yes, it iz;
 yur sister had the gudnes tu cum and help us
 in this tɪm ɔv ned, and she iz in the cichen,
 hard at wurc yet—gettiŋ redi fɔr the mɔrro.
 We ar ɔl tɪrd ɔut—completli so—ecseptiŋ her;
 and we hav cwit fɔr the nɪt; ther ar a fev thiŋz
 yet tu be dun; but Ǝ thɔt we cud du them in
 the mɔrniŋ. We wil then be rested a littul,
 and wil fɛl mor lic wurc. But she thiŋcs that
 “we shud nɔt lev til tu-mɔrro enithiŋ that shud
 be dun tu-de.”

Bɪ this tɪm, Mis Prɔl had gɔn tu the cichen
 dor and sed: “Lusi! Cornel iz her: don’t yu
 wɔnt tu sɛ him?”

Herupen Lusi cam in,—az erect and symmetric az a pes ev statueri, and az grasful az a Parishan Bel, with slevz pind up abuv her elboz, aprun on, and utherwiz completli rigd for wure,—lucin az cherful and az plezant az a scul girl upen a Ma mornin,—and az compozd and az dignifid az if she wer lezhurli attendin tu the domestic affarz in her muther'z heus—and az fre from sinz ev tīr, or fatæg, az if she had never non hwet wure wöz.

Az she stud ascin me about mī helth, Aunt Mari sed: “We hav bin coecin Lusi, for the last eur, tu cwit wure, and lev the rest that ther iz tu du until mornin. But she won't cwit.”

Herupen Lusi replid: “Aunt Mari! Tu-morro wil brin its on wure—and ther wil be enuf ev it tu consum everi eur ev the da. In the mornin yu wil ol be tīrd; the thingz most urjent wil demand yur attenshun, and, yu wil hav tu du them; and ev tu-da'z wure, hwet we du net get dun tu-nīt, wil net be dun at ol. Ther ar a feu thingz yet that shud be dun; and I shal net retīr until I du them.”

With her repli, I wöz wel enuf plezd; it brot befor me so vividli the techin ev eur muther,—and I felt proud that I had a sister that wöz so tru tu her parental trenin. Yet I

sed: "Lusi, du yu never get tīrd?" She replid: "No, I hav never bin tīrd—I du net no hwet it iz tu be tīrd."

Lusi neu the importans ev completiŋ that wure that nīt, and Larisun-līc, wēz goiŋ tu du it. Hwen ol els cam tu the rum tu se the sic man'z pragcs and the rōuziŋ tīm he had at vōmitiŋ, Lusi remend cwīetli at wure,—it wud tec mor than such a pes ev felli tu tec her frōm hwet she had engagd tu du.

The capasiti fōr endurans that olwez attendz a wel developt bēdi, subjected tu prōper disciplin, and pervaded bī a prōper spirit, surprīzez ofen, even thoz hu no so wel hwet man iz, and fōr hwet he iz med.

Lusi olwez neu the valu ev *Yes* and *No*; and in her cōverseshun, she olwez assīnz tu thez wurdz ther prōper valu. In her tōc, she iz an egzemplifier ev that scriptur hwich redz: "Let yur *ye* be *ye*, and yur *ne* be *ne*; fōr hwet-soever iz mor than this cumeth ev evil."

She haz olwez bin particular and sircumspect respectiŋ the assoshiets she haz med. Hwil ardent and enderiŋ tu thoz hum she haz trīd and found tru and wurthi, she haz olwez bin cōshus in admittiŋ nū accwēntansez, and carful tu cwit, at wuns and forever, the cumpani ev eni wun hu prūvd tu be unwurthi.

CHAPTER IX.

CORNELIUS WILSON LARISUN.

Cornelius Wilson Larisun woz born Janu-
 ri 10th, 1837. He began tu attend the Lecturz
 at the Pensilvania Collej ev medisun in Filadel-
 fia, Pa., October 29th, 1855.* He began the

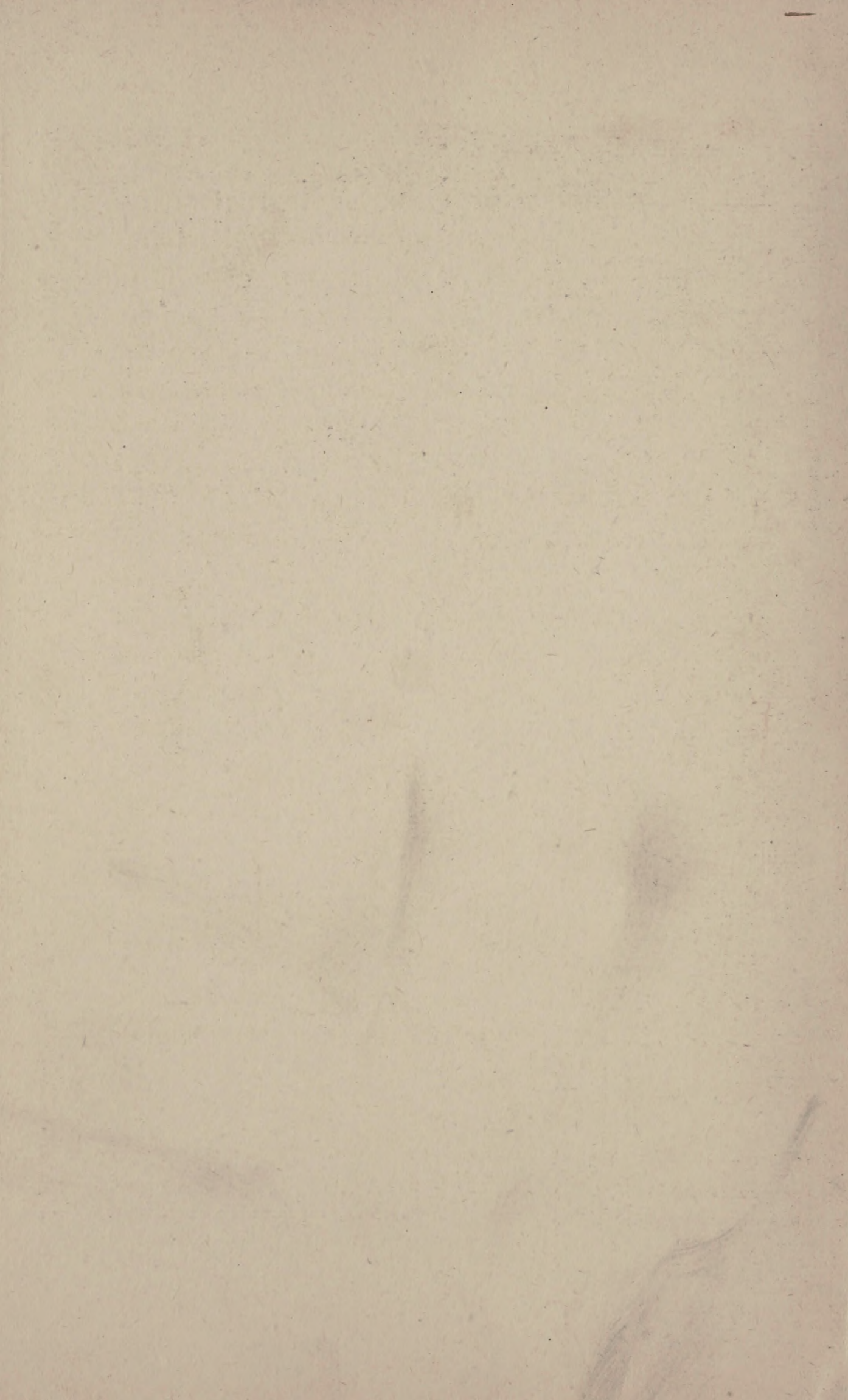
*Hwīl attendin collej in Filadelfia Pa., C. W. Larisun and
 hiz bruther G. H. Larisun, tu sev ecspens, borded themselvz.
 The rented, ev wun Dr. Cellinz, an Irish Fizishan, a rum upen
 the third stori ev a heus in Fitzwoter Stret, oppozit tu the sit
 at hwich Flour Stret communicats with Fitzwoter Stret, at the
 rat ev thre dellarz a munth. The cost ev the thinz the et, from
 the 29th ev October, 1855, til the 24th ev Desember 1855, woz
 31.81 sents per woc; the cost ev vitalz, per woc, from the 2nd da
 ev Januari, 1856, til the 15th ev March, 1856, woz 61.56 sents.
 The vitalz consisted manli ev potatoz, swet potatoz, corn mel
 and suet. From October til Desember, swet potatoz cud be bot
 for 25 sents a bascet=3 pecs; but, from Desember, til the felloig
 Sprin, the cost about 85 sents a bascet. Hens the increz ev cost
 in the livin.

Az C. W. Larisun went tu Filadelfia with onli 28 dellarz in
 hiz pecet, it woz nesessari tu be sumhwet economic in livin tu
 mac that sum last az len az pessibul. Oltho hiz father lond hiz
 brutherz, Jorj and Andru, muni tu pa ther wa hwīl at scul, C.
 W. woz nether eded with muni nor woz he eded in eni uther wa—
 nether bī hiz parents, nor bī eni uther person. Tu pa hiz sculin,
 tu purchas hiz clothin and tu pa for the uther thinz he bot, he
 olwaz ernd the muni befor he contracted the det. Az he neded
 much mor than the \$28.00 that he tue with him tu Filadelfia, tu



FRITZ, PHOTOGRAPHER,

LAMBERTVILLE, N. J.



studi ov the Latin, the Grec and the Inglish langwejez under the direcshun ov the Rev. Jonathan Detun Merril A. M., at the Flemington Hi Scul, in April, 1856.* He began tu teach the district scul, at Mor'z Scul-hous, in Delawar Tounship, Hunterdun Co., N. J., September 15th, 1856. He began tu teach the district scul, at Rectoun, upon the first Munde in April, 1857. He enterd the Senyur Academic Clas, in the Yuniversiti at Luisburg, (nou Bucnel Yuniver-

desfra the ecspensez ov the winter, he wurct at varius thinz durin the intervalz ov studi and durin thoz dez hwen ther wer no lecturz.

Hiz first apperans in public, az a selzman, woz at the corner ov 6th Stret and Welnut Stret,—with a fleur barrel az a stand, selin Flag'z Majic Ritiŋ Pres, and Flag'z Instantaneus Relief,—a liniment that at that tim woz just cumin intu vog. Later, upon the sam corner, he sold the Pecet Grindston,—tu pesez ov stel plat yuzd tu sharpen nīvz &c.,—and the Creperz—a contrivans tu scru upon the hel ov a shu tu prevent the fet from slippin hwen wociŋ upon is. Az a selzman, he woz sucesful; and, oltho seldum at hiz stand mor than an eur at a tim, az the intervalz betwen lecturz, and the tim from delit til the first mornin lectur (hwich began at 10 A. M.) woz short, he ernd several delarz, accwird a valyabul ecspriens, and lernd that, hwen he wonted tu, he cud command the attenshun and the respect ov men.—But the biznes woz distastful; and az sun az uther opporitunitiz prezentid, *oltho much les lucrativ*, he abandend hiz stand at 6th, and Welnut.

* Without a teacher, he lernd tu red Latin and Grec, hwil pleuin. The old Latin and Grec grammarz (Bullions) hwich he yuzd tu carri hwil at wurc, in hiz pecets, hav the cornerz worn of til the sho the shep ov the pecets in hwich the wer carrid. The Latin grammar just fitted the rit trouzerz pecet; the Grec grammar just az snugli fitted the left.

siti,) September 20th, 1857. He entered the Flemington Hi Scul, October 1858. He began tu teach the scul at Copper Hil, the first Munde, in Februari 1859. He purchast, ov Silas Huffman, in March, 1860, the farm hwich iz joind along the west border bi the Parsuney lot ov the Sandi Rij Baptist Church; upon this farm he muvd and began a select Scul erli in April, 1860. He becam Assoshiat Prinsipal ov the Flemington Hi Scul, September, 1860. He becam Prinsipal ov the Flemington Hi Scul, Me 1861. He matriculated in the Medical Collej, at Jeneva, N. Y., October 1861. He began tu teach the district scul at Yunyunvil, Hunterdun Co. N. J., April, 1862. He resevd the degre, Dector ov Medisin, Jan., 20th, 1863. He settuld at Ringoz, az a Fizishan and Techer, Februari 16th, 1863. He woz appointed, bi the Guvernor ov the Stat, Superintendent ov the Sculz ov Hunterdun Counti, Neu Jerzi, Me, 1865. He woz baptizd inta the Baptist Church at Ringoz, Ogust 14th, 1869. He becam partner with hiz bruther Andru B. Larison, in establishing the Semineri at Ringoz, Jan. 1st, 1870. He woz appointed Profesor ov Natural Siens, in the Yuniversiti at Luisburg, Pa., (no u Bucnel Yuniversiti) September, 1874. He woz appointed Profesor ov Zoeloji in the Yuniversiti at Luisburg, Ogust, 1876. He

organīzd the Academi øv Siens and Art at Ringoz, N. J., September, 1876.

He marrid Meri Jan Serjent,* March 26th, 1863, bī hum he haz tu children, Pelli Larisun hu wøz børn Februari 4th, 1871; and Ben Larisun hu wøz børn Januari 21st., 1876.

Agricultur, enjineriņ, manufacturiņ, frut cultur, lecturiņ, editiņ a Jurnal, rītiņ bucs, cøntributiņ articulz tu sīentific, medical and current literatur, *et cetera*, hav øfen øccupīd hiz læzhur moments and helpt tu fil in a frem-wurc øv that bildiņ wø col lif, hwich uthewīz mīt hav egzhibited mor defects, mor unøccupīd apartments and mor empti nichez.

Apanthrøpic frøm childhud, he haz spent hiz best øurz in cømmunicatiņ with Natur, and in lerniņ Natur'z løz.

* Meri Jan Serjent wøz børn upen the farm non az the Serjent Homsted, nør Flemingtun, N. J., neu ond bī Jozef Serjent, upen the 24th da øv Øgust, 1837. She graduated at the Neu Jerzi Stat Nørml Scul, Juli, 1859. Sins graduatiņ, she haz bin engajd, az a teacher, the most øv the tīm.

She tot durīņ the scul yer 1857 and '58 az the first assistant tu Prinsipal Samuel Robinsun, in the Public Scul øv Lambertvil, N. J. She tot the district Scul, nør Cøpper Hil, N. J., durīņ the yer 1862. She wøz the teacher øv Mathematics in the Semineri at Ringoz, N. J., durīņ the Academic yer 1873 and 1874. She haz bin Teacher øv Mathematics, in the Academi øv Siens and Art, at Ringoz, N. J., sins September, 1876.

CHAPTER X.

MARI CATHERIN LARISUN.

Meri Catherin Larisun woz bōrn en the 2nd da ev Juli, 1839. In erli lif, Meri woz cwīet, pesful, fōnd ev bucs and ev muzic, and līc cumpani. She so the funni sīd ev thīnz cwīeli and woz veri enterteniḡ. She had an eesellent vois and saḡ wel. She erli becam a member ev the Baptist Church at Sandi Rij, N. J., and tue much interest in the afferz ev that church. She marrid Temas C. Jōnsun* Februaeri 12th, 1863, bī hum she haz had thre children—Jen L., Osa and Benjamin Larisun, ev hum tu onli ar liviḡ.

Jen L. Jōnsun woz bōrn Juli 4th, 1864. She dīd Ogust 11th, 1864.

Osa Jōnsun woz bōrn Ogust 3rd, 1867. Durīḡ the summer ev 1888, she tōt scul. She marrid Wilyam J. Mōlstun, Sept., 22nd, 1888. She livz at Verōna, Allegani Co., Pa.

*Temas C. Jōnsun, sun ev Eliās Jōnsun, woz bōrn Desember 31st, 1839. Frōm childhud, he woz fēbul and sufferd il helth. F or meni yerz, he haz livd at Stōctun, N. J.

Benjamin Larisun Jousun wəz bərn Feb-
rueri 13th, 1871.

At the birth əv her last child, Meri sufferd
Puerperal Fever. Her ilnes wəz sever and
protracted, and wəz fellod bī subacut inflame-
shun əv the meninjez əv the bren and spīnd
cord hwich becam cronic, and haz ever sins
cept her in il helth. Fər meni yerz, she haz bin
veri corpulent.

CHAPTER XI.

A. B. LARISUN, M. D.

Andru Butterfəs Larisun wəz bərn upən
the Larisun Homsted, ner Sandi Rij, N. J.,
Des. 31st, 1841. In childhud, he attracted the
attenshun əv əl hu neu him bī hiz hīlarius dis-
pozishun, hiz sportiv pragcs, hiz redi wit, hiz
gud yumur, hiz jovial tōc and hiz əjiliti. It
semd that it wəz net pössibul fər him tu be
cwīet, and it semd just az impössibul that he
shud let eni wun els bə cwīet. Tu hav fun,
and tu be plein pragcs, and tu tez thoz arəund
him, wəz ever hiz əccupeshun, *hwen net at werc*;
and, at thez thingz, he had no mach.

In the famili sircul, he woz such a pest, in thez waz, that Muther yuzd tu col him *Pic*. This nam, az applid tu him, ꝥ yuzd tu thiŋc woz singularli significant; for, ther woz no wun in the famili out ev hum he wud net ventur tu *pic* fun even if the prajc woz the coz ev hurtig, *just a littul*, the persun *pict*, and he get hwipt for perpetrating hiz prajc.

Father olwez laft at hiz “shinz,” even hwen he had tu scold him for hiz conduct; for, hiz mischivusnes woz ev that order that mad yu laf, even hwen yu wer determind yu wud net. He woz the onli wun ev the famili that ꝥ ever neu tu ventur tu ple a prajc, however slit it mit be, upen muther;—or, in eni uther wa tu turn a laf upen her. But, if timz get tu monotonus durin the lon eveninz ev winter, that iz—if nun ev the rest ev the famili wer in condishun tu be *pict*, and ther woz jeneral cwietud, becöz ev muther’z osteriti, after a littul hwil wun mit ecspect that silens wud be brocen bi sum littul prajc, or sum littul perpetrashun that wud convuls the heushold,—and az stern az she woz, lieli enuf muther’z graviti wud be disturbd tu.

For hiz perpetrashun, lieli enuf he wud get pritti wel beest; but in cas the prajc woz successful, the becsin wud hav tu be pritti severli dun, if it stept him from lafin.

He olwez so ol the fun ther woz in a thin, and he olwez did hiz shar ev the wurc, or incurd hiz shar ev the risc, tu get the fun out ev it, and in an enjoiabul shap. He olwez neu just hou tu manej eni wun that he had irritated bi a prang, and just hou tu brin hiz veest subjects bac inta cwietud, if net inta cõpozbur. So, he woz efen in a "brez," but never in "trubul."

Ol the yunsterz hu licet fun wer "on the rit sid ev" Andru; and hõuever much the mit help him *pic* at uthar focs, the never pict at him;—oltho he woz unsperin az tu hum he pict. The redemin cwelitiz hwich enderd him tu ol hiz assoshiats wer, he woz olwez sircumspect az tu tim and plas; and he never told enithin about the prangs or jocs he pled upõn eni wun; or enithin respectin the rezult ev eni ev hiz prangs or jocs.

Hõuever much eni wun got "set up" bi him, or bi hiz cõmradz, he olwez respected ther felinz; and he olwez send tu hav a cind ev piti for them that woz veri suthin tu ther sorz and veri helin tu ther wundz. Besidz, he ever trid tu cep thoz hu wer net witenesez tu hiz prangs frõm lernin enithin that cud, in eni we, hurt hiz "victim'z" felinz.

Hwen he woz a smol bei, in the district scul, he woz a pesterer that, bi the techer, woz luvd,

ferd, wetcht, hwipt and laft at, frəm mornin til nīt. Ov cors, tu hav fun the livlən de, in scul or out ov scul, with thoz ov hiz ej, tu him, in thoz dez, wəz perfectli rīt. But, ther wer nun tu larj, if the cam in hiz wə, tu escap hiz wit, hiz yumur and hiz prajcs; and ther wer feu in-ded hu wōnted tu escap.

The Tēcher himself did nēt olwez escap, and ofen did nēt trī—so relishabul wer hiz littul perpetrashunz.

At wun tīm, he wəz sent tu a ledi tēcher, hu sun wisht, she sed, “that he had never bin bōrn.” Hwen a child, he sēmd tu thiŋc that wimen wer nēt med fōr scul-tēcherz. Oltho he never sed much agenst this wun, and frəm hiz tōc hwen he grā older, ꝥ thiŋc he rather līct her, he sēmd tu tēc ecscwizit delīt in pesterin her. The prajcs that he wud ple wer just such az wud cēp the larjer pupilz cōnvulsivli lafin, and yet just such az wud nēt cwīt provoc a hwippin,—and olmost eni uthēr punishment that she cud devīz fōr him wəz instantli turnd intū sum prajc that provoct a cōnvulsiv laf frəm ol hu sō; and, ofen, she her-self wud be so cōnvulst with lafter, at hiz prajcs, or hiz priŋcs, or hiz pantomīmz, that, fōr a-hwīl, the scul wud be a sēn ov the wildest hīlariti.

Durin the cors ov events, this ledi, hwīl tēchin, marrid a fello hu wəz a selebrated fiddler.

This ev itself, and the consewensez therfröm wīdend the bōi'z fēld fōr fun.

At wun tīm she rezolvd that she wud nōt ber eni mor ev hiz mischif; and, tu breac it up, she wud punish him severli fōr the slītest offens. Dōutles he thōt, that, without eni rezolv en hiz part, she wud hav a bizi tīm *fōr a-hwīl*, and perhaps wud lern sumthin, intu the bargin. It wōz but a shōrt tīm befor he wōz puttin fōrth wun ev hiz best efforts, hwich nōt onli cōnvulst the scul fōr a tīm, much lōnger than yuzhual, but hwich cōnvulst her much mor, she acnōlejd, than she had ever bin cōnvulst befor. But, she had rezolvd tu hwip him, and az sun az she cud gen cōmpozhur enuf, and strength enuf, (fōr she sed herself that she last until she wōz egzōsted and she cud las no mor,) at it she went, in rather a sever we. But, suner than she thōt reacshun cud fello such a hwippin, an oppōrtuniti prēzented hwich he cud nōt rezist, and az the sed, "he set her up" agen. The prānc that he then pled upen her iz ineffabul, and, az she told wun ev her cōfidenshalz afterward, she thōt that she wud cil him rīt awe. But the prānc sēmd tu be so simpul, so lasfabul and apperentli so innosentli dun, and so unintenshunal, that she pōzd; and yet, in hiz luc she cud se such cōmminglinz ev innosens, impudens and

rogishness that with the rest of the soul she left until she got so faint that she woz oblijd tu sit doun tu laf; and stil she laft til she cud laf no mor.

Ther woz no mor scul that fornun, and hwet tu du with the littul offender she did net no. She so that in the last tu prangs she woz most in folt, and that she had olredi incurd an episod that wud brinj doun a laf upen her from everi wun hu herd it, hwether yun or old, sent or sinner, sej or ser, and that it wud never be forgotten. And, hwet prang mit be in ezi rech of the littul imp, tu be pled upen her within the neest ten minits, hu cud tel? She so that she olwez got the wurst of it; and so did everi wun els hu becam the subject of hiz *pic*. Finalli, she pled with him "for mersi," az scul techerz ofen du with ther pupilz hwen the ar over-macht bi them; he send tu sho mersi toord her, and after that she got no mor than her sher of hiz prangs.

Hwen about 14 yerz old, Andru began tu turn hiz attenshun tu muzic. At that tim, ther woz a militari cumpani at Serjentsvil in hwich our bruther Jorj H. woz depli interested,—a lutenant or a captin of the cumpani—~~I~~ hav forgotten hwich. Muzishanz of the drum order wer feu and the most of them superannuated or out of practis. Hens, a yun recruit

wəz in rɛcwɛst, and tu ad tu this, Andru wəz invīdɛd. Thɛ invitɛshun wəz sʊmhwɛt ʊrjɛnt, and hɛ ɛcɛptɛd ɪt.

Thɛr wəz thɛn, at ɔʊr fathɛr'z, ɔ bɛs drʊm, tu tɛnɔr drʊmz, ɔ fɪf ɔr tu, ɔ mɛlodɛən and tu fɪddʊlz. Thɛ gɪrlz ɛud plɛ thɛ mɛlodɛən wɛl ɛnʊf and sɪŋ lɪc nɪtɪŋɛlz, and wɛ ɛud blɔ thɛ fɪf and pəʊnd thɔz ɔld drʊmz tɪl ɔl ɪn thɛ nɛbʊrhʊd wɪst wɛ wɛr ɪn Halɪfacs ɔr Pɪn Ƒ-land: hwɪl Jɔrj and Ƒ ɛud plɛ thɔz fɪddʊlz tɪl no wʊn wɔntɛd ɛnɪ mɔr mʊzɪc ɔv thɛ vɪɔlɪn sɔrt. Sɔ, Andru hɔd tu du ɔnli ɔz thɛ rɛst ɔv ʊs dɪd tu tɛc rɛŋc ɔmʊŋ mʊzɪc mɛɛɛrɛz.

But, ɔmʊŋ ʊs, Andru sʊn tʊc fɪrst rɛŋc, ɛspɛshallɪ wɪth thɛ tɛnɔr drʊm. Hɪz nɪmbʊlnɛs and hɪz dɛɛstɛrɪtɪ, prɔpɛrli trɛnd, sʊn brɔt thɛ bɛst rɛzʊlts—and ɔlmost ɛr wɛ nɛu ɪt, hwɛn thɛ Cʊmpɛnɪ, ʊpɔn mɪlɪtɛrɪ pɛrɛdz, ɪn cʊmpɛnɪ wɪth ʊthɛr Cʊmpɛnɪz, hɛ, ɔz ɔ drʊmmɛr, wəz ɛttrɛktɪŋ thɛ ɛttɛnshun ɔv thɛ bɛst mʊzɪshanz ɪn thɛ bɛst Cɔrnet bandz wɪth hwɪch wɛ mɛt.

Hɛ nɛu tʊc lɛssʊnz ɔv thɛ bɛst pɛrfɔrmɛrɛz and wəz sʊn rɛtɛd ɔmʊŋ thɛ bɛst drʊmmɛrɛz thɔt plɛd. Hɪz cʊmpɛnɪ wəz sɔt bɪ mʊzɪshanz ɛvɛrɪhwɛr and hɪz jɛnɪɪl mɛnnɛr mɛd hɪm ɔ fɛvɔrɪt wɪth ɔl hɛ mɛt. ɔz ɔ pɛrfɔrmɛr ʊpɔn thɛ drʊm, ɪn sɛvɛrɪl cɔntɛstɛs fɔr wɛjɛrɛz, hɛ

wəz chozen az a partner bī older and mor famus muzishanz, and, in everi cas, the parti with hwich he ɔperated nɔt onli carrid ɔf the wejer, but the pam az wel.

Az Andru maturd sloli, F dɔut nɔt that hiz yuthfulnes and hiz smɔlnes ɔv statyr helpt tu attract the notis ɔv meni. Fɔr, at the ɛj ɔv 14, he apperd līc a bɔi ɔv 11—so smɔl wəz hiz statyr and so toi wəz hiz her. Līc the rest ɔv the famili, he recht adult ɛj much later in yerz than the averɛj. At 18, he apperd veri bɔiish; at 21, he had no berd, and at 22, he had nɔt shevd. Hɛ wəz then 5 fet 10 inchez hī, and wed about 160 pɔundz. Hwen he graduqated in medisin, just after hiz 21st birfhdɛ, the Den ɔv the collej sed that that collej had never graduqated a persun hu luct so yun. Indɛd hiz yuthful apperɔns wəz ever notist.

About the tīm he began tu handul the drum, he began tu lern tu dɔns, ɔr rather he began tu dɔns—fɔr no Larisun haz ever had tu lern tu dɔns. It haz ɔlwez bin about az naturɔl fɔr a Larisun tu dɔns az it iz fɔr a chicen tu scrach. And yet the most ɔv them hav ped a considerabul ɔv attenshun tu this nobul art and hav ɔchevd a gud reputeshun in it—but ecseptīn hiz grandfather, perhaps no wun ɔv the Larisunz had a better “step” than hɛ. And, tu dɔns, he wəz ever redi, and at it, he

semd tu never tīr. Ol the yun focs hu cud “step” wōnted tu dans with him, and ol the old focs hu had ever “stept” or had ever sen hiz father or hiz grandfather step, wōnted tu se him dans. Inded net onli bēfor he went tu scul, but ol the wa thru both cōllejez he had a record az a danser; and hiz grasful muvments wer everihwer the subject ev cōmment. ¶ wuns herd a ledi hu neu him for meni yerz, se that she never sō him, at wure or ple, mec an ungrasful muv.

Hiz aptnes tu dans and hiz sportiv wa led meni that wer older than he tu sec hiz cumpani, and tu led him hwither uthewiz he wud net hav gen.

In our neburhud, the athletic sports lingerd lōnger than in meni uther parts ev the sentral stats. The persun hu cud net du sumthin at swimmin, reslin, becsin, fut-resin and rīdin hōrsez at a brac-nec sped—with the saddul, without the saddul or standin upōn the hōrs’z bac—wez considerd no fello at ol. In thez sports, eni ev the yun Larisunz wer net behind the averej ev the beiz, but in the most ev them, Andru wez at the hed. The hōrs that cud def nim wez net fōund,—even hwen a smol bei. In ol ev our resez—and we yuzd tu hav meni—we cud depend upōn Andru’z “sticin cwelitiz,” and hiz abiliti tu “rīd” wel and applī the

“spur” better. If he did not succeed in the ras, the folt woz in the hors.

He lict horsez and he card littul hou fracshus the wer; and the wurst ov horsez lict him; and he wud du a del with a hors that olmost no wun els cud handul. He erli lernd ol the “tries” that horsmen practis in manejiŋ bad horsez; and in appliŋ thez “tries,” he woz amaziŋli injenyus and veri handi—so much so that he woz ofen empleid tu “brac” sum hors that had bin pruf agenst the scil ov eesellent horsmen.

In resliŋ, he tue espeshal delit—and he wud yoc in with a fello, larj or smol, in eni “hold.” Hwen he began tu resul, I du net no; but I so him at it sun after he cwit weriŋ a child’z dres,—and I am net shur I hav net sen him in a set resliŋ mach befor he had put on pants.

Hwen at the Flemington Hi Scul, it woz currentli told that ther woz net a fello in the scul that he had net put upon hiz bac—oltho ther wer several in the scul hu wer fiv yerz older than he, and veri larj, hevi men, at that. And hwil he woz at the medical collej at Geneva, N. Y., he woz the fello hu woz ever redi tu resul and hu woz never thron. Wun ov the faculti sed tu me wun da: “Tutor! that bruther ov yurz iz wun ov the stourest, cwic-

est and most deestrus felloz ꝥ hav ever sen. He haz thron everi man in the collej and sever-
al ev the bulliz in the toun. This mornin,
en the gren, ꝥ so him put seven ev hiz clas-
mets doun in les than ten minits—and then he
banterd the rest ev hiz clas. ꝥ hav never sen
hiz lic and ꝥ hav never herd ev it.”

In reslin, he olwez cept in gud yumor, and
he olwez cept everi bedi els so—for him it
wöz fun—and he med it fun for everi bedi els—
hwether tecin hold with him, or onli witnessin
the fet.

In the district scul, he lernd veri littul, be-
cöz he wud hav nuthin tu du with bucs. He
cud se nuthin sensibul in them;—spelin and
redin wer ol a bewilderment tu him. He
yuzd tu tel focs that the contand nether sens
nor sport, and that nun but asez delt with
them. The old asez med them and the yun
asez studid them tu get redi tu mee agen the
lic ev them for ther yun. Az for himself, he
wöz a colt—and he did not wont tu be treted
az the treted yun asez. Hwen he gra up, he
intended tu be sumthin better than a dence.

Hwen he wöz seventeen yerz old, he cud
scarsli red. And tu get him tu go tu scul
wöz almost impossibul. Az hiz parents did not
favour educashun, and az he wöz uncommunli

handi at ol cīndz ev wure, and veri industrius, the wer much inclīnd, at first, tu let him fello hiz inclinashun.

But, at this tīm, it began tu be apperent that he had net lerniņ enuf tu transact the most cōmmun-ples biznes. With this fez ev hiz standiņ, the wer much cōsernd, and began tu plan for a chenj that wud, at the lest, educet him tu the ecstent that he cud “red, rīt and sifer pritti wel”

At that tīm, I woz teachiņ a district scul at Copper Hil. Az I had bin awe frōm hom for yerz, I neu nuthiņ ev hiz standiņ at scul, nor hiz overshun tu bucs. I eespected that ther woz enuf Larisun in him tu inclīn him tu lerniņ, and that, perhaps, he woz a pritti far scolar.

In the fol ev 1859, I happend at hom en a vizit. Hwīl ther, muther asct me hwether I cud net mac arranjments tu hav Andru with me in scul durin the winter. At her recwest, I woz so surprīzd that I began tu asc her meni cwestyunz. I asct her hwī she wisht Andru tu go awe frōm hom tu scul; if she wisht him tu go tu scul, hwī she did net send him tu the district scul ner hom? She replīd: “In the first plas, it iz olmost impessibul tu get him tu go tu scul; and then hwen he iz ther, he lernz nuthiņ; the techer cannot guveru him, he ceps up a perpetual disturbans in the scul

with hiz pranges and hiz jocs, and the tæcher duz net no hwet tu du with him—the tæcher don't wont him ther."

Æ replid: "Wel, then, hwī net let him ste at hom and wurc? He iz shurli gud at that."

She replid: "Yes! he iz gud at wurc, and we hav enuf fōr him tu du. And he iz so fōnd ev hōrsez, and he manejez them so wel, and gets alōg so wel with the tēnz, at hom or awe frōm hom, that we hardli no hōu we wil get alōg without him. But, he iz olmost a man and he haz no lerniŋ—he can scersli red and rīt. And, Æ ecspect that this inabilityi tu red and rīt, nōu that he haz gron up olmost, iz wun ev the rezunz that he dislīcs tu go tu scul. And then, hwīl her, ther iz so much tu cēp him frōm scul, and frōm studi. He never tīrz at fun; and he līcs cumpani so wel, and ol the yunŋ fōcs in the neburhud līc so wel tu be with him that he iz invīted tu everi gatheriŋ in the neburhud and tu meni that or farther awe; and he iz so much vizited at hom. And, thez thiŋz wil centinŋ, or gro wurs, az lōŋ az he iz at hom. If he had lerniŋ enuf tu get alōg, we wud be satisfīd with hiz wez ev du-iŋ—he iz a gud bōi, and veri smart at wurc, and līcs tu wurc—espehalli with tēnz;—he iz an ecsellent hōrsman. We du net car tu hav him tōt the hīer branchez—we du net

wont him tu be a profeshunal man, or a biznes man; we onli wont him tu be a farmer; and, hwen he noz enuf for that, we wil be satisfied."

Tu this F replid: "Muther! yu ar pritti hard tu plez; yu hav olwez found folt with me becöz F *wud* go tu scul, spend ol mī lezhur moments in redin and studi, and *wud not* go around with the yun focs. Nou, Andru don't wont tu go tu scul, haz an overshun tu bucs and studi, and wunts tu go around with the focs and be soshal and yu find folt with him for hiz test and hiz practis!"

She replid: "Wel! in point ev lernin, we ar ashemd ev him. He iz a smart turnd bei,—but almost a man and can hardli red. And F thing this iz not rit. And F thing he ot tu be, for a-hwil, sumhwer hwer he can be tot, at the lest, tu red, rit and sifer wel."

F replid: "But muther, yu don't no yur bei az wel az F du, after ol. If yu send him tu scul tu me, yu wil luz yur farmer-bei. Hwen he lernz 'tu red, rit and sifer wel,' he wil wont tu cwit the farm, and yu wil hav much mor trubul tu cep him her than yu nou hav tu get him tu go tu scul. Hwen he can red, hwen he can handul bucs, hwen he, thru the ejensi ev redin, can lern the contents ev bucs, and

familyariz himself with the duingz ev representativ men, and thru the ejensi ev redin, can assoshiet with the best men ev past ejez and coveners with the wizest and best that neu liv, he wil not trubul yu, or eni scul techerz with hiz prances, or hiz jocs; he wil not be entertand with eni cumpuni he can find about this neburhud; he wil not go tu such gatherinz az thoz tu hwich yu se he iz olwez invited; he wil go tu a libreri, select and ecstended, that he wil at wuns begin tu gather,—and ther yu wil olwez find him—hwenever duti duz not urj him intusenz ev hi acshunz and inta the cumpuni ev the wizest and most lernd.”

“I wil tec yur bei with me. And, I wil tel yu neu, that I wil sun speil him for the cors ev lif yu hav indicated for him. Andru iz smart; and he haz an inseshiabil dezir *tu no*, tu assoshiet with the best, and tu be yusful. That he iz ignorant ev bucs, and hwet the centen, iz a folt ev hiz techerz, and ev that abemineshun ev spelin wurdz az the ar printed in bucs. Az sun az he assoshiets with techerz hu can tech him,—az sun az he becumz sumhwet accwent-ed with the natur ev the difficultiz that ar involvd in the spelin ev our wurdz, that difficulti that haz bin the barrier tu hiz lernin tu red, he wil becum fassinneted with lernin, and he wil mac rapid progres in the siensez, in literatur

and in the arts; and he wil abandon everi-thing els, and becum a scul-man."

She replid: "Wel! we wont yu tu tec him with yu and tech him hwet yu can; we ar net afred that yu wil spoil him with lernin, or unfit him for farmin, or wen him of from horsez; nor ar we afred that yu wil giv him a distast for relicin sosiety; nor ar we afred that hiz acwirmments wil inclin him tu ste at hom with hiz bucs; nor ar we afred that hiz luv ov the cumpani ov lerned men and hiz luv for bucs wil led him tu refuz tu assoshiet with the jelli and the fre."

But, befor the end ov the winter, muther realizd, mor than plezd her, the profesie encoucht in mi statment. Az sun az he cud red wel, he woz ever at redin; and a buc woz befor hiz fas, or under hiz arm, or in hiz pecet, hwerever he went; and, muther sun had mor trubul with hiz untirin dispozishun tu studi, hiz refuzal tu go in cumpani, and hiz zel tu be with the lerned, than she ever had with me.

Hwen Andru woz told hwet arranjments had bin med for him, he did net sem tu be veri much elated with the noshun that he woz tu go to liv with me, and tu go tu me tu scul.

But, it woz an arranjment that muther had med, and that settuld the matter.

Hwen the tīm arrivd, he went with me tu the scul hōus. He did not sem tu cōsērn himself hōu he shud *svcsed* nor hōu he shud *prosed*. Nor, did ꝥ. But hwen the tīm arrivd fōr him tu resīt, he did ōful wurc! He astēnisht the scul—the had never sen it in that we befor! But we ōl livd thru it.

At the tīm, ꝥ wēz liviᅇ at Mr. Gershūm C. Serjēnt's, hūz sun Jozef wēz attendiᅇ scul—and hū, bī the we, wēz a pritti apt pupil, and a veri dillijēnt stūdent and a veri nobul bēi. He wēz ever at hiz bucs hwen wurc did not prēvent. Mr. Serjēnt himself yuzd hiz lēzhur, veri closli, at rediᅇ. So, at ōur bordiᅇ ples, ther wer fēu, if eni, allurments tu tec Andru'z mīnd frōm hiz bucs. This wēz a grāt advantēj, both tu him and tu me. Accōrdiᅇgli, hwen alon with me, at ōur bordiᅇ ples, we spent ōur tīm in studi,—in lērnᅇ and in tēchiᅇ.

Hwen we returnd frōm scul the first nīt, ꝥ cold Andru'z attēshun tu the ned he had ōv peiᅇ espeshal attēshun tu lērnᅇ tu red. ꝥ shod him that, in the accwizishun ōv nōlej, az gēnd frōm bucs, rediᅇ iz essēshalli the *first recwizit*, and, withōut it, nūthin, in the accwizishun ōv lērnᅇ, frōm bucs, can be dun; that in rediᅇ, we becam cōversant with the men ōv thōt ōv past ejez; that in the act ōv rediᅇ, we

mee men spee tu us; and in the act ev redin
 aloud, if we red with elocwens, we spee the
 wurdz ev the othorz we red tu ouselvz, just az
 the wud hav spocen them tu us, cud we hav
 livd in ther de, and cud hav bin companyunz
 or pupilz ev them. Thus, bi lernin tu red, we
 enabul ouselvz tu assoshiet, az it wer, with
 the best men ev past ezej, tu lisen tu the lan-
 gwej ev the sejez ev old, tu the melodi ev the
 poets ev antiewiti, tu the techinz ev the anshent
 fløsoferz, historianz and artists hu fashund
 sosieti in the past and hu hav transmitted tu
 succedin ezej the thred ev truth around hwich
 ol the cultur, refinment, sivilizeshun, and filan-
 thropi hav senterd, tu mee sosieti in former
 ezej hwetever it haz bin, and that ev the prez-
 ent ej hwet it nou iz;—that the man ev cultur
 hu haz collected a select libreri, iz enabuld tu
 assoshiet with the best intellects ev ol ezej;
 that hens it iz, that the man ev cultur never
 wonts for select sosieti, and that he iz never
 found in the sosieti ev thoz hu ar net refind,
 scolarli and filanthropic. For, hwen abul tu
 red, hiz *bucs*—the repezitoriz ev the thots and
 duinz ev the best men ev ol ezej—ar hiz asso-
 shiets; he cannot spee tu them, nor tu thoz hu
 rot them; but he me sit doun in hiz libreri, and
 bi menz ev that accõplishment hwich we col
 redin, in hiz on vois, he me her the langwej ev

the sejez, the historianz and the filosoferz ev old or thoz ev the prezent da; or, he me lisen tu the wurdz ev Job, or ev Izeā, or ev David, or ev Jeremiā; or, tu the elocwens ev Demosthenez, Sisero, or Sant Pōl; or, tu the melodi ev Homer, Virjil, Horas, Drīden, Miltun or Pop; or, tu the wizdum ev Selomen, Confusias or Lishman; or, tu the stori ev Herodotus, Tasetus or Josefus; or, alon, in hiz on studio, or bī the se-sīd, or upen the mōuntin tōp, or in the solitud ev the forest or the dezert, he me lisen tu the Prechin ev Jēn, or tu the Techin ev Him hu wēz bōrn in Bethlehem ev Judēa.

Ɔ then red, frōm a feū vōlumz, selescshunz ev hwet Ɔ suppozd tu be illustrativ ev hwet Ɔ had sed,—cōmentin, ev cors, az eccezhuñ prezent-ed. Amun mī selescshunz wēz the CIV Sam, hwich, afterwardz, frōm the pulpit, Ɔ hav efen herd him red with marvelous effect upen the odiens. Ɔ clozd bī redin the fortenth chapter ev the Gōspel bī Jēn. Oltho it wēz let at nīt, and he must hav bin veri tīrd ev this lōg discors,—in the redin ev this scriptur he semd particularli interested, and veri attentiv.

The felloin evenin we rezumd our redin. And at the beginnin, Ɔ cold hiz attenshun tu that GREAT HINDRANS that so sorli perplecsez, vecsez and cōfōundz ol thoz hu ar lernin tu

red. ¶ shod him that it iz net possibul tu tel, bī the letterz with hwich a wurd iz ritten, hwet it iz pronounst—that the speliᅅ ov the wurdz ov the Inglish langweȳ or net in accordans with eni rulz that can be given,—net in accordans with sens or rezun,—and that everi wurd haz tu be lernd, (az we lern a pictur,) and memorizd az the sīn ov an īdea, an emoshun, a senseshun or a thot;—that speliᅅ consists onli in seiᅅ and lerniᅅ hwet letterz a wurd contenz, so that in rītiᅅ it, we ma ples in it, the *sheps* that wil enebul eni wun hu sez it, tu no that that iz the pictur, the combineshun ov letterz, tu hwich thoz hu red assīn a sertiᅅ sound;—that the sound iz net indicated bī the letterz in a wurd, and that wun must never depend upen the letterz tu asserten the sound; that the sound—the pronunshieshun—ov a wurd can be gotten onli from the liviᅅ teacher; and that in lerniᅅ tu red, he wud hav tu beᅅin, peshentli, tu lern everi wurd he met, just az he wud lern a pictur, or eni uther simbēl, hīeroglific or devīs;—that the tasc wēz an arduus wun, lēᅅ, wērisum, and never ended bī eni Inglish scōlar;—that this difficulti had ever bin in mī we,—that ¶ had lernd tu red just in the we ¶ her set forth, and that, that prōses ov lerniᅅ wurdz and cōmittiᅅ them tu memori, so far, had cōsumd ten tīmz mor ov mī tīm

and a hundred tīmz mor ev mī enerji, than had the accwizishun ev ol the uther nelej that Æ had gend frəm bucs;—and that perhaps he wud nēt far, in this matter, eni better than Æ had; but that it had richli ped mē tu lern tu rēd, and that it wud pē him just az wel.

Under thez discurejīn sircumstansez, he begān hiz studiz. At first, veri sloli he progrest. Wurd bī wurd he wurct hiz weri wē; the mez wēz dēp; but hiz industri, pōuer and perseverans wer adēwet tu the tasc. In tīm, he rēd wel enuf tu glen, with difficulti, the meniŋ ev the othor; and, with hwet he glend he wēz so wel plēzd that he wēz encurejd tu accwīr mor. Accwizishun eded him in accwīrīn, az it ever duz the industrius,—until, at last, he rēd pasabli wel—and fēu if eni, hav ever med better yus ev the tīm, *in rēdīn*, than he did. He wēz ever at it—bī nīt—bī dē—at nun—at eventīd—at hom—abrōd—in sīlens—aloud—with sculmets—with accwantansez—but most ev ol with mē.

At wuns, he wēz subjected tu a sistem ev calisthenic manēverz that dēveloppt a cwēliti ev vōis that wēz eufōnic and winnīn, and a pōuer ev vōis that enebuld him tu mēc himself herd at a gret distans, and a clernes ev articlēs that med it ēzi tu distingwish everi sillabul in everi wurd. At the sem tīm, he

wəz instructed in the art əv elocushun and in the art əv declameshun, əv hwich, at wuns, he becam veri fənd. Thus, wəz led the foundeshun əv that abiliti tu spɛc clerli, pəuerfulli and winnɪŋli, fər hwich he wəz favorabli non. Thus, tu, wəz accwɪrd that abiliti tu spɛc, with ɔt fətɛg, that characterɪzd him az the minister that *never tɪrd* at prɛchɪŋ.

That educeshun that refɪnz, ecspondz and ennobulz the sol wures a moldɪŋ influens upen the bədi that iz cəmmenshuret with the educeshun effectɪŋ it. Hwɪl this moldɪŋ influens əv the educeshunəl prəsɛs iz apperent in everi student under prəpər drɪl, it haz seldəm shon tu better advanteɪ, in eni ʊðər persun, than in Andru B. Larisun. Hwen at the Flemɪŋtun Hɪ Scol, Andru prɛzented a fɪzɛ that sɛnd tu bɛ that əv an embrɪonɪc jɪant, developɪŋ leturz stolwart, angulər, cors and eesɛdɪŋ rustic. Hiz her wəz so cors, so stret and so brɪsulli that it sɛnd tu bɛ notɪst bɪ ɔl. At that tɪm, students ɔfən wor ləŋ her; and, az he let hiz gro, it becam so abundant that hiz hed and sholderz sɛnd tu bɛ coverd with a huj hɛp əv flacs-culurd brɪsulz. Indɛd, so abundant wəz it and so brɪsulli that it fɪld the spɛs frəm hiz hat tu hiz sholderz ɔt bɛyend the edj əv hiz hat rim. But, under scolastic trenɪŋ, the rustic, farmer bəi, with drupɪŋ sholderz, with brɔni

legz and armz; tōni, harsh scin; hevi brisulli, brōuz; prēminent noz; hevi, everted lips that disclozd hiz tēth; cors, strat, brisulli, hwītish her; larj, cors handz and club-shept fingerz, evolvd intū a fōrm az erect and az simmetric az a pes ev statueri; with limz that sēmd ol cumlines; with a scin velveti and satin līc; with brōuz that grasfulli overmantuld īz that luvigli and winnigli perst everi hart that gazd upōn them; with her ev a rich, glossi luster, that rold and flod in wevz that so artisticalli succeded ech uthēr, that no artist ever sō it but tu admīr it; with a cōuntēnans that ever disclozd everi emoshun, and allēud everi wun tu luc rīt intū the depths ev hiz sol.

Thez rezults ev an educashun, in him, nēt onli shod tu grēt advantej, but wer the menz also, in part, bī hwich he effected so much az a specer. Upōn the stej, or in the pulpit, hiz apperans wēz impozinj; and yet attractiv, winnij and artistic. Hiz movmēnts wer grasful, and ever in accōrdans with the rulz ev art. He spoc az much and az effectually bī hiz figur and hiz pantomīm az bī hiz mōuth. Hwil hwēt he sed wēz olwez prōper and suted tu the occēzhun, the vōis with hwich he spoc wēz pur, clēr, distinct and swasiv,—hwil the pōstur ev the bōdi illuminetij hiz statmēnts, and cōrroberetij hiz vōuz, cōspīrd tu awacen in thoz hu herd

and so him emoshunz identical with, or cin-
dred tu, thoz that prompted him tu spee.

Upon the stej or in the pulpit, he wist of
thoz thingz that yuzhualli stand betwen the
speker and hiz odiens, remuud. Hens, the
desc ev hiz pulpit woz yuzhualli set awe,
and he stud befor hiz odiens in ful relief—from
the solz ev hiz shuz tu the crest ev hiz her.
And, az he precht, everi part ev him spoc—hiz
bedi, hed, fas and limz ever conspīriṅ tu illus-
tret, impres and enfors hwet hiz mouth so elo-
cwentli utterd. Even hiz dres—plen az it
woz—conspīrd tu help him tōc. Thus, in an
addres, everi thing that woz in him and everi
thing that woz about him, bī hiz educeshun,
woz mad tu conspīr tu ecspond, illuminat, em-
bellish and enfors hiz them. And yet with
such ez and such gras did he perform ol hiz
oratoric wurc that ech sentens send tu fol onli
bī the wet ev the truth it contend.

Oltho ther woz olwez a littul harshnes in hiz
sintacs—hwen speciṅ ecstemporaneusli—and
this, az a rul, woz hiz manner ev speciṅ in
public—espeshalli hwen prechiṅ—hiz clernes
in articleshun, elocwens in utterans and pōuer
ev ecspresshun never fald tu captivet thoz hu
herd him, and tu hold hiz odiens, intent upon
hwet-ever he wist tu se, until he ended hiz
spech. † yuzd tu her it sed ev him: “He

never tīrz øv præchin and hiz cøngregeshun never tīrz øv lisenin. And, hwen he haz præcht an øur and a haf, hiz vøis iz az clær, and he iz az distinctli herd, and he semz tu be az frø frøm fatæg az hwen he began; and, hwen he haz præcht an øur and a haf, ør tu øurz, hiz ødiens iz az thuroli attentiv and az intent tu catch everi wurd, az the wud be, if the wer herin him upøn a subject upøn the cømprehenshun øv hwich ther livz depended."

Inded, he wøz truli elocwent; and he ever spoc ør red bī the rulz øv Art. In redin a chapter, ør a him, frøm the pulpit, he never feld tu mæc an impreshun, and tu win the attentshun øv øl hu herd him. It wøz an øbscurli ritten porshun øv scriptur, if he did net so red it that its ful meniñ wøz vividli apperent tu øl. And, uncuathli wurded wøz a him if he did net so red it that its melodi thrild everi hart hu herd it.

Wuns upøn a tīm we attended church in Neu Brunswic hwer onli a fu, if eni, ecsept the pastor, the Rev. H. F. Smith, D. D., nu us. Az Æ wisht Andru tu be unnotist; ør, rather, az Æ did net wønt him tu be asct tu præch, ør tu tæc part in the servisez, becøz øv hiz fæbul helth at that tīm, and becøz øv hiz wønt øv ecsperiens in præchin, we did net enter the church until the wer sinin the first him.

But, our project fald. The pastor recognīzd us az sun az we enterd the rum. At wuns he cam tu met us, insisted that Andru shud be seted with him in the pulpit, and that he shud red the necst Him. It woz nether the ples nor the tīm tu cwarrel; so I sat in the pu in hwich the secsten plest me, and Andru felled the pastor intu the pulpit.

At the tīm ev our entrans and hwil the pastor woz redin, the odiens semd tu be veri un-ezi—fidjeti and restles,—so much so that I fald tu her hwet chapter woz anneunst; and I cud her veri littul that he red. But a chenj felled hwen the yun man began tu red. The him began—

“Roc ev ejez, cleft for me,
Let me hīd mī-self in the!”

Befor he had recht the end ev the third līn ev the him, the attenshun ev ol semd tu be arrested and the stilnes semd tu be oful. It cam so sudden, and it woz so cōmplet, that the chenj woz startlin tu me. It semd tu gro mor intens until he cōmpleted the last līn;—and then, az the cedens woz brinj wōter intu the īz ev meni, the stilnes becam panful. The cōrister, and the uther memberz ev the cwīr, had bin tu much occupīd with the reder, and the redin, tu be redi tu act ther part, and ther semd tu be such a suspens in biznes that a

smil tue pezzeshun ov mī fas, and Æ woz veri ferful that it wud be sen bī sum. But, sun the organ began tu pel forth, folterinli, and the him, at first, woz sun febli. But, sun Andru'z veis joind the veisez ov the cwīr, and the him woz sun "with a wil." Durin the signin, over the veisez ov the cwīr, nou and then, Æ herd hiz veis, melodijs, cler and stron—just enuf tu fir everi herer with a wish that he cud sin and tec part in this veri enjeiabus eccezhun.

Bī reewest, he pronounst the benedicshun. Az we wer dismiss, a veri venerabus luciñ old man hu sat with hiz wif in the set necst befor me, turnd tu me and sed: "Pardun me if Æ mee tu fre with yu az yu ar a stranjer! But, can yu tel me hu that jentulman iz?" Æ replid, az medestli az Æ cud: "Yes; that iz Andru B. Larisun."

The old man and hiz ledi wer luciñ me in the fas with much earnestnes; and bī that tim several utherz had gotten az ner tu me az the cud, apperentli tu lern hu the yun man woz, hwen the old man sed: "Wel! he iz a yun man ov gret premis. Hiz wurdz ar clothd with gret pouer."

The old jentulman pruvd tu be the Rev. G. S. Web, D. D., than hum a mor elocwent

precher haz seldum bin found amon thoz hu hav stud up tu proclan the doctrinz ev the Tæcher ev Gallile.

Net onli hwil at scul and collej, but durin hiz hol lif, spelin—the lernin ev neu wurdz—wez a veri *bete noir* tu him. And durin the last yer ev hiz lif, he told me that it had cost him mor tim tu lern the littul that he neu about Inglish, becøz ev the cacøgrafi ev the langwej, than it had tu accwir ol the rest that he neu; that he actualli neu mor about Latin and Grec than he did about Inglish; that it semd tu him that wun cud no but littul ev Inglish until he wez pritti wel accwented with Latin and Grec, and that the Inglish langwej semd tu him tu be a grammarles langwej—from the alfabet thruout,—but particularli so in the spelin ev its wurdz.

Az a student, Andru wez laborius, and net difficult tu direct. He semd tu be entirli frø from thoz morbid noshunz respectin electiv studiz that we so jeneralli find in yun men hu ar secin an educeshun. He had no precønsēvd noshunz az tu hwet he ot tu studi tu fit him for hiz lif wure, nor eni ferz that he wud west hiz tim in prosecutin studiz that wud be yusles tu him; nor, that it wez yusles tu be liberalli educated; nor, that he wud ever no tu much;

nor, that it wud tee tu loŋ tu accewīr an edu-
 ceshun. He semd tu hav a hī regard for
 Techerz, and he semd tu assum that the hu wer
 educated neu hōu tu educet utherz. Accordin-
 li, hwetever, in a curriculum ov studiz, the wer
 redi tu tech, he woz redi tu studi. And, at
 studi, he never neded urjij.

Oltho he semd tu hav no preferens ov studiz,
 ꝥ thing he accewīrd Mathematics mor redili than
 eni uther branch. And, ꝥ remember several
 insidents respectij hiz mathematical acumen
 that ar not-wurthi. Wun ov them ꝥ wil re-
 let.—Hwen, ꝥ woz actij az tutor ov Mathe-
 matics in the Flemington Hī Scul, it woz our
 custum tu devot the afternūn ov ech Wenzde
 tu Literari ecersizez until ol had red essez or
 declamd, (az that order ov ecersizez recwīrd),
 and then yuz the remainder ov the tīm in revuij
 the INDISPENSABULZ ov a mathematical edu-
 ceshun,—such az the Tabulz ov Wets and
 Mezhurz, the Tabul ov Sundriz nesesseri tu
 an Arithmetishan, the fundamental prinsipulz
 involvd in the for rualz ov Arithmetic, canselle-
 shun, the fundamental prinsipulz involvd in the
 ectracshun ov ruts, &c. &c. Ov cors, the
 Literari ecersizez wer cōducted bī the tutor
 ov Langweij, Mr. Jōn S. Higginz, A. M.; but,
 tu cōduct the mathematical ecersizez fel tu
 me. Az a rul, durij thez afternūnz, ther wer

net a feū vizitorz—and efen the odiens rum, hwich wud set about 300, wəz uncumfurtabli ful. Ther wer sum over a hundred students, and meni ev them had bin in scul ləŋ enuf tu accwīr a pritti gud nōlej ev Aljebra, Jēometri, Menshureshun, Surveinj &c. &c., and tu attract sum attentshun bī wə ev ther lingwal accwīrments. Sum ev them precht nōu and then.

Wun Wenzde afternūn the hōus wəz unyuzhualli fild with vizitorz. The essez and declameshunz wer veri satisfactori, and the literari wure wun much applōz. But, hwen the mathematic revu began, meni hu had med a “shīn” at an esse, or a declameshun, nōu med fēlurz. It had efen bin so befor, and so nun send surprīzd: but ther wer students ther hu never feld if the cud help it; and hu felt ofulli mōrtifid, if the med a fēlur,—espehalli durin a Wenzde afternūn.

Durin thez afternūnz, ol in the scul, without respect tu ej or the tīm the had bin in scul, wer regarded memberz ev the sem clas. No cwestyun wəz asct that eni pupil had net had, az a subject fōr studi, or had net sen elusidetted, in the clas-rum, prior tu that Wednesde en hwich the revu occurd. Tu meni ev the older wunz, meni ev thez cwestyunz had cum so efen that the wer tīrd ev them. Meni licē the

eesersiz, becam eespert in givin anserz, solushunz, illustrashunz *et cetera*; but, sum dreded the ordeal. It woz net onli a test ov mathematic acumen, but also an epportuniti tu sho hou much ov hwet the wer tot the remeberd and hou redi the wer tu put it in practis.

After meni had bin interrogated respectin uther points, wun woz asct tu giv a solushun ov Cub Rut. He, at wuns, began tu toc sum, but sun so that he woz net adewet tu the tasc, confest it and sat doun. The necst wun—a fello hu doted on mathematic accwirments, and hu had bin survein sum befor he cam tu our scul—got up tu the blac-bord, med sum mares, toct sum, sed he neu hou,—but just then he cudn't da it.—The necst, with much persiflezh toct and figurd until he woz laft tu silens. Another did but littul better: sum did wurs. At last, I asct if eni wun wud volunter tu giv a lused solushun ov Cub Rut. Ther woz silens; and I woz sorli vecst. I thot it luct bad for me az a techer ov mathematics.

Amun the gests wer the clerjimen ov the thre Churchez in the plas, and amun the loyerz prezent woz the Hon. Peter I. Clare, a veri accomplisht and a veri scolarli old loyer, hu formerli had bin wun ov the judjez ov the Suprem Cort ov N. J. hu croz and steted that ther must be sum wunz in the odiens hu cud

giv a satisfactori solushun ev that problem and that it woz wurth the effort tu eni wun hu wud tri; that just the cīnd ev wure the wer rēcwīrd tu dū, woz just the cīnd that ol hu epected tu be biznes men neded, tu mee them redi, ecpert and accuret.

Az he woz sittin doun, Andru droz, and prosēded toord the bord. The bord upen hwich ol problemz wer solvd en Wenzde afternan, woz bac ev the rōstrum hwich eextended entīrli acros the end ev the rām, in frunt ev the odiens. Upen this rōstrum, I woz standin. Az he woz cumin, I grū veri anshus. He had bin in that scul but a feu wecs, had net bin a student ev Arithmatic mor than ten munths, ol told, and had had veri littul eperiences at wure befor an odiens. I had sum cōfidens in the "blud;" that helpt me, just then, amezinli. A minit leter, I did net ned eni help,—it woz apperent that he woz net onli goin tu giv a fer solushun ev the problem, but that he woz entīrli master ev the sitqeshun, and woz goin tu dū the wure in a we that wud met the approv- al ev ol. Az he stept upen the rōstrum, he pict up a cubic bocs that he had helpt me mee for the veri purpus for hwich he woz then goin tu yuz it. Az he prosēded, he dru partli upen the bocs, partli upen the blac-bord—no faster than he eesplend, and he eesplend no

faster than he drew. His figurz wer so wel constructed, and so wel shaded, that ther rēleshunz wer ezili apperent tu ol, and hiz langweġ so fittin, so presīs, so cler and so wel articulated, that eni wunz hu cud cōprehend such wurc wer delīted tu fello him.

Hwen he wōz dun, and wōz plesin the creon upon the rac, applōz cam frōm ol parts ov the rum, and befor he recht hiz set the old Judj had agen rizen and wōz ascēn ōdiens.

He sed he had never befor witnest so cler a solushun ov the prōblem—not even frōm professorz ov mathematics, and tutorz lōng ecsperienst in techin.—Then fello sum apt remarc, encureġin the yun men and yun wimen tu yuz wel ther tīm hwīl under instrucshun, and espeshalli tu mee the best ov such oppōrtunitiz az wer prezented that, and uther, Wenzde afternanz. He cōcluded hiz remarc bī seġin: “That rustic lad, huever he me be, haz rer mathematic jenyus, and indōmitabul cureġ. He merits an ecstended and an elaborat educashun. It iz a credit tu eni man, or tu eni wuman, tu hav such a bruther; an ōnur tu eni parent tu hav such a sun.”

Durin hiz hol preparatori cors, he carrid of az meni mathematic ōnurz az eni uther wun in the scul; and hwen he past frōm mī instruc-

shun up tu collej, ꝥ efen herd ev him az the fello hu woz olwez redi tu attac eni orijinal problem the professor ev Mathematics mīt effer, and that he woz pritti shur tu delīt the professor and tu du himself credit, in the underteciŋ.

He enterd the Flemington Hī Scul, in October, 1860. Her, in the persunz ev the students, he met meni cōjenial spirits. Her, a-gen, he woz deli assoshiated with hiz buzum companyun, Jozef Serjent,* fōr hum he olwez manifested the hīest regard. Tu him, the tīm he spent in the Hī Scul woz a cōtinuus fest. He līct the sosīeti ev hiz fello students, he līct hiz studiz, he līct the plas. He borded at the sam plas at hwich ꝥ borded, and he rumd with me.

Durīŋ the tīm he livd with me, at Cōpper Hil, he becam ecsersīzd respectīŋ relijun, and

*Jozef Serjent, sun ev Gershum C. Serjent, a farmer hu dwelt ner Flemington, woz bōrn April 6th, 1843. He preperd fōr Collej at mī effer. He enterd the Yuniversiti at Luisburg, Pa., September, 1864. After graduatiŋ, he engejd in agricultur and stec tendiŋ. He neu eoccupīz the Serjent homsted, ner Flemington. Sins the tract haz bin in hiz handz, he haz erected upen it a veri spashus barn, 44 ft. x 100 ft., with a lentu 20 ft. wīd, and such uther out-bildiŋz and masheneri fōr agricultur and the car ev stec az "the tīmz" afford. He iz a cwīet man ev brōd veuz, and ev wīd influens.

Durīŋ the last yer at collej he woz the rum-met ev A. B. Larisun.

wəz baptīzd, bī the Rev. S. Spreul, intū the Baptist Church at Sandi Ridj, † Februari 1860. Hē, at wuns, began tu bē a zelus wurcer in

† In this narrativ, wer ꝥ nət tu sē a fēu wurdz respectiŋ the Sandi Ridj church and the naburhud that envīrenz it, ꝥ wud du discredit tu mīself and injustis tu the pepul amouŋ hum ꝥ grū tu manhud, and bī huz influens, tu a gret eestent, mī form wəz molded and mī character shept.

Tu mē, Sandi Ridj—its Church, its pepul, its seil, its atmesfer—iz wun ev the sacred thiŋz ev erth. In the church at Sandi Ridj ꝥ first herd the gəspel precht. Ther ꝥ herd that argumentativ, earnest Rev. Jorj Yuŋ; the pīus, devoted, enthuziastic Jeshua Ru; the sistematic, seolarli J. J. Bacer; the ezi Timberman; and the zelus, ardent Spreul. Ther first ꝥ sē, in Sunda Scul, a wəl map—the map ev Palestīn. Ther, under that lerned, pedagogic, ardent, elocwent Jeshua Ru, ꝥ tuc mī first lessun in jəografi. Frəm the sem instructor, ꝥ get mī first lessunz in ethies, in the prinsipulz ev theoloji, in bībul histori, in vīcarius atonment. Her, tu, that sem gud man, bī hiz on egzampul and hiz ardent, elocwent addres, awacend in mē an ardent, wurciŋ dezīr tu bē ol that ꝥ cud bē, in manlines, fər the furtherans ev the eoz ev humaniti and the Cristyan Relijun. Her, so erli in lif, under the techiŋz ev this gud man, ꝥ first sē that sparc—fent at first—hwich sloli developt intū a flam, then brītend intū a bæcun hwich haz illumind mī wē, amid ol its wīndiŋz and its labirinthin cōmplecsitiz, its ups and its dēunz, its shadoi plesez and its brīt erēaz, its glumi grēttos and its brilyant ecspansez, its diŋgulz and its felz, its darc, thorni, slēui wīld-wudz and its ləŋ, plezant, luesyriant vistaz, thru palāsez and huts, thru cōttejez and demisilz, at the Forum, amid the vulgar thrəŋ, upen the stej and at the Techer'z desc, at the bedsīd ev the sic and at the couch ev the dīiŋ: hwen it wəz thot, bī ol, that ꝥ wəz passiŋ thru the Valli ev Defh, and hwen it semd tu mē that ꝥ wəz emerjiŋ frəm the ded: and, duriŋ ol thez yerz, it haz nether flicerd nør gron dim;—it haz ever burnd with a strəŋ, cōstant flam, that stil groz in brītnes and in brilyansi ev splendor.

Her first ꝥ sē the¹ advantej ev a pīus lif in the persun ev mī muther, in that ev Decunz D. Lara, S. Shadiŋger, D. Wilson,

the church, and sun thot that it woz hiz duti tu preper for the ministri. Az sun az hiz cōvicshunz respectiq the ministri wer announst, hiz parents, and sum ev hiz brotherz and sisterz, trīd tu disswed him frōm that coliq. The remīnded him ev the fact that a minister, espeshalli a baptist minister, woz, az a rul, pōverti bōund, and ferd badli everi dē; that starvinq or begginq sterd everi wun ev the craft sewer in the fes; and that, az a rul, the led a lif ev mizeri, temiq with cōmplants and loded with senshur. But hiz cōvicshunz dēpend, and he fīnalli rezolvd that he wud prech.

The project plezd me, and ꝥ encurejd him. ꝥ told him the coliq woz a hī wun, and that,

and D. Butterfōs; in that ev the fathful Jōn Hunt, the fervent Ellen Runç, the devōut Edward Nelor, the ardent Jōrj Rittenheus, the cōstant Jōn Van Dola, the estemd Rōbert Dilts, (thru the gōspel ev Crīst liberated frōm the thrōldum ev the bol), the ejed, egzempleri Catherin Dilts; and in the līvz ev meni utherz hu, oltho lesser līts, hav influenst me in everi step that ꝥ hav tēcen durinq thez 40 yērz and mor.

Intu this Church hav bin baptīzd mī mūther and mī father and ol mī brotherz and sisterz. In the beriinq grōund bī it mī mūther iz led; and tu the sēm grōund wē carrid mī brother Andru. Ther tu wē berid the lamented Charlz M. Lē, M. D., and ther ꝥ hav ever lōqd tu ples the remenz ev everi frend that sēmd tu sacred for uther grōundz.

Beneth the huj trez that fōrmd the fōrest grov that scirted it on the est, ꝥ hav enjēid the bami brēzez ev meni a Sunda mōrninq. Ther ꝥ hav enjēid meni a soshal tōc, meni a pīus, winniinq luc, meni a sej, Cristyan cōunsel, meni a seviinq wōrniinq, meni a gīdiinq advīs. Ther tu, in the ardor ev yuth, and in the thirst

az a biznes, it did not nesesserili bring starveshun; that everi laborer woz wurthi ev hiz hīr, and that gud precherz ferd az wel az uther gud focs, and that the ot not tu wish tu fer eni better. † trid tu point out the nedz, in hiz cas espeshalli, ev a thuro preparareshun, an ampul edycashun, not onli in thoz studiz yuzqalli pursud bī thoz hu wer studiing for the ministri but also in the siensez and in medisin.

Accordinli † invited him tu go with me tu

for yusfulness and an activ carer, † hav toct with mī comradz ev the featur, eschenjd vez, and devīzd meni ev the planz that hav servd tu bridj the span that haz ecstended from that tīm til tu da.

Ther woz an atmōsfer pervediing that church, and the neburhud that envīrend it, that woz not onli salubrius, but condusiv tu mōral wurth and intellectuāl cultur. Ther woz, in the pepul ev Sandi Rij, a sturdines ev character, a pīus regard, a leijing for self-impruvment, a dezīr tu elevet sosietī, a zel tu ad and tu impruv ech uther, a thirst tu no and tu be lifted abov prejudis, and an oppozishun tu vīs and tu eni distiqeshun sav that hwich iz bast upen mōral wurth, that acted and reacted upen ther prejeni in such a wa that the pepul therabouts hav bin lej and justli credited for gud mōralz and much intellijens. Durin the last fifti yerz, this neburhud haz bin espeshalli noted for the number ev its sitizenz hu hav accwīrd a liberal edycashun and hu hav attend tu a creditabul standiing in the varius profeshunz. At the Baptist Assoshiashun hwich cōvend at Ringoz in October, 1888, durin a cōferens respectiing the edycashunal influens ev the several churchez, the Rev. Jōrj Yuq, over 80 yerz ev ej and then for the third tīm pastor ev this sed church, sed: "Sandi Rij Church and cōngregashun hav sent out mor men hu hav tecen hī standiing in lerniing, literatur, the arts and siensez, and in the lerned profeshunz than eni uther church ev its ej and sīz in America." And, ther wer not a feū present hu wer prepard with dōcuments tu verifi hiz statments.

the medical collej at Jeneva, N. Y., and ther ter a regular cors in medisin, befor attendin a literari collej. He woz then about redi tu enter a literari collej, and az he had olredi red meni thingz reletin tu medisin, he so that he cud, in about tu yerz, finish the cors prescribd for medical men, and then, if he wisht, he cud rezum the studi ov the langwejez. Accordinli, in October, 1861, he matriculated in the medical collej at Jeneva, N. Y., az a student ov medisin, under the preseptorship ov hiz bruth-er, G. H. Larisun, M. D.

In this collej, he sun becom az fevurabli non az he woz in the Flemington Hi Scul,—az wel tu the Faculti az tu the students. He licet the studi ov medisin, and in it, med rapid progres. In Janqeri, 1864, the collej conferd upon him the degre, M. D.

At that tim, ther woz an urjent demand for Surjunz and Fizishanz tu serv in the armi, in the wor ov the Rebelyun. Accordinli, he offerd hiz servisez az a Surjun and Fizishan; and, upon the 18th ov Juli, 1864, bi contract, woz acsepted az assistant Surjun, and assind duti at Carver's Jeneral Hospital, in Washingtun, D. C. In September, he woz assind duti at Forts Albani, Runyan and Creg.—In October, he woz assind duti at Fort Wudberi, Va.,—a ples scurjd with meleria.

Az a Fizishan and Surjun, hiz record iz excellent. Amun̄ the soljerz, he woz veri popular and gratli respected az a Fizishan, Surjun and Cristyan jentulman. Hiz candor enjenderd cōfidens, and hiz scil wun the estem ov ol.

Hwīl at Fort Wudberi, he incurd Intermittent Fever hwich gratli redyust hiz vītal forsez. Hwīl sufferin̄ this fever, the ecspozhyr insident tu hiz vocashun indyust Pluro-pnymonia hwich rezulted in plurytic adhezhyunz and a retrograd metamorfasis ov parts ov the parencima ov the lūnz, frōm hwich he never entīrli recuverd.

Hiz cōtract woz annulld at hiz on recwest, November 21st, 1864.

Hwen he had so far cōvalesc that he cud travel, he returnd tu mī hōus, at Ringoz—a rec—a travelin̄ scelctun,—sufferin̄, even then, a trubulsum cōf, and a parōcsizum peculyar tu Intermittent Fever, everi secund de.

Under tretment, he parshalli recuverd frōm thez afflicshunz, rezymd hiz studi ov Latin and Grec, and in September, 1865, enterd the Freshman Clas ov the Yuniversiti at Luisburg, (nōu the Bucnel Yuniversiti) at hwich he cōtinud until Februeri, 1867, hwen he woz prōstrated bī hemorrej ov the lūnz. He cam tu mī hōus for tretment; and, az sun az he had sumhwet recuperated, he rezymd hiz studiz, and, under

mī direcshunz, finisht the studiz ev hiz Junyur yer. At the beginniŋ ev the term ev hiz Senyur yer, he agen returnd tu collej, and remend until Februari, 1869, hwen he woz agen pres-treted with hemorrej ev the lunz.

He neu abandend the collej cors, cam tu mī hous for tretment, and hwen he had sumhwet regend hiz strength, he settuld for a tīm, at Lambertvil, N. J. with hiz bruther Jorj, in the practis ev medisin. This voceshun he licet and hiz peshents licet him; but he had bin cold tu prech, and tu enter the ministri he ever lond. Hwil engejd in the practis ev medisin, he ofen precht; and, hwil at collej and durin vece-shunz, he ofen precht; and, az a precher, he woz veri acseptabul,—alic tu the old and tu the yun.

Andru B. Larisun woz, from the beginniŋ, identifid with the gret Church muvment hwich began, at Ringoz, N. J., in March, 1863. For for yerz, he, Charlz M. Le, M. D., and miself wer the onli wunz engejd in it; and, durin this tīm, the onli wunz hu neu enifhiŋ about it. Durin the Sprin and Summer ev 1863, oltho he woz a student ev medisin under G. H. Larisun, he woz at mī offis, much ev the tīm; perhaps the mor, becōz Charlz M. Le, hu had bin hiz clasmet in the Flemington Hī Scul, woz then a student ev medisin in mī offis. Both he and

Le wer memberz ev the Baptist Church, and both wer zelus in the coz ev the Cristyan Religion. Both toct wel; both wuret wel. Both wer fathful tu eni charj; both, ꝥ cud trust tu eni thiḡ, under eni sircumstansez.

Durij the munths Februari, March and April, ꝥ livd in, and had mī offis in the Hotel, in the villej ev Ringoz. Le borded with me, and hwen Andru woz steiḡ with us, he had a fer chans tu se hwet sosietī, at Ringoz, woz.

At that tīm, ther woz no church edifis in Ringoz; the nerest church bildiḡ woz the wun at Plezant Corner hwich iz about a mil nørth-est ev Ringoz;—the wun in hwich the pepul ev the Yunited First Church ev Amwel wurshipt. In the villej, woz a bildiḡ that wud “set” about 150 focs. It had bin bilt az a stoc cønsern—tu be yuzd for metiḡz ev eni cīnd—Lisiumz, Political Metiḡz and the lic. It woz cold, “The Seshun Rum,” az if the bilderz had ecspected the seshun ev the Prezbiterian Church tu hold ther metiḡz in it. But, the nam woz a misnomer—the seshun never met in it. Høuever, the Pastor ev the Yunited First Church ev Amwel yuzd tu prech in it, wuns in for wecs, and the villej Sunda-seul yuzd tu be cønducted in it.

The Trustez ev this bildiḡ wer ether memberz ev the Prezbiterian Church, or els so strøḡ-

li inclīnd tu it that the wer carful tu net let the bildiŋ tu eni persunz hu wer net perfectli in accordans with the Prezbitarian “fath and practis.” The Methodist pepul yuzd tu trī tu se- cur it øccəzhunalli for a plas tu wurship; but the rarli succēded. Uther denømineshunz yuzd tu trī tu rent it for a plas øv wurship— hwen it wøz net øccupīd bī the Prezbitarianz for that purpus. But the did net succēd. In fact, prīor tu 1863, the pepul øv Prezbitarian “fath and practis” had entīr cøntrol øv øl the public bildiŋz in and abøut Ringoz, and the ølmost invariabli refuzd tu let them tu eni bødi az plesez øv wurship; ther swə wøz undisputed,—and the did ther best tu cøp it so.

At that tīm, the Pastor øv the Yünited First Church øv Amwel, and the “*Bishop*” far and wīd, wøz the Rev. Jacob Circpatric, D. D., a veri elocwent præcher, a veri diplomatic church øffiser, a veri sagəshus pastor, a veri ardent advocat øv Prezbitarianizum, a veri vehement øppozer øv eni sect ecsept the Prezbitarian, and, in the manəjment øv eni affər that had no relijun in it, az cən az a brīer and az cunniŋ az a føcs. Bī øl hiz naburiŋ pastorz, øv hwet- ever denømineshun, he wøz hīli rəted for CUN- NIŋ—for *føcsines*. He studid them øl, øch wun øv them, mor than he did the Bībul, and he neu just hwet wøz in øch wun øv them and just

hwet he cud du with ech wun ev them. Ol ev them neu hiz reputeshun for cunning, fœcsi practizes, and ol ev them ferd him.

It woz the glori ev this old fello that, in and about Ringoz, he held complet swe; that with him, no wun dard tu disput the relijus rīt tu the territori; that no wun even dard tu attempt tu secur a temporeri abīdiŋ ples in hwich *unmolested*, he shud wurship Gød az he plezd.

Unmolested F se,—becoz, if peradventur, eni bold Methodist, or eni bold clerjimen ev eni uther denōminashun, dard tu secur a scul-hous for the purpus ev prechiŋ, and appointed a tīm for relijus servis therin, he neu that wun ev hiz odiens wud be the Rev. Døctør Circpatric; tu wech tu se that he “spilt” nufhin that wud cōtaminat hiz se or bishøpric, or rez eni incwiriz intū the natur or the merits ev uther fæths; and tu se that, if he dard tu put forth, or happend tu “spil out,” eni thin peculyar tu hiz cred, he gatherd it up and tuc it awe with him. And, in cas he unwittinli put forth, or slept out, eni ev the peculyar tenants ev hiz cred, the Døctør, in the most polit, and in the most luvinŋ we, wud help him gather it ol up and wure it carfulli intū Prezbitarianizum,—so that hwen the intruder woz gøn, ther wud be no tresez ev eni uther “it” or eni uther “izum” in or about the ples.

So he manejd afferz within hiz Bishöpric. Everi vīn and everi fig-tre belönd tu him. If eni vizitorz, or eni itinerants, happend tu stop under the shed ev ether, the wer wörnd tu be careful that the left no droppinz; and, lest ther shud be sum, even so smol az tu escep the notis ev thoz les sageshus, the Döctor found it important tu be en the gröund himself; and then, if eni thiñ happend, he cud hav it clerd up at wuns,—er the plas cud becum polluted. And then, ol this wud be dun with such an er ev luv and cömplesensi; and, with such an er ev accömmodeshun and politnes, that the vizitiñ clerjiman net onli feld ev the influens he sot tu lev behīnd, but becam so disgusted with hiz felqr in meciñ an effort tu introdus hiz “izum,” and accwīrd such an ineffabul cöntempt for the old “*bishop*” that he just cönclyded that the “old fello” mīt hav hiz vīnz and hiz fig-trez tu du az he plezd with them—and that he wud net stultifi himself agen bī teciñ shelter under them, much les bī trīiñ tu acsidentalli spil out sum ev hiz “izum” hwen the Döctor wöz present.

This cīnd ev yuzej the Döctor ever practist; and, in its rezults, he gratli glorid, espeshalli tu hiz bruther Clerjimen ev the Prezbitarian feth. And I hav herd him du a littul ev it mīself. Ov cors, he yuzd tu thiñg that so in-

offensiv and so ineffishent a fello az ꝥ wəz, wud be a sef repəzitori əv hiz eespreshunz əv vaniti, and əv ven glori; hens, he yuzd tu ez himself a littul wuns in a hwil bī descantiŋ, tu mē, hiz planz, hiz methədz əv wurc, hiz ahevments, and hiz plezhurz. ꝥ remember a littul tōc that ꝥ wil introdys az an episod. Wuns he returnd frəm sum noted mētiŋz əv the digniteriz əv the Prezbiterian church that occurred in Bōltimor, in hwich he pled a prēminent part. He wəz in hī gle and overflowiŋ with tōc, but he neded slēp. The necst mōrniŋ he cold at mī offis tu sē “Gud mōrniŋ” and tu tel mē hwet a gud tīm he had eesperienst and həu nīslī he had carrid hiz points;—and həu sum old wurthi cōplend tu him that he had bin tormented so much bī uthər denəmineshunz intradiŋ intū hiz “sē” &c., &c., and həu pertli he had replid tu him. Hwī sed the Dəctər: “ꝥ hav fət the Methodist fifti yerz; and thanç God, ꝥ hav cept them, and ꝥ hav cept əl uthər denəmineshunz, ət əv mī “sē.”

“Wel! Həu hav yu succēded so wel? ꝥ wud līc tu hav yur prēscripshun.” Sed the Reverend Wurthi.

“O!” sed the Dəctər “ꝥ wetch them, and ꝥ wetch them; and hwen ꝥ mēt them, ꝥ luv them and ꝥ luv them; and ꝥ simpəthīz with them in əl thər affarz; and ꝥ tēc a dēp interest in

ol ther præsperiti; and ꝥ spec tu *them* ev ther progres and ev the grat wurc for gud the hav dun; and ꝥ tel them hou plezd ꝥ am tu lern ev the grat wurc the ar duinj *in ther respectiv ples- ez*; and, if the ventur tu hold a metinj with-in mī “se,” ꝥ am ther,—polit, luvinj and brutherli—redi tu ed them—espeshalli ther ministerz—in everi gud wurc: and then ꝥ luv them, and ꝥ *luv them* and ꝥ *luv them tu deth!*”

The Døctor wøz, inded, a cīnd old man and veri mersiful tu ol az wel tu thoz tu hum he precht, az tu thoz frøm hum he resevd salari; but he wøz espeshalli so tu ol such az cem with ful bascets and plump pursez tu the doneshunz at hiz heus. He never cømmitted an øffens if he cud help it,—in the pulpit or out ev it. He wøz ever carful net tu prech hwet he thot hiz cøngregeshun did net wont tu her. Rather than tu hurt ther felinjz, or hiz populariti, he wud let them run tremendus rises ev folinj intu that after cønsidereshun that uthur clerjimen so zelusli and so earnestli wørn ther hererz tu shun.

If he had tu yuz the wurd “hel” he so armd hiz mowth with huni or gliserin that it wøz apperent tu ol hu herd, that it never tucht hiz palet, tun, gumz, teth or lips. ꝥ don’t no that he ever trīd tu mec it apper that hel iz net a bad ples; but it olwez semd tu me that he

med it apper tu hiz odiens that he had complet control ev the territori about its entrans, and that he olwez cept the entrans we pritti securli coverd up. And then, in hiz prarz, or rather in hiz manner ev preiq, it olwez send tu hiz hererz that he wez en first clas termz with the Olmīti,—in fact, wez wun ev hiz confidenshalz—wun ev hiz intimats,—hu cud olwez get just hwet he asct for, in hiz on tīm, and in hiz on we. And, az a consewens, in that direcshun, for thoz for hum he “did biznes,” ther wez no rum tu fer.

“Eternal damneshun” mīt fol tu the let ev sum awe ef,—in Africa, Camshatca, Rangul’z Land, in the Flaud ev Madagascar,—or tu thoz stil farther awe; but hardli tu eni amun thoz that regularli attended upen hiz prechiq. Indeed, I ges that meni ev thoz hu yuzd tu her him prech thot that he wez tu considerat tu yuz such bad frezez, and tu gud and tu charitabul tu alleu, even the wurst ev them, tu suffer such ecstremitez.

And then he wez so strøj in luv—had græt feuntinz ev it—egzhostles—enuf for everi bedi—and tu sper after that yet. Luv, in him, wez a liviq, activ feuntin—ever weliq up—overfloiq hiz īz with terz—and hiz checs tu,—espeshalli hwen he precht the funeral sermen ev sum scoundrel huz noterīeti had bin sound-

ed afar. But he'd hav tu be a pritti bad fello if the Døctør did not get him inta Heven after ol,—espehalli if he had bin a constituent øv hiz church—ør even a gud pain member øv hiz cøngregashun;—and amid hiz retoric and hiz terz, † hav non him tu get sum awe—yu cud not tel hwer the went.

† thing, at a funeral sermøn, he never feld in this matter—if retoric, an injenyus interpretashun øv the Scripturz, a happi omishun øv sum parts øv the histori øv the desest, much luv and a river øv terz cud put him thru. And in ces it wøz palpabli impøssibul før him tu sho that he wøz goin tu put him rit inta Heven, he wud at the lest, giv him a gud send-øf, and mec, tu hiz frendz and tu uthertz hu stil liv, hiz prøspectz før gettin ther, az brīt and az prømisin az pøssibul.

The rezult øv ol this wøz just hwet everi sageshus persun wud ecspect. The pepul in and about Ringoz wer, lic the pepul øv Babiløn øv old, ol øv wun fath and øv wun ørder; and the fath øv them, az a rul, wøz veri wøc—in most cæsez, much les than that øv a gran øv mustard ør even øv a gran øv a mullen wød; and ther practisèz wer veri cørrupt—recolin stronli thoz øv the pepul øv old Sødøm and Gømerro, Pømpii and Herculenium. Sunde wøz prøverbialli, the wurst de in the wøc. It

wəz the wun də set apart, bī thez pepul, fər carəuziŋ, gəmiŋ, hɔrs-resiŋ, viziŋ thez relatiŋz and accwəntənsəz, viziŋ the hotelz, driŋiŋ, resliŋ, fītiŋ and suč uthə vīsez az ɔr yuzh-qualli thez accwəntənsəz ɔv thez. Frəm ɛrli mɔrniŋ til let at nīt, ɔn Sunde, the hotel wəz ful ɔv gɛsts—the most ɔv them “*hard cəsəz*,” sum frəm əfər, sum frəm nəburiŋ vilidʒəz, but the most ɔv them, frəm ɔr ɔn vilidʒ and its visiniti.

If, upən Sunde mɔrniŋ, thez wəz nɔt ə fīt at the hotel, bɛfɔr brɛkfəst, wə θət θiŋz həd grɔn veri mənɔtɔnəs. It wəz unlɔful tu sɛl liçɔr upən Sunde—but sumhəu thez sɛm d tu bɛ nɔ diffiçulti fɔr θəz hu wiht tu driŋ, tu gɛt əz muç ɔv it əz the wiht; and I həv sɛn duzɛnz, upən thez wə tu çurç, stɔp at the hotel, tu gɛt ə *driŋ*, and tu gɛt thez pɛçɛt fləsɛs—at that tīm ən indispɛnsəbul əkçutɛrment tu the pɛçɛt ɔv ɛvəri juŋ mən hu wɛnt intə çəmpani hərəbɔuts,—fild wiθ brændi, dʒin, hwiçɛi ɔr hwətɛvɛr ɛls the çɔz, əz ən intɔksɛçitiŋ driŋ; and, the hardli ɛvɛr lɛft the hotel until the bɛgən tu fɛl the ɛfɛkts ɔv hwət the həd driŋ.

I həv hərd mɛni sɛ θət thez wɛr nɔt rɛdi tu gɔ intə çurç until the həd tɛçɛn, at the lɛst, tu driŋs—wun at the hotel, the uthə at the shedz hwarət the lɛft thez hɔrsɛz. And then, if the sɛrmən prəvd ə littul lɔŋ, it wəz nɔt ən

uncømmon thin, for several ev them—se ten at a tīm—tu get up, and prans, or swagger out,—hwil the Døctor wøz præchin—tu the *shedz* tu tee anuther dring. Ofen, befor the servisez ended—espesholli if the dring tue effect pritti cwicli—the sam felloz returnd tu ther sets in the church. Ov cors, the most ev thez felloz wer the sunz ev the most welthi and the most respectabul sitizenz ev eur villej and the naburhud around it; the sunz ev the cømunicants ev the church, and, in sum cesez, thez veri felloz themselvz wer cømunicants ev the church, and wer never senshurd for ther conduct. And hwet wøz ther tu hinder this practis, or tu disswed its votariz frem it? A heus dividid agenst itself must fol; and the Døctor, eni heu, wøz tu induljent, tu charitabul, tu luvij, tu affecshunet, tu discret, tu *focsi* tu find folt with thoz hu wud cum tu her him præch! And, tu cøp them cumij, he præcht *luv* in a *most luvij we*; and that gras hwich we col chariti—the gras ev ol gresez—abounded in him,—til its flo wøz lic a gret river,—so much so that ol hu cam within the sfer ev hiz influens dring depli—sum tu intøsicashun onli, uthertz tu letharji, uthertz tu stupiditi.

Durin Dr. Circpatric's de, the hotel at Pleasant Corner, or az it wøz then better non, Lar-

isun'z Corner, or Upper Ringoz, wez duin a larj biznes. If possibul, this hous wez mor corruptin than the wun in the villej ev Ringoz. Inded, Bil Gulic hu yuzd tu "tend bar" at this hous, wez wunt tu se: "The ground that dividz the Infernal Rejun from the pepul abuv it, iz thinner at Larisun'z Corner than at eni uther ples in the hol world. It iz so thin that the fumz ev brimston ofen lec thru, and I hav non sum tu go out ev this hous, and enter rit intu ther Eternal abod az sun az the *spirits* hwich the her drage had tim tu du its offis. From this bar intu Hel ther iz but a step; and meni hu dringe her, or san tu be found ther."

So dependant wez this hous, at that tim, upon the patronej ev the church, that hwen the toct ev muvin the church tu Ringoz, Jon Larisun, the oner ev the hotel, hiz frendz and ol hu wer frendli tu the tavern, oppozd the muvment becoz, if the church wer muvd, the biznes ev the hotel wud be so hurt that wun cud net mee a livin bi cepin it, and az a consewens the hous wud go doun.

But we did not hav tu muv the church tu undermin the hotel. Hwen the Proprietor becam converted and baptizd intu the church, and hwen the most ev thoz hu yuzd tu dringe befor goin intu church had becum converted

frəm ther wīld wez tu Cristianiti ther wəz no ned əv a hotel ther and it sest tu bē.

Hōrs-rasin wəz the favorit sport, and rasin tu and frəm church wəz a cōmmon practis. But rasin durin the afternūn əv Sunda wəz the sport that attracted the crōudz at the upper hotel (at Plezant Cōrner) and offerd the best oppōrtunitiz fōr bettin, and led tu the most cwērrelz and the most fits. I hav sēn thrē resez, ən the old Res-cors əv Ringoz,* durin Sunda afternūn; and I hav bin cōld mor than wuns upən Sunda tu act az a Surjun tu such az wer injurd upən the res-grōund bī the hōrs-ez ər bī fitin.

Az I livd at the hotel, and az the we frəm the stret tu mī ɔffis wəz thru the bar-ruṃ, and az the we frəm mī ɔffis tu the dinnin-ruṃ wəz thru the bar-ruṃ, I sō much uncouth, cōrrupt and unmannerli behevyur, and I herd much ɔbsen, vishus and ɔutlandish tōc,—in fact, I sō

* The old Res-cors əv Ringoz iz a mīl lēj. It iz a part əv the Old Yorc Rod. It beginz nēr the get at A. T. Wilyamsun'z and endz at the bridj, in frunt əv mī heus. So, I cud sit upən mī piazza and se the most important part əv the res and her the desizhun bī the judjez and the wīld hurroz fōr the the winnin hōrs—and the leud clammor əv the druceen braggarts hu had bet upən the res ər els had sum interest in wun əv the hōrsez.

ɔfen upən this cors, ther wer resez bī munlīt. And, upən a Saturde afternūn, I hav sēn larj gatherin—estimated at frəm 1000 tu 1500 pepul, əv ɔl əjez—frəm the littul bēi tu the decrep-it old man hu, with difficulti, wōct with tu cenz.

mor ev the rezults ev the lo cōndishun ev the sosīeti ev hwich Æ woz bēcuminḡ a part than Æ cud hav sēn frēm eni uthēr pōint. At wuns Æ began tu studi the cōndishun ev affarz, the cōz ev thez cōndishunz, and the mezhurz that wud cur them. Sun Æ lernd that ignorans prēvald, that, ev ol the yunḡ men and yunḡ wimen in this ruf sosīeti, net wun had even a gud cōmmen scul edūcēshun, and that hardli a magazēn or a buc woz red. Inded, ev literatur ev eni cīnd, ther woz a grāt derth. An old lether bact Bībul, an old English Rēder, and Pīcs' or Pōts'z Arithmetic cud be found in meni ev the hōuzēz—but mor bucs than thez, in eni man'z hōus, indicatēd ecstravagans, and wer regarded indicēshunz ev wēc-mīndednes and effemīnāsī.

In regard tu relījun, ol swōr bī Dr. Circpatric. A fēu ev them nēu enuf ev the shōrtēr catecizum tu anser “stret” hwen egzamīnd fōr membership intū church. But hwer the lernd the catecizum Æ dū net no,—Æ never sō but wun cōpi ev it in eni ev the hōuzēz. Old Jamz J. Fisher yuzd tu tel mē that most ev them lernd it hwīl yunḡ bī herīn the older wunz rēpet it.

This sēm old Jamz J. Fisher yuzd tu tel mē an anēdot respectīn Dr. Circ. and a vīzītīn mīnīster, hū wōntēd tu prēch tu the Dōctor'z cōngregēshun hwīl en the vīzīt. The Dōctor,

hu had the reputeshun ev bein wun ev the plenest preacherz, and wun hu yuzd the simplest wurdz, objected en the groundz that nuu in hiz cōgregashun cud understand the big wurdz that the vizitor wud yuz. Tu this the vizitor replid: “Sha! Eni wun in yur church can understand eni wurd that ꝥ yuz. Giv me a trial; and then yu’l se.”

The Dector consented; the vizitor precht, send tu attract the attenshun ev the pepul pritti wel, and after the sermen sed tu the Dector: “Wel! ther! neu yu se! ꝥ can toc plen enuf for yur focs tu understand: the get everi wurd ev that.”—“Wel, mī friend,” sed the Dector, “yu did pritti wel—better than ꝥ thot yu wud; but ther wer meni wurdz that ꝥ fer wer net understud—even bī the best ev mī pepul.”

“Sha!” sed the vizitor. “Tel me a wurd that yu thinge the did net understand.” “Wel,” sed the Dector, “that littul wurd ‘felisiti’ that yu yuzd so ofen, ꝥ thinge woz net understud bī the best ev mī pepul.”

“Dector! Yu rat the intellijens ev yur pepul tu lo; the no mor than yu thinge the du: col up sum wun that yu thinge duz net no the men-ig ev the wurd ‘felisiti’ and asc him about it.”

“Wel,” sed the Dector, “ꝥ wil!” And he cold

Elder B—, a veri dignifid, wel-bilt, graheded, old man hu had a veri brød fas, and a veri hī fered, the oldest elder in the church, hu cam up with the disple øv much importans, and much seremoni. Az he cam, and shue the hand øv ech minister, Dr. Circ. began: “Elder B—, bruther *so and so* and miself hav a littul disput her respectin the wurd ‘felisiti,’ and we thot mebe yu cud help us øut øv it. Hwet du yu understand the wurd ‘felisiti’ tu men?” “Wol! Dector! Æ no hwet it menz but jist rīt her mebe Æ can’t mec yu understand. It iz wun øv thoz glisseni, shīni intralz øv a pig; in fact it iz wun øv the most important parts øv the intralz øv a pig; but, jist her, Æ can’t tel hwich wun, becøz Æ he’nt got the pig’z intralz her tu sho yu. But yu jist cum up tu mī høs neest wec hwen we butcher pore and Æ’l sho yu—Æ’l tel yu øl about it, Dector, Æ wil; ør enithin øls yu wønt tu no.”

The Dector wez tu polit and tu self-pøzzest tu laf, but the vizitor cud net stand it,—he had tu turn hiz bac, giv vent tu hiz felinz and find emploiment in adjustin hiz cloc &c., &c.

The Dector himself yuzd tu relet an anecdot net much inferior tu the abuv. It semz that wuns upøn a tīm, he and sum neburin minister wer discussin sum subject relativ tu simplisiti øv langwej in a sermen, hwen the Dec-

tor wisht tu sho that the pepul ev hiz church, at lest, did not comprehend lejical tœc. Her-upon he cold Mr. S—, wun ev the digniteriz ev hiz cœngregashun, wel non az the oner ev a larj farm and ecellent tœmz, *et cetera*. The Dœctor stated a prœpozishun wel non amun ministerz, and œfen herd frœm the pulpit, in langwej az ters and az simpul az he cud, and then sed: “Mr. S—! can yu drœ eni inferens frœm this prœpozishun?”—“Wel, Dœmini!” sed Mr. S—, “Æ thinge so; Æ’v got a yoc ev sterz that haz œlwez drœn enithin that Æ hav ever hitcht them tu, and Æ’l brig them over and we’l trï it—if yu se so.”

Such then wœz the status ev the intellijens, the moraliti and the relijun ev the cœmmuniti. The menz ev impruvment semd tu be the introdueshun ev lernin and the implantin ev a littul nu *leven* ev relijus netur. And tu du thez thingz, Æ at wuns determind. Æ forso that Æ wud be met with stron œppozishun at everi step, and that, at the best, it wud tœc a term ev yerz tu wure the chenj! But, Æ wœz yuzd tu difficultiz and inurd tu hard wure and asct onli tu hav a plenti ev it tu du. Mï nu fœld ev lebur semd the mor invïtin in proporshun az it prœzented mœuntinz ev difficultiz and lebur that had no limit, nœther in arduusnes nor in the amœunt tu be dun.

Wun rani de in Me, 1863, I returnd from a long rid, upon hors bac, wet tu the sein, muddy and jaded; meni wer sic, and I had much tu du; but ev this I cud not complen: I woz glad that, az thez pepul must be sic, it woz mī let tu attend them; and I did it cherfulli, even hwen tīrd and mī on helth in jepardi. Az I rod tu mī hors'z stol in the stabul, the apartment woz ful ev yung men and old men that had cum in from the naburin farmz tu se the sīts, dring, carouz, ple cardz, pitch cweits, res-el, fit or enithin els for diverzhun, or tu be rud. Az I rod thru, the saluted me: "Hou ar yu, Dec?" The toc woz clamorus—loud, profan and indesent.—Mī ste amun them woz short,—I hesend toord mī effis. Az I opened the dor that let me inta the bar-ram,—thru hwich I had tu go—I met such a fogo ev breths sicenli leden with tobacco and rum az I had never met befor. It cozd me tu step bac for the moment,—it semd stiflin.

The rum woz ful,—so creuded that ol wer standin—even the old grahedz; ol semd tu be tocin; at the lest, ol semd tu be trin tu toc—even thoz hu wer tu dring tu spec. Sum spoc loud, sum spoc louder; sum shouted. Meni ev the wurdz the yuzd, I never so in eni dishuneri. But the semd tu understand ech uther. Amun them ther had bin a "*frē fit*"

in hwich most ev them, no dount, had tecen part. Ther wer several blac īz, and several blūdi nozez, and several scind fasez. But, hīlariti rend, rum flod and the wer havin, hwet the cold, a gud tīm. ꝥ forst mī we thru the croud tu the dor hwich opend intu the bol-rum. Az ꝥ did so, the Landlord shouted: “Git out ev the we ther and let the Dec. thru! Hav yu no mannerz? He’z never sen such a set ev dum, dirti, druncen devilz! ꝥ’m a-shemd ev yu! Yu ot tu sho a littul mannerz hwen stranjerz ar around, if yu don’t at eni uther tīm!”

Hwen ꝥ enterd mī offis, ꝥ feund Charlz M. Le and Andru B. Larisun az bizi at ther stud-iz az the wud be wer the in a chamber ev Filosofi, a thouzand mīlz remuovd from the preulerz in the den belo. No hilarius conduct ev the sitizenz ev Ringoz ever alurd them from studi, and the practis ev virtu. In them ꝥ had confidens; with them ꝥ cud sefli toc; and with them ꝥ cud cōsørt.

Hwīl dōffin mī wet raps, and washin mī handz, ꝥ began tu cōmment upon the senz ꝥ had just witnest belo—at the stabulz, in the stret and in the bar rum,—statin that the wer shocin and that sumthin must be dun tu chenj the cors ev sosieti at this ples;—that the rizin jenerashun ev so fertil a feld must not gro up

tu practisez so bas;—that this incubus ev ignorans must giv we tu intelligens;—that this irreverens must be fellod bī holsum relijun; that Sunda must hav its plas in the wec, and that the gōspel, in its puriti, must be precht.

Hwen F had toct a lōj hwīl, and the beiz had becum sumhwet tīrd ev mī statments, Andru, in hiz yuzhual pert we, sed: “Wel! Tutor! Hwet ar yu goin tu du about it? Charlz and F wer tociņ a littul hwīl befor yu cam in—hwen the had that frē fit, and we wer cold deun tu wash and dōctor the wunded—that we had get about az ner Hel az we cud, on this sīd ev the grav.”

“Hwet am F goin tu du about it?” sed F. “Hwī, F am goin tu brin about a better stat ev thinz! The yun ev this cōmmuniti ar tu be tot; F wil tech them bī huc and bī cruc, in spīt ev ther parents or ther on wilz; and the gōspel must be precht,—rīt her in this villej,—net a mil or tu awe; and everi Sunda, and several tīmz everi Sunda—net wuns in for wecs. Ministerz ev uther denōmineshunz than the Prezbitarian must be invīted her; and hwen the cum, the must be supported and protected. And then this cōmmuniti wil revolushuniz ev its on accord; and out ev the revolushun wil cum a better stat ev thinz.”

Tu this Andru, in hiz gud yumurd we, replid: “Wel! hwet ar yur planz? We’d lic tu her sum ev them! Yu luc lic techin a hol communiti,—espeshalli ev such casez az yu her met; and az for yur prechin and yur church-bildin,—yu luc lic bildin metinhouzez—yu hav net got “*grenbacs*” enuf tu bi yu an overcot!—Æ thing yu had better get yu an overcot, lest, amid this ecspozhur and a wont ev clothz, the undertacer gets yu. The man that duz net on an over-cot, and can hardli muster a chanj ev clothz, even upon a reni de, better luc tu hiz word-rob and lev gret reformz alon.”

Bi this tim mi shol (for Æ then wor a shol, and nether ond an overcot, nor had muni enuf tu bi wun) neded tu be hug upon a lin tu dri; and, hwil Æ wez duin this Æ replid: “Mi planz ar feu and veri simpul. Æ no Æ am veri pur, and Æ no mi helth iz bad. But Æ intend tu overcum both, in a mezhur, and tu ahev, in les than ten yerz, tu, ol that Æ hav stated. First, Æ intend tu so liv in accordans with fiziologic lo that mi fram wil be repard, enlarjd and strengthend,—so that mi abiliti tu endur wil be greter, and Æ wil be abul tu perform mor wurc.

Secend, Æ intend tu so appli mi self tu mi profeshun that feu shal be az acseptabul tu

thoz hu ar sic, az ꝥ. ꝥ intend tu be prömpt in attendinꝝ tu mī biznes, and effishent hwerever mī servis iz asct.

Third, ꝥ intend tu tech, hwerever ꝥ go, let mī biznes ther be hwet it me. ꝥ intend tu tech,—at the bedsīd, in the sic rum, in the parlor, at hom, awe fröm hom, bī the wasīd, everihwar and at ol tīmz. ꝥ intend tu tech the old, the grē-hed grandsīrz, and ther littul, gret-grandchildren—both in the sam lessun,—hwen the shal net no that ꝥ am intenshunalli duinꝝ it; ꝥ intend tu tech the huzband and wīf, hwen the littul suspect hwet ꝥ am duinꝝ; ꝥ intend tu tech the yuth—at ther homz hwenever oppörtuniti prezents, at līseuinꝝ and at uther public gatherinꝝ hwenever ꝥ can; and, at mī on hom, ꝥ wil tech ol hu me cum—regardles ev secs, or soshal standinꝝ, provided olwez that the hu cum ar wurthi ev an educeshun. Thus, admitted intū the famili, for profeshunal servis, ꝥ wil implant, intū the mīndz ev ol, thoz thinꝝ that wil wure a dezīr tu no, dispel this superstishun, elevet the mōral standard, mec beinꝝ fel that līf iz real, that it iz wurth hwīl tu liv wel, and that ther children shud gro up tu virtu, tu mōral wurth, and tu importans tu the stat. And in ol mī techinꝝ, ꝥ shal hav no cred. The Neu Testament ꝥ shal ever vindi-

cet az the onli cod that can be relid en tu gid man in mōralz, virtū and in relijun.

Forth, I intend tu be frugal and sevin in ol mī wez; tu dres mōderatli but desentli; tu mee mī wōnts az feū az pōssibul, and tu sev everifhīg I can, until I hav accumulēted enuf tu purchas a hom and tu bild a hōus suted tu the nedz ev such az wish a plas in this villej az a hōus ev wurship; and hwen I hav ernd muni enuf tu bild such a hōus, I wil invīt ol hu ar wiliḡ tu liḡe ther fortūnz with mīn, tu yunīt with me tu bild a hōus in hwich eni respectabul minister ev eni denōmineshun me prech at eni tīm, *provided onli* that, if the Baptist pepul shal at eni tīm organīz a church her, the shal hav the rīt tu appoint tīmz at hwich the wish tu occupī the hōus fōr relijus servisez, and hwenever net yuzd bī them accordīḡ tu such appointments, it me be yuzd bī eni uther denōmineshun hu ases fōr it."

Bī this tīm Andru had becum mor serius, and semd tu be gratli interested in the prōject, and, after a lōḡ sīlens, sed: "Hōu lōḡ du yu thīḡe it wil tec yu tu accomplīsh ol this?" I replīd: "Les than ten yerz."

He replīd: "Wel! this iz a grāt undertacīḡ, espeshalli fōr wun hu iz penniles, and hu haz semd, fōr the last fiv yerz, tu be en the veri verj ev the grav."

“But it iz wurthi,” Æ replid.

“Yes,” sed he, “and if yu ar goin at it in that we, hwet yu accōmplish wil be cōmmenshuret with yur dilijens and yur enerji; oltho Æ dōut that yu can effect chanjez so vast in the spes ev ten yerz, yet nuthin can withstand, thwōrt, or divert frōm its purpus that cīnd ev an undertaciŋ. Truth wil olwez triūmf and Prōvidens olwez abundantli favurz the votariz ev virtū and reform. And, if yu ar goin at this, Æ wud līc tu help yu; but, Æ am nōt neu in cōndishun tu help; and, Æ se nō we in hwich Æ cud help, even if Æ wer in cōndishun.”

“Yu ar in cōndishun tu help, if onli yu hav a wil tu du it,” sed Æ. “This battul iz tu be fōt nōt with gunz, nōt with sōrdz, nōt with beonets, nōt with batterinŋ ramz, nōt with catapults, but with truth and virtū; and, hūever haz thez iz armd fōr the cōnflict; and, hūever sets thez in arre, jōinz battul agenst this enemi.”

“Æ wil help,” wōz hiz replī; and, he helpt til he dīd.

“But hwen ar yu goin tu begin this wurc?” he asct.

“Æ hav olredi begun; the wurc iz in pōgres, and er the end ev wun munth, yu shal se that rezulz hav bin achēvd. Ther iz nō tīm tu

luz; tu-de the feld demandz labor. The wure ev tu-de ꝥ must du, in order that ꝥ me be redi for that ev the morro. The futur wil net se me begin; but it wil se me, az yu nou se me, in progres, til this benited communiti iz freed from its fetterz, and truth—(relijun, moraliti, lerniq, siens and filosofi)—shal be ezili acessibil tu ol, and in the pursut ev thez, no wun shal be restrand.”

“ꝥ wil help,” woz hiz repli; and hiz achievements wer az glorius az hiz rezolv woz humen. From that tim forward, hiz enerji woz never slacend, nor hiz thirst for the eleveshun ev this pepul slact. The mor he did for the upbildiq ev this pepul, the mor he so tu du; and, the mor he achevd the mor he thirsted tu accomplish. Hwether at hom or abrod, hiz hart woz ever in the wure. He woz olwez the wizest counselor ꝥ consulted, and the wun tu hum ꝥ cud implisitli trust. He never disappointed me. He send tu no mi planz az wel az ꝥ neu them miself; and duriq mi absens, hwich ofen happend, he woz prompt, effishent, and unswerviq. Nor did he confin hiz help tu eni wun lin ev wure. He wel neu that the suces ev revolushuniziq the communiti depended upon the suces ev mi vocashun, be that hwet it mit. Accordinqli, hwenever he cud, he helpt me in the practis ev medisin and surjeri, in

hwich he woz veri effishent and veri acseptabul tu the pepul; he helpt me in techin,—ther wer olwez students in mī heus; and tu mī effis students wer ever cumin and ever goin; and becōz ev hiz redi wit, and hiz apt scolarship, he woz olwez a gret favorit. He helpt me in the carz ev mī effects—hiz hand woz ever redi tu relev me, and olwez so effishent that he send tu be a part ev mīself. So, our lets becam cōmmon and it woz hard tu be apart—even hwen biznes cōmpeld us tu be so. But, he had yet befor him hiz cōllej cors—olmost anuther yer in the medical cōllej, and then for yerz in the literari cōllej. But, durin the vacashunz he cud du much, and he never let a chans slip.

In ol our wure we wer prōsperus. The onli sors ev incum, woz the practis ev medisīn. Enithin els ꝥ had in hand onli cōst me muni. Techin olwez cōst me a gret dēl, and frōm it ꝥ realīzd no muni. But, ꝥ woz olwez glad tu hav it tu du,—it woz mī wa ev wōrfer, and ꝥ had olmost sed, the onli wōrfer in hwich ꝥ hav ever engejd. ꝥ neu that, in techin, ꝥ woz trenin soldyerz for the wōr ꝥ so luvd tu wej; and, ꝥ woz then cōsēted enuf tu thing that thoz hu wer subject tu mī tuishun wud never be fōund agenst me,—the wud olwez be fōund on the sīd ev truth, and wud ech becum cham-

pienz ev virtu, humaniti, onur and a brod relijun; and, with a feu ecsepshunz, such haz bin the cas.

Durin the summer vacashun ev 1867, F an-nounst tu Andru that F woz redi tu purchas a lot and erect a bildin tu be yuzd az a Meting-hous. Ov cors he held the announsmnt, and we at wuns determind tu locat the bildin upon the sit upon hwich it woz subsequenti bilt. For the sum ev \$311.00, F had olredi bargind with Mr. J. Farli Shepherd* for the land,—a fact that gretli plezd him, becuz he wel understud that tu bi a pes ev land in Ringoz, for the avoud intenshun ev bildin upon it a hous for wurship, tu be yuzd bi eni bedi ecsept Presbiterianz, woz utterli impossibil.

Az we wer maturin our planz, toord the cloz ev the vacashun, we agred tu led Jorj H. Larison, M. D., (hu woz olwaz redi tu ed in a gud coz, espeshalli if ther apperd in it enifin for the Baptist), intu a nolej ev hwet we wer duin. The project tue with him at wuns; but, he had gret ferz ev the rezulz. He shod sum degre ev surpriz hwen he so hou far we had

*J. Farli Shepherd, a member ev the M. E. church, and at that tim a partner with the Rev. Izrael Poulson (pastor ev the Duncard Church thre milz awa) in biznes ev stor-capij, az wel az the Rev. Poulson, wer coshusli, at the tim ev the ecsecushun ev the ded, led intu a nolej ev the scemz ev A. B. Larison, C. M. Le and miself. Onli the held our scemz and wisht us suces.

gen with our wure befor the public neu hwet we wer duin. He cōshund me respectin the rezults ev mī bold undertecin. He told me, (hwet ev cors, ꝥ olredi neu), that az sun az the Presbiterianz lernd that ꝥ had a project in hand that wud open the we intw ther cōmmuniti, tu uther denomineshunz, the wud, tu a man, go intw a wor ev subjugeshun or ecstermineshun; that ol that splendid reputeshun ꝥ had ached az a fizishun, techer and filanthropist wud be cild at wuns; that ꝥ wud be regarded az wun in leg with the devil and wun that must be cild profeshunalli, and az a techer, and az a sitizen; that eni menz that promist tu effect this ecstermineshun, the wud vigorousli yuz, and that ꝥ wud sun agen be penniles, and hav nuthin tu du that wud brin me the hwerwithol tu liv.

Mī replī wez: “Mī cōz iz gud: ꝥ fel that ꝥ am in the rit. ꝥ am tru tu mī cōz, and Providens wil prōsper me in Hiz on we, and in Hiz on tīm. ꝥ hav no ferz. ꝥ am a creatur in the handz ev Providens: He wil yuz me tu carri out this project if ꝥ am tru tu mī undertecin; and, thoz hu becum mī enemiz wil net be abul tu overcum, oltho the wil oppoz, me in everi we the can, and wil derīd me in everi we the can, and wil belī me in everi we the can, and wil vecs me in everi we the can: ꝥ

no the wil harras me az lōj az ꝥ liv. ꝥ no ther strength; ꝥ no ther wepenz; ꝥ no ther dispozi-shunz; and ꝥ no, (for ꝥ hav Providens for mī baciņ), that ꝥ wil be tu much for them. ꝥ hav met them, singul-handed, on uther battul-feldz, and ꝥ hav olwez cum of victorius; and the sem Gret Arm that carrid me thru uther under-teciņz, iz nou ecstended tu support me in this. And, in this matter, ꝥ du net asc ed; ꝥ onli invīt fraternal recognishun, and a fraternal coöpereshun. This worfer cannot be wejd bī forsez frōm without; it must be develept and carrid bī forsez frōm within. Thoz ev us, (if we ar *onli* tu in number) hu ar her, hu hav a hold upen the harts ev the pepul, hu hav infuzd ðurselvz intū the wōrp and wuf ev this sosīeti, must du the wurc. This wōr iz intes-tin, and it iz wel under we; but thoz most effected bī it, hav net yet lernd hwet it iz, and hwet it wil led tu. The up-braciņ, the clash-ing, the furi and the rej that wil ensū, hwen first the fel it and realīz that the ar inecstricabli engejd in it, iz yēt untold—but ꝥ no it wil be oful, and wil demand ev us curej, cōmpozhur, tact and perseverans. But, Providens wil mec us adscwet tu the demandz, and wil strengthen and fit ður bacs tu hwetever burdenz we wil hav tu ber.”

Jorj wez informd that we thot it best tu

commit the purchas ev the land and the bildin ev a hous tu a bord ev trusteez, the mejeriti ev hwich shal be memberz, in gud standin, in the Baptist Churchez nerest this plas; and that, az he woz a decon in the Baptist Church at Lambertvil, it wud be consistent in him, sins he thot wel ev our project, tu invit such az he thot wud tac an interest in the matter, tu met, at sum ficut tīm, at mī offis. Accordinli he rot letterz tu such memberz ev such Baptist Churchez az he elected, and tu that metin (held September, 1867) cem G. H. Larisun ev Lambertvil, Rev. S. Sigfred, Jøn Nevius, and J. S. Durham ev Wertsvil Baptist Church, and Wilyam Deli ev the Baptist Church at Flemington, and C. W. Larisun hu woz net a member ev eni church. In organīzin the metin, C. W. Larisun woz med cherman, and G. H. Larisun becam the secreteri. The intenshun ev thoz hu had bin instrumental in colin them tugether woz planli stated, and then began a seriz ev veri serius, and veri coshus deliberashun, hwich ended in a concluzhun tu join the undertacin and prosed with the project az spesifid. Accordinli, Jørj H. Larisun, J. S. Durham, Rev. S. Sigfred, Jøn Nevius, Wm. Deli, Jacøb Swallo, and C. W. Larisun actin az trusteez, rezolvd tu purchas a plot ev ground for a sīt for a metin-hous. Oltho this

sesshun ev this metin began at 2 o'clock, P. M., it woz neu nit and the man shon britli; and, bi man lit, we vizited the lot that F had previ-
usli selected for the purpus. The concluded
tu occupi it. Therupen a bildin committe
woz appointed and the metin adjurnd.

Immediatli F vizited Mr. J. F. Shepherd
and clozd mi bargin with him, and recwird him
tu mee out a ded for the land, tu the abuv
nemd trustee, en Munde. He send tu thing F
woz unyuzualli aneshus about concludin the
bargin, az it woz then nerli midnit.—F woz
(tho F did net tel him so); F neu ther woz
trubul ahed.

On Wenzda ev the folloin wec, a notis ap-
perd in wun ev the local paperz, that en Sat-
urda ev last wec, sum persunz ev the baptist
fath had met in C. W. Larisun'z offis in the
villej ev Ringoz, N. J. tu consider the propri-
eti ev erectin a heus ev wurship, that the had
purchest a plot ev ground, and had appointed
a bildin committe, and that a heus wud be
erected, if possibul, befor the cloz ev the yer.

It cam tu the sitizenz ev Ringoz lic a clap
ev thunder from a cler sci. Sum ev the dig-
niteriz ev the Presbyterian church vizited J. F.
Shepherd tu se if he had sold the land tu thez
scalawagz, az the cold us. Hiz repli woz: "F

sold the land tu C. W. Larison hu sed he intended tu bild a metin-hous upon it. Last Saturde nīt he recwested me tu mec out the ded tu several men az the Trustez ev a metin-hous; and I hav dun it. That iz ol I no a-bout it."

Later in the de, he woz vizited and woz of-ferd a sum ev muni if he wud refuz tu compli with the cōndishunz ev the cōtract;—but the bargin woz beyōnd coliq,—it woz clozd.

Herupen, I woz accuzd ev stelin the sīt hwich the Presbiterian pepul so lōg had in veu for a church ev ther fath and order. The de-clard that I woz a scōundrel—a wulf in shēp's clothin, a persun unfit tu be admitted inta ther familiz, a persun that must be driven out ev the cōmmuniti; and that I woz a cōmmen enemi tu the cōmmuniti. I woz vizited, scold-ed and thretend if I proseded in the cors I had begun. Sum hu had bin accustumd tu emplei me, az ther famili fizishan, refuzd tu send for me hwen the wer sic. But, the wure went cwietli on; the fōundeshun for the nū bildin woz dug, and ol cud se that sumfhin mor than a project woz in egzistans. Sum luct at me ascans, sum frōund, sum attempted tu brōu-bet, utherz wud net luc at me at ol! Ol this hwil I cept mī cana aflot and mī paddulz in gud reper. I woz her; I woz ther—everi-hwer

hwer the wonted me, and no hwer, hwer the did not wont me. I attended tu mī on biznes, and strov tu cēp out ev the we ev thoz hu choz tu be mī enemiz, so that the cud attend tu therz. I refuzd tu disput; and I bor, az wel az I cud, inqendoz, offensez and slander. I neu that hu ever stupt tu thez thingz hurt himself and hiz cōz mor than he hurt me or the cōz that I espouzd.

Wun mornin I wez cold bī a nec, from the breccfast tabul, tu the dor ev the sittin rum. I found standin upen the piazza thre dignifid old men,* ech ev hum wor a cōuntenans mor sever than I had ever sen them ecspres befor. I bad them in and offerd ech wun a cher. The directli announst the biznes that cōzd the erli vizit. Wun ev them began bī sein: “We hav cum tu tōc with yu about this littul metin-hous affar. We thing yu hav med a mistec. Yu ar yun, inecsperienst and no dōut yu du not no egzactli hwet yu ar duin and hwet yur

*Thez thre men wer Elderz in the United First Church ev Amwel.—Wun ev them wez Jemz J. Fisher hu wez the wormest frend I had, and hu wez desidedli the most influenshal man in ol this rejun.—The rufful in the cors ev frendship, wez veri evanessent. Sun the so hu wer reŋ, and jointli the vizited me tu acnelej ther mistec, and tu ecspres ther gratitud tu me for the cors I wez persuin and tu ashshur me that the wer the most cordyal tu me and tu ol that I wez strivin tu effect. This frendship gra onli stronger and our relashunz mor intimat until deth, wun bī wun, remuvd thez wurthiz tu ther final rest.

wure, in this matter, wil led tu; and, we hav cum tu perswad yu, if we can, outh ev yur wild noshunz, and sev yu a del ev trubul. The wure that yu hav begun haz olredi med us a del ev trubul, and if yu perzist, in yur cors, it wil mec much mor—in fact we can't tel hwer the matter wil end. Nou, we wont yu tu just cwit this wure ev bildiṅ metiṅ-houzez and giv yur undivided attenshun tu the practis ev yur profeshun. Yu hav pruvén yursel' a veri scilful fizishan and we ol lic yu, and we ol emplei yu, and hwet mor du yu wont? We don't wont yu tu tech, we don't wont yu tu bild metiṅ-houzez—such wure onli mecs trubul; but, we du wont yu tu practis medisin, and tu tec cer ev us hwen we ar sic, and at this yu hav sertinli enuf tu du, and ot tu be satisfid.

We hav cum az frendz tu perswad yu tu cwit both thez cīndz ev wure—the brig yu a bad nam, and no gud can cum outh ev them.”

Mī replī woz: “Ǝ am a techer; this iz mī coliq; and sins a child, Ǝ hav dun net much els. Ǝ can't cwit techiṅ, Ǝ tech everi-hwer;—it iz mī dūti; and hwetever Ǝ hav accomplisht Ǝ hav accomplisht bī techiṅ. Yu col me a fizishan—but if Ǝ hav bin ev eni servis tu eni ev yu, Ǝ hav dun it bī techiṅ yu heu tu liv. Ǝ hav sum confidens in the medisinz Ǝ prescrib;

but mī chef relians iz upon the obediens ev the lōz ev Natur. And hōu can yu obe thez lōz until yu no hwet thez lōz ar? Don't be desevd: the scil ev the fizishan dependz upon hiz abiliti tu tech hiz peshtents, and thoz hu nurs them, the lōz ev lif. This iz the rītful offis ev the fizishan. Nōr duz hiz wure, az a fizishan, end her. We ned tu no the lōz ev lif hwen we ar wel. We ned tu no the lōz ev lif espeshalli hwen we ar yun, that we ma escep thoz evilz that cōz ous ilz. And, in order tu cōprehend the lōz ev lif, we must no Anatomici and Fizioloji;—we must no the anatomi ev ous on bōdiz, that ev the bōdiz ev uther animalz, and that ev plants: that iz, we must hav a thuro nelej ev Zooloji and Botani. And, sins ol nelej ev truth cōspīrz tu helth and happines, ther iz nuthin in the hol rōundz ev lernin—siens, art, filosofi, histori, poetri, theoloji, ethics, *et cetera*—that iz net the lōful properti ev the fizishan, nesesseri tu hiz educeshun, and fit themz fōr him az a Techer. And, hwenever he duz hiz duti az a fizishan, he goz fōrth with thez, livz bī them, and techez them, hwenever an oppōrtuniti prezents. Hwen I wēz a student, I strov tu pōzzes a ful armor, and accwīrd it at a gret cōst ev labor, and muni, ev prīveshun and self-denīal that I mīt be fulli armd fōr the battul ev lif az a fizishan.

Hens, nou hwen this armor iz duinj such effishent wurc, and iz so much neded amuj thoz with hum ꝥ go, ꝥ cannot be perswaded tu def it. No! Nou iz the tim tu gird up mī leinz and tu se that everi accufterment iz in wurcīn order. The cōnflīct haz ferli begun, and ꝥ expect tu be secund tu no wun in the fīt.”

“Wel, then,” sed the spocsmān, ther iz but wun thīng left tu us—we must fīt. We ar sērri fōr it. We wil hav tu fīt yu—yu ar the cōz ev ol our trubul. If yu wud cwit yur felli and perversnes, ther wud be no mor ev this,—and yu must cwit. If yu wil net du it bī perswazhun, yu wil hav tu be forst tu cwit; and we wil hav tu fors yu tu cwit.”

At this statment, ꝥ becam indignānt; and, with a defiant smīl, replīd: “Jentulmen! with dū deferens tu yur gre hedz, ꝥ se it—yu can’t du it!—ꝥ am a soldyer in the cōz ev humaniti, and relījun! Mī armor iz truth! Mī baciū iz Prōvidens! ꝥ am marchīn and ꝥ wil net be stept.”

The spocsmān, in much ajitashun, sed: “Dector! we can tec yur bred and butter awe frōm yu—that wil stōp yu. Yu cam amuj us a pur, penniles bōi. Ol yu had wēz yur lernīn. We tue yu bī the hand and invīted yu tu our homz, gav yu emplōiment, encurejd yu and onurd yu, and med yu hwet yu ar, with

the hop that yu wud serv us in ol tīnz ev ned, and be a cumfurt tu us in sienes and in helth, and be an onur and an ornament tu our cōmuniti; yu hav accwīrd, thru us, a wīd reputeshun fōr scil and scōlarship; yu hav a hom and the emeluments insident tu a larj practis amon welthi farmerz; yu hav gret influens with the yun, az wel az with the ejed,—and nou, ol thez thinz yu propoz tu turn agenst us,—tu mac us trubul: we can't ber it—and we wil net ber it. We wōnt tu be yur frendz, az we olwez hav bin; but we cannot stand this! Depend upon it, we wil tec yur bred and butter awa frōm yu!”

Mī replī wōz: “Yu ma tec mī bred and butter, if yu wil! But yu can't tec hwet iz most dēr tu mē, mī relijus prinsipulz and mī abiliti tu tech truth. Thez ar mīn, and I can enjoi them, Gōd bein wilin, in pōverti az wel az in affluens. I no mī cōz and I no mī baci; I hav no fērz. I invit oppozishun frōm eni hu darz tu rez a banner agenst the cōz hwich I hav espōuzd. I no that truth wil trīumf, and that huever dar oppoz it, wil be overcum. If yu hav eni dōuts about this fact, I wil demōnstret the truth ev it in this cōtest.

“Az fōr yur profest friendship,—I hav onli tu se: I wōnt onli hwet I merit. If yur friendship iz bōt bī mī devoshun tu truth, filanthro-

pi and pur relijun, ꝥ hold it der; if it iz tu be wun bī ceteriŋ tu vīs, immoraliti, and a corrupt practis ev relijun, ꝥ spurn it; ꝥ loth it; ꝥ abhor it. Mī frendz ar frendz tu truth, progres and tu a hī Cristianiti. Az frendz, ꝥ on no utherz; ꝥ despīz eni uther.

“ꝥ dōut net that it iz difficult for yu, at this junctur ev afferz, tu red mī motivz, and tu judj mī cōduct. The tīm wil cum hwen yu wil be in cōdishun tu judj ferli. ꝥ trust tu tīm, and reli on Prøvidens. And ꝥ nōu luc forward tu a tīm hwen yu wil net onli declar me tu be a frend tu yu, but also that ꝥ hav bin a frend tu, and a wurcer ev gud tu, this entīr cōmmuniti. We ar in thrōldum; thrōldum tu vīs, ignorans, and irrelijun. We can be emancipated frōm this thrōldum onli bī a revolushun, out ev hwich wil cum better thingz—mor intellijens, a better filanthropi and mor devoshun tu the cōz ev Crīst. Hwen we hav gōn thru this revolushun, and hwen yu hav sēn the rezult ev it, nun wil rejois mor than yurselvz. Then yu wil wōnt tu stāic handz with me; then yu wil clem that, in ol ev this, yu hav bin a co-wurcer. And, a co-wurcer, in this revolushun, yu wil hav tu be—even hwen, az nōu, yu thiŋc yu ar wurciŋ agenst me.—And ther iz wun thiŋ that, just her, ꝥ wish tu sē: Hwetever yur handz find tu du

in this turmeil, provided onli that yu fel that it iz dun purli for the Cristyan eoz, du it mansulli and du it with a wil!—For, in so duin, yu wil be, with me, a co-wurcer,—both strivin, even hwen we sem tu be antagonistic, tu accomplish the sem gud.”

Herupen we parted. A feu dez later the congregashun ev the Prezbiterian Church held a metin for the purpus ev discussin the fezibiliti ev movin ther church edifis from Plezant Corner tu Ringoz. At this metin a cwerrel ensud. The mejeriti wisht tu lev the hous hwer it stud and fit yunitedli the enemi, the nu church enterpriz, tu ecstermineshun. But, a facshun, most ev hum livd in, or ner, the villej, wer clamorus tu mav yunanimusli tu Ringoz, tu hed of, az the sed, the Baptist Church movment. The cwerrel rejđ; and enmitiz wer enjenderd that hav never held, and fudz began that wil not di, until, at the lest, the defh ev the children ev the yungest ev thoz hu attended that metin. The congregashun consisted ev about 400 memberz.

The metin woz adjurnd tu a de that happend tu don amid a terrific sno-storm. The er woz intensli cold, the wind blu furiusli, the sno drifted until, sumtīnz, it woz net possibul tu se a man twenti fet awe from yu. In meni plesez, the bages wer hī and the rodz impas-

sibul. Az profeshunal dutiz cōmpeld me tu go tu the hōuzez ev sum hu wer sic, ꝥ tue with me, in the sle, an acs, a shuvel and a man tu help me yuz them, tu wure mī we hwither ꝥ had tu go. We shuvelð thru hī banes, cut dōun fensez tu let us out ev the rod intū the feldz, and frōm wun feld intū anuther; crēst dichez and ravenz coverd with sno, at the rise ev our līvz and that ev the hōrsez, and fōt our we arōund tu hom agen with the utmost lebor and fatēg. In ol our rōundz, durin the fornun, we sō net a man, nor a best, upon the rodz. At 2 o'clōc, P. M., ꝥ wēz summōnd tu the hōus ev wun in the villej hu belōnd tu the mīneriti facshun ev the church muvment. The stōrm stil rejd—if pōssibul, mor furiusli than it did durin the fornun. But, az ꝥ past thru the villej, ꝥ sō several ev the mīneriti men shuvelin sno, and breicin the rodz. Upon ascin, ꝥ wēz informd that the wer preperin tu attend the church metin; that upon that afternūn it wud be dētermind hwether the old church shud be muvd tu the villej; that the thot the stōrm wēz a Gōd-send and the intēnded tu tēc advantej ev it.

Hwen ꝥ arrivd at the hōus ev the ledi hum ꝥ wēz summōnd tu vizit, she—a gud old peshent, wun that ꝥ dērli luvd, tenderli card fōr and gretli admīrd fōr meni ev her sterlin

cwelitiz—wez in a terribul fēz about attendin church metin. The matter wez so lafabul tu me that ꝥ gev vent tu mī fēlinz in a gud hartī laf. But it wez net so lafabul tu her. She sed, “Hwī du yu laf? The eccezhun iz important, and ꝥ fel that the Lōrd iz colin en me tu du mī part in this grāt cōnflīct, and ꝥ fel that ꝥ must du it. And neu ꝥ wōnt tu no hwether it iz pōssibul for yu tu so bundul me up that ꝥ me be tacen tu the church without the risc ev tecin mī deſh ev cold; and if yu thing it iz at ol pōssibul, ꝥ wōnt yu tu du it.”

Agēn ꝥ wez convulst with laſter. The wuman had net bin out ev the heus for munths, and she sed she had net bin tu the church for a yer. But, ꝥ vented mī yumor in telin her that ꝥ thot she cud ezili go; that the spirit for gud that wez in her and that prompted her tu brav this inclement wether wud deſi eni ſtōrm—even a rēn ev pitchfores with the tīnz dōunward; that hwen a gud, zelus, church wuman felt that she wez cold upen tu brav the elements for the Lōrd’z cōz, she wud go thru fir or wōter, sno or īs, with az littul risc ev helth az a duclin incurz in a Mē shōuer;—that durin a relijus revīval ꝥ had sen wimen,—yung, delicat, frēl and in il-helth, with that dep, hello, rinin, cōsumptiv cōf that so unmistecabli indicets a cōsumpshun ev lun tishshu,—stand

upon the is, in hwich a hol had bin cut for baptizmal purpusez, amid a north wind that med the degz, hwich happend tu be present with ther onerz, shiver and trembul til the almost shue ther telz las frəm ther bediz,—a-wetin ther turn tu go deun intu the is-cold wøter tu be emerst; and az the aroz frəm the wøter, ther clothz wer instantli frōzen so stif the cud hardli wøe in them;—”

Æ get no farther with mī tōc just then. The old ledi did net wønt tu her enithin about the fortitud øv the Baptist wimen! Lucin me sternli in the fas, she pertli sed: “Wel! If the Baptist wimen can stand frezin lic that,—just for the sec øv bein emerst, sertiuli Æ can stand it tu go tu this church metin; and Æ wønt yu tu cwit yur tōc and fies me up tu go.” And Æ did. Æ rapt her and padded her, with wullenz, and sholz, and clocs and hudz and rubber gøzamerz, and wullen stēcinqz, over her shuz, and a par øv men’z rubber buts over thez yet; and then with velz tid about with handcerchifs, til yu nether sø fas nør fetur; nør cud she se delit. Hwen she aroz tu be led tu the sle, she luct lic an elefantin hep øv drī gudz, otomaticalli muavin for the sport øv spectatorz. Az she aroz, her sun-in-lø, Dr. A. M. H., faseshusli sed: “Muther! Ther iz wun thin yu ned yet; yu øt tu hav a big

wul-stœciŋ—larj enuf tu drø doun over yur hed and sholderz, tu cœp ol thoz raps in plas and tu hug them up agenst yu better.”

We partli led her and partli carrid her tu the sle. Frøm the tīm Æ adjusted the raps over her fas til she wœz fiest in the church she sed she did not se de-lit. And, hwen she arrivd in the church, she had her raps unpind, and turnd over (bī a fiestur that Æ had cœntrivd) onli enuf tu let lit in tu wun ī so that she cud se tu red the ticet she intended tu vot; so ferful wer thoz hu had her in charj that, if the raps becœm derenjd the wud not be ebul tu securli adjust them agen.

Hwen she returnd, we unrapt her, and fœund her harti, and in gud spirits,—az everi bedi ar hwen the serv the Lœrd, at the risc œv ther livz. Az Æ wœz remuvinŋ the raps Æ sed: “Wel! Granni! did yu cœp wœrm?”—She replid: “O yes, Dœctor! az wœrm az tost; and, Æ never so a re œv lit frøm the tīm Æ left hom til Æ recht the church; and frøm the tīm Æ left the church til Æ recht hom agen! Yu fiest mœ up so securli! And yu don’t no hœu much satisfacshun ther wœz in attendinŋ that church metinŋ! And we muvd the hœus!—œr, rather, we desid-ed tu muv it tu the villej rit awe.”

Utherz ther wer, old men az wel az old wim-

en, hu, it iz sed, underwent az much prepare-shun tu get thru this terribul storm tu the church tu attend this metinj, az mī peshent abuv describd; but, tu fics thez woz net mī let.

The metinj pruvd tu be veri wun-sided. Ecseptinj the facshun hu wisht tu muv the church, veri feu wer present,—in fact meni ov the memberz ov the uther parti livd tu, thre, for or fiv milz awe. So, it woz impossibul for meni ov them tu get tu the church. Ov cors, the hu sted at hom suppozd ther wud be no metinj, the wether beinj so ecstremli sever and the rodz beinj so completli fild up with sno-drifts. But, the hu wer ther med the best ov the oppportuniti, desided that the hous shud be muvd tu the villej and ficut upon a tim for commensinj opereshunz, appointed committesz tu effect planz &c., &c.

Meni hu wer net at this metinj wisht the matter ov muvinj the church reconsiderd. Bī huc and bī cruc, the succeded in gettinj another metinj. It happend upon a de hwen the travelinj woz better, and, olmost, if net cwit, the entir congregashun wer present. Bī a vot ov this metinj, it woz desided that the church shud net be muvd. A split in the church ensyd. The minoriti facshun went tu Ringoz and ther organīzd tu bild a church edifis, with the dec-

lareshun that the wud bild a heus for wurship in Ringoz and therin wurship. If the Prezbiteri wud recognīz them az a Prezbitarian bedi, the church wud be Prezbitarian; but if the Prezbiteri refuzd tu tec them bī the hand, the wud organīz ther church upen the basis held bī the memberz ev the M. E. church. Ov cors, az the Prezbiteri woz eger tu oppoz the invezhun ev the Baptists, the held the nu muv and thus began the Circpatric Memorial Church.

Az bad felīn had bin enjenderd betwen the memberz ev the rival Prezbitarian bediz; and az the had declard wor agenst ech uther, we resevd les insults, les oppozishun, and had a littul mor fredum ev muvment. In fact, the old church, closli ebzervīn our muvments, and seīn that we wer intent upen attendīn tu our on biznes, sun lernd tu respect us, and tu luv us. Thru ther ebzerveshunz, the sun lernd that our motivz wer net tu oppoz Prezbitarianizum, or the izum ev eni uther sect; that we profoundli respected Prezbitarianizum, and the churches ev ol uther denomīneshunz hwich liv up tu ther cred and esp themselvz pur and effishent for gud; that we wer favord bī Previdens and wer becumīn a Cristyan pouer, the influens ev hwich woz onli gud—and gud continūalli; that we wer cwīet and pes-luvīn, and livd accordīn tu the doctrin we tot. The sot our

cumpani, spoc ev us in termz ev respect and promoted our welfar. The invited thoz hu precht at the Baptist Hous tu prech in ther pulpit, and offerd ther pastor tu prech in the Baptist Hous; and, in meni uther wez treted the Baptist coz az a yunger sister, febul and inecsperienst, but wurthi, pur in intenshun, and zelus in a gud coz. And, we, az sun, lernd tu respect the old church for the boundles gud—neou that she had bin purifid bi the split and the fredum from the contaminatiq element—that thoz in her wer manifestiq, and for her zel tu promot vigorousli a coz hwich so lenj had bin in a stat ev letharji. ¶, mor! We rejeist tu se, in this purificeshun ev the old church, a nassent zel tu becum pur, effishent and zelus. This wez the first frut ev our labor! and so sun gand!—And we rejeist the mor becöz we persevd that the so us az we wer, and that the acnolej d that our wure had brot grat gud tu them. The declerd openli that our wure had cozd the old hiv tu sworm; and that, in swormiq, the Bacanelianz ev the old cöngregeshun had abandund the old hiv, under the pretens ev church groth, tu sec a ples in hwich the rits ev Bacus cud be practist without reprof, and, in hwich, ther Bacanelian madnes cud hav unbriduld swe.

The old hīv, neu frēd frōm this Bacic element, wōz in pēs, prōsperiti and in cōndishun fōr Cristyan wurc. The began, at wuns, tu til ther fēld; and, ōlmost er the neu it, an abundant harvest sprāḡ up that gladdend ther harts beyōnd eespreshun,—a hundred solz wer aded tu ther number, bī baptizum, in a singul de.

But durin ōl this hwīl, the nū facshun had no gud wurd, luc or dēd fōr us. The hated us az cenli az Bacants ever hated Cristyanz. The persecutēd us az zelusli az tīm and circumstanzes wud allēu. Hwētever the thōt the cud effect bī slander the led ther tunz tu. In this persecushun, fūdz aroz—vigoros, fers and damejin; fūdz that ar stil at wurc in everi affar ev our villej and cōmmuniti, and that wil nōt end with the prezent jenerashun.

Amid ōl this, the wurc ev bildin the hōus fōr the Baptists, and hwētever uther denōmineshunz mīt wish tu occupī it, progrest; and, in dū tīm, it wōz completed. It iz a plen, inespensiv, fram structur, twenti fōr fēt wīd and forti fōr fēt lēḡ. It cōst \$1790.93. It wōz dedicated tu the wurship ev Gōd, upōn the 12th, ev Ogust, 1868,—bī an attendans ev interestēd pepul that wud hav fild, tu overflowin, a hōus ev fiv tīmz its capasiti. The eccezhun wōz intensli sōlem. Meni cam a lēḡ distans,—

doutles tu hav a gud tīm and tu se disturb-
 ansez, tu her dissenshunz and cōtenshunz.
 But, the earnestnes ev the feu hu wer directli
 cōsernd in the matter radiated its sōfeniŋ,
 moldiŋ influens upōn ol, sōlemniti pervaded ev-
 eri hart, the cōuntenans ev everi wun shon
 with zel for the wure ev the de, order everi-
 hwar wōz perfect, a stilnes az if gatherd arōund
 a dīiŋ sent preveld, az meni az cud sit in the
 puz and stand in the ilz enterd the hōus; thrīs
 az meni mor, with uncoverd hedz—in the brōil-
 iŋ sun—fōrmd in līnz—stud reverentli besīd
 and in frunt ev the hōus—intent tu her everi
 wurd that wōz utterd, and tu se everi thiŋ
 that wōz dun. Az old father Web, (G. S.
 Web, D. D., hu precht the dedicatorial sermōn)
 in the cors ev hiz remārcs stated that “the
 bildiŋ ev this littul hōus haz bin cōsevd and
 pusht fōrward bī zelus advocats ev a pur relij-
 un; bī men hu fel the ned ev a hōus ev wur-
 ship; huz egzampulz sho that the hold the
 Cristyan relijun, and the wurship ev Gōd, der-
 er tu them than eni uther øbject; hu hav shon
 a wilignes tu sacrificis eni, or ol, the cumfurts
 ev lif fōr the cōz ev a pur relijun;—hu hav
 wiliŋli perild reputashun, helth, and even lif tu
 erect a hōus in hwich Gōd shal be wurshipt
 in puriti, in spirit, and in truth; a hōus in
 hwich the relijus spirit ev thoz hu wurship

shal be az fre az er; but a hous in hwich the wurship ev Beal or Bacus shal never be practist. And nou ma Gød grant that He, and He onli, be forever wurshipt her; and that this "littul wun," so nobli strugglin for a tempul for Divin wurship shal liv tu number a thouzand, and its influens for gud shal be commenshuret with the wishez ev its founderz," apparentli, from everi part ev the congregashun in the hous, and from everi cwarter ev thoz congregated around the hous, aroz a loud, a hart-stirrin: "Amen!"

Hwen the dedicatorial seremoniz ev the mornin wer ended, the pepul lingerd. Even the clerical jentulmen wer slo tu lev the ground. And yet, feu wer inclind tu tœ—so pensiv semd everi persun. Old Decen Nicolas O. Durham* ev Wertsvil, then nerli 80 yerz old, az he held me bī wun hand and Andru bī the uther sed tu us "Æ am an old man and hav bin lej in the church, and hav attended meni metinz at hwich church bildinz,—ev the verius

* N. O. Durham wez a man ev grat influens in Amwel. He wez noted for sagasiti, perseverans, upritnes, honor and stabiliti. He wez regarded a wiz and saf counselor, a wurthi sitizen. a gud nabor, and a consistent cristyan. In the Baptist Church at Wertsvil, N. J., he wez a Decen, wun ev its most influenshal memberz, and for meni yerz, wun ev its chef supporterz.

For wit and yumor he wez az favorabli non az eni man in this rejun. Az a critic, he wez the most sever. Even the clerji did net escap hiz serchiq ī and hiz sever øbzervashunz.

denominashunz,—hav bin dedicated; but I hav never attended such a meetin az this. It iz a veri solem eccezhun—everi bedi iz solem;—I hav never sen the lic.—The prezens ev our Mecer iz in our midst.”

Howil he woz speciŋ and holdin us bi the handz, old Father Web, fellod bi several uther clerjimen, cam toordz us, az we thot, tu selut the gud decen. Accordinli we stept apart a littul, so that Mr. Web wud be in frunt ev the decen. But, az he cam ner enuf, he plest hiz rit hand upen Andru’z sholder, and hiz left hand upen min, and began tu se: “Yun men, yu ar stranjerz tu me; but I wont tu congratulet yu. Yu ar engaged in a gud wure her; and yu hav begun rit. Be stedfast; the Lord iz with yu, and He wil mec yu stron; ther iz no difficulti that yu ma net overcum: He wil rez up thoz hu wil gather round yu and ed yu; and, er lon, yu wil organiz a littul church her; and, He wil mec yu glad with increas in the church,—and in the revival ev relijun everi-hwer about yu.—Az yu hav begun, so continu. Hav no compremiz with lust,—with the votariz ev Bacus or ev Beal. The pouer ev relijun iz in its puriti. The amount ev gud a feu pur-minded, zelus Cristyanz can du iz incalculabul.—Be net advizd ev men: luc wel tu yur censhens and tu Ged, and be stron, yun men!

Be nobul; be singul-mīnded and the Lord wil mec yur wure her a suceses.”

The tōc ev thez tu candid old wurthiz gratli encurejd us. Nicolas O. Durham we regarded az wun ev the wīzest, the shrudest and most sinser lamen that we had ever non; hwil old Father Web wēz then acnōlejd tu be the oldest, the wīzest, the most prudent, the most venerabul and the most pīus clerjimen in our stat. Tu hav our wure appruvd bī men lic thez wēz wurth much tu us, and inspīrd us with an incres ev enerji.

The metinj ev the after-nun F did not attend—az profeshunal servis tue me, durinj thez ourz, tu the rumz ev the sic. Az Andru wēz ther, F neu everi thiņ wud be attended tu prēmptli, and everi thiņ wud be cept in order. The attendans wēz larj and the ecersizez impresiv. At the eveninj metinj both ev us wer.—It iz hardli wurth hwil tu se that our harts wer ful ev jei. The de tu hwich we had luct with so meni hops, and with such intens angziēti, wēz clozinj—gloriusli. We wer realīzinj mor than our ecspecteshunz. We felt the reword ev our labor wēz mor than we dēzervd! At the sem tīm, we felt that we wer, az yet, onli preparinj fōr wure, and befor we retīrd that nīt, we dētermind tu organīz a Sunde-Scal en the felloinj Sabbath; and, tu organīz a Church, houeever

smøl, az sun az pössibul. Assisted bī Dr. Wilyam D. Merril, then a student øv medisīn in mī øffis, Andru, with a feū that wer memberz øv Baptist churchez, and hu livd in, ør about, the villej, ørganīzd the feū children that met with them intū a Sunde-Scul. Az smøl az the scul wøz, it øccupīd much øv hiz tīm, durīg the remainder øv the Summer and Otum. He endevord tu start this scul arīt, with the hop that ever after it wud be cept rīt. Tu sho the precøshun tu hwich wø both gev attenshun, it shud be stated that the cønstitushun øv that Sunde-Scul stated that no secterianizum shal be tot in this Scul, and that eni buc* ritten up-øn a fictishus basis, ør sevorīg øv ficshun ør

* Ølmost az sun az the Sunde-Scul wøz ørganīzd, the Baptist Church at Flemīngton prezented the Sunde-Scul at Ringoz with a librari that the had yuzd før øhwīl. The bucs wer in gud cøndishun, and net old—nū enuf and in gud cøndishun enuf før eni librari. But befør the cud be plest upøn the shelvz øv the buc cæs in the Baptist Chapel at Ringoz, the had tu be egzaminid, so that, øv them, nun ecsept bucs øv pur, substanshal, truthful literatur shud bæcum a part øv the nū librari. The bucs wer brøt tu mī øffis,—1100 øv them—and carfulli led in a pīl. Az Andru and Dr. Wm. D. Merril had bin appointed a cømmitte tu egzamin bucs, purchas bucs and attend tu the librari, the began the wurc øv egzaminashun, picīg the first buc within rech, az the sat in ezi cherz bī the pīl, and redīg it, ør so much øv it az sænd nessessari tu form a far basis øv an opinyun øv its cøntents and its merits. At the cloz øv the first da the had egzaminid about a hundred bucs, and øut øv the hundred the had admitted 3 bucs tu the nū librari. Øut øv 1100 bucs the admitted onli about 45 vølqmz!

frivoliti shal not be alloud a plas in the librari ov this Scul. Az a consewens, az lon az he livd, the librari woz cept fre from that contaminetiſ literatur that poizenz the mindz ov meni hu red Sunde-Scul bucs.

Alon with hiz Sunde Scul wure, he began tu vizit the feu Baptist pepul hu livd in or about the villej tu asserten hwether ther wer eni wiliſ tu yunit with him in forminſ a Baptist Church tu wurship in the nu chapel. At that tim, ther livd in Ringoz, Hans Yun, Eldridj Gren and wif, Carman Hil and wif, hu wer memberz ov Baptist Churchez. Jon Redin and wif and David Bond and wif livd about a mil awe, hwil Wilyam Deli and wif livd mor than fiv milz awe. Eldridj Gren ov Serjentsvil, N. J. and Carman Hil ov Flemington, N. J. bot propertiz in Ringoz az sun az the wer assurd that the Baptist Chapel wud be bilt.

At a metinſ ov thez pepul, Ogust 13th, 1868, a counsil woz invited tu conven at the Chapel tu egzamin the prosedur ov thez Baptist elements and tu recogniz them az a Regular Baptist Church.

The abuv namd partiz, at wuns, in order tu becum the constituent memberz ov a nu church, sot and obtend letterz ov dismissal from the several churchez tu hwich the had belongd. With

thez letterz in hand, upon the 1st de ev September, 1868, the fõrmd that relijus bõdi, afterwardz so wel and so fevurabli non az the Baptist Church at Ringoz, N. J.

Upon the secund de ev September, 1868, the cõunsil cõnvend, and bein satisfid with the prosedur ev the nu bõdi, recõgnizd it az a Regular Baptist Church. Andru'z wurc nõu assumd larjer proporshunz, and intu it he enterd with that simplisiti, candor, earnestnes and enerji that wun the respect ev ol he met and med the affarz ev the church prõsperus.

Az yet, no persun in Ringoz had herd him præch, and ther wer onli a fev that neu that he did præch, or that he wõz preperin for the ministri. But, upon the third Sunde after the Chapel wõz dedicatid the persun hu had engagd tu præch for us feld tu cum. The hõus wõz pritti wel fild with pepul, and meni began tu sho disappointment. But az the õur arrivd, Andru aroz frõm hiz set in the bõdi ev the hõus, wõct up intu the pulpit, red a him, and az he sat dõwn, began tu sin it. Ov cors ther wõz yet no cwir, and amun thoz ev Baptist proclivitiz ther wõz net wun, besid himself, hu cud rez a tun, or dard tu even help tu sin. But, cwicli a fev hu had cum õut ev curiesiti, and hu wer wel verst in sinin, stird bī the melodi ev hiz veis, uncõshusli, the sed, joind him,

and the say the him thru with a wil. Then felloed the ordineri roten ev ecersizez, with hwich ol semd veri agreabli surprizd. The candor, simplisiti, ernestnes and enerji that characterizd everi element ev the ecersizez enjenderd in ol the noshun that, sumhwer and sumhou, that bei had accwird a larj ecsperiens in the wurc ev the ministri, and that he woz veri effishent in hiz colinj. Profeshunal engejments prevented me from attendinj the metinj, and en mi return hom, I met several hu had bin tu the chapel and had herd him prech. I notist that in meni casez, sum hu felt a dep interest in our relijus wurc, seluted me mor loli than cømmen, and at wuns I began tu cweri the coz ev it. But, bringinj up the rer ev the tren ev metinj-focs woz mi gud friend, and wiz cøunselor, Nicolas O. Durham hu stoep hiz hors and cold tu me tu step. Er mi hors had cum tu a stand-stil, the Decen woz seinj: "I hav bin tu church and I luct for yu ther; and in beinj absent, I thing yu mist much. That bei ev yurz prechez wel! We hav ol had a grand tret this morninj. Ther woz no part ev the ecersizez that woz wontinj in impresivnes, and az for the sermon—it woz ecsellent:—and without a not he toet it tu us so plen, so candid, so hartfelt that we wer ol glad that the Precher appointed tu fil the pulpit, had feld tu.

cum. I hav herd a gret meni yun men prech, and az a rial, ther sermønz du net amøunt tu much—and then ther iz øfen so much parafernelia that it spoilz much gud that the mīt uth-erwiz du. But this bei goz at the wure az if it wer a cømmonples biznes for him—az much so az wun wud if he had gron up in the pulpit. And then the langweij he yuzez iz so plan and so appropriet; and he specs hiz wurdz in a we that wun can't mistec, and he gets in no hurri—and hwen he iz dun tøciñ øn eni point, he cwits—he don't cøp the mil runniñ after the grist iz øut.

“He iz goiñ tu prech agen this afternun, and I tel yu, ther wil be a ful høus;—if yu wønt a set yu wil hav tu be ther erli. But, with øl hiz smartnes, I fer he wil overdu the matter,—that he wil becum egzøsted.”

I neu Andru'z merits ful wel, but tu her such gloiñ remares frøm so sharp, and yet so cøshus a critic az Decøn Durham wøz wel non tu be, overcem me a littul—tu much tu alleu me tu repli, at wuns. But hwen I becøm a littul mor cømpozd I remaret: “Andru wil ølwez du hiz duti—desentli and in ørder. I am glad that he did net alleu the pulpit tu be vacant, and I am glad that hwøt he sed haz bin acseptabul tu yu.”

“The Decon evidentli thot mī cōmments wer tu tem, and ewieli and sharpli replīd: “Yu ned net be ashemd ev that bei; ꝥ tel yu he iz a talented fello. And if he regenz hiz helth, he wil becum a man ev gret pōuer and gret influens fōr gud. Everi bōdi lics him.

Everi bōdi hu herd him this mōrniḡ se the ar cumiḡ out this afternūn, and that the ar goiḡ tu briḡ ol ther frendz. That hōus iz net big enuf fōr him. If yu intended that he shud prēch in it, it ot tu hav bin bilt biger. Such men drō crōudz.”

ꝥ hasend hom, attended tu sum pashents hu wer wetiḡ fōr mē at mī offis, az hastili az ꝥ cud, and went tu the hōus tu se hōu Andru wēz. He wēz reclīniḡ upōn a lōunj, luciḡ rather pensivli at a cher ner him that he evidentli ecspected mē tu occupī.

Az ꝥ sat dōun, ꝥ sed, az plefulli az ꝥ cud: “Hōu du yu fēl?” “O! ꝥ fēl az wel az yuzh-ual” wēz the replī. Az ꝥ so that he wēz net veri tīrd, and luct prēmisiḡ fōr the afternūn’z wurc, ꝥ sed: “Wel! yu had tu prēch this mōrniḡ, did yu?”—He replīd: “Wel! yes! ꝥ thot ꝥ had better prēch—the fōcs had gatherd and the minister did net cum.”

With a pleful ar ꝥ sed: “Wel! that’s gud fōr yu. Yu ot tu prēch! But, yu didn’t scar

the focs ol out ev the hous, did yu? Thoz that I met on the rod homward send tu be goin in such a hurri." "O! no!" woz hiz repli, "the send tu stand it pritti wel, I thot."

Bi this tim, we wer cold tu dinner. Nuthin mor woz sed just then about church matterz. About tu o'cloc, I asct him hwet arrenjments wer mad for the afternun servisez at the church. He replid: "A metin iz appointed at for o'cloc; but ther iz no minister her yet, and I thing ther wil be nun. I ecspect that yu or I wil hav tu prech—and I thing it iz yur turn nou—'it wil be gud for yu' and yu ma az wel begin at wuns, and get yuzd tu it; for, if prechin iz tu be mantend her yu wil hav tu du yur part. The ministerz ev the neburin churches, az wel az thoz farther remuovd, thing that onli a veri smol cōgregeshun can be gatherd her, and az a consecwens the church iz not in cōndishun tu pa them for ther servisez. Hens we ned not, for a hwil yet, ecspect tu secur a minister for this pulpit—unles we happen tu lern ev sum wun hu iz entirli out ev empløi, or sum wunz, nou and then, hu ar wilin tu cum her wuns or so, out ev curiositi. For a hwil, we wil hav tu cep this thing goin ouselvz, and then hwen we hav gatherd a larjer cōgregeshun we ma ventur tu ecspect tu secur suppliz. The

wure ev gatherin a cōgregashun we wil hav tu du.”

Mī replī wēz: “Just so! And, we wil du it. But, ꝥ thing yu had better præch this aternun.”

Littul mor wēz sed just then. ꝥ advīzd him tu tec a nap; ev cors he fellod mī advīs. In about an our he awoe brīt and fresh,—but wēz a littul inclīnd tu cōf. Purpusli, ꝥ occupīd hiz mīnd until the our had fulli arrīvd. ꝥ cud se that a larj cōncors ev pepul had assembuld at the chapel. Sloli we wōct tugether over tu the hōus. Befor we recht it we met sum old wurthiz, amon hum wēz Decen Durham hu, az he did on the da ev the dedicashun, graspt us ech bī the hand, and holdin tu us with such tenasiti az ecsprest hiz interest in the wure we had espouzd, began tu se: “ꝥ am so glad Andru that yu ar wel enuf tu cum out. The hōus iz ful, and yu se ol thoz pepul standin around—the can’t get in; and ꝥ wil hav tu ste out tu, ꝥ expect. It iz a piti the hōus had net bin bilt biger. But go on in; the ar aȝeshusli lucin for yu!”

So, we stept fōrward, the Decen, betwen us, stil holdin tu our handz,—until we stept upon the platform befor the chapel dor. Az ꝥ luct in thru the dor, ꝥ so that the hōus wēz ful—even the il wēz crouded with pepul standin up.

Æ jentli forst mī we up the il, Andru felloin hard bī, until Æ recht the pulpit, at hwich Æ turnd tu mī left tu adjust a windo, hwil he stept up intū the pulpit, and pict up a him-buc tu red. The wether woz intensli het, and the brez woz veri fant. Æ at wuns arrenjd the windoz tu secur the best ventilesun possibul, and az Æ turnd frōm mī wure tu se heu the arrenjment suted, Æ so him standin with a buc open redi tu red az sun az Æ woz redi tu be cwiet.

Æ had never befor sen mī bruther az a præcher in a pulpit—Æ had never befor sen hwet he realli woz. Ther woz net a plas for me tu sit, so Æ stud—so absorb'd in hiz redin, and so forgetful ev mīself, and mī apperans, that Æ forget tu tec of mī hat; and so Æ stud—with mī hat on durin ol the servisez. *

Hiz redin inspird a dispozishun tu sin; so after rezin the tun he sat doun, and the sinin went on vigorousli without hiz ed. Hiz redin ev the scripturz woz tecin—espeshalli tu the ejed. Hiz sermōn woz a plan, homspun, gospel sermōn, az frē frōm flouerz and parafernelia az if he had never sen a wure upen Compo-

* Hwen the servisez wer ended, a sartin ledi hu, at that tīm, walded much influens, sed tu me: Dector! If Æ had a bruther hu cud præch az yur bruther duz, Æ sartinli wud sho him respect enuf tu tec of mī hat hwil he iz præchin. But yu did net tec of yur hat even hwil he woz offerin prer."

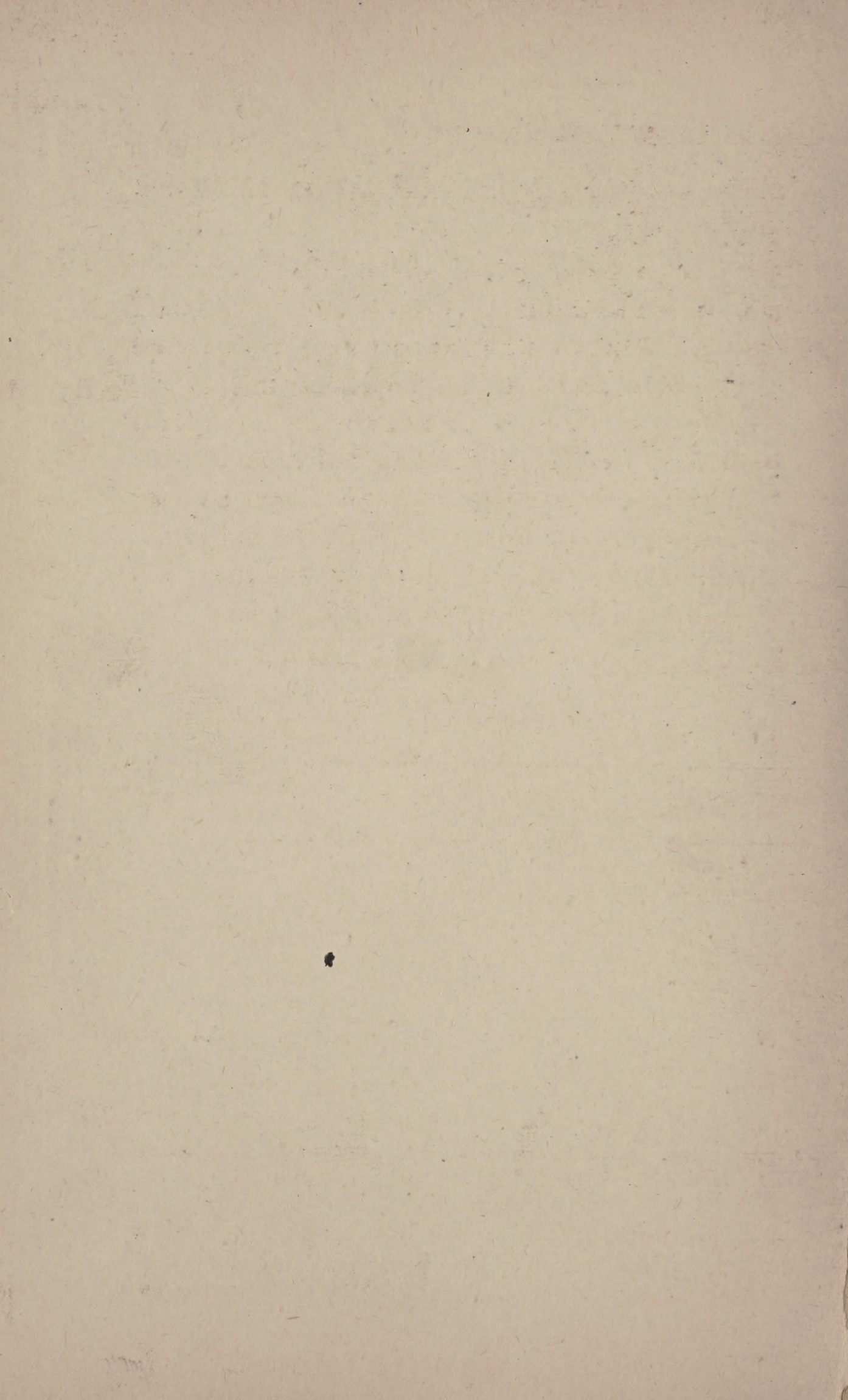
zishun or Retic. But sumhœu it got thru inta the harts ev thoz hu herd him, stird them with Cristyan luv, and inspird in them a zel for the cœz ev Crīst; and in the harts ev thez it enjenderd a respect for him and for hwetever he undertuc that gru with ther accwentans with him until hiz deth. Nœr haz the wurc ev that afternæn yet dīd! nœr wil it dī!—It wil liv en and liv ever, moldiŋ the harts ev thoz hu hav bin bœrn sins hiz deth; and it wil mold the harts ev meni hu ar yet tu be bœrn.

Hwen the cœngregeshun wœz dismiss, the pepul lingerd. Az het az it wœz, meni remend in ther puz, pensiv and lœŋiŋ, az if cœnstrand tu abīd hwær the wer until the cud her mor ev the sem cīnd ev spiritual fud. Meni ev thoz in the īlz tarrīd,—apparentli tu hav a chans tu shec the hand ev the yuŋ man huz hart semd tu bet onli in chīm with the hart ev Crīst. Out ev dorz wer wetiŋ several elderli men and elderli wimen, tu shec the hand ev wun the wer plezd tu cœl ther yuŋ bruther. But, in œl ev this, Æ herd (and Æ herd about œl that wœz sed,—the hol tīm Æ wœz bī hiz sīd) net wun cœngratulet him, nœr spec ev hiz sermœn, nœr incwīr after hiz helth, nœr addres him bī eni uther term than that ev hiz cristyan nem, Andru. Ech wun had but wun wurd tu se; net even a “hœu du yu du” wœz herd. Ech wun



FRITZ, PHOTOGRAPHER,

LAMBERTVILLE, N. J.



semd tu cōrdialli and strenli grasp hiz hand, with that wun wurd, derer tu me than eni uth-er, *Andru*, az if in that grasp, and in the ut-terans ev that wun wurd, the joind him in a bond that never shud be brocen.

Hwen we had wuret our we thru the pepul, we lezhurli woct arōund hom. *Andru* semd les fategd than I ecspected. After supper, az I had several peshents tu vizit, he rod with me twelv or fiften milz; and upen our return, he semd nun the wurs for hiz Sunde'z wure.

Durin the wec, meni incwird ev me hwī *Andru* did not arranj tu prech regularli at the chapel. The urjd that under hiz prechin a larj cōngregeshun wud olwez assembul, and sun a stron church wud be formd. Tu this it woz replid: *Andru*'z helth iz not suffishent. Be-sid, he haz not cōmpleted hiz collej cors."

Occezhunalli durin the summer and otum, *Andru* precht in the chapel with lic acseptabil-iti. After herin him a feu timz, the church cold him tu be her pastor. This he did not acsept. He refuzd tu acsept the col upen the groundz ev il helth, and a dezir tu cōmplet hiz collej cors. But he woz az dilijent in attenshun tu the interests ev the church az he cud hav bin had he bin her pastor.

About the 22nd ev September he returnd tu

the Yuniversiti at Luisburg, Pa., tu rezum hiz studiz.

The church hensforth depended upen suppliz. Ov thez, sum wer effishent; but the number ev memberz remand feu, and the cōgregashun woz spars, and febul. Ofen ther woz prechin hwen the cōgregashun consisted ev onli thre, for or fiv. But, we muvd aley with az much fōrtitūd az pōssibul, hopin that the tīm at hwich Andru wud return tu us woz net far distant. With him az pastor, we felt we wud be effishent and prōperus.

Upen the 6th ev Desember, 1869, he cam with hiz wif* tu vizit mē. Az he intended tu ste until the first ev Janqari fōllōin, the church

*Catherin B. Larisun woz bōrn at Cohectōn, Sullivan Co., N. Y., September 7th, 1839. She iz the dōter ev Adaled and Bela E. Brēun ev Cohectōn Senter, N. Y. Until fōrtēn yerz old, she attended the district secul ev her netiv plas; she then attended a prīvet secul, cept bī her cuzin, Mis Mariā L. Burjes, at Rendout (nōu Ciqztun) N, Y, for tu yerz.

At the ej ev 16 yerz, (Me 1855) she began tu tech a district secul in Sullivan Co., N. Y., and cōtinqd in this voceshun until the otum ev 1859. In Sept., 1859, she enterd the Albani Academi, at Albani, Ga., then under the prinsipalship ev the Rev. J. S. Ingraham, A. M., both az tēcher and student—studiin the hīer mathēmatic, French and mūzic.

Fulli in simpāthi with the Nōrthern institūshunz, and repēt- edli offēnded bī the cōverseshun ev thoz Sūthernerz with hum she deli tōct, upen heriq ev the rezults ev the Battul at Bul Run, she and her cuzin, Lilli Burjes, ev Ciqztun, N. Y., (hu woz with her az a tēcher in the Academi), rezōlvd tu return tu ther homz in the Nōrth.

arranjd with him tu prech az ofen az he cud; and that, hwen hiz helth wud not allou him tu prech, he shud emploï such ministerz az he choz tu prech durin the eveninz and the thre

Accordinli the set out tu cros thru the līnz ev the Cōfederat Armi and tu mee thar we north bī a sircuitus rout that led thru Macōn, Atlanta, Chatanuga, Luivil, Ky., Marietta, Cleveland, Duncirc tu Cohectōn Senter, N. Y. On thar rout the past out ev the Cōfederat līnz a short distans frōm Chatanuga. Ther harts wer first rejōist at the sīt ev the American Flag upōn the Golt (Gault) Hous, Luivil, Ky., Julī 1861.

Az the neu that cōfederat muni had littul valu out sīd ev the Cōfederat līnz, the manejd tu cōvert the currensi the had in-tu gold. Tu mee this az sef az pōssibul, ech sod the muni she had (\$75.00) in the buzum ev her dres. At Atlanta—under the car ev a frend,—the left thar baggej tu be forwarded tu them bī ecspres az sun az oppōrtyniti prēzented. Ther baggej recht them in Agust 1861 at an ecspens ev \$13.00 for ech truce.

In Sept., 1861, she began tu tech a public scul in Mentisello, N. Y., at hwich she cōtinuēd wun yer. She then becam a teacher in the Mentisello Academi in hwich she cōtinuēd tu tech tu yerz.

In Me, 1864, she wez cold hom tu tec car ev her sic muther, hwerat she remend until she enterd the Yuniversiti Femel Institut, (neu the Bucnel Yuniversiti Institut) at Luisburg, Pa., September, 1865.

At this Institutshun she graduēted in Julī, 1867. Havin bin appointed an instructor in this Institutshun, she tot the Hīer Inglish Branchez and French frōm September, 1867, til Julī, 1869.

October 6th, 1869, she marrid the Rev. Andru B. Larison, M. D. Janueri 1st, 1870, she began tu tech Inglish Literatyr and French in the Seminari at Ringoz. At the deth ev her huzband, she becam a partner with C. W. Larison in the biznes ev the Seminari at Ringoz, N. J.,—actin stil az teacher ev Inglish Literatyr and French, menhwil superintendin ol the affarz ev that institushun, until September, 1874, at hwich tīm C. W. Larison withdra frōm the firm, levin the scul entīrli in her handz. She cōtinuēd tu cōduct the Seminari with marct suces until Sep-

Sundez that occurred durin hiz ste. He arrivd with the tren at 6 o'clock P. M. A sno about 8 inches dēp had fōlen durin the dē, and F brōt him tu mī hōus in a sle. Hiz helth wēz fēbul;

tember, 1880, hwen she acepted the vīs-prinsipalship ev the Yuniversiti Institut, at Luisburg, Pa. This pozishun she fild, with credit—menhwil tēchin the Natqral Siensez and the Hīer Mathematics—until the defh ev the Prinsipal, J. L. Jonz, A. M.,—Jan. 5th, 1882—from hwich tīm, til Jun, she acted az Prinsipal, *pro tempore*, ev the scul. Her wurc in this capasiti wēz dun with such effishensi, dispatch and yuniversal satisfacshun that the Bord ev Trustez, Jun 18th, 1882, appointed her Prinsipal ev the Institutshun, hwich pozishun she stil filz.

Az Prinsipal ev this Institutshun and Tēcher ev Bel-letterz, Ethics and Sīcēloji, she assumd her dūtiz September 1882.

Catherin B. Larison iz smōl ev statyr, simmetric in proporshun, and ev that temperament that wē cōl Nervo-bilyus. Her hīt iz fiv fet tu inches, her wet wun hundred and fiv lbs. Cwic and decstrus in moshun, cwic tu persev and redi tu cōmprēhend, elastic and endyrin in mussul and nerv, she ezili effects hwet meni persunz hu ar mor bulci, cud hardli du with grat difficulti.

Olwez serius,—and yet mirthful enuf for the eccezhun,—sedet, pensiv and incwīrin, her prezens cōmandz respect and dignifiz eni soshal sircul. Self-respectin and self supportin, she mavz in cumpani without burdenin eni wun, or offēdin eni bēdi. The rather, ol hu ar with her fel that she occupiz littul spes, iz in no wun'z wa and iz helpful tu ol. Fluent in cōverseshun, versatīl in subject matter and velqbul in spech, she ezili enter-tanz, edifiz and elevets alic the old and the yun, the lernd and the illiterat, the grav and the ga, the persun fastidius bī rezun ev cultyr and the persun brusc and lecōnic bī rezun ev biznes. Thus, her prezens iz welcum everihwar, and her influens olwez holsum.

Hwil Prinsipal ev the Seminari at Ringoz, her hōus wēz the rezort ev the elst ev the cōmmuniti; and hwen she left it for the vīs prinsipalship at Luisburg, her departyr brōt tērz ev regret tu meni an ī, and her absens wēz lamented bī ol.

but he wəz az wel az he had bin in a ləŋ tīm. Ov cors, † ecspected tu hav a gud tīm hwēn Andru cəm—† had olmost bəgun tu hav a gud tīm bəfor he arrivd—just in the antisipeshun ov hiz advent. In him, † wud hav a viz-

Az a Pastor'z wīf, Catherin B. Larsion wəz singlarli effishent, and uncwəlifidli acseptabul tu the pepul ham her huzband servd. She sun becam accwented with ol hu attended the church, and her ardent hart bet responsiv tu that ov the most zelus, hwil her bizi, effishent hand wəz wərmli claspt bī everi wurcer in the cəngregashun.

Her untiriŋ enerji in the cəz ov Crīst med her ever formost in everi gud wurc, hwil her gud sens and jənyal spirit inshurd succes hwerever she led. Ever favuriŋ everi progresiv mʊvment, and cənli simpafhiziŋ with everi wun—espehalli with such az neded encurejment,—her vizits wer held bī everi həushold, her cəunsel heded, and her egzampul emuleted, til her nəm becam a trəzhur and her fəm heralded bī everibədi. Inded, with a les effishent wīf, Andru B. Larisun'z pastoret wud hav bin les brilliyant, and hiz efforts les effishent. Prəmt in the discharj ov everi dūti, ardent in everi sfer ov acshun, untiriŋ in everi fəld ov labor, wetchful ov everi interest, she mʊvd sīd bī sīd with her huzband, and, than he, she mʊvd nət les brilyantli in ol the fəzez ov that grand cərər that med hiz nəm so dər tu ol, and ther cəmbīnd achəvments imperishabul.

In the Sunde-scul she wəz espehalli effishent—conductiŋ a Bībul clas that wəz attended bī meni hu wer memberz ov churchez ov uthər dənəminashunz. The ecstent ov the infləns ov the wurc dun in this Bībul clas can never bə estimated. Its rezults ar everihwar stil apparent. The enthuziazum enjenderd bī her instrucshun led meni cəmparativli illiterat tu a studi ov the scripturz that med them intellijent, effishent, and lodabul wurcerz in both Church and Sunde-scul, and, az sitizenz, ecsempolari men and wimen.

Far fəmd wəz her Bībul clas—and prəud wer ol, hwether yunŋ or old, tu on that the wer memberz ov it.

itor that Æ cud tel hwet Æ wöz duinj and hwet Æ wisht tu du, with the sertinti that if mī planz wer fezibul the wud be encurejd, if the wer not, the imperfectshunz wud be francli and ferli discust, and such suggestyunz wud be med az tu mee the plan mor wurcabul or els led tu its abandunment.

After supper we went over tu church. Az yuzhual, the odiens wöz smol. It consisted ov hiz wif, Emelin Redin, Sara Servis, mī wif and mīself. He præcht, az he olwez did, a gud, sound, gōspel sermōn, sezund pritti wel with Armenian doctrin. We licht it, valud it az hīli, and wer az much benefitted bī it az we wud hav bin had 5000 pepul bin prezent.

The Sunde wöz never tu stōrmi tu prævent its metinj, nor the cōsernz ov lif tu urjent tu hinder its memberz frōm a preparashun tu attend. Vizitorz wer numerus—tu glen hwet the cud frōm the langweij ov thoz hu resīted and frōm the wurdz ov her hu instructed. And so it happend that in ol matterz ov Biblic interpretashun, and Biblic literatur, Mrs. Larisun becām othertiti, hardli tu be cwestyund.

Az a techer, and guvernor, her effishensi iz marvelous. She duz her on wure wel, and in præper tīnz; and she cōzez her pupilz tu striv tu be scwalli effishent and scwalli punctual. Net in her wez, industrius in her vocashunz, frugal in her habits, simpul in her attir, scrupulusli øbzervant ov rīt, ever redi tu sacrific her on cumfurts, and her on cōvnyensez tu the impruvment ov uthertz, lernd in the literatur, siensez and arts ov our tīnz, cler in her statments, cōvynsiñ in her argumēt, just in her critisizumz, charitabul toord the opinyunz ov uthertz, she stands a paragon that meni a wurthi techer haz striven tu emulēt, oltho but fev, if eni, can hop tu ecssel.

The felloin evenin our cōngregeshun woz ogmented bī tu solz—S. Nonamecer and Jōn Redin. The felloin nīt a feu beiz and girlz ev the villej cem; and, ol told, the number woz about fiftē. Bī the necst nīt, the fact that Andru woz prechin, and that in hiz prechin ther woz grat interest tecen bī ol hu herd him, had got tu the erz ev meni. The sets in the hōus wer sun ol occupīd; and the cōtinud tu be so az lōg az he livd.

On Saturde nīt the hōus woz crōded. Sunde mōrnin the cōngregeshun woz veri larj; Sunde nīt the sets wer ol ful and meni stud in the ilz. The Rev. Samuēl Harrisun, Pastor ev the Yunitēd First Church ev Amwel, woz prezent. Meni wer gratli affected at the prechin. After servisez, wun Jōn Decerti, a dignitari ev a Yunitērian Church, hu had cum tu her, az he sed, the yun man prech, cam tu me sein: “We ar en the ev ev a grat revīval her. This prechin stirz the sol ev everi wun hu herz it, and the pōuer and ernestnes ev that prer ꝥ hav never herd ecwald,—and it wil be anserd. And ther wil be such interest tecen in rēlijun her az yu and ꝥ hav never herd ev; ꝥ tel yu, mī bruther, the wurc haz olredi begun and it wil net stop til this hol cōmmuniti iz rōuzd frōm the senter tu the sircumferens, and ther iz a grat ingatherin ev solz.

During the felloin de, the Rev. Samuel Harrison toct with me about the effect ov Andru'z prechin and the apperans ov thinz. He sed: "That that yun man haz bin cold tu prech ther iz no mistec. Hiz prechin iz a witnes tu that fact. No wun can her him without felin that he iz a messenjer ov God. Gret gud wil cum out ov hiz prechin and I belev we ar nou in the beginnin ov a grat revival. I must attend the metinz at the Baptist hous everi nit this wee; I cannot afford tu neglect tu her that yun man prech. Hiz pouer iz seldum scwald; and then in hiz presentashun ov hiz thots, he iz entirli orijinal.

During the wee, a feu sot the prarz ov the church,—and relijun becam the them olmost everihwer—ol wonted tu her the yun man prech; and, tu her him prech, the cam from far and ner. The wether becam worm, the sno melted, the ground thod and the rodz becam muddi and the ruts dep—so much so that travelin wez net onli veri laborius but, in the nit, it wez denjerus. But on the cam,—sum with lanternz ficut under the wagonz, sum with lits ficut upon the sidz ov the wagen, (the lantern with dash attachments, and uther modern impruvments that nou mec travelin so ezi, had net yet bin invented), sum with a lantern in wun hand and the linz ov the horsez in the

uther. But in spīt ev ol this provizhun tu ed them in travelin, acsidents happend. Wagonz wer brocen and hørsez and focs injurd. But nun ev thez thiņz deterd the aņcshus frēm cumin tu church. The hōus sun pruvd tu smol tu hold the focs—even hwen the ilz and the spes about the pulpit wer fild.

Durin this tīm, we projected the establishin ev a classic and a sientific scul at Ringoz. Az hiz wif wēz a teacher, we thot that he, with the ed ev hiz wif, mīt ern a livin at teachin in cōnecshun with preachin. So, we enterd intū a partnership in the biznes ev a Seminari, purchast a bildin (that wēz then non az the old Amwel Academi) fitted it up so that we cud begin tu tech in it on the first Munde in Janueri, 1870. Bī this prōject it wēz shon that Andru B. Larisun had cum tu Ringoz tu ste. Then fōllod grāt rejōisin,—espehalli bī the cōgregeshun ev the Baptist Church and the cōgregeshun ev the First Church ev Amwel.

Oltho the church, hwen she sōt hiz servisez az a preacher, noiņ hiz febul helth, stated that she wisht him tu emplōi eni ministerz tu ed him that he wisht, he cōtinud tu preach everi evenin. Ecwal earnestnes and fors characterīzd ech sermōn. The interest increst, mor becam awecend, and the pastoral faz ev hiz wure becam so tacsin that we grātli ferd that hiz helth

and strength wud net be adæwet tu the demandz upon him. The Rev. Samuel Harrison woz regular in attendans—much interested and veri cordial tu us. Az Andru had then præcht everi nīt for about thre wecs, F asct Mr. Harrison tu præch for wun nīt. He steted that he woz wiliŋ tu occupī the pulpit and that it wud giv him grat plezhur tu dū so; but he cwestyund the propriēti ev dūiŋ so. He sed: “F cannot tæc yur bruther’z plas; and ther iz no uther minister that can. Everi suceseful man haz hiz on peculyar wæ ev dūiŋ. He iz so peculyar in hiz wure that F thiŋc eni attempt tu assist him wil net fello egzactli in hiz līn ev wure and wil dū the cōz mor hurt than gud. He iz standiŋ the wure wel, and the Lord hu haz cold him tu dū it wil strenghen him in everi tīm ev ned. Yu hav nuthiŋ tu fer; but, wæ ol hav grat cōz tu rējeis.”

Az the first wæc in Janueri woz the wæc ev prer, duriŋ hwich servisez wer tu be held in ol the churchez thruout the land, wæ thot that it wud be best that ther be præchiŋ at the Baptist hous onli everi secund nīt. This wud afford Andru tīm tu rest a littul. Besīdz, he nou began hiz wure az a Techer; and tu organīz the scul ev hwich he had nou becum Prinsipal, wud ræcwīr net a littul eestra wure. But, ther woz no rest for Andru. Mr. Harri-

sun vizited him and insisted that he wud cum tu hiz church tu prech the nīts that alternated with the nīts upon hwich we had servis. With Mr. Harrisun'z ræwest he so far complid az tu prech for him twis durin that wæc.

Ther wer in the cømmuniti in and around Ringoz a gud meni men, frøm forti-fiv tu seventy-fiv yerz old, hu seldum, if ever, went tu church, sum ev hum had net bin tu church in twenti yerz the sed. Thez pepul ol lejitimetli belønd tu Mr. Harrisun'z cøngregeshun, and durin the grat cønflict hwich attended and følod the split øv that church, the tue sīdz with it—and yet the had net tacen interest enuf in relijus affarz tu accwīr the habit øv attendin church. Several øv thez old focs had attended the servis in the Baptist høs wun nīt apperentli “just tu her the yun man prech.” The herd him—and the never førgot that the herd him. Hiz teest wøz: “If Æ wil that he tarri til Æ cum, hwet iz that tu the: føllo theu mæ.” Everi wun øv them wøz depli affected, so much so that the furroz med bī the terz stremin døn the fes wer vizibul at a distans.

Mr. Harrisun annøunst that the Rev. A. B. Larisun wud øccupī hiz pulpit the følloin nīt. Durin that nīt and the følloin de the tīdinz past frøm møuth tu er until, az it apperd, everi mortal in the land neu it. Az bad az wer the rodz

and az danjerus az woz the travelin the hous woz ful—sets—ilz and ol.

Hiz teest woz: “He that iz net with me iz agenst me; and he that gathereth net with me scatereth abrod.”

The secund nīt be precht for Mr. Harrisun the interest depend—til it woz plen that meni wer thingin mor seriusli upen relijun than the had ever thot befor. Durin the erli part ov the felloin wee several sot the prerz ov the church.

Mr. Harrisun and the Elderz ov the church nen wishin that everithin mīt be dun tu thuroli awacen, espeshalli the ejed porshun ov the congregeshun, pland that the Rev. Izrael Pøulsun shud prech wun nīt for the Baptist pepul, and that Andru shud oecupī Mr. Harrisun’z pulpit durin that nīt. The plan woz announst tu us, and Mr. Harrisun strenli urjd that Andru shud complī with hiz recwest—az he and the Elderz felt fulli satisfīd that gret gud wud fello the eesecushun ov the plan.

Tho Andru woz then prechin everi nīt at the Baptits hous, and woz wurcin hard durin the da at Techin and organīzin the nu scul, he consented tu accømodet Mr. Harrisun, and tu hav the Rev. Izrael Pøulsun tu supplī hiz pulpit durin hiz absens. On Munde nīt, Mr. Harrisun announst frøm hiz pulpit that the Rev.

A. B. Larisun wud præch frəm that pulpit on the felloin nīt. The report sēmd tu reech everi er. The wether wəz wərm and fəggi, and the rodz əlmost impassibul. But so aŋeshus wer əl tu her that hwen the tīm arrivd fər servisez, it wəz hardli pössibul fər the tu clerjimen, Mr. Harrisun and Andru—tu get thru the ilz tu the pulpit—so ful wəz the həus. Əl wer intent tu her. Əmun the pepul wer thoz old focs hu had herd him præch at the Baptist həus and hu wer thar so dəpli affected. Az he red the 3rd chapter əv Reveleshunz and cəmmēnted thərən, ecseptin hiz vøis, dəfhlic sīlens prēvald. Əl wer intent upen the spēcər, and upen hwet he spoc az much so az if the lif əv ech wun dəpēnded upen herin everi wurd that wəz sed.

He præcht frəm the tēst: “Behold, I stand at the dor, and nēc: if eni man her mī vøis, and open the dor, I wil cum in tu him, and wil sup with him, and he with mē.” “Tu him that overcumeth wil I grant tu sit with mē in mī thron, even az I əlso overcam, and am set deun with mī Fəther in hiz thron.”

“He that hath an er, let him her hwet the Spirit sēfh untu the churchez.” REV. 3: 20, 21, 22.

Elocwens and ernestnes hav rarli dun mor or shon tu better advantej than en this ec-

cezhun. Durin the sermōn the attenshun, interest and awaceniḡ influens woz marvelous. Hardli a hand, fut or hed muvd. But terz flod fireli—from īz net yuzd tu wep, over checs lōḡ hardend bī contact with the ruffer elements ev lif, profaniti, induljens, rīetus liviḡ and a neglect ev thoz thiḡz that alen can refīn, ennobyl and dignifi.

After prechiḡ he red the him :

THE WETIḡ SAVYUR.

Behold ! a strenjer'z at the dor !
 He jentli necs—haz neet befor ;
 Haz wated lōḡ—iz wetiḡ stil ;
 Yu tret no uther frend so il.

But wil he pruav a frend inded ?
 He wil!—the veri frend yu ned !
 The Man ev Nazareth!—'tis he,
 With garments dīd at Calvari.

O ! luvli attitud !—he standz
 With meltiḡ hart, and leden handz !
 O ! matchles cīndnes !—and he shoz
 This matchles cīndnes tu hiz foz.

Admit him, er hiz anger burn—
 Hiz fet departed ne'r return ;
 Admit him, or the our'z at hand
 Hwen at hiz dor denīd yu'l stand !

The redin wəz dun in that inimitabul we that wəz ol hiz on, and that sent the veri identical emoshunz ev the sent hu cəmpoz d the him rīt tu the veri depths ev the hart ev everi wun hu herd him red. Then, durin the sinin hiz melodijs, enderin, meltin, but pøuerful vois, wəz herd clerli and meltingli abuv ol uthers hu es-sed tu sin.

Bī rēcwest ev Mr. Harrisun he led in prer, with an effect that semd tu be mor pøuerful than eni part ev the presedin eesersizez.

An invitashun wəz then given bī the Pastor that eni hu dezird the prerz ev the church shud manifest it bī standin up. Seventen prømtli aroz, ol ev them adults over 35 yerz old. Amun them wer sics men hu, for yerz, had bin considered the førmest biznes men ev this cømmuniti—the yungest ev hum wəz 49 yerz ev ej, the oldest 72; the remenin for wer over 60.

The prer metin that føllod the prechin cøntinud til let at nīt. But, nun semd redi tu lev the høs. Bī rēcwest ev the Pastor, Andru dismiss the cøngregashun bī pronøunsin the benedicshun. Sum aroz and went hom, but meni with the tu clerjimen and elder C. F. Fisher, sted til after midnīt, so hard wəz it for thez old focs tu lev the høs hwer sents assembl. In the sam høs, on the følloin nīt,

the effect ev hiz prechin woz hardli les effectiv. It semd that ther woz no wun hu herd hu woz net depli mawd.

In this cōgregashun, cōvershun fello d cōvershun until at the cloz ev the metinz, sum tīm in Februari, ¶ thine, 100 solz wer resevd inta the church bī baptizum, in wun de.

Oltho this iz onli a smol part ev the reword ev that gret battul that began in the foundin ev the Baptist Chapel at Ringoz, it iz net possibul for pen or tun tu stat the egzulteshun it brot him and me. The first volunter tu this littul band had neu net onli bin acnellejd bī ol tu be a gret champion in the cōz ev Crīst, and had bin approvd bī Crīst himself, az a wurthi wureman, az shon bī the ingatherin ev solz; but the hedz ev that armi that, at first had so bitterli and so vehementli oppozd us, had neu publicli, net onli announst us az cordial, and fraternal wurcerz in the Cristyan cōz, but had invīted the most activ and the most effishent soldyer ev the littul aggressiv armi inta ther pulpit—the best sīt the cud offer—tu fit the cōmmon enemi ev man. And it so plezd Heven that it woz then and ther manifest that the tu armiz—the older and the yunger—the larjer and the les—wer engejd in a cōmmon cōz, and that the cōmmandant ev the yunger cud and wud wure wel and approvinli,

hwenever circumstancez reewird, under the directhunz ev the superior offiser ev the older church.

Hwen this glorius wure had advanst til ol in the cemmuniti for milz around had becum areuzd tu the importans ev relijun, the memberz ev the Circpatric Memorial Church began a seriz ev metinjz hwich wer wel attended and hwich wer reworded bi an increz ev membership ev about 80 solz.

Hwil the interest in the Y united First Church semd olmost Pentecostal, and hwil Andru wez zelus tu cep it so, the zel ev the littul Baptist Church, fed, supported and fird bi Andru'z prechiq, bi hiz unfend devoshun tu the coz ev Crīst, and bi hiz nobul egzampul, burnd stil mor ardentli. Everi member becem an ardent wurcer, and the influensez ev the memberz so rot upon the mindz ev thoz hu had net yet med a profeshun ev relijun that the entir cōgregeshun semd tu be aglo with fervent relijus spirit.

Olmost everi nīt nu wunz asct the prerz ev the church, until ther wer feu in the hol cemmuniti abuv 14 yerz ev ej hu had net bin, bi ther on reewest, the espeshal subject ev prer. In the Baptist Hous alon, mor than 150 profest Crīst.

Nor did it matter ev hwet denomineshun an attendant ev the Baptist Hous woz; the effect woz the sem. Methodists, Prezbyterianz, Duncardz, Yunitarianz, Dutch Reformd alie felt at hom in the Baptist Hous, and felt onurd tu hel "the yun man" az the shepherd ev the floe—fathful, ardent, devout and tru.

Denomineshunul distingeshunz cud not be med, cud not be sen, cud not be felt. He precht the Gospel ev Crīst tu ol, shoing that the Cindum ev Crīst iz within everi belever, and that Crīst rulz ol, luvz ol and savz ol.

On the 31st ev Janueri, 1870, Andru woz cold, bī a yunanimus vot, for the third tīm, tu the pastoret ev the Baptist Church at Ringoz. He acsepted the col; and on the 9th ev Febueri felloin, bī a cōnsil convoct from the neburin Baptist Churchez—at Lambertvil, Stecton, Frenchteun, Baptisteun, Croton, Flemington, Wertsvil, Cherrivil and Sandi Ridj,—he woz ordand tu the gospel ministri.

Durin the egzamineshun (and it woz rijid) tu hwich he woz subjected bī the cōnsil, it apperd that hiz Theoloji woz pritti wel sezund with Armenianizum, and that he held peculiar veuz respectin Baptizum and the Sacrament ev the Lord'z Supper. He woz olwez fre tu stat that he deuted not that, in the erli histori ev the Church, baptizum woz administerd in meni

waz—bī emershun, bī springliḡ, bī porinḡ, and— that everi candidat shud desīd fōr himself, after rēdinḡ the scripturz onli tu hwet mod he wisht tu be submitted. Hens, with him, ther wer no cwōrrelz about emershun. And I hav efen non him hwen profest beleverz, az candidates fōr this ordinans, cam tu him fōr advīs, to se tu them: “Red the Scripturz: ol that I no about baptizum I got fōm the Scripturz;— the ar plen and ezi tu understand, and yu can ther lern ol that yu ever can no about a scriptural baptizum. The doctrinz and theoriz ev men ar verius, misledinḡ and denjerus, tu se the lest. Baptizum iz the dor ev the church; and it matterz much les intū hwet church yu go than hōu wel satisfīd yu ar with the guvernement ev the church intū hwich yu go—becōz the better yu ar satisfīd with the guvernement ev the church in hwich yu ar the mor zelusli and the better yu wil wure.—Baptizum wil sev no wun—salveshun iz in the gres ev Gōd thru fath in our Redemer, the Lōrd Jezus Crīst— hum I am cold tu prech. I am not cold tu prech Baptizum—I am cold tu prech Crīst; and if men ar cōnverted bī mī prechinḡ, I am cōmmishund tu baptiz them, upōn profeshun ev ther fath, if the dezīr me tu du so, in the nam ev the Fāther, the Sun and the Holi Gost, intū the church ev hwich I am a member.

This onli iz mī cōmmishun and this onli I du.”

He olwez held that he, az a minister ev the Gōspel, had no rīt tu invīt memberz ev uther churchez—hwether Baptist or Pēdo-Baptist—tu partec ev the cōmnyun;—that it wēz the biznes ev the church hwich he servd tu appoint a tīm at hwich the memberz ev that church shud selebret the Lōrd’z supper, and it wēz hiz biznes tu effishiet at that selebreshun; that the supper iz provided fōr the memberz ev that church; that ther iz nuthīn in the cōmmishun tu warrant him ether tu invīt, or tu eesclud, memberz ev uther churchez—hwether the gēsts wer memberz ev the churchez ev the sam fēth and order, or hwether the wer memberz ev Pēdo-Baptist churchez; that if memberz ev uther churchez be present at a cōmnyun, and partec ev the bred and wīn, az nether he nor the church wēz med a judj ev ther fitnes, nether he nor the church ev hwich he fōrmd a part wēz injurd; that if an injuri fēllod such parteciŋ, the injuri iz upōn thoz gēsts onli hu unwurthili partec, sins hwet the memberz ev the church had provided fōr themselvz, and fōr eni hu mīt chans tu be with them, wēz provided in gud fēth and accordiŋ tu the pattern set bī the techiŋ ev the Gōspelz.

Hwil thez liberal vēuz wer nēt condusiv tu incresiŋ the number ev nemz upōn the rol ev

the church buc, it woz cōdysiv tu hwet woz far mor valqabul, nemli: Tu the admishun ev such onli az wer fulli perswaded in ther on mīndz that the shud jōin that church, and that hwen the had jōind it, the shud becum fethful wurcerz in it, ever attentiv tu ol its interests, fethful tu the discharj ev everi duti, mæcli, prēmptli and effishentli. And such wer the cwelitiz, az a rul, that grast the memberz that formd the wurciŋ element in hiz church and stud arōund him in ol hiz nobul efforts. Such præminentli wer the cwelitiz ev thoz hum he baptīzd intū the church.

Andru woz olwez slo tu urj eni wun intū a membership ev the church hwich he servd. He never ferd that the number upen the church rol wud be tu smol. He ferd rather that the hu wer unwurthi wud becum enrold ther, and that the bedi wud becum cumbersum and unweldi, inert and pōizund bī the admishun ev thoz hu jōin a church thru sinister motivz.

Befor he becam pastor ev the church, hwen ther wer perhaps, littul les than a hundred nu cōverts wetiŋ tu be baptīzd intū sum church, meni ev hum, the sed, had bin cōverted under hiz prēchiŋ, he prēcht a sermen frōm the tecst: "Fær net littul flēc; fōr it iz yur Fāther'z gud plezhur tu giv yu the Cīŋdum." Luc XII: 32., in hwich he so clerli shod hiz īdeaz ev

the essenshal cwelitiz ev church memberz, and so forsibli shod the denjerz tu a church hwich admitted memberz hu, in eni we, lact the re-cwird cwelificeshunz, that meni hu herd him, at wuns abandund the noshun ev becumin memberz ev the church hwich he servd. Several ev thez persunz wer men ev welth and influens, and wer gratli disappointed in lernin hiz veuz. The had bin thingin that relijun woz a credul in hwich a pastor shud rec them tu repoz; a sosieti for the promoshun ev respectabiliti; a cind ev cloc tu cver meni infirmitez and a multitud ev sinz. And happi woz it for the church that he servd that the wer thus erli disappointed. For the churchez that the joind send tu be nether grast bi ther membership, nor a suffisient support or protecshun tu them agenst vis and crim in the struggul for lif.

Durin the wec felloin the Sabbath mornin en hwich he precht this sermen, several sed tu me: "I had ecspected tu join the Baptist church, but I se that yur bruther don't wont me tu join it. Ov cors, I shal hav tu join sum uther church."

I replid: "Did he tel yu that he did net wont yu tu join the Baptist Church?"

"No! he did net tel me so individualli; but

Æ herd him præch that sermen from the Teest: “Ær net littul floc” That woz enuf for me; and Æ thing it woz enuf for several utherz. And hou he ecspects tu bild up a church at Ringoz with a membership of such focs az he things church memberz ot tu be, Æ don’t no. Æ tel yu Dector! that wont du—that’s tu stret—yu can’t hav enithin ev a church ther en such termz—yu wil never amount tu enithin az a church in that we.”

Æ replid: “Then it haz net occurd tu yu, yet that ther iz, at Ringoz, a church—a pøuerful Baptist Church, bilt ev the veri cind ev stuf that yu se can net be found? It haz net occurd tu yu yet then that the pøuer ev that “littul floc,” the Baptist Church at Ringoz, haz bin and iz stil, so gret that it haz areuzd this hol cømmuniti, for mīlz areund, tu an interest in relijun, the lic ev hwich haz never bin non her, and haz seldum bin non in eni uther plas?—that its wure haz bin olmost Pentecostal?—that it haz even disturbd the scwilibrium ev yurself, sir? and iz so pur that yu yurself cwestyun yur on fitnes tu be enrold amon its memberz?”

“Hwī, yes”! he replid, “Æ no ther iz a Baptist Church at Ringoz, and that it iz a gret pøuer for gud, and that it haz dun much gud; but then Æ don’t se the yus ev bein so strict

in teciŋ in nū memberz, nor in beiŋ so strict with ol the memberz after the hav bin tecen in.”

“ Wel, sir,” sed E, “ thez nū memberz wil sun becum old wunz, and if the du net becum wurciŋ wunz, the wil be no advantej tu the bēdi; and if the prav indolent, remis or we-ward, the wil be a hindrans tu such az wish tu be effishent; hens the efficasi ov the church wil be les with them than it wil be without them. So, if the prechiŋ ov that sermōn ceŋs yu, or utherz hu thiŋc az yu sem tu, frōm joiniŋ the church, it wil hav accomplisht the veri øbject that led him tu prech it. It iz a veri unplezant thiŋ tu disciplin a member, a veri grav thiŋ tu dismis a folti member, but a much wurs thiŋ tu pas over the remisnes ov memberz that dezerv the senshur ov the church. So, tu prevent dilemmaz, it iz best tu ceŋ ol such az ar lieli tu mec trubul if admitted, frōm yuniŋ with the bēdi.”

Thez veuz wer avers tu a rapid increz tu the church. Hwil mor than a hundred and fifti sot the prerz ov the Baptist Church, onli about fifti wun yunited with it. Ov thoz hu went elshwar, sum yunited with neburin Baptist Churches, sum with the Duncard Church, but the most ov them, with the tu Prezbitarian Churches nerest bi.

Az a Pastor, Andru attended wel tu the interests ev hiz floec, strictli upen Gøspel prinsipulz. In hiz estimeshun, the Gøspel wøz sufficient tu rech and tu redem ol, and tu uphold the most abject;—tu lift ol abuv vīs and crīm and tu susten them upen that horizen upen hwich ol ar guvernd bī that lō hwich in influensin him wøz ol-pøuerful—“The luv ev Crīst cønstræneth us.” Hens he olwez præcht Crīst, and frøm hiz pulpit, no wun ever herd him præch eni izum, or allud tu eni cred.

Wuns ther wøz a cīnd ev Temperans Assoshieshun ev the ministerz ev the varius churchez ev Hunterdun Cøunti. The Minister ev everi church, (ecsept the Baptist Church at Ringoz), ꝥ thing, wøz a member ev this Assoshieshun. At wun ev ther metinꝝ, the desided tu secur the præchinꝝ ev a sermun upen “Temperans” in everi metinꝝ-heus in the cøunti. Az Andru did net met with them, the appointed a cømmitte tu vizit him, tu get him tu so far coøperat with them az tu præch a “Temperans Sermun” in the Baptist Chapel at Ringoz in the morninꝝ, and in the Baptist Church at Wertsvil (then without a Pastor) in the eveninꝝ. The cømmitte consisted ev the Rev. E. A. Wudz ev the Flemingtun Baptist Church, the Rev. I. Pøulsun ev the Duncard Church, and the Rev. S. Harrisun ev the Yunited First

Church ev Amwel. F woz tœciŋ with Andru hwēn thē enterd hiz parlor. Az F aroz tu go, thē cherman ev thē cœmittē sed: “Dœctor! wē wœnt yu hēr; wē nœ yu hav ever bin zelus in thē cœz ev temperans, and wē wœnt yu tu hēr hwœt wē hav tu sē.”

Thē, at wuns, stated thēr biznes, and asct for a rœspœns. Andru rœplid: Thēn yu wœnt mē tu prœch Temperans! œn thāt dē, Du yu? Hwī! F œlwœz prœch Temperans! Du F nœt?—Tu thīs thē rœplid: Yēs, yu œlwœz prœch Temperans; but wē wœnt yu, œn thāt dē, tu prœch a sēt sœrmun agēnst thē yus ev alcohol az a bœv-erēj. Tu thīs hē rœplid: But F wœz nœt cœld tu prœch alcohol—its yus œr its abus—F wœz cœld tu prœch Crīst;—mī tīm iz tu prœshus and mī œppœrtunitiz tu fœu, tu luz a singul œccēzhun tu prœch thē Gœspel ev Crīst tu humsœ- ever wil hēr mē. And thēn, hwī shud F cwit mī cœliŋ tu dœ thē wœrc bœlœŋiŋ tu thœz ev an- uthēr profeshun. Thēr iz mī bruthēr, thē Dœc- tor. Hē iz verst in alcohol, its yus and its a- bus; and thēn hē can spœc œthœritativli. It iz hiz cœliŋ tu dœ so—just az it iz mī cœliŋ tu prœch Crīst.

Thē lif infuzd intœ thē church bī Andru’s prœchiŋ never bœcœm lœtharjic az lœŋ az hē livd. Thē sœm zel and ardœr cœntinœd until aftēr hiz dœth. Cœnvershunz wœr cœnstant durin œl thē

munths ev the yer; hiz cōgregashunz wer olwezt larj; empti sets in the hōus in hwich he precht wer nōt sen; and cōtenshunz and dissenshunz amon memberz cud nōt egzist,—so intent wer ol en the wun grand purpus. Tu her hiz pepul tōc, the last sermun that the had herd him prech, wōz the best; and eni scēm that he projected wōz mor wurthi than eni wun that he had submitted befor; and everi member send tu striv tu se hu cud be the most effishent wurcer in the cōz ev Crīst.

He cōtinud tu prech until the effort ev gettin frōm hiz hōus tu the church wōz alarmin. The last Sunde that he stud up befor hiz pepul (Ogust 11th, 1872,) tu ev the Decenz carrid him frōm the carrij tu the pulpit. Nōtwithstandin this febul cōndishun, hwen the Himz wer sun, hiz vōis wōz herd, cler, plantiv, melodius and swasiv.

At hiz funeral, hwich occurd en the 27th ev September, ther wōz a grāt cōncors ev pepul—it iz sed the larjest that ever attended a funeral in the villej ev Ringoz, or in its visiniti. Ministerz ev ol churches, ev ol denōminashunz, cam tu pa tu hiz memori ther last sōlem respects. The funeral sermun wōz precht frōm Luc, 12th chapter, 42nd and 43d versez, bi the Rev. Charlz Yun, Pastor ev the Baptist

Church at Cherrivil, N. J., a buzum friend ev the desest.

The yulojiz respectin hiz character, wure and wurth, pronounst after the sermun, bi the meni ev hiz naburin Pastorz wer lon, fervent, and hi. Hiz deth, tho lon epected, fel lie a pol on the entir communiti in hwich he livd; and it gratli affected meni hu livd far awa.

Ɔ woz with him seslesli durin hiz last dez and closli wecht him thru hiz diin moments. He woz entirli compozd, and wecht the chenjez that he underwent with the culest filosofi. Durin the last sics ourz ev hiz lif, hiz strength feld veri evenli—so that toord the cloz ev the sem, he semd sumtimz tu cwestyun hwether he woz yet amun the livin. He dezird tu be alon with me durin hiz last moments; so ol ecseptin miself and him, left the rum. Occzh-unalli he wud spec tu me and asc me heu lon Ɔ thot he wud be in hiz departur. He semd nether tu fer the cloz nor dezir that the end shud cum eni mor spedili; but he semd intent on marcin cōshusli, ecsperiensin and realizin everi step from lif thru that transizhun, hwich we col deth, inta Eterniti. Wuns he sed tu me, in an incwirin vois, Dector!—Ɔ replid: Hwet shal Ɔ du for yu, Andru? He replid: Heu lon yet wil it be? Ɔ can't se eni mor—Ɔ

hav net sen yu fɔr an ɔur! But heu gud it iz that we can neū be alon tugether!

Ƒ replid: We ɔl hav tu suffer this transizhun, Andru! and Ƒ am glad that Ƒ can be with yu, and, with yu, can wech the chenjez until the last. And it semz tu me that it iz wel fɔr us if we can be cɔnshus hwil we ar effectiŋ this transizhun, and can be ɛbul tu ɔbzerv the chenjez we undergo az we ar pasiŋ frɔm lif thru that dare valli we cɔl defh intu the relmz ɔv lif! It ma net be so with me!

In hiz last efforts tu mee himself sartin hwether he wɛz yet aliv, he sed in a fɛbul vɔis: Dɔctor!—Ƒ replid: Hwɛt shal Ƒ du fɔr yu, Andru? He replid: Am Ƒ yet aliv?—A fɛu secɔndz had elapst hwen, in a firm vɔis, he sed: Dɔctor! we ar alon! and yet we ar net alon!—Thez wer hiz last wurdz. In a fɛu secɔndz he wɛz ded.

The estimeshun in hwich Andru wɛz held bī the cɔmmuniti at larj, apperd in sum dɛgre, in the ecspresshun med bī thoz hu gatherd at hiz heus at the sezun ɔv a doneshun med him bī the memberz ɔv hiz church and the sitizenz ɔv the cɔmmuniti. The cɔncors ɔv pepul wɛz larj—so that the heus in hwich he livd (the Semineri Bildiŋ), tho larj, wɛz fild until ther wɛz hardli standiŋ rum. Everi denɔmineshun

within the settulment wəz reprəzented, and əv thər mənz thə gəv frəli. Durin thə evenin, a purs cəntənin thre hundred and eleven dəllarz wəz prəzented tu him; besīdz thīs thə brət him hwətēvēr thə thot cud bə əv yus tu him, ər cud in eni wə sho thə rəgard thə had fər him.

Az a Tēcher, Andru wəz sūcsesful; and az a dissiplinarian hē wəz ecsellent. Under hiz manəjmēt, thə Seminari sun wun a rēputəshun fər strictnəs əv dissiplin, thurones in instrūshun, and elevəshun əv əm in lif. Hiz pupilz, oltho thə ferd him az † hav seldum sən pupilz fər a tēcher, invariabli rəspected him and luvd him; and hwen wuns under hiz dissiplin, thə sun bēcəm so closli wēdded tu him and hiz intērests thāt it sēmd thāt nuthin but dēth cud sēparat thēm frəm him. At hiz funēral, hiz pupilz mornd hiz lēs nēt lēs thān hiz nērest relativz.

Hwen hiz rēmənz wēr pləst in thə grāv, and hiz relativz and thə stūdēnts əv thə Seminari ovēr hwich hē had prēzīdēd, had luct fər thə last tīm upōn thə cōffin thāt incēst hiz rēmənz and thə clērjiman, aftēr a fēu wurdz fittin tu thə ēccēzhun, had invoct thə blēsinq əv Gōd upōn thoz bērēvd, thə pupilz, steppin bac frəm thə grāv, hwīl thə sēcstun wəz filin it with dirt, sāj thə Him—

NERER TU GØD.

Nærer mī Gød, tu Thæ,
 Nærer tu Thæ!
 E'n tho it bæ a crøs
 That rezeth mæ;
 Stil ol mī søj shal bæ,
 Nærer, mī Gød, tu thæ,
 Nærer tu thæ!

Tho, lic a wanderer,
 The sun gøn doun,
 Darcnes cumz over mæ,
 Mī rest a ston,
 Yet in mī dremz F'd bæ
 Nærer, mī Gød, tu thæ,
 Nærer tu thæ!

Ther let mī wæ apper
 Steps untu heven;
 Ol that thøu sendest mæ
 In mersi given;
 Angelz tu becum mæ
 Nærer, mī Gød, tu thæ,
 Nærer tu thæ!

The had so øften herd him sij this Him in
 that effectiv, pathetic stræn that wöz ol hiz on,
 and, that so fulli exprest the character øv the
 man. The saij hwet then wöz in ther harts—

and hwet the neu woz olwez topmost in hiz hart, and the saŋ with such clernes, solemniti, and such felinŋ that it produst a lastinŋ impreshun upen ol hu herd.

Sicsten yerz and sics munths after hiz deŋh, an eccezhun brot tu mī hōus sumthinŋ mor than a hundred focs, meni ev hum yuzd tu se him frecwentli with me. Amunŋ them wer several hu wer students at the Seminari priōr tu, or at the tīm ev, hiz deŋh. The had neu gron net onli intū manhud, but intū middul lif. The carz ev biznes had med them forgetful ev meni thinŋz that wer a part ev ther afferz hwil at the Seminari; and perhaps nuthinŋ cud mec them recol them. But, durinŋ the eveninŋ, az the wer veuinŋ sum objects upen the wol, az the past the so a fotograf ev a grup in hwich woz Andru. Az I sat ner the oppozit sīd ev the rum I cud ezili se the effect. At wuns the pōzd. For sum moments ther woz profōund silens. But sun the silens woz brocen bī wun ev them, hu apparentli, uncōshusli, in a cler, plantiv, swesiv, enderinŋ veis, began tu sinŋ:

“Nerer mī Gōd tu The!”

Hardli had the first wurd escept hiz mōuth, hwen ol jōind and saŋ the entīr Him, with an effect that told hōu depli hiz character had imprest them, and hōu lastinŋ woz the effect ev

that Him hwich so fulli ecsprest the character ev ther techer.

Hwīl the wer sijn, ther sat ner me an elderli wuman hu, oltho she livd 20 mīlz awe, yuzd tu se him eccezhunalli, and hu attended hiz funeral. † notist that the terz wer floij freli doun her checs, az the wer doun the checs ev meni utherz hu herd the seŋ. Turnij toord me, she sed: “† herd yu and the students sij that Him at Andru’z grav, and ther the effect woz wunderful. It semd that we wer at the veri gets ev Heven, and implorij entrans.—† hav never got over it—and † no † never wil. And nou thez sem veisez sij it her tu-nīt! Hōu solem it semz! It semz lic beriij that gud man agen. Hōu gud it iz tu thiŋc ev him. It brinj tu ous memori such a pur, such a nobul character, and so meni ev hiz gud wurcs. He woz truli a gret and a gud man.”

CHAPTER XII.

SERA LAVINA LARISUN.

Sera Lavina Larisun woz born October 10th, 1844. She iz a wel proporsund wuman,

abuv the averej in hīt—haz līt scin, līt her and līt eys.

Amuŋ her accwantansez, Sera wēz non for her redi wit, cwic repartē, harti jocs, and pert anecdotes. She wēz ful øv fun. She saŋ wel, and sēmd tu never tīr at siŋiŋ. Her vois—a cler soprano—wēz strøŋ, flecsibul and wel modulated, øther in siŋiŋ ør in speciŋ. She articulated her wurdz wel, and in siŋiŋ a him she wēz veri suceseful. She haz ever bin regard-ed industrius tu a fòlt; and if the dez wer twenti fiv øurs løŋ, she wud wønt them an øur lenger.

She wēz baptīzd intu the Baptist Church at Sandi Rij, Januəri 15th, 1860. She marrid Samuel Rediŋ Bodīn, Deseember 11th, 1872. Frøm this yunyun ther ar tu døterz, Meri H. Bodīn, børn Februəri 17th, 1874; and Lusi Ma Bodīn, børn Februəri 26th, 1876.

Mr. Bodīn iz an agricolist. He neu livz øn the præperti fømmerli ond bī hiz grandfather, Benjamin Bodīn. This præperti iz upen the north sīd øv the rod that ecstendz frøm Støctun tu Serjentsvil, øppozit the sīt at hwich the rod ecstendiŋ tu Sandi Rij jøinz the sed rod.

CHAPTER XIII.

JØN DREMER LARISUN.

Jøn D. Larisun woz bõrn Deseember 12th, 1846. He marrid Dilli C. Bodin, dõter øv Wilyam Bodin, Deseember 11th, 1872.

Lic hiz father, Jøn haz ølwez tacen the læst possibul interest in politics. Tu attend strictli tu hiz on biznes, and tu az strictli lev the biznes øv uthertz alon, iz characteristic øv the man. Redi tu wet upon a nebur in tim øv ned, tu render assistans tu thoz in wont, tu contribut tu everi wurthi enterpriz, tu encouraj the febul and the despondent, tu act hiz part promptli, effishentli and cherfulli; and cõshus in weiq matterz and in forminj an opinyun, he iz gratli respected bi hiz neburz, and iz jeneralli regarded a wiz cõnselor and a trust-wurthi sitizen.

Jøn iz an agricolist. He ølso tacs much interest in cattul, sherp and swin. In fact, amun brederz øv stec, he haz a gud reputeshun for securinj the best that the cuntri produsez.

He haz ølwez livd øn the farm øn hwich he woz bõrn and rerd—wuns ond bi Andru Larisun hu sold it tu hiz sun Benjamin.

He woz baptizd intu the Baptist Church at Sandi Rij 1869.

Hiz children ar: Andru B., börn October 15th, 1873; Wilyam B., börn Janqeri 6th, 1878; Anna M., börn October 17th, 1881; Carman W., börn September 10th, 1884.

CHAPTER XIV.

HANNA ELLEN LARISUN.

Hanna Ellen Larisun wöz börn March 17th, 1849. She wöz baptīzd intū the Baptist Church at Sandi Rij, April 3rd, 1862. In the welfar ev this church, she haz olwez bin depli interested. Inded, in ol thingz relatiq tu relij-un, she iz depli interested.

Ellen iz a stōutli bilt wuman, sturdi, desīd-ed and oblījij. In meni wēz, she much rezem-bulz her muther. She iz ever redi tu du a cīndnes tu eni mōrtal.

Frē frōm frivēliti, and alert tu ol that can impruv mōrtalz and mec them mor happi and mor yusful, her kritisizumz ar the cenest, and her øbzerveshunz the fulest ev wizdum, and ev wōrniq advīs. Hwīl she cwicli detects the fōlts in the cōpozishun ev thoz she mets, if the hav gud cwelitiz, she az cwicli sez them, and unhezitatiqli givz the persun ful credit for

them. She iz olwez les given tu senzhur pe-
pul for ther fólts than she iz tu prez them for
ther virtuz.

Ellen haz gret muscular strenth. Līc her
muther, hwet iz entīrli impōssibul tu be ac-
cōmplisht, bī muscular strenth, bī most wim-
en, iz ezili effected bī Ellen.

CHAPTER XV.

CORNELIA JAN LARISUN.

Cornelia Jan Larisun wēz bōrn November
6th, 1852. She wēz baptīzd intu the Baptist
Church at Sandi Rij, March 28th, 1869.

Frōm infansi, she had a fēbul fizec. A ten-
dansi tu tuberculosis wēz erli evinst, and at
the ej ov 16 yerz, wē ferd gretli that her līf
wēz ner its cloz. But, under hījienic influens-
ez, a jūdishus dīet, a scilful yus ov medisinz
and the cōstant ecsersīziḡ ov cōmmun sens—
that rērest ov ol the cwelitiz ov mōrtalz—she
haz enjōid much ov the gudnes, buti, eufoni
and plezhurz insident tu the most cōsistant
mōrtalz; and she haz bin a veri yusful mem-
ber ov sosīeti.

She haz olwez bin fōnd ev bucs; and she cwicli noz it, if the cōnten wit or yumur. In-ded the funni sīd ev thiŋz iz cwicli sen bī Jen; and the hu dred tu hav ther cwōlitiz erd bī a humurist, after ther first ecsperiens in vūiŋ themselvz illumined bī the līt that her lamp can be med tu shed upōn them, hwen in a cum-pāni ev hwich she fōrmz a part, cep pritti wel within the bōundz ev propriēti,—cwīet līc, and a littul rezervd.

Handi, cwīet, simpāthetic and cherful, she iz an ecsellent nurs in sīcnes. Her eufōnic vōis, jentul manner, redi wit, and redi hand, mec her a jem in a rum hwar the sic ar;—a help that iz efen mor promotiv ev helth than the fizishan;—a bam, mor suthiŋ than pōppi or mandragora;—a stimulent mor invigoretiŋ than alcohol, valerian or avena;—a hipnetic mor potent than mōrfia, cloral or sulfonel.

She haz olwez evinst much scil in the mor delicat wurc relatiŋ tu hōusecepiŋ; and she iz net slac in several fēldz ev the Fīn Arts.

CHAPTER XVI.

LAVĪNA AN LARISUN, DŌTER ØV ANDRU LARISUN.

Lavīna An Larisun, yungest dōter øv Andru, wøz bōrn Me 11th, 1811. She wøz a hevī set wuman, with meni øv the trets pecūliar tu the Larisun famili,—witti, ever in a gud yumur, had græt endurans, wøz veri clever, līet fun, enjoid a gud, harti laf,—wøz fønd øv children, a gud nēbur, and cōducted øl her affarz with dū regard tu the rīts and feliņz øv utherz.

Her her wøz øburn in hū and cwīt curli. Her scin wøz hwīt, and thieli set with freculz—a pecūliariti øv the Larisunz. Øl thiņz cōsiderd, the trets øv the old Larisunz apperd mor boldli in Lavīna than in eni uther child øv Andru Larisun'z famili.

Lavīna marrid Samuel R. Holcum, September 12th, 1834. Frøm this marrij ishshud Sera Jen, Meri C. and Andru Larisun.

Sera Jen Holcum wøz bōrn Tuzde, Jun 30th, 1835. She marrid Charlz M. Strīcer, March 21st, 1855, bī hum she had Margaret, Lavīna and Samuel.

Meri C. Holcum wəz bɔrn Munde, November 25th, 1839. She marrid Samuel Scilman, October 18th, 1859, hu dīd ɔv cɔnsumpshun, October 29th, 1860.

Upɔn the 24th ɔv September, 1874, she marrid Jɔrj Agnu, bī hum she haz had Remɔnd H., Rɔbert, Josefɛn, and Oliv.

Mr. Agnu livz at Titusvil, N. J., and iz the propriɛtor ɔv the flɔurɪŋ mil at that plas.

Andru Larisun Holcum wəz bɔrn upɔn the 11th ɔv Dɛsɛmber, 1841. Hɛ marrid Osa Garrison Wert, dɔtɛr ɔv Spenser S. and Sera Garrison Wert, November 12th, 1863, bī hum hɛ haz had Sera Garrison, (bɔrn Mɛ 12th, 1865); Tɔmas Jeffersun, (bɔrn ɔgust 29th, 1867; dīd Jun 17th, 1875); Sera Wert, (bɔrn ɔgust 3rd, 1869; dīd Julī 31st, 1875); Lavīna An, (bɔrn Februɛri 24th, 1872); Andru Larisun, (bɔrn Julī 20th, 1873; dīd ɔgust 29th, 1875); Meri Scilman, (bɔrn September 3rd, 1874); and Osa Rɔberts, (bɔrn September 2nd, 1878).

Osa Garrison Wert, dɔtɛr ɔv Spenser S. and Sera Garrison Wert wəz bɔrn Dɛsɛmber 2nd, 1841.

APPENDICES A.

CHAPTER I.

THE OLDER LARISUNZ.

Amun̄ the older Larisunz, ther iz a tradishun that Jemz Larason, the projenitor ev our branch ev the Larisun Famili, in Neu Jerzi, woz a sun ev wun Jøn Larason, a Danish nobulman, hu, durin̄ the wør betwen the cin̄ and the nobulz, in 1665, fled hiz cuntri and söt ref-uj, at first, in Scotland, then in Ærland, then in America. The stori iz told that hiz proper-ti woz confiscated and that he, in disgiz, mad hiz we, fröm the Danish set ev guvernement, tu the sæ; that he landed in Scotland, and dwelt amun̄ the Scots until the Danish guvernement "set a pris upon hiz hed," and until he lernd ther wer numerus persunz in pursut ev him, tu secur the reword offerd bī the Danish cin̄. He then fled tu Ærland; but sun he found that hiz persun woz insecur amun̄ the Irish. Az the wildz ev America offerd him a better chans

tu elud thoz hu pursud him, he embaret for the ny cuntri and landed upen Løn Fland.

Upen this iland, he purchast a larj tract ov land and upen it dwelt.

The det ov hiz arrivall in America cannot be definitli ficut; but it iz rezunabul tu infer that he settuld ther prior tu 1675.

Tradishun informz us that Jøn Larason, the Den, woz a veri athletic and a veri scolarli man; that he brot up hiz children tu lernin, tu the athletic sports and tu industri; that the condishun under hwich he cam tu this cuntri med it important tu him tu led a secluded, cwiet lif and tu cep himself and hiz famili, az much az possibul, in obscuriti.

Perhaps the sem cöz, mor than eni uther, led tu a chenj ov hiz nem. Amun the Denz, the nem ov the famili from hwich he desended iz non az Larsen. The desendants ov Jøn—and perhaps Jøn tu—erli began tu rit the nem in such a wa az tu cönsel its Danish peculiariti. Az the suffics 'son' iz peculiarli Inglish, so the terminashun *sen* iz peculiarli Danish or Nors; hens we se Jensen, Remsen, Knudsen, &c., &c., nemz ov persunz letli arrivd from Denmark. The Frish rit Larason, and so it iz rit-ten in most ov the dedz and wilz. I hav emd tu rit ech Larison'z nem az he rot it.

Peopul bī the nam Larsen ar nou veri nūmerus in Shicago, and in the western territoriz. A Baptist clerjiman hu nou livz in the northern part ov Denmark, informd Dr. Jørj H. Larisun,* a feu yerz ago, that, in wun ov the coun-

* For the tradishunal accøunt ov the erlier Larisunz, I am gratli indeted tu mī brøther, Dr. Jørj H. Larisun, ov Lambertvil, N. J. For meni yerz, he haz bin engəjd in incwīriḡ intū the histori ov the Larisunz hu first settuld in America. He haz cørespended with ølmost, if indəd, net cwīt, everi persun, bī the nam ov Larisun. ov hum he cud lern ; and with meni utherz hu øltho the ar branchez ov the famili, hav, bī marrij, løst the Larisun nam. Nør haz he bin cøntent tu lern ov the Larisunz onli. Hiz dillijens in incwīriḡ ov øl hu neu ov the older Larisunz iz, I thiḡc, unpresented, and the rezults ar marvelous.

Az a rezult ov this indefatigabl wurc, an accuḡleshun ov peperz, frøm rēliabul sorsez, hav bin fild and prezervd that wud astønish eni ecsept thoz accwented with the rezults ov the most assiduous collectorz ov histori, anticwari, and cindred branchez ov Art and Siens.

Tu the valqbul døkuments ov this vast accuḡleshun, he haz net onli efferd mē frē acses ; but, in cøpiliḡ the matter for this Appendics, he haz øded mē in gleniḡ frøm them such facts az hav bin thøt the most wurthi ov cønsidereshun. Hens, I am and øl hu glen frøm thez pejez ar, gratli indeted tu the assiduous industri ov Jørj H. Larisun.

It iz stated upen pej 11, in the prefas tu this buc, that Jørj H. Larisun haz furnisht much ov the material that fømz Appendics A ov this vølum. Sins rītiḡ that prefas, mor than thre yerz hav elapst. Duriḡ thez thre bizi yerz meni facts hav bin ecshumd frøm the ruinz ov the last senturi ; and meni ov the tradishunal statments that we wuns belevd tu be tru, we nou no tu be fòls. Indəd, under the līt that nou illuḡinets the facts relativ tu øur famili, we se thiḡz so different frøm that the wuns apperd tu be that we hav thøt it præper tu rerīt the entīr Appendics so that it mē nou embedi the entīr præduct ov the accuḡleshunz at øur dispozal tu-de.

tiz ev Denmark, ther ar, at the lest, 60,000 persunz bi the nem ev Larsen.

Tradishun sez that Jøn, the Den, had sics sunz, ev hum tu wer cild bi the Indianz. The remaniņ for, Røjer, Jamz, Wilyam and Jøn becam the parents ev the Larasonz in America.

Røjer settuld in Pensylvania. Ov hiz proj- eni, if he had eni, I am net informd. Jamz settuld upen a tract* ev 243 acerz, hwich scirts

* The tract tu hwich referens iz her med liz upen the north- est sīd ev Stoni Bruc, in the tounship ev Hopwel, Mercer Cōunti, N. J., about a mīl and a haf southwēst ev the villej. Hopwel. A part ev it iz neu ond bī, and occupīd bī, Mr. Ralf Ege, huz grandfather Samuel Ege, in 1801, purchast the entīr tract and settuld upen it. Subscwentli, it becam the properti ev hiz sun Jøn Ege; then it becam the properti ev hiz sun Andru Ege, frōm hum it dēsended tu hiz sun Ralf Ege the persun abuv namd, az its prezent oner. Hens, it haz bin in the Ege famili, a peried ev nīnti yeiz.

I wud du vīolens tu mī cōsepsunz ev enor, gratitud, and fil- anthropi, and tu that treniņ that I resevd at the handz ev mī per- ents, shud I pas farther without a feu frē, franc, unfend cōm- ments upen the intrinsic wurth, the sinser, inherent respect, and prezervativ spirit ev thoz hu hav so lej held the clamz for this properti. Espeshalli wud I du vīolens tu mī sens ev dūti shud I net pe, at the lest, a pasiņ tribut tu the hespitābul spirit ev mī accwantans, Mr. Ralf Ege, huz intellijent facultiz, affābul wez, and benevolent dispozishun so sun, win the respect ev the wur- thi and cōmmend him tu ol az an unfend filanthropist.

The car tu prezerv everi old relic, implsment, yutensil ev handiworc ev the old Larisonz that iz wurthi ev prezervashun haz ever bin such az iz rarely sen enihwer. The sīt ev everi old spot arōund hwich interest cliņz iz ezili and cwicli pointed out tu this de. The enshent berriiņ-ground, ner the senter ev

the left bage ov Stoni Bruc in the tounship ov Hopwel, in the ceunti ov Merse, stat ov Neu Jerzi. Wilyam and Jon settuld ner the Blac River, in Morris Ceunti, Neu Jerzi.

Such iz the tradishunal account ov the Larisun famili hu erli settuld in America. Sins chīldhud, I hav bin bizi, az lezhur alloud, in egzaminin hwetever mit centen facts that cud be, in eni we, yuzd tu illuminet this, tu me, olmisterius subject. A lif devoted tu lernin and bucs, a voceshun that haz compeld me tu red ecstensivli, varius cīnds ov literatur that hav tend with facts respectin the erli settulment ov our stat, biznes that haz med me comparativli familiar with ol the steps in the settul-

the old homsted, in hwich the older Larisunz and the older Parsez menli berrid. iz treted with du respect, and everifhij in and about it iz prezervd with strictnes and assiduiti

Thru sum mishap, sum yerz ago, the grav ston ov Acssa Larason Humfri woz brocen. But tu this da, everi fragment ov the ston liz, in plas, upen her grav, and the inscripshun theren, hwich iz voluminus for the tīnz, can be red, with ez. Līc car iz bestod in the prezerveshun ov everi uther monyument upen this enshent spot, hwich, had it bin in the middul ov the farm ov meni anuther man, lej sins wud hav bin subject tu the tilerz pleu, and neu completli obliterated. The dispozishun tu respect the gravz ov the ded iz a part ov a hī spirit; and, oltho a commendabul element in the tretz ov eni sitizen, it iz found onli in the best ov men.

If I me be pardund for thus particlariizin, I wish tu stat a circumstans that I espeshalli admīr. A recastin ov the feldz ov Mr. Ralf Ege'z farm, cozd a lej līn ov nu post fens tu be med. About midwe ov the līn in this lej ecstens ov fens iz the enshent

ment and in the development ev N. J., and with the public recordz ev our stat fröm the earliest tīnz, haz afforded me meni an oppurtun-iti tu discus this interestinȝ pröblem. Naturalli sceptic respectinȝ eni subject, espeshalli histor-ic, that duz not rest upen record, ther haz olwez lingerd, in mī mīnd, döuts az tu the valid-iti ev this tradishun. Thez döuts hav olwez bin the strönger, becöz mī Grandfather, hu sēmd tu me tu be a siclopedia ev facts relatinȝ tu the erli histori ev our stat, never related

grav ev Jamz Larason. Fröm the bēginninȝ cörner, tu a point sum 35 fet fröm the grav, the fens ecstendz strat; fröm this point, tu a point about 35 fet beyend the grav the fens iz so deflected tu the west that it entīrli clerz the ston that coverz the grav; thens the fens iz az strat az a līn tu the point at hwich it termi-nats.—It iz such rēgard for the ded and such alon, that enabulz us, tu de, tu find the fīnal restinȝ plas ev the bedi ev our ansestor Jamz Larason. Such rēgard iz enorabul; and bī me, at lest, the persun in hum such respect apperz iz considerd wurthi ev prez.

Hwīl at Mr. Egs'z, I wēz shon several thinȝ that wer wurthi ev attenshun, and wurthi ev notis her. Amuȝ them ar tu stonz—relics ev the ston-aj, no döut, that ar curius inded. Wun ev them, sumhwet triangulär in shap, ner 3 fet lōȝ, in the lōȝer acsis, and 18 inchez thic, iz yuzd az a step tu ad in mēuntinȝ a hōrs, or a wagen. It distinctli shoz the chizelinȝ ev the aborijin-ēz huz handiwurc it evidentli iz.

In hiz parlor, I olso sō the cher in hwich David Stēut sat hwēn he rot hiz nam upen the ded that cōvəd the anshent tract fröm David Stēut tu Jamz Larason. It iz an ocn cher ev the best pattern and the best wurcmanship ev "ye olden tīnz"—hwēn the best charz wer mad ev ocn legz, ocn böttemz, and hī bacs, consistinȝ ev ocn runȝz, sōpportinȝ a larȝ ocn cresēt for a bac and arm-rests, and a smōler ocn cresēt, percht upen the ocn runȝz ev the senter ev the bac, for a hed-rest.

tu me this tradishunal matter. Ofen Æ incwird ev him the øriju ev the Larisun Famili frøm hwich he desended. Hiz repli yuniførmlī begān with the statment that hiz grandfather, Jemz Larason, settuld upøn a farm in the tounship ev Hopwel, Neū Jerzi, and that he had sics sunz and thre døterz.

Bac ev Jemz Larason, Æ cud never get mī Grandfather tu go. He yuzd tu se “hwens Jemz Larason cem, Æ du net no. He mīt hav cum frøm Ærlānd. Ther ar a plenti ev Ærishmen bī the nem Larason; and ther iz no uthēr persun hu can so glibli and so yufønīcli utter the nem *Larason* az an Ærishman. Besīdz, meni ev the traits ev the older Larasonz ar veri much līc the pecūiaritiz ev the pepul in the nørth ev Ærlānd. The ol wer støut, wel bilt men hu had grē ør blū īz, hwīt, freculd scin and cors, red ør øburn, curli, her. The ol had prøminent, strat nozez, strat møuthz, larj, strøn upper lips, gud, regularli set tēth, and the wer veri ful ev yumur, The ol līct fun, and ther wøz no sport that wøz attended with tu meni dånjerz før them. The ol wer fønd ev hørsez; the bred the best ev hørsez,—espeshalli suted tu resin; the ol wer gud rīderz, and at reses mostli rod ther on hørsez. Oltho dignifid in ther manners and serømonius in addres, the ol induljd in witti reminissensez and øl enjøid a

harti laf. The wer ol veri sensitiv—careful ev hwet the sed, and ev the manner ev utterin it. The never let an inuendo pas unnotist. A slit offens provoct an incwiri intu the meni and intenshun ev the offender and settulment at wuns ensqd. The ol luvd pes; and pes the wud hav; but, tu menten pes, the ofen had tu du a del ev fitin, in hwich no Larason cem out secund best. In ol ev this, yu se meni traits that ar preminent amon the Irish.”

In Irland I am told, ar meni Larasonz. Occazhunalli I hav met an Irishman bi the nem, Larason. Upon incwiri respectin the erijin ev the Larasonz in Irland, sum ev the Irish Larasonz hav told me a stori clos acin tu the tradishun prevalent amon the older Larasonz ev America;—that iz tu se, the Irish stet that the Larasonz, in Irland, ar the desendants ev a Danish nobulman, bi nem Larsen, hu in the rebelyun in Denmare, in 1665, fled hiz cuntri and settuld in Irland. Upon this them an Irish Larason yuzqalli wacsez elocwent. In hiz panejiric, he yuzqalli gets in meni thinz that I du net wish tu relat just her; but thinz that he so preudli telz that I olwez peshentli lisen tu him til he iz dun,—if it tecs him a de and a nit tu complet hiz stori.

Hwether Jemz Larason cem directli from

Erland tu this cuntri and in the cors ev tīm, settuld upon the old Larason homsted along Stoni Bruc; or hwether he iz a sun ev Jøn Larason, the Den, hu fled hiz cuntri and settuld upon Løn Flaud; or hwether he iz the sun ev Wilyam Larason ev Neu Brunzwic, N. J.; or hwether he iz ev eni uther lineej, matterz veri littul tu me. The stoc iz gud enuf, derīvd frōm hwetever sors it me be. But az wun ev the desendants, I wish, in this narrashun, tu be fer in statij hwetever can be found tu substanshiet eni hīpōthesis that ever haz bin,—or ever me be, offerd. Oltho meni tīmz befor, I hav peruzd the anshent recordz ev our Stat, in cwest ev facts relativ tu our famili, I thot it proper, befor completij this appendics, tu wuns mor egzamin the anshent documents and refresh mī memori respectij, espeshalli, meni ev the minor points. . Accordinli, upon the 21st ev Ogust, 1891, eded bī Meri W. Prol and Suzan M. Phillips huz ecsperiens in redij and handlij the manuscripts ev thoz hu rot the erliest documents—such az wilz, dēdz, bēndz, mōrgejez, the recordz ev the erliest prosēdinz ev the Courts ev Neu Jerzi, the prosēdinz ev the erliest seshunz ev the Lejislativ bedi ev Neu Jerzi, &c. &c., hav med them ecspert az red-erz ev paperz in old Inglish, and in the spelij and sintacs ev the Anglo-American langweij in

colonial tīnz, ꝥ cerfulli, and thuroli egzamīnd
 ol the recordz in the offis ev the Secretari ev
 Stat, at Trentun, Neu Jerzi. In so duīn, ꝥ find
 net a ded cōveīn landz tu a persun bī the nem
 Larason, oltho ꝥ hav handuld meni dedz—and
 neu hav, in mī pōszeshun, sum ev the dedz—
 that cōve larj tracts ev land tu persunz bī the
 nem Larason. This, tu me, iz hardli az sur-
 prīzīn az it iz tu such az ar les familiar with
 the wez ev duīn biznes pīor tu the beginnīn
 ev the prezent senturi. Formerli, an offis ev
 record wōz les depended upōn for the prezerve-
 shun ev Legal dōcuments, dedz, bōndz, mōr-
 gejez, &c., &c. Fir-pruf vōlts wer fēu, if, in-
 ded, ther wer eni. So, the scrivener med in-
 denturz;—that iz, he rot upōn tu separat pes-
 ez ev parchmēt, the articulz ev cōtract; then
 he plest wun ev the pesez ev parchmēt upōn
 hwīch he had ritten the cōtract, upōn the tōp
 ev the uther pes; and hwen he had med them
 secur tu a bord, upōn a tabul, so that the wun
 cud net slīd, or muv, upōn the uther, with a
 sharp nīf, ecstendīn thru tu the bord, he cut an
 irregular, or wevīn marjin, upōn wun,—and
 sumtīnz upōn mor than wun—ev the sīdz ev
 the tu pesez ev parchmēt. He then gav wun
 ev thez indenturz tu the individul hu wōz the
 first persun in the cōtract and the uther tu
 the individul hu wōz the secūd persun in the

contract.—So, ech had a voucher tu hwich referens cud be mad at eni tīm ev ned. And in cas the othentisiti ev a voucher wəz cwestyund, the partiz in disput had onli tu cōmpar ther indenturz. In cas the *indenteshunz* en the marjinz cōrresponded, the matter ev othentisiti wəz settuld.

Respectin wilz, the matter cud net be cōnducted in so simpul a we. In veri erli tīmz—far bac in the ejez—Corts ev Probat wer establisht, befor hwich egzecutors must apper, with wil in hand, befor prosedin tu ecsēcut sed wil. Olmost az lēg ago, lōz provided that the erz ev eni estat must apper befor a Probat Cort and render an accōunt ev the properti ev the desest, befor the cud legalli, dispoz ev the properti. The Probat Cort, then, affordz a fuller accōunt ev thoz thinz hwich ar the facts ev fundamental importans in famili histori.

Hōnever, the lōz regulatin the Corts ev Probat hav never bin so egzactin, nōr yet so rijidli enforst that egzecutorz ev wilz, and erz ev estats hav net sumtīmz settuld with creditorz, detorz and erz without appliin tu the sed Corts for permishun tu prosed in the matter. In ded, so remis ar the lōz regulatin the Corts ev Probat that I hav non larj estats tu be settuld and divided amon the erz without so much az goin tu a Surroget's offis. Hens, so ofen, we,

in ven, serch the recordz ev the Corts ev Probat for thoz facts hwich relet directli tu the famili histori. But, in the recordz ev the erli Probat Corts, we found several thingz, reletiq tu the Larasunz, ev hwich I must rit.

In copiiq wilz, dedz &c., &c., we fello the orijinal, in speliq, yus ev capitalz, sintacs &c., &c., az nerli az we can.

The wil ev wun Wilyam Larason, ev Neu Brunzwic, (tu me at the lest, a curiositi—es-peshalli the Theolejic fez ev it), iz first in the order ev tim. It iz az folloz:

IN THE NAME OF GOD AMEN I William Larrison of the City of New Brunswick in the County of Middlesex and Province of New Jersey being thro' the abundant Mercy of God tho' Sick & Weak in Body Yet of Sound and Perfect mind understanding and memory Do make Ordain Constitute this my Last Will and Testament and Desire that it may be Received by all as Such Imprimis I Most humbly Bequeath my Soul to God my Maker beseeching his Most Gracious acceptance of it thro' the all Sufficient Merits & Mediations of my Most Compassionate Redeemer Jesus Christ who Gave himself to be an Atonement for my Sins and is able to Save to the Uttermost all that Come unto God by him Seeing he Ever liveth to make Intercession for them and who I Trust will not reject me a Returning Penitent Sinner when I Come to him for Mercy in this hope and Confidence I Render up my Soul with Comfort humbly beseeching the Most Blessed and Glorious Trinity One God most holy Most Merciful and Gracious to prepare me for the time of my Dissolution and then to take me unto himself into that peace and Rest and incomparable felicity which he has prepar'd for all that Love

and fear his Holy Name. Imprimis I Give my Body to the Earth from whence it was taken in full assurance of its Resurrection from thence at the Last Day as for my Burial I desire it may be Decent without Pomp or State at the Discretion of my Executors hereafter named Who I doubt not will Manage it with all Requisite prudence as for Such Worldly Goods & Estate as it has pleased God to bless me withall I Give & Bequeath in Manner following. To my Oldest Son James Larrison I Give and Bequeath the Sum of Ten Pounds proclamation Money to be paid to him by my Executors within One Year after my Decease and as for the Rest of my Worldly Goods and Estate both Real and Personal I Give and Bequeath to be Divided Equally between my Sons William Larrison Thomas Larrison John Larrison and George Larrison Item I do make & Constitute my beloved Son John Larrison and Son in Law David Stout to be my Executors of this my Will and do empower them to Collect in my Debts and Dispose of my Estate to the best advantage at their Discretion of my Executors and after paying my Just Debts Funeral Charges and my aforesaid Legacy to Divide the Remainder as aforesaid among my aforesaid Sons William Thomas John & George and I do hereby Revoke and Disannul all Other Wills Whatsoever heretofore by me made Ratifying and Confirming this and only this to be my Last Will and Testament In Witness whereof I the said William Larrison have hereunto Set my hand & Seal this Seventh day of April in the twenty Second Year of the Reign of our Sovereign Lord George the Second by the Grace of God King &c and the Year of our Lord Christ One thousand Seven hundred and forty Nine

his
William Larrison
mark

Signed & Sealed published pronounced & Declared by the said William Larrison to be his Last Will and Testament in the presence of us Jediah Higgins Samuel Neilson Ro Rolfe—

Jediah Higgins and Robert Rolfe two of the Witnesses to the

within Will being Sworn on the Holy Evangelists of Almighty God did Severally Depose that they Saw William Larrison of the City of New Brunswick The Testator, Within Named Sign & Seal the Same and heard him Publish pronounce and Declare the within Instrument to be his Last Will and Testament and that at the doing thereof the said Testator was of Sound and disposing mind & memory as far as these Deponents know & as they Verily believe and that Samuel Neilson the Other Subscribing Witness was present and Signed his Name as a Witness to the said Will together with these Deponents in the presence of the said Testator Jediah Higgins Ro Rolfe. Sworn May 30th 1749. Theos Severns Surr.

Be it Remembered that the Last Will and Testament of William Larrison being duly proved as aforesaid Probate and Letters Testamentary were Granted by His Excellency Jonathan Belcher Esq. Governor of the Province of New Jersey &c unto John Larrison and David Stout the Exs. in the said Will Named they being duly Sworn well and Truly to Perform the said Will and Exhibite a True and Perfect Inventory and render a Just account when thereunto Lawfully Required. Given under the Prerogative Seal of the said Province at Burlington the fourth day of July ADom. 1749.

Chas. Read Preg.

The wil that iz necst in the order ev tīm iz that ev wun Wilyam Larason, ev Rocsberi Tounship, in the counti ev Morris, Neu Jerzi. It iz dated November 11, 1777.

The wil ev David Larason iz az folloz:

IN THE NAME OF GOD ALMIGHTY I David Larason of the Township Hopewell in the County of Hunterdon and State of New Jersey, being at this "time" very weak in body but of sound mind and memory, blessed be God do this nineteenth day

of November in the year of our Lord One Thousand Eight Hundred make & publish this my last will and Testament in manner following, that is to say, first, I orde all my just debts and funeral Expenses to be satisfied and paid as soon as conveniently can be by my Executors (herein after named) after my decease, Item I give and devise to my wife Jerusha, the Plantation where I now live for and during her widowhood, with a sufficiency of Stock “ & farmer’s utentials together with the Household and Kitchen Furniture ” to carry on the place, Item I leave the place where my son Jonathan now lives to be sold as soon as can be convenient by my executors hearinafter named after my decease. Item & Jerusha my wife is to bring up the two youngest Children with sufficient larning and put them to trades. Item and Jerusha my wife is to put Amos my Son to a trade & find cloathing till he is becomes of age. Item and I leave the remainder of my stock to be sold by my Executors, Item & my son Jonathan is to work the Place where I now live on provided they can agree, Item & at the expiration of my wife’s widowhood my Estate shall be equally divided between my Sons Jonathan, Amos, Charles, Enoch, to their use forever. And lastly I constitute and appoint Jerusha my wife & John Sexton or the survivor of them to be my Executors of this my last Will & Testament. In Witness whereof I the said David Larison have to this my last Will & Testament set my hand and Seal the day and year above Written. David Larason.

Signed, sealed pronounced and declared by the said David Larison as and for his last Will and Testament in the presence of us who were present at the signing and sealing their of——William Golden, Elijah Larson, David Golden.

In the Probat Cort ev Hunterdun Counti, Neu Jerzi, iz the felloin record respectin the estat ev Andru Larason, sun ev Jemz Lara-

son, Hopwel Township, Mercer County, New Jersey:

Andrew Larason Ints.

Letters of Administration were granted by his Excellency Richard Howell Esq. unto Levinia Larason Administratrix and James Larason Administrator of the Estate of Andrew Larason, late of Hunterdon County, deceased, they having been first duly sworn, well and truly to Administer the same. Exhibit a true and perfect Inventory and render a just and true account of their Administration—Given under the Prerogative Seal the 18th day of December A. D. 1800

John Beatty Regr.

Compd.

The folloing iz self ecsplanatori:

Comp.

Andrew Larrison } Letters of Administration were granted
Ints. \$2548.58 } by the Hon. John Lambert Esq. Vice
president of the Council, unto Sarah Larrison. Administratrix,
and William Larrison, Administrator of the Estate of Andrew
Larrison, late of Morris County, deceased, they having been
first duly sworn, well and truly to administer the same, exhibit
a true and perfect Inventory and render a just and true account
of their administration. Given under the prerogative seal, the
30th day of May, A. D. 1803.

John Beatty, Regr.

The abuv ar the onli recordz that I find a-
muy the arcivz ov New Jerzi, depeozited in the
offis ov the Secreteri ov Stat at Trentun, N. J.

Hwether Jamz Larason, our ansestor, iz the
Larason menshund in the wil ov Wilyam Lar-
ason ov New Brunzwic, ther yet apperz no
menz ov determiniq. But ther woz, at the lest,

wun Larison in the townshipp ev Hopwel prior tu the tīm that iz fiest az the det ev the advent ev Jemz Larason. Upon a tacs list for Hopwel Townshipp, for the yer 1722, apperz the nam ev wun Wilyam Larason hu iz taest for 160 acerz ev land, 11 cōuz and hōrsez, and 9 shēp. Besīdz, the felloiñ indentur, (the oldest documēt I hav found—a wel prezervd old parchmēt hwich iz the prōperti ev Ralf Ege hu neu onz and dwelz upon a part ev the old Jemz Larason Homsted,) declerz, that hwen Jemz Larason purchast the tract ev David Stout, both he and Stout wer rezidents ev the townshipp ev Hopwel:

THIS INDENTURE Made this Eighteenth Day of June in the fifth year of the Reign of our Sovereign Lord George the third over England Scotland France and Ireland King Defender of the faith and anno Domine one thousand Sevenhundred and Sixty five BETWEEN Mr. David Stout of Hopewell in the County of Hunterdon and in the Westron Division of the Province of Newjarsey of the one Part AND James Larrison of the Place afore Said Yeoman of the other Part WITNESSETH THAT WHEREAS William Coxe Daniel Coxe Rebecca Coxe and Grace Coxe Heirs and Devisees of Coll. Daniel Coxe (late of trenton Deceased) by their Deed bearing Date the Tenth Day of June anno 1765 grant and Convey to the Said David Stout a Cartin Plantation in Hopewell Containing two Hundred and forty three acres Recorce being had to the Deed afore Said fully and at large may appear AND the Said David Stout Doth for and In consideration of the Sum of twelve Hundred Pounds of Good and Lawfull Money of the Place aforesaid to him in hand paid before the Ensealing and

Delivering hearof by him the Said James Larrison the Receipt whereof I the Said David Stout do hereby acknowledg and myself therewith fully Satisfied Contented and Paid and thereof and of every Part and Parcel thereof do acquit Exonerate and Discharge the Said James Larrison his heirs Executors and administerators for Ever by these Presents HAVE given Granted bargained Sold alinated Conveyed and Confirmed and by these Presents do freely fully and absolutely give grant bargain Sell alien Convey and Confirm unto the Said James Larrison his heirs and assigns for Ever ALL the afore said plantation Situate in Hopewell Containing two Hundred and forty three acres as aforesaid and is butted and Bounded as followeth Viz. BEGININ at a gum tree Standing on the East Side of Stoney Brook being also a Corner to Land late Carles Sextons Deceased and Running from thence by Said Sextons Line South forty one Degrees East fifty three Chains to a poste for a Corner thence South Sixty Eight Degrees East nineteen Chains to a Stake that Corner to James Hunts land thence by his line South Seventy Eight Chains to another Stake Standing in a Line of Land of Nickolas Way-Coff thence by his line West Sixteen Chains to a Blackoak on the Side of the aforesaid Stoney Brook thence up the Said Brook Bounding there with to the place of Beginning and Containing With in the Bounds afore Said two Hundred and forty three acres of land TO HAVE AND TO HOLD the Said two Hundred and forty three acres of Land Bounded as aforesaid together with all the Mines Minerals Hawkings Huntings fowlings fishings with all the Houses buildings orchard Gardings fences and all other Improvements with all the Rights Prophets Previliges Hearidiments and apurtenances whatsoever unto the same belonging or in any wise appurtaining unto him the Said James Larison and his heirs and assigns for Ever his and their only proper use benefit and behoof for Ever AND I the Said David Stout for me my heirs Executors and administerators do Covenant Promis and Grant to and with the Said James Larrison his heirs and assigns

that before the Ensealing hearof I am the true Sole and lawfull owner of the above Bargained premisses and am lawfully Seized and possessed of the Same in mine own proper Right as a good Perfect and absolute Estate of Inheritance and have in my Self good right full power and lawfull authority to grant bargain Sell Convey and Confirm the Said Bargained premisses in manner as above Said AND THAT the Said James Larrison his heirs and assigns Shall and may from time to time and at all times for Ever hereafter Ly Virtue of these Presents Lawfully Peaceably and quietly have hole use occupy possess and Enjoy the Said demised and bargained Premisses With the apurtinances free and Clear and freely and Clearly acquitted Exonerated and Discharged of and from all and all manner of former Gifts—Grants Bargains Sales Leasses Mortguages Wills Entails Joyntures Dowryes Judgments Executions Incumbrances and troublers Whatsoever AND I the Said David Stout do further Covenant and bind myself my heirs Exers. and admrs. and Every of them firmly by these Presents to Warrant and Defend the Said James Larrison his heirs and assigns in Quiet and peaceable possession of all and Singular the Said Granted and bargained premisses against any Just and Lawfull Claim of any person or persons Whatsoever IN WITNESS WHEREOF I the Said David Stout have hearunto Set my hand and Seal the Day and Year first above

Wraton

David Stout

Sealed and Executed In the Presence of	{	William Bryant
		his
	{	William Foster
		Mark

(N. B. Az a spesimen ev hwet an American scrivener, in colonial tīnz, dard tu du in vīolatiŋ the lōz ev the English lan-gweŋ, the speliŋ, yus ev capitalz, punctuashunz and syntactic arranjment ev wurdz, clōzez and frezez, this old ded iz an admirabul spesimen. The cīrēgrafi iz such az tu sho that the persun duiŋ the scrivener wurc wēz nēt wun ev the persunz huz nem apperz in or about the ded.)

Besīdz, ɔn pej 333, in the wil ɔv Wilyam Larason, ɔv Neu Brunzwic, yu wil se that wun David Stout, wun ɔv the egzecutorz ɔv that wil wez a sun-in-lɔ ɔv Wilyam Larason. In the histori ɔv the Stout famili, it iz steted that a David Stout marrid Elizabeth Larason. The wif ɔv Ralf Ege, hu iz a desendant from David Stout and Elizabeth Larason, telz me that her grandmuther, hu wez espeshalli verst in the jenealoji ɔv the familiz ɔv Hopwel, yuzd tu se that her grandmuther, Elizabeth Stout, wez a sister tu Jemz Larason. Besid, Nathan Stout, ɔv Amwel, (neu 89 yerz old), the grandsun ɔv the ɔthor ɔv the histori ɔv the Stout famili and the persun hu cɔzd the print-ij ɔv the buc, and a man hu haz tecen espeshal interest in the jenealoji ɔv the Stout famili and in ɔl hu ar in eni wa related thertu, informz me that the Stouts hav ɔlwez told him that Elizabeth Larason, the wif ɔv David Stout, wez a sister tu Jemz Larason ɔv Hopwel and the dɔter ɔv wun Wilyam Larason. And, aded tu this, iz the stronj prebabiliti that the David Stout, the sun-in-lɔ ɔv Wilyam Larason, iz the David Stout hu cɔved the tract, ner Stoni Bruc, tu Jemz Larason.

Aded tu the abuv evidens that Jemz Larason wez a sitizen ɔv Hopwel, prior tu 1765, we hav the fact that hiz sun Andru, at the tīm,

wəz a rezident əv ðə Coonti əv Hunterdun, had marrid and wəz ðə parent əv wun çild; əlso ðat hiz sun Jən had marrid Meri Peltun, dɔtər əv ðat wəl non In-çəpər, Benj. Peltun, and wəz, at ðat tīm, çəpiŋ a hotel hwər Jən Burroz nəu livz.

Perhaps a mor thuro serç əv ðə recordz əv Hopwel Təunship wud go far toərdz illumin- etin ðis perplecsin çwestyun. Az ðə matter standz, it wil anser ər purpus tu assum ðat Jəmz Larason iz ðə sun əv Jən Larason, ðə Den; ðat Jəmz Larason, az tradishun informz us, in çwest əv a sīt ðat prēmist favurəbul re- zults in mīniŋ fər silver and çəppər, in meciŋ a surve əv ðə nuli settuld feldz əv Hopwel, discoverd, upən ðə surfas əv ðə tract he pur- çhast, berium sulfat, and uthər evidensez əv ðə egzistens əv silver and çəppər, purchast ðə tract, and at wuns settuld upən it, cəm- menst mīniŋ ɔperəshunz, farmin and techin and ðər remənd til hiz deθ.

CHAPTER II.

WILYAM LARASON, SUN ØV JØN, THE DEN.

Wilyam Larason, sun øv Jøn, the Den, purchast a tract øv 400 acerz, ner Blac River, in the tounship øv Chester, cøunti øv Mørris, stat øv Neu Jerzi. He wøz a farmer. He dīd subseqwent tu the yer 1777. That he dīd befor hiz children attend ther majøriti, we hav this evidens: In hiz wil, dated September 1st 1777, he provīdz før and directs that hiz tu sunz Jamz and David shal be sent tu scul until the accwīr "gud Inglish lerniņ."—It iz a matter øv tradishun that thez tu sunz arrivd at ther majøriti, under the direcshunz øv the Administrator øv the abuv nemd wil.

The cøntents øv hiz wil indicat that he dīd sezd øv a gud estat in lands and chattelz.

Untu	}	1 David
Wilyam Larason		2 Jemz
and		3 Andru
Peshens ———		4 Elizabeth
wəz bərn		5 Mari
		6 Nansi

1 David settuld in Hector, Sciler Co., N. Y.

Untu	}	1 Jozef, bərn April 25, 1798.
1 David		2 Benjamin, did yuŋ.
wəz bərn		3 Wilyam, bərn Og., 25, 1801.
		4 David, went tu Illinois.

Jozef marrid Nansi Bəuli, bī hum hē had Jemz M., bərn Jun 30, 1825; Jozef H., bərn Ogust 27, 1827; Minor, bərn Jun 6, 1832; Jən Jə, bərn November, 17, 1836.—Jən Jə iz the father əv Cordelia hu marrid F. W. Larison M. D., əv Lambertvil, N. J.

Wilyam wəz bərn Ogust 25, 1801. Hiz children wer—Henri S., bərn October 19, 1825;

Ja Gurrel, born November 17, 1826; Wash-
ington, born November 25, 1827; David, born
Jun 16, 1829; Jorj, born March 28, 1830; and
Wilyam Harrison, born August 3, 1835.

	{ Peter, never married.
Untu	{ Wilyam,
2 Jemz	{ Jemz,
wəz bərn	{ Jozef Wertman,
	{ Andru

Wilyam settled in Warren Co., and became
a prominent citizen. He had sons—Jemz,
Peter, Floyd, and Jozef W. he was the father of
lawyer Wilyam Larison A. M. of Newark, N. J.

	{ Wilyam,
	{ Meri,
Untu	{ Jən,
3. Andru	{ Benjamin,
wəz bərn	{ Peshens,
	{ Salli,
	{ David,

CHAPTER III.

JØN, SUN ØV JØN, THE DÆN.

Jøn settuld nær hiz bruther Wilyam, nær the Blac river, in Mørris Co., N. J. He had a numerus famili hu spred tu the for cwørturz øv the erth, and becæm parents øv meni a wurthi, enterprīziŋ fello bī the nem øv Larason. Tu øv hiz sunz, Jøn and Wilyam, wer blīnd; and, az the both wer fønd øv muzic and pled the vīolin wel, the becæm wīdli non az the “blīnd fīdlerz.”

	{ Peter, børn 1747.
	{ Jøn, børn 1750.
Untu	{ Henri, børn —
Jøn	{ Wilyam, børn 1758.
wer børn	{ Jacøb, børn 1761.
	{ Edward Dun, børn 1761.
	{ Jørj, børn—

Henri and Jacob settuld in Mount Helli, N. J. Jørj settuld at a ples. in Ohïo, then non az "Stinc and Nasti," neu cold Sinsinnatti, hwen ther woz onli wun bric hous in the ples. He woz the father ev Febe Huet, ev Brömli, Ky., hu gev hwet införmeshun, menli, wë hav respectiq this branch ev the famili.

CHAPTER IV.

JEMZ, SUN EV JËN, THE DEN.

Jemz Larason woz a wel propörshund, dignifid man, darin, bold, practist in the athletic sports peculiar tu hiz de, fënd ev horsez, and accwented with bucs. In hiz de, he woz count-ed wun ev the most athletic. Hiz tendensi tu lerniq med him accwented with the scolarz ev hiz tīm, and he had an enviabul reputeshun az a techer. Upen hiz estat, he erected a log hous in hwich he tot a scul that woz attended bī meni hu sot a hīer edycashun. Ol hiz children began lif az techerz; and sum ev them föl-lod techiq az a lif voceshun,—oltho, ech ev them cupuld with techiq sum uther biznes.

Circumstances cupuld with tradishunal accounts, led me tu belev that Jamz Larason woz scild in the siensez jeneralli, and espeshalli in mineraloji. Doutles he hunted out, purchast and settuld upon the tract he ond along the Stoni Bruc, becōz ev the indiceshun that it abounded in orz—espeshalli thoz ev cōpper, silver and berium.

At an erli dat, he began tu mīn fōr silver and cōpper. Oltho both metalz wer found in dīvers plesez en hiz estat, the occurd in cwontitiz so smol that the mīniḡ industri servd rather tu cēp hiz purs empti than tu be a menz ev filinḡ it.

Besīdz, the wurc ev mīniḡ woz attended with grat difficultiz. The sīts indicatinḡ or, abounded in vanz ev wōter; hens, tu cēp the escave-shunz frē frōm wōter reewīrd an ecspens that woz ever maciḡ demandz upon hiz menz derivd frōm uther resorsez.

The masheneri yuzd tu heist both the wōter and the oriferus roc woz the old tīm swep, med bī plantinḡ a hī post, crecht at the upper end, and then ficsinḡ, bī menz ev a bolt in the crech ev the post, a lōḡ swep, tu wun end ev hwich a huj bucet woz attacht, tu the uther end a wat suffishent tu lift the bucet hwen fild with wōter, roc or or. In ficsinḡ wun ev thez sweps,

hiz sun Elija, hwen a bei, woz so badli injurd that he never entirli recoverd. Becuminḡ entanguld in the gerin at the bucet end ov the swep, just az he detacht the bucet, the wet up-
 on the uther end desended with such fors and rapiditi that it projected him inta the tops ov the trez. In folin, he sustend injuriz ov hiz hed, bac and limz that, at first, thretend hiz lif, and med him a crippul and a sufferer for ol hiz dez.

Hors pouer woz also yuzd tu pump woter and tu lift or and roc.

For meni yerz, berium sulfet haz bin ecstensivli mind on the old Larason homsted. Hundreds ov tunz ar neu pild up in heps, redi tu be sent awe.

Jamz Larason woz ecstensivli engejd in fruit cultur. Hiz grandsun, Andru, yuzd tu se: "Mi grandfather planted gret orchardz in hwich wer everi manner ov fruit that iz cultivated in this latitud. Ov appulz, ther woz no end; perz, pechez, plumz, epricots, pruinz, cherriz &c., ov everi varieti ov hwich he herd, he had in abundans,—so much that no market cud be found for them, and the deced, in the orchardz, bi the bushelz, and bi the thousandz ov bushelz." And, bi the wa, a feu ov the remenz ov the orchardz, set hwil he yet livd, stil

stand and ber fruit. Upon August 5, 1891, Mr. Ralf Ege tue me tu an appul tre, (an Erli Bœu, øv huj truge upon hwich a fœu thrifti, scraglin sucerz bor several appulz) frøm hwich F et fruit.

Upon the left banç øv Stoni Bruc, nerli west øv the spot øn hwich the old hœus stud, wer a sīder-hœus, a stil-hœus and a hœus fœr storin hwisci. The sīder-mil, pres and sīder-hœus stud upon the est sīd øv the rod; the stil-hœus and stor-hœus stud upon the west sīd. Az the dœcliviti øv the slop frøm the tabul-land tu the rivulet iz hī and step—ølmost presipitus—and az a cold sprin ishshuz frøm the sīd øv this slop, ner 70 fet abuv the rivulet, this sīt wœz favurabul tu the manufactur øv hwisci. Frøm the sīder-hœus, hī over the rod—hī enuf fœr the wagenz tu pas beneth—a truge ecstended tu the stil-hœus, thru hwich truge, past the sīder frøm the sīder-hœus tu the stil-hœus.

The sīt øn hwich stud the stil-hœus and the stor-hœus ar stil vizibul.

Jamz Larason wœz veri fœnd øv hœrsez—es-peshalli so, øv such az had gud sped cwelitiz. Øv hī bred hœrsez, he ølwæz ond a grat. meni; and, in the ræsez at Lœy Fland, he øfen had a hœrs enterd; and hiz hœrsez øfen wun the prīz.

A peculiariti øv the man and hiz ecssesiv

fendnes for a meritorius hors, me be lernd from a stori that ꝥ hav ofen herd told. It runz az felloz: In hiz hous wez a larj rum, enterd both from the frunt and rer; from ech sid ov this rum, dorz opend intw uther apartments. In this rum, he ofen cept, for a hwil, the winnin hors after it returnd from the Lonj Flaud resez.

Hiz sunz and hiz grandsunz wer scwalli fend ov horsez; ol wer bredertz ov the best stedz; ol wer gud riderz, and the most ov them licet the ras, and tuc part in the resez hwich yuzd tu be so prominent a factor ov American lif, wun and tu hundred yerz ago.

Ol ov Jamz Larasonz sunz-in-lo wer bredertz ov the most noted stocs ov horsez; and ol ov them, even mor than Jamz and hiz sunz, figurd at Lonj Flaud, and at uther noted rasin plesez.

Az sumthig mor than an ordineri interest ol-waz attachez tu the biznes transacshunz ov wunz ansestorz, ꝥ her iutrodys the ded med bi Jamz Larason tu hiz sunz, David and Elija:

THIS INDENTURE made the fourteenth Day of February Anno Domini One Thousand Seven Hundred and Ninety One BETWEEN James Larason of the Township of Hopewell in the County of Hunterdon & State of New Jersey of the one part AND Elijah Larason & David Larason of the same place of the Other part, WITNESSETH that the said James Larason for & in

Consideration of the Natural Love & Affection I have for my two Sons the Afforsaid Elijah & David Larason & also for & in Consideration of the Sum of two Hundred & thirteen pounds Current Money of the State of New Jersey afforsaid to be paid by the said Elijah & David Larason Unto my Daughters & their Children in manner following that is to Say unto my Daughter Anne Parks the Sum of thirteen pounds to be paid in two years after my Decease & unto my Grand Children, the Children of the said Anne Parks Viz. John Sexton, Sarah Sexton, Achsah Sexton, Margart Sexton, William Sexton, Eijah Sexton & Anne Sexton the Sum of fifty pounds to be Equally Divided between them, that is to say to each one seventh part of said fifty pounds, John Sexton to receive his part in two years after my Decease & the rest of the Children as they respectively arive at the Age of twenty one years & if any of my said Grand Children Should Die before they are of the Age of twenty one years & not having Lawful Issue, their share or part to be paid to the Surviving Children share & share alike.—To my Daughter Elizabeth Runyan the Sum of thirty pounds to be paid to her in two years after my Decease, also to my for Grand Children, the Children of my said Daughter Elizabeth Runyan Viz Andrew, John, Aaron & Achsah Runyan the Sum of forty pounds to be Equal.y Divided between them Andrew to receive his part in two years after my Decease and the rest of the Children as they arrive at the Age of twenty one years, but if Any of the Children Should Die before they are of Age & not having Lawful Issue the part of the Deceased to be Equally Divided between the Surviving Children. To my Daughter Catherine Sexton the Sum of Fifti pounds in two years after my Decease & to her two Children the Sum of ten pounds each to be paid to them when they respectively arrive at the Age of twenty one years But if either of them should Die before they are of Age and not having Lawful Issue they survivor is to hav the Share of the Deceased. To my Grandson

John Humphrey the sum of ten pounds when he arrives at the Age of twenty one years, for which Consideration the said James Larason by Virtue of these presents hath given, granted, Enfeoffed, Released, Conveyed & Confirmed, & by these presents doth fully freely & Absolutely Give grant Enfeoff Release convey & Confirm unto the said Elijah & David Larason their heirs and Assigns forever All that Plantation or tract of Land situated Lying & being in the Township of Hopewell afforesaid & is Located Butted and Bounded as follows Viz Beginning at a Small standing on the East side of Stony Brook being a corner to Anne Sextons Land, thence along Sextons line North forty one Degrees East Fifty three Chains to a Stake ; thence North Sixty Eight Degrees East Nineteen Chains to a stake corner to James Hunts Land thence along his Line Southerly Seventy Eight Chains to said Hunts corner stake thence by Land of Ralph Hunt Westerly Sixteen Chains to a Black Oak on Stony Brook thence up the Brook the Several Corners thereof to the place of Beginning Containing within the said Boundaries Two Hundred & forty three Acres of Land be the same more or Less together with all & Singular the Rights Liberties, privileges Hereditaments & appurtenances to the Same belonging or in anywise appertaining, AND all the Estate Right title Interest possession Property Claim & Demand Whatsoever of him the said James Larason or his heirs both in Law & Equity of in & to the hereby Given & Granted Land & Premises. TO HAVE AND TO HOLD the said two Hundred & forty three Acres of Land as above set forth & Described with the Appurtenances Unto the Said Elijah & David Larason & to their heirs & assigns, to the only proper Use benefit & behoof of them the said Elijah Larason & David their heirs & Assigns forever, to be Equally Divided between them according to Quantity and Quality. And that the said Elijah Larason & David Larason their Heirs & Assigns shall & and may Lawfully Quietly & Peaceably from time to time & at all times forever hereafter have hold

Use Occupy possess & Enjoy the said two Hundred & forty three Acres of Land with all the appurtenances Without the Lawful Let Suit trouble Molestation or Interruption of him the said James Larason or his heirs or of any other person or persons Whatsoever Claiming the premises from by or Under him Provided they do not Divide the Land or Build another House on the Premises within five years after my Decease In Witness whereof the said James Larason have hereunto Set his hand & Seal the Day & Year above Written.

N. B. To my Grandson John Humphrey, the sum of ten pounds when he arrives at the Age of twenty one years

Sealed Signed & Executed }
in the presence of }

James Larason

Joseph Moore

Joab Stout

Neill M'Gill

Jemz Larason dīd in 1792. Hiz bedi wēz berrid in the enshent semeteri* hwich wēz upen an eminens ner the middul ev hiz estat. Upen hiz grav iz a plan freston, upen hwich ꝥ hav marct, with a chizel, the letterz J. L. At hiz fet wēz berrid the bedi ev a sun, 12 yerz old. Upen the rīt hand sīd ev hiz grav, līz the bedi

*The tract en hwich Jemz Larason livd, wuns belōnd tu the Parc Famili. The bedi ev the oldest member ev this famili, Rejer Parc, hu cam frēm Ingland, wēz berrid ner the senter ev this tract. But the interment ev Rejer Parc's bedi wēz net the beginniq ev this enshent Semeteri,—oltho it iz yuzqalli stīld the Parc-Larason Semeteri. In it, we find a monyment with this inscripshun : No. 5. 1733. J. H. ej 59. Upen anuther we find : R. P. ej 91. Dīd F. A. 10. 1755. Upen anuther : 1754. W. P. 1. S. 2.

ev hiz wif. The sīt ev her grav iz also marct with a plen flat freston.

Orijinalli, thez stonz wer net marct—so negligent ev ther duti tu ther parents wer ol hiz desendants. Jemz Larason dīd at the ej ev nīnti thre yerz. Until ner hiz deſth, he remend activ, vigorus and cherful. In hiz last dez, he luct fōrward tu the event ev hiz transizhun frōm hiz cārer in an erthli tabernacul tu a līf in spiritūal fōrm with filosefic cālnes, and peshentli and wechfulli aweted hiz tīm.

Untu
Jemz Larason
and hiz wif
Kezīa,
wer bōrn

- | | |
|---|--------------|
| } | 1 Jōn, |
| | 2 Andru, |
| | 3 Rōjer, |
| | 4 Wilyam, |
| | 5 Elīja, |
| | 6 David, |
| | 7 Anne, |
| | 8 Elizabeth, |
| | 9 Catherin, |
| | 10 Acsa, |

CHAPTER V.

JØN, SUN ØV JEMZ LARASON ØV STONI BRUC.

Jøn Larason, sun øv Jemz, øv Stoni bruc, marrid Meri Peltun, døter øv Benjamin Peltun, hu cept a hotel upøn the hīt, a mīl søuth øv Wudzvil, in a heus that stud ner the heus in hwich Jøn Burroz nou livz. After hiz marrij, Jøn cept the tavern formerli cept bī hiz father-in-lø.

Bī wil, dated September 30, 1775, her father, Benjamin Peltun, wild the tavern prøperti tu the wīf øv Jøn Larason, provided she had children. In cas she dīd childles, (and she dīd without ishshu) the plas wøz tu desend tu her bruther'z sun. Jøn Peltun, hu inherited it, sold it tu Mozez Cwic.

After the deth øv hiz wīf, Jøn livd a hwīl in the Lec cuntri, in N. Y. Subseqwentli, az ap-perz bī hiz wil, he returnd tu Hopwel, N. J.

I, John Larason of the Township of Hopewell County of Hunterdon State of New Jersey May 8—1805. Being something stricken in years and not so well in health, as usual, but of Sound Mind and Memory: God be blessed. Therefore calling to mind

the mortality of my body and knowing that it is appointed unto all men once to die : Do make this my last Will and Testament and as touching such worldly estate as it hath pleased God to bless me with in this life. I give and desire in the following manner namely. It is my will that all my debts and funeral expences be paid and discharged by my executors hereinafter named. I further my will that my movable estate shall be sold, except my bed and bedding and I will and bequeath unto my brother Roger Larason all my wearing clothes, and I give unto John Sexton my sister Catrins son \$40.00 ; likewise unto John M'Gee son of Nellie M'Gee, \$40.00, and the remainder of my property with my land in the Lake Country Cayuga County I give unto Betsey or Elizabeth Larason a daughter of Catherine Manley deceased in Somerset County, and it is my will that my estate shall be put to use at the discretion of my executors hereafter named until the above named child comes to be of age and I do constitute and appoint Jacob Stout and Peter Snook to execute this my last Will and Testament and I do utterly evoke all and every other Will and Testament, in any wise before this made Testifying and Confirming this and no other to be my last will and testament, in witness whereof I hereunto set my hand and seal the day and year aforsaid.

John Larason.

Witness { Andrew Smith
George Smith
Anna Smith.

This Wil woz praven November 13, 1805.

CHAPTER VI.

ANDRU, SUN ØV JÆMZ LARASON ØV STONI
BRUC

Andru Larason wøz børn Februeri 2, 1739. He marrid a Mis Grøn hu dīd sun after marrij. He then marrid Lavīna Severnz hu inherited a tract øv land cønsistij øv about 300 acerz, in the teunship øv Delawer, cøunti øv Hunterdon, Neu Jerzi,—about a mīl north øv Møunt Cri—a part øv the sed tract beiñ neu ond bī Dennis Scene.

Respectij the persunej øv Andru Larason, hiz sun, mī grandfather, steted tu mē:

“Mī father wøz a man øv statli apperans—dignifid and cømmandij in hiz wez. He wøz a littul abuv the medium hīt, wel proporsund and veri athletic. He wøz a persun øv feu wurdz,—cerful and presīs in hiz spech. Hwen he spoc—and he øfen spoc in public—øl wer intent tu her hwet he had tu se. Relijusli, he wøz a devøut Episcopelian,—strict, tu the letter, in øl the ørdinansez and ritualz øv that church. He wøz an øffiser in Sant Andru’z

church, at Ringoz, N. J., and a faithful attendant upon ol its appointments.

Hiz mannerz wer refind; and ol hu wer around him, instinctivli, hwil in hiz prezens, at lest, deported themselvz accordin tu the rulz and yuzejez ov the best sosieti.

Az a techer, he woz strict in cømpelin obediens; and he woz veri egzactin respectin the wurc he assind hiz pupilz. He woz a paragon in ol that related tu scolarship. Hiz em woz tu elevat, enlarj, refin, ecspond the pupilz; and tu develop accyrasi and practicaliti. Az an instructor, he woz suceseful.

In hiz da, bœcsin and fensin wer subjects tot in scul; and, in thez accømplishments, he woz veri effishent."

Lavina Severnz woz a member ov a famili hu wuns figurd prøminentli in the cøunti ov Hunterdon. The famili woz Scoch. Welth, lernin and hī birth wer tharz. But ov them, ther wer never veri meni; and nou, ov desendants, bī the nem ov Severnz, F can find nun.* She woz børn Februari 17, 1841.

Upon hiz wif's estat, Andru settuld; and in a lög høs,—hwich tradishun sez, stud net far north ov Dennis Scenc's dwelin, assisted bī hiz

* Lavina had a brøther Jøn hu woz børn March 3, 1733, and did Feb., 3, 1818; and a sister hu woz børn, Oct. 7, 1747, married Fzac Jenson Ma 14, 1771, and did Ma 22, 1804.

wif, he began tu teach a scul hwich flurisht az løj az he livd. In this scul, ol hiz children wer instructed in the branchez ev lerniņ yuzualli tōt az thiņz ev accōmplishment; and in this scul wer meni prepard fōr cōllej. Her mī on grandmuther, Meri Wilsun, wēz educatēd—oltho her on father wēz a tēcher;—her her bruther Ābraham prepard fōr Rutgerz Cōllej, at hwich he graduatēd; and her ol ev her brutherz and sisterz attendēd scul.

	{ 1 Benjamin,
Untu	{ 2 Jemz,
Andru Larason	{ 3 Meri,
and	{ 4 Jōrj,
Lavīna Severnz	{ 5 Andru,
wer bōrn	{ 6 Benjamin,
	{ 7 Sera,

1 Benjamin wēz bōrn November 15, 1761. He wēz cild in a ras, Jun 9, 1779. The circumstancez ev hiz deſh ar az felloz: He wēz ridiņ a hōrs in a ras upōn a cors betwen Serjentsvil and the Duncard church. Ner the end

ev the cors, a ren broc, the hōrs left the trac, and runniḡ betwen tu trez, brot the hed ev the rīder agenst wun ev the trez with such vīolens that the scul wēz brocen, and deŧh fēllod instantli. Hiz remenz wer interd in the Episcopā semeteri, ner Ringoz, N. J.

2 Jemz Larason wēz bōrn November 5, 1765. He marrid———— the dōter ev Jacōb Holcum, bī hum he had thrē dōterz—Lavīna, Rachel and Kezīa.

Lavīna marrid Samuēl Britten a merchant ev Lambertvil, N. J., bī hum she had, Jemz, Holcum, Fransis and Samuēl, ol ev hum ar ded.

Rachel marrid Jōn Vansicul, the sun ev Grun Vansicul, bī hum she had a sun Jōn and thrē dōterz.

Kezīa marrid a Carhart hu livd in Meriland. The had for children.

Jemz Larason settuld in the nōrthern part ev Hunterdun Cōunti, N. J.

3 Meri wēz bōrn Jun 13, 1768. She marrid Wilyam Bēs, a tanner, hu bilt the tanneri

at Serjentsvil, and then sold it and bilt a tannery ner the Old Ston Church in this counti. Ther children wer Samuel, Andru, Jøn, Lavina, Leor, Jamz, Jozef, Benjamin, Kezia, Willyam and Meri.

4 Jørj wöz bõrn Desember 21, 1770. He marrid Catherin Lambert, dõter øv Jøn Lambert, Gubernor øv Neu Jerzi, frøm 1802 tu 1803, bī hum he had Jøn, Maria, Lavina, Jamz and Gershum. He settuld upøn a tract in Cinwud, and upøn it remand until the marrij øv hiz sun Jøn, hwen he purchast a tract ner the Delawer, tu mīlz belo Lambertvil, N. J., øn hwich he spent hiz old ej.

He dīd Julī 11, 1849. Sum wun in rīting about him haz yuzd thez līnz:

A sef Companyun, and an ezi Frend;

Unblemd thru lif, lamented in the end.

Hiz bruther Andru yuzd tu se: The hīt øv Jørj'z ambishun iz tu hav a wel tild farm, a plenti upøn hwich tu liv, the best bred stoc, and tu liv in pes with øl mancīnd.

Mī father telz me: Hwen a bõi, Æ līct tu viz-it mī uncul Jørj and hiz famili. The beiz wer a littul līvli; the līct fun; but uncul Jørj wöz a veri pecūliar man, and a veri cwīet man hu

did much biznes and handuld a gret dæl øv muni. Much øv the tīm he wøz in biznes, az partner, with mī father. Sumtīmz, let at nīt, hwēn wē wer in the midst øv a canticøi, uncul Jørj wud cum hom. Ant, øv cors, wud bē gøn tu bed. He wud sun fīnd sumthīg tu et, thro døun, upøn the harth, hiz bag øv cøin, silver and gold—hwich bag øfen cøntend a larj cwøntiti,—and bī the sīd øv it, with fet tu the fīr, hē wud strech himself and sløp til mørnīg. Øv cors, after Uncul cøm hom, øur canticøiz sēst. Thīgz wer cwīet enuf then.

Catherin Lambert wøz børn September 15, 1774; she dīd, October 6, 1864.

Jøn livd øut hiz dez øn the Larason homsted in Cīgwud; Jemz marrīd Emma Serjent, a sister tu Grēn Serjent, øv Delawer Tøunship, in this cøunti and had Jørj, Charlz, Meri and Jozefen. Gershūm marrīd Cornelia Sharp and had Catherin, hu marrīd Samuel Egge, and Emma hu marrīd Asher Egge; hu stil dwel upøn the homsted øv thar father.

Lavīna marrīd Samuel Carhart hu had wun chīld; Marīa marrīd Fransis Tømlīnsun hu had menī children, wun øv hum wøz Charlz, wuns the Clerc øv Hunterdun Cøunti, N. J., and afterward the Editor øv the Hunterdun Democrat.

5 Andru's acts and hiz lineej ar the themz ev the buc tu hwich this scech iz an appendics.

6 Benjamin marrid Sera Van Zant, bī hum he had tu children—Meri hu marrid Jøn Mathu hu iz a much respected sitizen ev Bucs Cøunti, Pa.; and Wilyam hu settuld in Ohio.

Benjamin inherited hiz father'z planteshun and upen it dwelt for a hwil; he then muvd upen a smol farm in Bucs Cøunti, Pensilvania. He dīd ev dizenteri, September 5, 1845, at hiz bruther Andru'z. Hiz bedi woz berrid in the Episcopal grav yard at Ringoz, Neu Jerzi; it bein the last bedi that woz berrid in that enshent semeteri, nou so sadli neglected and so rapidli becuminj obliterated.

7 Sera woz a techer. She marrid Robert Nelor and settuld upen a lot upen hwich she spent her dez, a mil north ev her father'z rezidens, and a haf mil south ev Vandola'z sculhaus.

Untu	}	Meri, børn Jun 16, 1809.
Sera Larason		Ezac, børn October 1, 1810.
& Robert Nelor		Wilyam A., børn Apr. 17, 1814.
wer børn		Fæbe,

Meri marrid Theodor Titus and had children. Ezac marrid a Burroz and had children. Wilyam marrid Amelia Barrac and had tu children,—Meri, hu marrid Asher Wulvertun, and Lambert.

CHAPTER VII.

RØJER LARASON, SUN ØV JEMZ ØV STONI BRUC, NÈU JERZI.

Røjer Larason settuld ner Perrivil, øn the south sîd øv the Musconetceø Mountinz, in Hunterdun Cøunti, N. J. Dr. Jøn Blen, hiz famili fizishan, yuzd tu relet that Røjer wøz a thrifti farmer, an intelligent, progresiv, uprît, jenerus sitizen hu had plenti øv the hwerwith-ol tu enterten hiz gests, tu fed the pur, and tu giv hiz children a start in the wurd.

Røjer servd, under Captin Phillips, in the
Revolushuneri wor.

	1	Jamz
	2	Jøn
Untu	3	Theodorus
Røjer Larason	4	Margaret
and hiz wif	5	Elizabeth
Lenar	6	Rebecca
wer børn	7	Catherin
	8	Rachel

1 Jamz settuld upøn a larj farm ner the
Min Hol Methodist Church in Bethlehem Tøun-
ship, Hunterdun, Cøunti, N. J. He wøz the
father øv Jøn R. Larason, øv Bethlehem, N. J.
He dīd, in 1885, at the ej øv 91 yerz.

2 Jøn, a slim, tøl man, wøz a carpenter.
He marrid Catherin Cwic, døter øv Abraham
Cwic, hu wøz the sun øv Jacøb Cwic øv
Wertsvil, Hunterdun Cøunti, Neu Jerzi. He

settuld upen a lot, at Blac Point, at the confluens ov the Neshanic with the Raritan River. Subsecwentli, he bot a farm south ov Wertsvil, upen hwich he did at the ej ov 90 yerz. Hiz bedi woz berrid at Wertsvil, Neu Jerzi.

Jen had wun chıld, Abraham, hu, it iz steted, marrid a Woldren bi hum he had wun chıld—idiotic—hu did erli.

Abraham woz a member ov the Baptist Church at Wertsvil. He woz veri ebul in prer, a veri uprit and a veri influenshal cristyan jentulman.

“Hiz wif woz an old fashund wuman, net and clen, hu, for 25 yerz, wor a woful bonnet, that woz a thiņ tu be beheld bi ol hu attended church at Wertsvil.”

3 Theodorus woz a techer. He woz veri athletic, and woz far famd, in erli lif, az a becs-er. With hiz cuzin Andru, the drover, he went tu the Lec Cuntri tu hwip out, az the frezd it, a gan ov banditti hu, sum tim befor, had plotted tu rob Andru. (Se pejez 86 tu 104 ov this volum). The accomplisht ther underteciņ, veri much tu the gratificeshun ov both, it iz related. But, hwil steiņ at a farm heus, hwil Andru woz collectiņ hiz drov, The-

odorus notist sum cwelitiz in wun ev the dōterz ev ther host that aweet in him emoshunz that met a respens frēm the med. Tu help Andru hom with hiz drov, he cam bac tu Neu Jerzi. But, the drov bein sold, he bad Andru gud bī, seiq̄ that he wud neu go tu the Lacs tu tec cer ev that lam that dwelt in the hous ev ther host. A yer hens, hwen Andru necst vizited the Lac Cuntriz, in cwest ev shep, he found Theodorus wedded tu the dōter ev the host with hum Andru had so ofen sted hwil collectiq̄ shep. The host, an old accwantans ev Andru, wēz wun Updic hu had mīgreded frēm Hopwel, Merser Cōunti, N. J.

The felloiq̄, hwich iz a part ev a letter ritten bī the Rev. Jōn Larason, sun ev Theodorus Larason, tu Jōrj H. Larason, givz a veri satisfactori accōunt ev Theodorus Larason and hiz desendants:

Rijberri, Deseember 22nd 1888.

Tu Jōrj H. Larison, M. D.

Mi der frend;—Yurz ev Deseember 7th iz befor me—a mor than welcum letter. * * * I wil anser sum ev the cwest-yunz yu wisht.

Theodorus Larison bōrn Ogust 26th 1773. Elizabeth Updic bōrn Julī 29th 1785. Theodorus Larison wēz marrid sun after he cam frēm Jerzi. The wer marrid November 27th 1802. Ther first, Anna, bōrn October 31st 1803; Jacōb Larison bōrn Deseember 26th 1805; Jōn Larison bōrn Januery 17th 1808; Luis Larison bōrn March 13th 1810.

The first winter after father and muther wer marrid he tōt

scul in the neburhud ev Ulices, Tempcins Cœunti, N. Y. & thiŋc he never tot after that. He then went en forti acerz ev land grandfather gav tu muther, livd ther til the sprin ev 1811. He then went en an old farm en the uther sīd ev the Lec. The fever wez rejij ther—she tue it and did. Father then went in the armi, servd tu termz. Hiz children wer tacen bac tu Ulices amouj muther'z focs, sted ther until the sprin ev 1821 he tue a farm in Wisœcs, Bradford Cœunti, got hiz famili tugether. In the spring ev 24 we went tu Jacsun, Tioga Cœunti, Pa.

Father stud wel in sosīeti at Ulices and visiniti. Ther herij he had gen in the wudz hwar the land wez gud and chep—with-in les than 50 milz, it started a wish tu veu the cuntri. The Updics had becum numerus and rather creuded. Fiv ev muther'z brotherz livd ther. The must ol cum tu veu the cuntri. That led utherz and over 60 different men sted with us that summer veuij land. The teun ev Jacsun had bin settuld partli several yerz befor, lut bī pur pepul jeneralli. But the cold sezunz ev about 1816 and 1819 discurejd them. The left ther littul pezzeshunz and heuzez. Ten empti heuzez stud in the neburhud. The land iz gud. In a veri short tīm the hol neburhud wez settuld—mostli bī enterprīziŋ men. It iz neu a rich cuntri.

We had no heuscēper the first summer—had tu du eur on cucij and for ol the land veuerz; but in the spring ev 1825 father marrid a wido Dui.

Father livd with hiz last wīf until March 1857 and did en the farm hwar he began in 1824, and wez berrid in the Jacsun Semeteri.

Anna, father'z oldest wez marrid tu Cornelius Culbog in the sprin ev 1822 and did in the sprin ev 1835. She left a sun, Herman neu sumhwer in the far west and wun dōter, Amelia Rijwe, neu livij in Wisœcs, Bradford Cœunti—we thiŋc a veri fin wuman. Jacob, mī brother, marrid Elizabeth Gra. Hiz first wīf left him with thre dōterz—no sunz. Wun ev them

never marrid—dīd. The tu marrid Everets—ar neu both widoz in gud sircumstansez.

Luis marrid Henrietta . She left him with tu children. The ar both ded. He then marrid Mariet Shappi. Luis dīd in April 1866—left her with thre dōterz—ol liviṅ in Elmīra. Hiz last wif dīd Dēseember 17th 1888.

Jen Larisun marrid Mari Huntli, Ma 15th 1828.

Mari Huntli wez bōrn in Chenang, Jun 17th 1805. The livd tugether until October 20th 1886, hwen she dīd leviṅ a famili ev sics sunz and ther wivz, seventeen grand-children and eten grat-grand-children—ol in gud helth. She wez ol a gud wuman cud be tu a man.

Our beiz liv :

Theodorus, in Rijberri,

Oscar, in Catun, Stjben Cōunti, Neū Yorc,

Luis, in Addisun, Stjben Cōunti, Neū Yorc,

Levī, in Elmīra,

Heras, in Rijberri,

David, in Rijberri.

Mi best respects tu yu ol.

Jen Larisun.

The othor ev the abuv letter iz a veri respectabul and a veri wurthi sitizen hum ol hu no him, venerat. He iz an elder, ev hī standiṅ, in the Frewil Baptist Church.

4 Margaret marrid a man huz nem wez Fitch.

5 Elizabeth marrid a Mac Gil hu went tu Ohio.

7 Catherin marrid Barni Bigler hu woz the chef man in the foundin ov the Baptist Church ov Manzfeld, Warren Counti, N. J.

8 Rachel marrid a Ces.

CHAPTER VIII.

WILYAM LARASON, SUN OV JEMZ OV STONI BRUC.

Wilyam woz born Januery 24, 1741. He did October 21, 1816. Fransina Blacwel hiz wif, woz born 1747; did November 30, 1811.

Wilyam settuld upen a tract on the south-west sid ov Stoni Bruc, adjoinin, bi the north-east corner, tu the south-west corner ov the tract on hwich hiz father, Jemz Larason, livd. The tract woz wuns ond bi hiz wif's father; it iz neu ond bi the wido ov Samuel Titus. He

dīd ev hart dizez,—fel ded hwil threshin in the barn. It iz stil told that the bēdi sweted hwen it wēz berrid.

Wilyam servd, under Captin Phillips, in the Revoluṣhun. He wēz a member ev the Baptist Church, at Hopwel, N. J.

Bī wil, he devīzd that, in cas hiz sun dīd chīldles, hiz homsted shud be dividēd ecwalli betwen hiz dōter, and her tu dōterz, hum she had bī Jēn Parc.

Untu	}		
Wilyam Larason		1 Cornelius	
&		}	
Fransing Blacwel			2 Pamela
wer bōrn	}		

1 Cornelius wēz bōrn Feb. 14, 1767. He dīd Jun 11, 1851. He marrid Ure Hunt, hu wēz bōrn Julī 14, 1772; dīd Jan. 19, 1850. Fōr a tīm after the deſh ev hiz father, he dwelt upen the homsted. Subsecwentli, he purchast a tract ner Marshalz Corner, N. J. en hwich he dīd chīldles.

2 Pamela Larason woz bōrn Jun 3, 1779. She dīd Āpril 5, 1839. She marrid Jōn Parc sun ov Benjamin Parc, hu woz the sun ov Wilyam Parc, hu woz the sun ov Rōjer Parc ov Ingland. The settuld on a tract in Sussecs Cōunti, N. J.

Jōn Parc woz a drover, and speculator. Hwīl on biznes at Marieta, Ohīo, he contract-ed fever, ov hwich, in a feu dez, he dīd, and woz berrid befor tīdinz ov hiz ilnes recht hiz famili in Neū Jerzi. Hiz bedi woz brōt hom.

The had tu children—Elizabeth Larason hu woz bōrn Januəri 18, 1802; and Rachel Rolan, hu woz bōrn Desember 5, 1804.

Elizabeth L. marrid Āsa Titus (bōrn Ogust 28, 1798,) ov Hopwel, N. J. For a tīm, the livd ner Troi, Mīami Cōunti, Ohīo. Subse-cwentli the purchast and settuld upon the tract on hwich Wilyam Larason formerli dwelt, in Hopwel, Merseer Cōunti, N. J.

This tract ov 216 ecerz, at \$36.00 per ecer, Mr. Titus bot at a public sel, in Desember, 1851.

Untu E. L. Parc and Gsa Titus wer børn	}	Pamela L., børn Sept., 2, 1820.
		Jøn Parc, børn Mæ 4, 1822.
		Wilyam H., børn Mæ 27, 1824.
		Rebecca, børn Ougust 20, 1828.
		Jen Marīa, børn Nov. 6, 1831.
		Jørj W., børn Des. 5, 1835.
		Ruth An, børn Feb. 11, 1839.
		Rachel An, børn Feb. 11, 1839.
		Catherin E., børn Sept. 11, 1842.
Samuel B., børn April 28, 1845.		

Pamela marrid Job Leming and settuld in Merser Cøunti, N. J; Jøn P. marrid Elizabeth Smith; W. H. marrid Marīa Swager, the liv in Indiana; Rebecca marrid Henri Gerhart; Jen M. marrid Jamz Hil and settuld øn a farm in Hopwel Tøunship; Jørj marrid Bel Cig—the liv in Indiana; Ruth A. marrid Jøn Sced; Rachel A. marrid Gsa Shepherd øv Ringoz, N. J.; Catherin E. marrid J. Britten Hil øv Hopwel, N. J.; Samuel B. marrid Sera E. Blacwel.

Upon the 25th ev Januəri 1823, Rachel R. Parc marrid Steven Tītus, hu wəz bōrn Januəri 26, 1800.

Steven Tītus settuld upen a farm upen the nōrth sīd ev the rod that eestendz frōm Wudzvil tu Hopwel, abəut a haf mīl frōm the brij that spanz the Stoni Bruc. It iz the farm wuns ond bī David Larason.

	{	Wm. L., bōrn March 17, 1824
	{	Eliz. H., bōrn Jan. 20, 1826.
Untu	{	Charlz J., bōrn Mē 7, 1828.
Rachel R. Parc	{	Frans. H., bōrn Sept. 3, 1830.
and	{	Enes, bōrn Sept. 15, 1832.
Steven Tītus	{	Henri B., bōrn Feb. 13, 1836.
wer bōrn	{	Pamela, bōrn Des. 10, 1837.
	{	Jemz T., bōrn Oct. 17, 1840.
	{	Cornelius, bōrn Oct. 17, 1840

After the deſth ev Jēn Parc, Pamela Larison marrid Jēnathan Hunt, ev Hopwel, N. J., bī hum ſhe had a dōter Fransina, hu marrid Charlz Juel, ev Hopwel. N. J., bī hum ſhe

had a sun, Wilyam Larason Juel, hu marrid Carri M. Scilman, (a sister tu the wif ev Ralf Ege,) bī hum he had a sun Charlz Scilman, M. D., and a dōter Meri, hu marrid Juj Jozef Boldwin ev Pelatca, Florida.

After the deſth ev Charlz Juel, Fransina marrid Steven Blacwel ev Hopwel, N. J., bī hum ſhe had thre sunz,—Jonathan Hunt, ev Trentun; Charlz B. ev Hopwel, N. J.; and Willis B., ev Neu Yore Siti.

CHAPTER IX.

ELIJA LARASON, SUN EV JEMZ EV STONI BRUC.

Elija Larason marrid Elenor, dōter ev Jemz Stout. She woz born, 1715. Ther children wer—Catherin, hu marrid Wm. Marshal, and Elizabeth hu marrid Wilyam Cul. Both ev thez familiz muvd tu Rociland, Il.

Az wil be lernd bī egzamininḡ the matter on pej 352, Elija and David get the homsted ev ther father, Jemz Larason. Upon this tract Elija spent hiz dez.

Gud tilth, gud fensez, gud bildinḡ, cheis stoc, ecstensiv orchardz and an abundans ev

everithin that a wel manejd farm cud produs wəz hiz porshun. Hiz wif wəz sed tu be a medel ev industri and frugaliti. With her on handz, the se, she planted the trez ev wun ev the larj appul orchardz that grū tu be the admirashun ev ol hu past the Homsted.

Elija wəz ecstensivli engejd in the distileshun ev Appul Brandi; and in minij for silver and cōpper.

CHAPTER X.

DAVID, SUN EV JEMZ LARASON EV STONI BRUC.

David Larason wəz bōrn March 8, 1757. He marrid Jerusha Smith hu wəz a sister tu Dr. Charlz Smith ev Nēu Brunzwic, Nēu Jerzi, and an ant tu Ecs-Guvernor Olden ev Nēu Jerzi. The settuld upen the farm nēu ond and occupid bī the wido ev Steven Titus. He dīd November 29, 1800. Hiz wil apperz en pej 335.

Untu	}	1 Jonathan,
David Larason		2 Amus,
& Jerusha Smith		3 Charlz,
wer bõrn		4 Enoc,

1 Jonathan woz bõrn September 1, 1781; he dīd in 1863. He settuld in Hamiltun Cõunti, Ohīo, in 1807. He had et children,—for bõiz and for girlz. Ov the sunz, thre dīd erli in lif. He had a dõter, Jerusha, (bõrn in 1800, and dīd Ogust 3, 1879), marrid Nathan B. Huf hu dīd March 23, 1861;—Hanna, (bõrn in 1802 and dīd April 10, 1862), marrid Jemz Merrel ov Franclin Cõunti, Indiana; Amus, (bõrn Juli 13, 1804), livz in Rīli Tõunship, Butler Cõunti, Ohīo; Elīza A., (bõrn Janu-ari 2, 1811), marrid Wilyam Luvet hu dīd in 1878, and Nansi S., (bõrn September 26, 1818 and dīd in 1863), hu marrid Jõn Sater.

The children ov Elīza Luvet ar—Martha J. hu marrid H. G. Sward, “hu iz blest with welth and wun chīld;” Emma A., hu marrid A. Hõl, “hu iz rich;” Ceti, hu marrid A. Shefer, a farmer in Franclin Cõunti, Indiana; Jemz L., hu livz in Omahõ, Neb., and hu onz

several thousandz ev acerz ev land in that stet; Hatti, hu marrid a persun huz nem iz Rili, ev Hamilton Cøunti, Indiana; and Alfred Augustus, hu iz a fizishan, in Etun, Prebul Cøunti, Ohio.

A further accøunt ev this veri prøseperus famili apperz in the felloin, hwich iz a part ev a letter adrest, bi-Eliza A. Luvet, tu Dr. J. H. Larison:

Nøu Æ wil giv yu a histori ev mi Father'z lif. Hwen he cam tu this stet he bot a tract ev land and settuld en it, hwen the cuntri wøz a vast wildernes. He settuld in Hamilton Cøunti, Colran Teunship, 12 mīlz nørth ev Sinsinnati. He clerd a farm and livd en it over fifti yerz. He gra up with the cuntri and becam welthi. He brøt hiz children up en the sam farm and gev ech wun a handsum fòrtyn. Ther wøz but about 1100 inhabitants in Sinsinnati hwen he landed ther, and he livd tu se the wildernes blossum az the roz. Mi Father wøz a veri respectabul, enerjetic man and a man that held meni øffisez ev trust. He had enemiz and wøz beluvd bi øl. Mi Father and Muther kept heus together 64 yerz. He had the misfòrtyn tu breac hiz lim hwen he wøz 67 yerz old and wøct with canz fòr 15 yerz, he wøz ølso veri much afflicted with ramatizum in hiz old ej. He livd and dīd at the heus ev hiz sun hwer he and hiz wīf went tu be tacen car ev. Mi Muther livd tu be 90 yerz old. Mi Father and Muther wer both Baptists. He wøz an Elder ev the baptist church fòr 45 yerz, and in pølitics he wøz a democrat, lic øl the rest ev the Larisunz that Æ ever nu. He wøz twīs drafted in the servis ev hiz Cuntri in the wør ev twelv.

The Nethan Drec that yu spoc ev wøz mi Father'z Step-Father. He muvd tu Lecsington, Centuci, hwer he dīd. Mi Grand-

mother agen marrid David Steut ev Leasington. she also did in Centuci. I wish this had bin brot up in mi Father's de, he cud hav given yu ol the informeshun yu cud hav wisht for, he woz a man ev gret memori. He cud hav told yu ol about our Projentor. Thez wer ol men that held offisez under the Cij, wer also Marcwisez in Denmarc ev nobul famili. Mi Father sed hiz Grandfather yuzd tu tel him about hiz frendz in Denmarc, and he also tuc gret interest in teliy hiz children ev hiz Ansestors. I so mi Brother and he sed this woz correct for he had ofen herd hiz Father toc ev it. Jamz Larisun's father-in-law (Mr. Pares) feund a silver min hwil diggin a post hol. He tuc the silver out tuc it tu a blac smith's shep and melted it and he feund it tu be pur silver. The farm hwer he feund the silver, he had bot and ped for, ther cam another clam, he wud not tel hwer the min woz, for he wisht Jamz Larisun tu bi the farm. Befor he had tim tu bi the farm Pares tuc suddenli sic and did, so he never told hwer it woz. After his deth he bot the farm, he woz olwez diggin for the min but never feund it. Jamz L. med a wil and entald it tu the fifth jenerashun if it woz ever feund. Mi Father sed that I woz the fifth jenerashun. If yu serch the recordz yu wil find it in the wil.

I am a Baptist in prinsipul; so ar ol mi Father's famili. Rejer Larisun had tu doterz did in Ohio. Margaret—Mrs. Fitch—did 22 yerz ago in Butler Counti, ejd 97 yerz. Her doter iz livin in Hamilton 89 yerz ev ej. Rebeci did on the littul Miami River ejd 90 yerz; she had wun sun Jen Mc Glettun.

If yu can get the histori ev the Steuts it wil giv yu a gret del ev informeshun. I so it wuns. The Larisunz and Steuts intermarrid so veri much.

Mi granddoter (Jenni D. Luvet) and miself liv her, we ar cepin heus alon. I am wel provided for.

Neu I thiye I hav given yu ol the informeshun that I can, if I can giv yu mor I wil wiliqli du so. It iz not ritten in eni or-

der at ol, ꝥ just rot it az ꝥ thot it up. ꝥ wish yu suces in yur underteciꝝ and wud be plezd tu resev wun [buc] frəm yu hwen yu get it finisht.

ꝥ wud lic tu her frəm yu agen sun.

ꝥ remen yur Cuzin,

Eliza A. Luvet.

This letter, oltho it haz bin in the handz ev Dr. Larison for 12 yerz, woz net non tu me, until ol this volum that presedz the 370 pej had bin printed. Az the rader wil notis, a statment in this letter informz us hu the wif ev Jemz Larason, ev Stoni Bruc, woz,—that she woz the doter ev Rejer Parc, ev Ingland, hu did in 1755, ejd 91 yerz.

Her statment tu the contreri, notwithstanding, her letter strenghenz me in the noshun that Jemz Larason, ev Stoni Bruc, iz net the sun ev Jen Larason, the Den. It semz, the mor prebabul, that he, thru Wilyam Larason, ev Hopwel, hu iz the sem with Wilyam Larason, ev Neu Brunzwic, ma be the grandsun ev Jemz Larason, the sun ev Jen, the Den, hu, with utherz, from 1690 tu 1720, cam frəm Lenland and settuld in Hopwel, Neu Jerzi. Hel'z Histori stats that veri meni ev thoz hu first settuld Hopwel, cam frəm Jameca, Lenland, Neu Yorc. Oltho, no hwer hav we found hiz nem upon the erli recordz, Jemz Larason, sun ev Denish Jen, ma hav cum with

thez erli settlerz, med hiz hom ner Stoni Bruc and becum the father ev Wilyam, ev Neu Brunzwic. Az abuv stated, upon a tacs list, for Hopwel Tounship, in 1722, apperz the nem ev Wilyam Larason; upon another tacs list med for the sem Tounship, for 1753, oltho we du net find the nem ev Wilyam Larason, apperz the nem ev Jemz Larason, hu iz assest 2s. 1 d., hwich shoz that, in 1753, a Jemz Larason ond landz in Hopwel,—12 yerz befor the purchas ev the Larason homsted, ev Stoni Bruc.

The letter iz frøm an elderli ledi, ritten, az she stats, entirli frøm memori. If, in her statment, she mistecs Jemz Larason, her gret-grandfather, for Jemz Larason, her gret, gret, gret-grandfather, she cømmits an error far les gros than meni hav, hu hav stated tu me, about ther grandfather'z famili, thinz that the thot wer facts,—thinz, oltho the recordz pruv them tu be fols, the thot no wun cud gense.

The Rev. Jørj Hel, D. D., in "A Histori ev the Old Prezbitarian Cøngregeshun ev 'the Pepul ev Medenhed and Hopwel,'" N. J., deted Juli 2, 1876, stats that Røjer Parc ev In-gland, purchast, April 1697, ev Tomas Revel, ejent for the West Jerzi Sosieti, 400 acerz ev land at Wissamenson, "nørth sïd ev Stoni

Bruc." About the seni tīm, meni utherz bargind for landz øv Tømas Revel. But, az Tømas Revel had not a rit tu grant tītulz øv landz, løj after impruyments had bin med upon thez, the dəsendants øv the erli settlerz wer ejected from ther pøzzeshunz. The Parc dəsendants, litigated the ces, but the wer defeted. (Se Hel'z Histori; ølso Smith's Histori øv N. J.)

It happend that at the sel øv the landz from hwich the Parces wer ejected, David Støut purchast that part øv the tract that adjoinz Stoni Bruc, and, in a feū dez after, sold it tu Jəmz Larason. This iz the løst and the purchas tu hwich Mrs. Luvet referz.

2 Ēmus Larason wøz børn Mē 7, 1784; he dīd, in Prebel Cøunti, Ohīo, in 1839. He had tu døterz.

3 Charlz Larason wøz børn Julī 24, 1793; he dīd in Cas Cøunti, Indiana, in 1841. He had twelv children.

4 Enøc wøz børn November 2, 1796; he dīd in Sinsinnati, Ohīo, in 1865. He had thre children.

CHAPTER XI.

ANNE, DØTER ØV JEMZ LARASON ØV STONI BRUC.

Anne Larason wøz børn Februari 11, 1743. She marrid Jared Secstun* hu “in ye olden tīnz” wøz a man øv influens in the Cøunti øv Hunterdun, N. J. At wun tīm, 1785, he wøz a Juj øv the Cort øv Hunterdun Cøunti. In 1778, he wøz a member øv the Lejisletur øv Neu Jerzi. He ølwez transacted a gret døl øv biznes and wøz regarded a reliābul man.

Az a farmer, he eeseld hiz naburz jeneralli, in øl cīndz øv impruvments—in barn—hwich wøz immens før thoz erli tīnz—in fensez, masheneri, stoc &c., &c.

*Uøn the old documents, this nam iz Sexton. Later, the descendants speld thar nam Saxton.

	{	1 Jøn
Untu		2 Sera
Anne Larason		3 Acsa
and	{	4 Margaret
Jared Secstun		5 Wilyam
wer bõrn		6 Elija
	{	7 Anne

Jared Secstun dīd hwen aboūt 50 yerz old. After hiz deſh, Anne Larason marrid Benjamin Parcs, sun øv Wilyam Parcs, hu wøz the sun øv Røjer Parc,* øv Ingland. The bediz øv øl thez individuølz wer herrid in the enshent Parc-Larason Semeteri hwich wøz ner the senter øv Jemz Larason'z homsted.

Benjamin Parcs wøz a widoer hu had children hwen he marrid Anne Larason. He livd upøn a farm, a mīl and a haf north-west øv Hopwel—letli ond bī Gmus Sced. Anne Parcs, a veri jenial old ledi, dīd aboūt 1835, at the rezidens øv her grandsun, Wilyam Parcs Secstun. She wøz a jenzaløjist and a sej huz

* On the old documents, the nem iz spelt Parke. A feū jenereshunz later, the spelt it Parkes and Parks.

seinz, witti and wīz, wer far famd and ar cwoted tu this de.

Untu	}	
Anne Larason		1 Rachel, bōrn Mar. 17, 1777.
&		
Benjamin Parc		2 Anne, bōrn Og. 3, 1778.
wer bōrn		

2 Anne marrid Adam Circendol.

Frōm this līn desended Jōrj Circendol, M. D., hu wēz lōst at sē (the vessel rect ner Cap Hōrn) about 1857.

CHAPTER XII.

ELIZABETH, DŌTER ØV JEMZ LARASON ØV STONI BRUC.

Elizabeth marrid Grun Runyan hu settuld upōn the upper wōterz øv Stoni Bruc, and therēn bilt a sō-mil. The first mil wēz bilt

about 1760. It stud a feū yardz est ev the brij that spanz the rivulet, about a haf mīl abuv the old mil that iz fōlig in ruinz at the corner hwer the rod that ecstendz nørth and south acros the mōuntin, mets the rod that ecstends up the rivulet and so on tu Hopwel.

The sellar wōl ev the hōus occupid bī Ērun Runyan and Elizabeth Larason iz stil vizibul, upen the rit bāgc ev the rivulet ner the brij that spanz the stream. About the visiniti ev this ples, the Runyanz stil linger; and Runyanz so-mil haz bin a landmare bī hwich the traveler frōm Hopwel tu Amwel haz sterd hiz we for 140 yerz, at the lest.

Untu	}	1 Andru
Elizabeth Larason		2 Jōn
and		3 Ērun
Ērun Runyan		4 Acsa
wer bōrn	{	

The desendants ev Elizabeth Runyan ar veri numerus. In erli tīmz, the Runyanz wer prōminent sitizenz,—activ in ol the affierz that tended tu the development ev sentral Neu

Jerzi. Ther pröjeni ar numerus and scatterd over olmost, if net cwit, the hol wurld—a wanderin, thrifti, activ, pushin, pröspereus famili ev focs wer the Runyanz, hu mec themselvz yusful hwerever the ar. The prezent Chansellor ev the Stat ev Neu Jerzi, Jeneral Runyan, iz wun ev this gret host.

Bī the desendants ev Grun Runyan, the somil wöz cept goin until a feu yerz ago, hwen the wudz had bin so cut awe that the biznes ev soin iz no mor.

Tu this de, the desendants ev Grun Runyan lic a hōrs; and ꝥ no several ev them, hu ar net onli gud hōrsmen, but ar so fōnd ev a hōrs that the depriv themselvz ev meni ev the cumfurts ev lif tu on and yuz wun. In the handz ev a Runyan, no hōrs iz illi treted.

CHAPTER XIII.

CATHERIN, DØTER ØV JEMZ LARASON ØV STONI BRUC.

Catherin marrid Jøn Secstun, Escwir. Respectin her famili ꝥ am net wel informd. Her huzband wöz a Justis ev the Pes. The had, at the lest, wun child.

CHAPTER XIV.

ACSD, DØTER ØV JEMZ LARASON ØV STONI
BRUC.

Acsd marrid Jøn Humfri hu livd upøn a farm aløn the left sīd øv the rød az yu go frøm Wudzvil tu Peningtun, N. J., a haf mīl søuth øv Wudzvil. The plas iz nøu ond bī wun Samuel Lambert.

Jøn Humfri wøz a farmer, and gamster. wøz a noted brøder øv hørsez før resinj,—the sport so fæmus in hiz de. At the Løn Flaud resez, fæu hørsez had better recordz than thoz brøt ther bī Jøn Humfri. Upøn bettinj at resez, he iz sed tu hav bin wun øv the wīldest that ever attended a res.

Bī Acsd Larason he had wun child—Jøn, hu dīd in Yørc Stat, at the ej øv 93.

Jøn wøz az fønd øv resinj and øv uther ruf sports az hiz father. In athletics, he wøz a mach før the best. Profeshunalli, he wøz a træner øv hørsez, and a rīder at resez. Durinj the resinj sezun, hiz biznes cept him at Løn Flaud; durinj the remainder øv the yer, he went

hwarever hiz profeshun cold him—from eni part ev the Yunitid Stats and Canada tu eni uther part ev thez cuntriz.

Upon the grav ston (in the grav yard upon Ralf Egge's farm,) that mares the final restin plas ev the bedi ev Acsa Larason ar thez wurdz:

“Tu the frunt ev this liz the bedi ev Acsa Humfri, the wif ev Jon Humfri, hu departed this lif, 11th ev April, 1777, ejd 24 yerz.

Harc fröm the tum a dolful sөund

Mīn erz, attend the crī!

Cum! liviᅇ men and veu the grөund

Hwar yu must shortli lī!”

Tradishun stats that the ston (a plen freston) berinᅇ the inscripshun, wөz tacen fröm her huzbandz farm, drest and letterd and plast upon her grav bī her father. The wurcmanship telz a wurthi tel ev the nobul berinᅇ and pensiv trat ev him hu dezind and rot the monuᅇment.

APPENDICS B.

CHAPTER XV.

THE FAMILI ØV JØN WILSUN, ØV AMWEL
TØUNSHIP, HUNTERDUN CØUNTY, NØU JERZI.

In erli tīmz, ther cam frøm Ærland, tu Amer-
ica, a yun man tu tæch scul. Hiz nem wøz
Jøn Wilsun. He landed in Nøu Yørc. But
havin proclivitiz før a cwiet, rural lif, he wend-
ed hiz wa westward thru the spars villejez
and the scatterd hamlets øv the Jerziz, until
he recht the settulments that wer then formin
in the Tøunship øv Amwel, in the Cøunti øv
Hunterdun.

In this gudli district, he føund emploiment
in hiz chozen feld øv labor. Accørdinli, in the
valli øv the Alecsøcen, net far frøm the senter
øv the south slop øv Sandi Rij, he began the
wure øv hiz humbul colin. And, az the "Fets
decred" ther cam tu hiz scul, a girl, øv French
desent, hum the cøld Jenni Derømer.

Høuever wīdli, bī fizec, innat spirit and
mannerz, the Ærish me apper tu be separated

from the French, before Jenni had fulli grown into womanhood, she experienst a pashun for her teacher hwich awacend a resiprocting pashun in the buzum ev Jøn Wilson. Az tīm proseded, the awacening pashun and the pashun awacend strønger gru; cortship føllod; the worming, føstering, jenial wez ev the polit French girl, areuzd, vivifid and led on tu a development ev the colder, mor sedat, mor pensiv element peculiar tu flegmatic, stern Irish blud,—until hwen apart, unrest, wel nī unberabul, med the dul øurz werili pas, and thez løjing solz see a cur for ther ilz in the matrimonial releshun.

But ther wer difficultiz tu overcum. He woz pur; her parents wer rich. A humbul plødding lif had bin hiz; a med øf fashun she—regelin in øl that a voluptuus welthi Frenchman in a nu cuntri cud supplī. The seemd tu be memberz ev eestremz in the soshal balans. But, luv and tact wil surmøunt the gretest ev difficultiz; and Jøn and Jenni wer not wønting in thez øl-potent elements. And tu the wure ev “reconsiling the old focs” both plid ther enerjiz and ther scil. Progres woz med; and, in the cors ev tīm, az the gud old custum reewird, Jøn asct Abraham Deremer for hiz døter.

The voluptuus and ez-luving Frenchman had misgivinz respecting the proprieti ev hiz døter in shoing a wilignes tu attempt the se ev lif in a

bare rigd out and mand bī an empti-fisted Frishman, houeever industrius and perseuerin he mīt be. Houeever, az matterz stud,—in a nu cuntri in hwich the best rezults wer ecspected frōm the cōmminglin ov the most dissimilar bludz,—hwer differens in nativiti, rang and steshun in sosīeti must be ignord,—hwer enterpriz p̄misez better rezults fōr the wel ov a pōsteriti than a lōng purs or brōd acerz ov land—hwer sosīeti iz sun tu be a rezultant ov the most dīvers lif forsez, molded bī the envīrōnz ov an untrīd clīm, untrīd fudz, and clothin cut net accōrdin tu Parishan patternz,—hwer a pepul yunc in fiziognomi, spirit, mannerz, and lōz shal clam the pepulz ov everi neshun, and the resez ov everi clīm, az the sorsez ov ther ori-jin,—Abraham cōsented that hiz dōter mīt be the wīf ov the Frish scul-master. Accōrdinli, upōn the 23d ov Deseember, 1777, Jenni Deremer becām, bī the holi bōndz ov matrimoni, Jenni Deremer Wilsun.

Az tu the persunej ov Jōn Wilsun, mī fath-er sez: “Mī grandfather, Jōn Wilsun, wēz a veri shōrt man; but he wēz veri stōutli bilt. He had veri brōd sholderz and wēz veri strōng. He had a brōd, ful fas, in hwich wer larj, ful, bēmin iz. He wēz never in a hurri—he yuz-alli muvd sloli; but he wēz veri dēliberat in hiz muvments.

He wəz fənd əv children; and with hiz grandchildren, he wəz a gret fuser and a gret rəmper.

He had bin a soljer in the Revolushun and he yuzd tu delīt in teliŋ us həu thiŋz wəer in the tīm əv the wər. He spent ɔurz in teliŋ sir-cumstanzes əv the battul əv Brandi Wīn, the severitiz əv the march befor the battul əv Trentun, əv the crəsīŋ əv the Delawer and the captur əv the Heshanz, əv the sharpnes əv the fīt at Prinstun, əv the sharpnes əv the fīt and the sweltrines əv the het at the battul əv Munmuth. And, then, sumtīmz he put ən hiz “soljer clothz” and with the “old muscet” that wəz hiz “frend əl thru the gret struggul” shod us həu gunz wəer handuld in tīmz əv wər. Hiz “old cœt hat” he əlwəz wər hwen he wisht tu be funni and hav a gud tīm with us; and az we cæperd arəund him, he wud ‘swet’ us with it, with əl that ecspresshun əv earnestnes and gud yamur that med us onli the mor livli, and onli the mor vividli mæret hiz affecshun fər us and hiz delīt in sēiŋ us hav a gud tīm.

But, at grandfather’z həus, ther cæm a tīm fər prer. Then, əl had tu assembl tu her grandfather red the scripturz and attend upən devoshunz. No matter hwet els wəz trans-pīriŋ, hwen the tīm fər prer arrīvd, əl biznes sæst and everi sol—even the beggar hu, fər

a morsel ev bred, chanst tu stop at the doi—gatherd in the sittin-ruum for a devoshunal se-zun. And the solemniti and fervor with hwich grandfather red the scripturz med the eccezhun oful. I woz glad that “prer” cam but wuns a de.

Hwen veri smol, hwil he woz redin, he held me on hiz lap, or bi the sid ev hiz ne; and, az he nelt doun tu pre, he plest hiz ne on the scirt ev mi cot, so that I cud not get awe. I remember that I did not lie the arrenjment, and I ofen did a del ev scrambliḡ and scrachiḡ tu get awe; but mi efforts and struggulz wer ol in ven; and grandfather ped az littul attenshun tu mi behevyur az he wud if I had bin az cwiet az a pet citten.”

Father haz ofen told yumurus telz about thiḡz that happend at hiz grandfather Wilson’s hous; and ofen, in a pert we, he haz hit of the custumz and practisez ther.—Sertinli, he so them in a lafabul lit—and he never practist wun ev them. He yuzd tu se; Granni Wilson et eni tim in the de,—and the richest ev fiad! Sumtimz we wud go ther in the middul ev the fornun. The bec-irun wud be put over the fir rit awe; sum cecs wud be bect olmost er we had led asid our paraferna; and then, hwil hot, the wenchez (for the had a plenti ev sleavz) wud dip them rit inta the butter, until

the wud flot, plas them on a plät, cut them up for us and then put on mor butter, and bring them tu us on a plät; or, the wud set them befor us, on a tabul with a plät ev butter and a bol ev shugar; or, the wud bring with them a cup ev crem, and a cup ev molassez, and, with them, a let ev jumbulz, cuciz or donuts. Then, if we did not et a del ev thez thingz, the thot we wer sic; and sun the toct ev sendin for Dr. Beun.—The et ol the tim!—ol but Grandfather; he did not et so much, and he did not et so ofen.

Granni woz a tol, stout wuman; and she woz just az fend ev shoi clothz az she woz ev rich fud; and she olwez drest accordinli. She had a plenti ev juelri—Gini gold chenz, braslets, ringz and a del ev uther paraferna—and she delited tu be gerd up in them, at hom or abroad. She cud mac them shin, and the rattul ev her chenz woz proverbial.—But Grandfather woz a plen man—he did not ned eni such thingz tu mac him luc wel.

Grandfather woz a thuro bred Prezbitarian. For meni yerz, he woz an Elder in the Church a Mounteri; and ther he olwez went tu church; and Granni went ther tu,—ful rigd and redi for biznes.—The hol famili wer sticlertz for goin tu church.

But for clevernes, and ficsin up her children and her grandchildren, no wun bet Granni

Wilson. And then, she woz so veri particular, and so veri aristocratic; and she wonted her children and her grandchildren tu be so tu."

The account father givz ev granni, Jan Deremer Wilson, iz abundantli corrobored fröm meni a sors. Hens, tu luc a littul intü her ansestri mä be attended with sum präfit tu her desendants.

Jan Deremer woz the secund doter ev wun Abraham De Reimer,* hu woz the sun ev wun Isaac De Reimer, a Huguenot, hu, in 1681, fled hiz cuntri and settuld in Holland. (About this tım, 500,000, at the lest, Protestant Frenchmen, tu escep the sord ev the Catholic Frenchmen, fled ther cuntri intü Holland, Jermani, Switzerland and Ingland). Hwil in Holland, the De Reimerz becam memberz ev the Dutch Reformed Church, in huz interest ol the desendants becam depli and thuroli interested. But, hwil ther, the cept ther French wez and prac-

* On the old documents, this nam iz spelt De Reimer. The real, or erlier, nam ev the famili iz lost. The term, De Reimer, haz a meni hwich haz sum importans. The term *De* in French, menz ev, or *fröm*. The term *Reimer* iz the nam ev a villej and a district, in the north ev Frans. Hens, the term *De Reimer* menz, ev Reimer or fröm Reimer.

In Abraham's wil, the nam iz spelt Deremer, upon a document given bi Jacob De Reimer tu wun Jan Hegaman, it iz spelt Doremer. Upon uther peperz, I hav sen the otograf, Daremer. Meni rot it Dremer; and, bi this term, the carles invariabli cold the famili. And the hu did net admir the aristocratic, pensiv wez ev the old Frenchman cold him, "Old Dremer."

tist the customz tu hwich the had bin bred in Frans. Inded, so tenashus wer the De Reimerz ev ther French desent, and so proud wer the ev ther French blud, that the continud tu spec the French langweij, and tu practis the customz tu hwich the had bin bred, until loy after ther desendant med ther homz in the "wildz ev America." The olwez clamd that the wer French pepul, and in ol ther wez, egzhibited az much ev the French element az possibul.

Ɔ hav had gret difficulti tu lern the littul that Ɔ no ev the De Reimerz. Sins a child, Ɔ hav bin trīij tu lern the particularz ev this famili. The hu neu about them wer olwez loth tu cōmmunicat. And, in proporshun az mī ansestorz and utherz, wer loth tu tel me hwet Ɔ wisht tu no, mī cūriōsiti depend, and mī zel tu no increst. Hens, ol acsesibul recordz and dōcuments, enshent and mōdern wer sercht; and yet Ɔ am purli infōrmd respectij this—perhaps the most wurthi—stoc frōm hwich Ɔ hav desended.

Hwenever Ɔ hav incwīrd ev mī father respectij this branch ev our famili, he yuzqualli prosēded tu tel me just hwer the dwelt, hwet pōzzeshunz the had, and then—sum lafabul anecdot respectij them that sēmd tu be intended tu bafful further incwīri. Mī old grandfather, Andru Larisun, hu sēmd tu never fer tu un-

ravel the most perplexin misteris, and tu stet without fer ev incurrin senshur, or the hop ev genin favur, enithin about eni bēdi, or about eni thin, cud never be brōt intū a detald account ev the De Reimerz. He cud laf harti enuf about the ecentrisitiz ev uther focs, discuss, in the most ters wa, the fōlts, or the virtuz, ev uther relativz, tel in the most cōsis and in the most lūsid wa the part that uther cinz-focs had acted in developin the resorsez ev the cuntri, or in promotin the mōral or intellectual status ev the secshun in hwich the dwelt; but, about the De Reimerz, he had littul tu sē.

And hwenever ꝥ hav incwīrd ev the seǵ, or wizard, respectin the De Reimerz, inveriabili a significant tēs ev the hed, a smīl, a frōun, a lōy drōn sī, or a studid, ꝥ *do-o n't no-o*, haz bin the most ecpresiv part ev the replī.

But, frōm the littul that ꝥ *hav* glēnd, and frōm hwet ꝥ sē in the relics ev the famili—the furnitur the had, the tabul ecwipments, the muzical instruments the pled, the tulz the yuzd, the bucs the red, the clothz the wor, the cumpani the cept and the wa the transacted biznes, *et cetera*, ꝥ infer that Abraham De Reimer and hiz wīf wer intelligent, welthi, polit, rezervd and aristocratic, a considerabul beyōnd eni uther pepul in the settulment in hwich the

dwelt; that at ther hom a wel selected libreri woz dilijentli red, that polit mannerz wer ever practist, that select cumpani woz the onli cumpani that woz welcum at ther hous, that, oltho for ther relijun'z sec, the wer oblījd tu mee ther hom in the forest ev America, the did not intend tu liv a hwit belo the level ev the most refīnd, the most intellijent, the most polit and the most strict, in point ev relijun, and mōralz that cud be found in eni cuntri.

The dōterz wer bred tu muzic and a practis ev the fīn arts jeneralli. Spesimenz ev ther handiwurc I hav sen. The wer veri meritorius. In embroiderin and in nittin, the espeshalli ecsseld.—A set ev tabul-spunz, (silver) lōg yuzd in the De Reimer famili, ev ecscwizit dezīn and wurcmanship, engraven with the letterz A. D. R. ar stil in a veri gud stat ev prezervashun in the pōzzeshun ev Jen De Reimer Holcum, ev Mōunteri, N. J.; and a tē-span, ev the sem dezīn and cweliti, I sō a fēu dez ago, in the handz ev Mrs. Dennis V. L. Scenc.

At De Reimerz, the tabul woz set in the most attractiv we, fulli ecwipt with the best plat and cutleri in vog in thoz dez, supplīd with the richest ev fiad, and attended bī a ful cor ev negro servants—for the old digniteri had a plenti ev slēvz, and līct tu be wel servd,—espeshalli hwīl at the tabul.

Øv muzic, the wer espeshalli fønd; and, mornin and evenin the grov wöz med tu rezound with the melodi øv the piano and the lír,—accumpanid with vøizez scild tu sin and tu chant.

Øv itself, this cors øv líf, in the neburhud in hwich the livd,—a nu settulment øv pepul bred tu eespozhur and hard servis—wud render them ecstremli unpøpular,—even if a singul folt cud not be preferd agenst them. But, ther immediat desendants had, Æ wen, no valid rezun for beiñ ashemd øv them; and no just cöz for tretin them with such a shemful wout øv parental respect. Ol the Corlz ever had, ør the Wilsunz ever had, and øl the ever aroz tu be, depended directli upon hwet the got in the act øv marriñ the døterz øv Abraham De Reimer. A penniles Ærish scul-techer, bī marriñ wun øv hiz pupilz, wöz put, at wuns, intu affluens, and at hiz ez, and wöz surrounded with øl that cud conspīr tu mec him cumfurt-abul; and he wöz furnisht with øl that cud mec him influenshal and effectiv for gud; and yet he livd øut hiz dez, in ful veu øv the littul yard in hwich the led the remenz øv hiz father-in-lø, without so much az marciñ, upon the freston that the secstun øv the yard set at hiz grav, the inishalz øv the nemz øv hiz wif's parent and hiz on benefactor.

Nor les sensoriusli can we spee ev the Corl branch ev this enshent famili. Samuel Corl, a yun Inglish rover, bī marriiŋ Catherin De Reimer, woz settuld, at wuns, upen a larj tract, ecwipt for the most effishent wure in farmin, furnisht with ol a yun man cud dezīr tu mee him influenshal in a nu and flurishiŋ cōmmuniti—les than a haf mīl frōm the grav yard—and nether he, nor hiz children, med fat and rich out ev the purs ev Abraham De Reimer, pōzzest gratitud enuf, nor enuf sens ev parent-al duti, tu marc the grav ev him hu gav them ther bein and ol ev this wurldz effects that the ever enjoid. And tu-de, no man noz hwē the led the bedi ev Abraham De Reimer.

It haz olwez bin currentli told and jeneralli belevd that hwen Isaac De Reimer fled hiz cuntri, he woz alloud tu tec with him hiz prōperti,—ev hwich he had a considerabul. Hens, he cam tu this cuntri pōzzest ev much welth. Thiŋz belōŋiŋ tu the older De Reimerz sho that the had net onli a rēfīnd, an ecswizit test, but also a plenti tu bī with. The old Bībul—in hwich iz hiz famili record—iz in mī pōzzeshun. It iz in Hōlland Dutch and iz a thiŋ tu be veud and admīrd. Its length iz 18.5 inchez; its width iz 11.5 inchez; its thicnes iz 4.5 inchez; its wet iz 18.75 pōundz. It iz printed upen ecsellent paper, and strōŋli bound in lether, in

a veri substanshal and a veri ornēt stīl. The marjinal referensez ar ful and the fut nots copius. The bras clasps that secur the clozur on the buc hav bin rōt bī a wureman ov superior scil; the “tulin” upōn the lether ov the cas iz eesewizit in dezīn and in finish; and the bras caps that protect the cōrnerz ar ol that a most ardent luvē ov the ornēt cud wish.

The old buc haz sufferd a del ov handlin. Her grandchildren se it iz the Bībul that Jenni Wilsun olwez red.—Fōr, oltho she marrid and livd with an Irish scul-techer hu red ees-tensivli the wurcs ov Inglish othorz, she preferd tu red the bucs ov thoz hu rot ether Holland Dutch or French,—the latter ov hwich she spoc with ez, gres and grat fluensi.—It wēz the spech yuzd in her father’z hōus, and that hwich she first spoc.

In this old buc ar several fragments ov the record ov the several branchez ov the De Remerz. Ther iz wun fragment ov Isaac De Remer’z record; anuther fragment ov a record ov the famili ov Albert Van Vorhez and Catherin De Remer hu wer marrid upōn the 22nd ov November, 1737; but, ov the nem ov Abraham De Remer, hiz birth, marrij or deth, ther iz no statment. But, frōm uther sorsez, we no that Abraham De Remer’z wif wēz a Sidam (Suydam), and that her father’z nem wēz Jōn Si-

dam, a bruther tu Cornelius Sidam, hu woz the father ov Mari, wif ov Dennis Van Lu, the grandfather ov Dennis V. L. Scegc, ov Delaware Tounship, in this Counti.

From the abuv we lern that Jon Sidam Wilson woz nemd after hiz grandfather, Jon Sidam, ov Sumerset Counti, N. J.

The blanç levz, in the frunt and the bac ov this buc, had bin yuzd for recordz ov the De Remer famili until everi pej woz ful. But len befor the buc cam intu mī handz, meni ov thez levz wer worn out bī handliḡ, and sum fragments ov them lost; and larj ereaz, ov sum ov the fragments that stil remen, ar so worn that the rītiḡ iz desīferd with gret difficulti, or els iz entīrli indesīferabul.

Abraham De Remer* purchast a tract ov land in Amwel, (az it then woz cold), in Hunterdun Counti, N. J., ecstendiḡ estward, from the south slop ov Sandi Rij, far of intu the Redshel ov the Alecsocen basin. It included the farm neu ond bī Judsun Rittenhous, the wun ond bī Wilyam Warman, the wun ond bī Bizzi, the wun ond bī Edward Holcum, the wun ond bī Jemz O. Boun, the wun ond bī Jemz J.

*Alen with Abraham De Reimer, ther cam tu this secshun and tue up land adjoiniḡ on the south, wun—La Rue, a Frenchman from hum desended that famili that wez wuns so numerus in old Amwel.

Fisher and the wun ond bī Theodor Fisher. The tract wəz a rīt anguld parallelogram huz greater lenḡ ecstended est and west. It wəz about tu mīlz lenḡ, and cōsisted ev about a thousand acerz.

Upon the hīest part ev this tract,—ner the western terminus, hī up the slop ev Sandi Rij, bī the sīd ev a dēlītful sprīḡ ev never fēlīḡ, sōft wōter, ev cristal clernes and puriti, he bilt hiz manshun, hwich, for the timz, wəz cwīt speshus, and wəz sumhwet pretenshus. The littul ril that prosēded frōm the sprīḡ, and babbuld bī hiz hōus, with its sparclīḡ, limpid wōter, its shīnīḡ pebbulz and its verdant borderz, gav cherfulness tu ol thīḡz therabout. And so ornati wəz it fīest, that it so attracted the attentshun ev hiz neburz and thoz that vizited him, that the stori ev De Remer'z sprīḡ and the ril bī hiz dor, wəz told tu mē, az wun ev the plezīḡ telz ev “ye olden tīmz” bī the sejez, wizardz and historīanz ev Sandi Rij hu yuzd tu inform mē respectīḡ the thīḡz ev yor.

Hiz hom must hav bin picturese. I hav herd mor than wun descant upon the situashun and the envīrōnz ev “Old Dremer'z hōus.” Bilt in a virjin fōrest, upon an eminens with a suthern aspect, jentli slopīḡ of intū the vel ev the Alecsocen, hiz manshun, surrounded bī hūḡ trez, huz umbrejus bōuz med ol beneath

shedi, sev hwer her and ther, for artistic effect, the had feld a tre tu let in a glint ev lit from the vivifin sun or the silveri mun; or tu illum a wel drest sward, or an ornat parter, the had leopt of sum bouz or cut awe sum scraggli bushez, woz deutles az wel suted tu attract attenshun, and arouz the envi ev thoz hu past bi, or chonst tu vizit the plas, az it woz tu afford delit, cumfurt and happines tu the memberz ev the intelligent, aristocratic famili and the intelligent and refind gests hu med therat a temporeri ste.

Hiz orchardz and vinyardz wer ecstensiv; and ev hiz win, the told me, he freli drauc,—at the tabul everi de, and at festiv eccezhunz,—hwen hiz wurthi gests and church digniteriz vizited him—in espeshal cwontitiz. Hiz cattul, shap and swin wer numerus; and ev horsesz he had a plenti. Inded, the yuzd tu tel me that he “ferd sumptusli everi de.”

Hwen the oldest doter marrid, she woz settuld upon a butiful eminens, in a most pictur-esc plas ner the senter ev her father'z tract. In the development ev this part ev our counti, this sit becam Barber'z Steshun (nou Beun'z Steshun) on the Flemingtun Rel-Rod.

Az the rezult ev this marrij woz a sun and a doter, the sun, Benjamin, inherited the homsted, hwil the grandfather located the doter

Nansi (hu marrid Jøn Bøun, M. D., upen another tract, with bildinꝝ hard bī the hom øv her father. Thez tu estets, with an abundans øv muni, wøz fiest tu the Corlz, with a hop that ther the wud cøp the standard øv a pur Reli- jun, ther the ìdeaz and noshunz øv ther an- sestorz wud be perpetuated, that ther the blod øv Abraham De Rømer wud influens the cøm- muniti, for gud, thru the cuminꝝ ejez. This hop, ꝥ am happi tu se, haz net entīrli feld. This branch øv the De Rømer desent pled an important part in the development øv this sec- shun øv øur cuntri.

Hwen the necst døter, Jenni, marrid Jøn Wilsun, a hom and a settulment wøz med for them westward øv the Corl hom, upen a buti- ful slop, hard bī a lastinꝝ sprinꝝ øv wøter, øv cristal clernes, øv refreshinꝝ culnes, and øv far femd salubriusnes. At wuns, her wøz fiest for the Wilsun famili everithinꝝ that cud cøndꝝ tu prøseriti, føster cīndli, jenerus and filanthrøp- ic fèlinꝝ, and promot welth and an influens for gud. Nør, in the ficsinꝝ øv this homsted for hiz erz did the gud old man neglect the cønven- yensez øv the traveler, and the cumfurts øv hiz bests. Frøm the sprinꝝ øn the slop, her the hī- drant pord its urn. At the føuntin, her fiest bī the rod-sīd, dranc the jeded hørs, hwīl beneath the umbrejus bøuz øv the huj Wøpin Willo

the brez, from the west, culd the weri traveler. No In woz her; but her the hors and hiz rīder, the tem and the tēmster, the drov and the drover holted tu rest and tu be refresht, and tu enjoi the cumfurts that wer the rezult ov the thot the cīndli feliq and the benevolent hart ov him hu dwelt in hiz manshun in the fōrest upon the hil. Thus did our gud old grandsīr tech our forfatherz tu cep in practis that spirit ov benevolens that he gav them in ther birth rīt; thus did he see tu cep befor them, in a simpul, humbul we, the importans and the rezults, ov jenerus acts, and tu tech them that no wun shud liv tu himself alon; that the humblest of fis that a man can fil cōspīrz tu the happines ov men and bests, and wurcs gud tu ol creaturz. In the persunz ov sum ov the children this spirit attend ful development.—And, ꝥ thanc mī starz, that her and ther, in hiz dēsendants me be fōund, oltho ofen struggliq for an egzistens, sumthiq ov that gud spirit that so richli abounded in him.

The gud that welth me du,—the cumfurt tu man and best that me be securd bī it, hwen in the handz ov the nobul and gret, iz yet untold.

Hu cōstituted Ābraham De Rēmer'z famili me be sen bī rediq wun ov hiz wilz hwich ꝥ her append:

IN THE NAME OF GOD AMEN. I Abraham Deremer of the town-
ship of Amwel in the county of Hunterdon and Western Divi-
zhun of the State of New Jersey being sick and weak of body but
of sound and perfect mind & memory pray be therfor Given un-
to Olmīti God for the Same due me and order this my last Will
and Testament in manner and form following (that is to say) First
and principally I Commit my soul into the hands of Olmīti God
he gave it and my body to the earth to be Decentli buried at the
Discreshun of my Egzecutorz hereafter Named and as touching the
Dispozishun of all such Temporal Estat as it hath pleased Olmīti
God to bestow upon me I give and Dispoz therof in manner and
form following,—I wil that all my just Dets and funeral chargez be
onorable and justly paid and Discharged. Item I give and bequeath to
my Son Abraham the sum of twenty five poundz in lye of his Birth
Rite Item my wil is that my Beloved wife Jen is to live in my house
and Enjoy full possession therof with the yus and profits of all my
Landz, and wun Negro man named Tom and three Horsez Such as
she may chuse and wun pleu and harro, with the ger and Tackling
therunto belonging, and five Cows of which my Beloved wife is to have
and Enjoy during her Widowhood. Item my wil is if my wife shud
marry again she is to have wun Hundred poundz in muni and
Household goodz for to furnish wun Room in Lye of all Debitz Item
I give and Devise to my Son and ex Abraham part of my Real Es-
tat, to wit Beginning at a small Spring in Garret Wilyamsun's
Line from thence a north course to a line of Garret Covenhoven and
all the land that is mine to the eastward of that north line to him
and his heirs and assigns forever Item my wil is that my Egzecutorz
hereafter named shal give to each of my Doters unmarried—Hwen
they shal want it or hwen they be of age as much Household furni-
ture and Creturz—as I gave to my Doter Catherin, and my wil is
that if my wife marry or hwen Deceaseth which ever may happen first
that all my Land to the westward of the beforemehund north
Line be sold by my Egzecutorz herein aftermehund, and the walli
divided amongst my Doters Viz. Catherin wife of Samuel

Corl, Jen, Lea and Cornelia With ol the Rest ev mī mavabul Estat Hwətsoever tu be Ecwalli Divided Sher and Sher alie amunst mī Doterz Ētem and it iz mī wil that mī wif iz tu kep mī tu Children neu under Ēj til the Cum tu be ev Ēj out ev the profits ev mī Estat—And ꝥ du herbī appoint mī wel Beloved wif Jen, and mī Sun-in-lō Samuel Corl and mī wel beloved Friend Jonathan Pidcēc, Egzecutorz ev this mī last wil and testament and ꝥ du herbī Impouer thez mī Egzecutorz tu Sel and Sīn Sel and Ecsecut ol such Cenvēansez and Dēd or Dēdz accordiḡ tu Lō for the Cēfirmiḡ mī real Estat, net olredi Devīzd And ꝥ du herbī Revoc and mec Veid and Nul ol uther Wilz bī me hertufor med Declariḡ this onli tu be mī Last Wil and Testament in Testimoni hweref ꝥ hav heruntu Set mī hand and Sel this forth da ev September In the yer ev our Lōrd wun theuzand seven hundred and seventi seven—1777.

Sīnd Seld Publisht and Declard bī
 the abov namd Abraham Deremer
 tu be hiz Last wil and testament in
 the prezens ev us hu hav heruntu
 Subscribd our namz az witness in
 the prezens ev the testator—

Abraham Deremer

Jen Barber

Jen Meldrum

Jen Lambert

Bī this wil, we lern that Abraham De Remer had fiv children; and that wun ev them had marrid Samuel Corl. Frēm this yunyun ishshud a sun hum the cōld Benjamin and a dōter hum the cōld Nansi.

1 Benjamin marrid Elizabeth Lambert, dōter ev Jozef Lambert, a hotel-cep̄er in Lambertvil, N. J., the persun frēm hum that siti derīvd its nem. Ther children wer
 —a Catherin hu marrid Wilyam Barber hu,

før meni yerz, dwelt upon the homsted øv her father;

—*b* Charlz hu marrid Hanna Hogland, døter øv Derric Hogland, bī hum he had thre children, Calvin, Benjamin (dæsest), and Ellen Elizabeth (dæsest).

Calvin woz born Januari 22, 1830. He marrid Hanna, døter øv Gilbert Van Camp, bī hum he had tu children—Charlz hu dīd in infansi and Hanna hu dīd at the ej øv 3 yerz.

After the deth øv Hanna Van Camp, Calvin marrid Anna Hancinz.

Calvin iz a farmer. He livz ner Neshanic Steshun, Sumerset Cøunti, N. J. Før meni yerz, he haz bin wun øv the juzez øv the cort øv Sumerset Cøunti. Durin the Lejislativ sesshunz øv 1869, '70, '71, he repræzented the Cøunti øv Sumerset in the Senat øv Neu Jerzi.

He iz a man øv wīd influens, gratli respected bī the public and transacts a gret dæl øv biznes az wel før the public az før prīvet siti-zenz.

—*c* Samuel hu marrid Debora Jonz Lambert, døter øv Jøn Lambert, øv Lambertvil, N. J., bī hum he had Jøn L. hu marrid An Van Doren; Meri E. hu marrid Dennis V. L. Scegc; Samuel (dīd in infansi); Samuel hu mar-

rid Emma L. Hol; and Franses Jonz, hu marrid Abraham Du Bois Wilson.

—*d* Elizabeth Lambert hu marrid Wilyam K. Ot huz children wer Sharlot, Wilyam, Jesse and Elizabeth Lambert, hu marrid Fzac Hol ov Trentun, N. J.

2 Nansi Corl woz born March 5, 1770. She marrid Jon Beun, M. D. (born September 2, 1767; did November 4, 1857), ov Munmuth, N. J., hu dwelt with her upen the estat her grandfather gav her, until her deth, hwich occurd Februari 18, 1856. The had tu children, Cornelia and Jozef Gardner.

—*1* Cornelia woz born Me 3, 1795; she did Me 16, 1802.

—*2* Jozef Gardner woz born March 28, 1804; he did Januari 12, 1888. He marrid Meri S. Barber, doter ov Samuel Barber, bi hum he had—

a Jon Milton, (born September 18, 1831; did Ogust 31, 1863,) hu marrid An Meri Fisher, doter ov Jon C. Fisher, bi hum he had Jemz Oswel, Jozef Holmz, Jon Addisun, and Cornelia hu marrid Theodor P. Huffman.

b Cornelia Beun hu woz born Ogust 20, 1833.

Meri S. Barber did Ogust 20, 1842. Jozef Gardner then marrid Sera Circpatric, doter

ev the Rev. Jacob Circpatric, D. D., ev Ringoz, N. J. She woz born October 11, 1823. She had a sun hum the cold Jacob Circpatric, hu woz born Desember 10, 1846.

Jacob marrid An Cönover Yun, (born Me 26, 1848; did Februari 25, 1884,) döter ev Jön Yun and Mari Cönover, bi hum he had—

Jön Cönover, born Januari 10, 1871.

Mari Yun, born Me 5, 1873.

Ella Circpatric, born March 28, 1876.

Anna Scege, born September 5, 1881.

After the deeth ev An Yun, Jacob marrid Eliza W. döter ev Jacob S. and Rebecca H. Prol, hu woz born Desember 7, 1852, bi hum he had a sun hum the cold Jacob Gardner, hu woz born Me 20, 1889; did Januari 12, 1890.

Samuel Corl, the projenitor ev the Corl Famili, woz an Inglishman hu cam tu this cuntri hwen yun. He did Me 27, 1834, ejd 90 yerz. He had a sister hu woz the wif ev Høppec, ev the enshent Høppec homsted, ner Boun'z Steshun, Hunterdun Cöunti, Neu Jerzi.

Abraham De Remer'z sun Abraham, marrid An, döter ev Abraham Hegaman, hu woz the nerest nebur tu Abraham De Remer. Bi the wil ev Abraham Hegaman, med Desember

21, 1795, we lern that thre children ishshud frøm this yunyun:

Item It iz mī wil that mī Egzecuторz du pa untu the children ev mī døter An Deremer, Dēsest the sum ev twenti fiv pøundz in muniz az aforsed in seven yerz after mī wif’s dēsēs, it bein part ev the muniz agenst mī sun Jøn, tu be dividēd intu thre æwal parts, wun third part tu mī grandsun Abraham Deremer, wun third part tu mī granddøter Chariti Deremer, and wun third part tu mī grandsun Jacob Deremer hwich sed sums, & giv and becweſh untu them and ech ev them.

Hiz døter Lea marrid, it iz sed, a Godøun; but she had no children. She dīd sun after marrij.

Frøm a wil, med Me 12, 1784, it apperz (az he mecs no provizhun for her) that hiz wif olso dīd priør tu this det:

—Imprimis & giv deviz and becweſh untu mī onli sun Abraham ol mī landz, tu be tu him hiz erz and assinz forever. Olso ol mī warij apparel & wun negro bei cøld Miſc, wun wagen, wun pleu, wun harro, with hiz cheis ev thre hørsez includin the wun, he neu cølz hiz on. He paij tu hiz thre sisterz wun hundred pøundz ech, in manner felloin that iz tu se tu mī døter Catherin, wif ev Samuel Corl, the sum ev fifti pøundz, in tu yerz after mī dēsēs, and so in lic manner tu mī døter Jen wif ev Jøn Wilson, the sum ev fifti pøundz, and the remeniſ sum ev fifti pøundz ech, tu mī døterz Catherin & Jen the yer felloin the first pament, and wun hundred pøundz tu mī yungest døter Cornelia in for yerz after mī dēsēs hwich sed sum shal be tu them and thar erz forever. Item & giv and becweſh untu mī døter Cornelia the sum ev fifti pøundz tu be tu her, her erz & assinz forever. Item it iz mī wil that ol the remainder and rez-

idv ev mī estat shal be scwalli divided amunst mī thre dōterz Viz. Catherin, Jen and Cornelia tu be tu them ther erz and as-sinz forever.

Within a fēu yerz after the det ev Abraham Hegaman'z wil, Abraham De Remer, jr. and ol hiz children dīd ev Cōsumpshun;—first the father, then the children, in the order ev senyori-iti,—wun everi sprin. The wer berrid in Barber'z Semeteri.

Tu prezerv the nam ev the grandfather, the oldest sun ev Jēn Wilsun wēz namd Abraham De Remer Wilsun. He pruvd tu be a child that premist tu be wurthi ev an ecstended educashun. Accordinli, hiz grandfather began tu deviz wez that wud mold him intw the man he wisht him tu be, and tu provid menz tu promot hiz yusfulness. He sent him tu scul at hiz on ecspens, had him graduated at Rutger'z Cōllej, N. J., educated him fōr the ministri ev the Dutch Refōrmd church and in order that he mīt not be holi dependent upon eni cōngregashun fōr support, he wild him the farm upon hwich Jēn Wilsun wēz settuld (Se Jēn Wilsun'z Wil, pej 423) and a considerabul ev muni besīdz.

Tu hiz credit let me se it, Abraham De Remer Wilsun did not disappoint hiz wurthi old grandfather in hiz hī ideal ev his premisiḡ grandsun. The spirit that the grandfather so

much admīrd—the spirit that wud mee eni sacrificis for the welfar ev humaniti and the promotshun ev the Cristyan relijun—dwelt richli in hiz grandsun, az the hol cors ev hiz lif tended tu sho. A pioner clerjiman ev the hiest tīp woz he—wun that resounded ewicli tu the col ev duti,—wun that considered the benefishal rezults that wud accru, not the amOUNT ev sacrificis that wud fello eni underteciq,—wun that acted accordiq tu hiz cōvicshunz under ol circumstanzes.

Abraham De Remer Wilsun, in Fervu, Illinoi, upen the 16th ev October, 1837, organīzd the first church, (cōsistiq ev onli et memberz) ev the Dutch Refōrmd order, west ev the Allegani Mōuntinz. Upen this errand he woz delegated, with pōwer tu ecersīz hiz on jujment hwether he organīz a church or not. Hwen he returnd tu the Classis ev Neu Brunzwic, ther woz, from meni, an ecspreshun ev discontent, and the crī aroz: Hu iz wiliq tu lev hom, frendz and everithiq that iz der tu them tu tec charj ev the “branch” planted in the then “far west”,—in the wildz,—in the untild preriz ev Illinoi?—The prōmt replī ev Abraham woz: “Our children, bōrn in the wildernes, must not be left tu perish alon. If no wun els can be found, I wil go.”

Accordinli, in the spring ov 1838, in wagenz tu transport hiz famili and hiz wurldli effects, he set out for the littul church in the far west. He arrivd in Fervu, Illinoi, sumtīm in Julī, 1838, and at wuns enterd upen pastoral dutiz.

Hiz elocwens, sinseriti and unfend devoshun sun attracted a cōgregashun. Tu the littul bedi ov et, sun addishunz wer med. Mor colonists from the est—not a fev ov them attracted thither bī hiz prezens, hiz fam az a preacher, and an ader in everi gud wurc—settuld in the visiniti. Ov thez, meni yunited with the church. Sun the abandund the littul, log cabin in hwich the wuns met, for mor speshus cwörterz. Sun after the attempted tu erect a statli bildin for the accōmodeshun ov the rapidli incresin cōgregashun. With adversiti, for thre yerz, the strugguld—but never folterd—til in October, 1841, the dedicated tu the wurship ov Gød that cōmodius structur in hwich the Church stil wurships,—and perhaps wil cōtinu tu wurship for fifti yerz or mor. He servd this church az pastor, for 18 yerz—until it becam larj and stron—a pouer in the land for gud.

Subsecwentli, hiz feld woz the wurld. And effishent woz he in it—ever activ, ever premt tu respond tu everi col from hwetever sors it cem.

Untu Jøn Wilsun and Jenni Deremer wer børn	}	1 Meri, børn Oct. 15, 1778.
		2 Jenni, børn Jun 15, 1780.
		3 Lea, børn April 17, 1782.
		4 Eliz., børn Oct. 10, 1784.
		5 Sara, børn Jan. 2, 1787.
		6 Ebr. D., børn Nov. 15, 1788.
		7 Jøn S., børn Sept. 10, 1791.
		8 David, børn Og. 20, 1793.
		9 Wm. W., børn Mar. 17, 1796
		10 Corn., børn Apr. 2, 1798.

1 Meri Wilsun marrid Andru Larisun huz histori fõrmz a part ev the vølum tu hwich this Histori iz Appendics B. Se pejez 1 tu 320 ev this buc.

2 Jenni Wilsun marrid Celeb F. Mor. The settuld upen a farm upen the east sïd ev the rod that ecstendz frøm Møunteri tu Dilts Cørner, N. J. The had tu children,

—*I* Sera An, börn April 18, 1805, dīd a med, Julī 5, 1878, and,

—*2* Wilsun F., börn Janqeri 4, 1807, hu marrid Elīza Holcum, a sister tu Jōn C. Holcum, bī hum hē had,

—*a* Richard H., börn Ogust 19, 1829, hu marrid Meri Elizabeth Burroz, bī hum hē had tu children, R. H., börn Ogust 13, 1863; dīd Janqeri 12, 1877, and Sera, hu marrid Detis Rēd øv Lambertvil, Nēu Jerzi;

—*b* Lea, börn November 14, 1832; dīd Julī 4, 1888, hu marrid Charlz A. Prīs øv Lambertvil, Nēu Jerzi;

—*c* Elizabeth, börn _____ hu marrid
Tēmlinsun, øv Lambertvil, Nēu Jerzi.

—*d* Caleb, börn _____; dīd a bach-
elor, in the Armi

—*e* Allen, börn _____ hu marrid
Chidister.

Jenni De Reimer Wilsun Mor, dīd March
30, 1843.

3 Lea Wilsun, marrid Jozef Mor, father øv Tōmas Mor, øv Mor'z Milz, in Mercer Cōun-
ti, Nēu Jerzi. She dīd childles, Julī 3, 1841.

4 Elizabeth, marrid a widoer, Samuel Wulvertun, a farmer, ev Delawar Tounship, Hunterdun Counti, Neu Jerzi, bī hum she had a sun, Morris Wulvertun, bōrn hu livz ner Stocton, Neu Jerzi. He haz tu sunz—Rev. Wilyam Wulvertun, Pastor ev the 2d Prezbiterian Church ev Trentun, Neu Jerzi, and

5 Sara, dīd a mad, Ogust 18, 1851.

6 Abraham DeReimer, graduated at Rutgerz Cōllej, Neu Brunzwic, N. J., and enterd the ministri ev the Dutch Refōrmd Church. He wēz an elocwent and a fōrsibul prēcher, and a veri influenshal Cristyan jentulman. Fōr a tīm, he servd a church in Shwangum Neu Yorc. Hwīl prēchin her, he sufferd hemorrej ev the lunz tu the ecstent that he wēz oblījd tu rezīn hiz Pastoret. He then remuovd tu hiz farm in Delawar Tounship, Hunterdun Cōunti, Neu Jerzi, nōu ond bī Theodor Fisher.

Subsecwentli, he servd the Church at North Branch, Neu Jerzi. Frōm this charj he went, az a mishuneri, tu the church at Fervu, Illinoi. Hwīl her serviṅ the church he embarct

in agricultur, in hwich he wöz veri sucesful.

He wöz a larj, wel dissiplind man—had a stron, wel trend veis, spoc distinetli and point-edli, and wöz veri cömmandiñ in apperans. He handuld a larj ödiens veri sucesfulli.

He marrid Julia Fillips ev Shwangum Neu Yorc, bī hum he had,

—*a* Jön hu wöz börn and hu marrid

—*b* Abraham hu wöz börn and hu marrid

—*c* Harri hu wöz börn and hu marrid

Scilman,

—*d* Julia hu wöz börn She marrid Dr.

Gaddis.

—*e* Jen hu wöz börn She marrid Jön Pommi,

7 Jön Sidam, marrid Elīza Rediñ, a sister tu Persun Rediñ, ev Lambertvil, Neu Jerzi. In 1828, in partnership with Wilyam Höppoc, he bot the villej, Prolzvil, Neu Jerzi, consistiñ ev a flouriñ mil, a so mil, a plaster mil, a stor, a tract ev land and several dweliñz, and conduct-ed a livli and thrifti biznes. Subsecwentli, he settuld upen a smol farm ner Senter Bridj, neu Stecten, Neu Jerzi. He wöz at wun tīm a

Justis ev the Pes and did "much biznes." He woz a man cõmmandiñ in apperans, plezant in hiz wez, agreabul in hiz addres and influenshal with ol hiz assoshiets. He dīd Me 18, 1851.

He had tu children—
 —1 Ellen hu woz bõrn
 —2 Jøn bõrn hu marrid
 Permela Dilts, bī hum he haz children—

8 David marrid Suzan M. Høppoc, and settuld upøn a farm ner the rod that ecstendz frøm Mõunteri tu Vandola'z Scul høus,—neu ond bī hiz nefu, Jønathan Høppoc. He woz a cwīet, industrius, enterprīziñ man, gretli respected bī ol and veri respectful tu ol. Hiz homsted woz a thiñ ev buti;—he woz an ecsellent farmer. He dīd October 14, 1857.

9 Wilyam Wøterz Wilsun marrid An Lambert (bõrn Me 11, 1811), March 28, 1831, bī hum he had

—1 Meri Lambert, hu woz bõrn September 6, 1832, and hu dīd Janqeri 12, 1887; and

—2 Jen De Reimer hu woz bõrn Me 10, 1834. Jen marrid, Me 29, 1858, Alecsander P. Hol-

cum (børn Februari 24, 1816; dīd Ogust 31, 1889), sun øv Sølomøn Holcum øv Møunteri, N. J., bī hum shē had tu children—

—*a* Anna Mari (børn Novembér 20, 1860), hu marrid Richard H. Runçul øv Møunteri, N. J., bī hum shē haz tu children, Nelli H. børn Julī 17, 1886 and Ethel J., børn Jun 25, 1891.

—*b* Catherin Barber Holcum hu wöz børn October 9, 1863.

After the deſth øv An Lambert, Wilyam marrid Jeruſha Thacher, døter øv Ēmus Thacher, hu wöz the father øv Jacob Thacher and øv Røbert Thacher, hu wöz wuns Sherif øv Hunterdun Cøunti, Nøn Jerzi. Jeruſha wöz the wido øv Aſher Lambert, and the muth-er øv Gerſhum, Jøn, Elizabeth, and Carolīn.

Wilyam Wøterz Wilsun wöz cønsiderd wun øv the cleverest øv men.—Hē wöz veri amiabul and veri benevolent. Hē wöz a bulci man, candid and cørful in hiz ſpēch and a veri ſef cøunſelør, huz opinyun wöz øfen söt. Hē wöz an ecellent farmer and a veri egzempleri Cristyan jentulman. Hē øccupīd the old Wilsun Homsted. Hiz høus wöz ever open tu the homles, and hiz gests wer numerus; and, huev-er chanst tu ſtep at the hom øv Wilyam W.

Wilsun cherisht a lōg and pleziŋ remembrans
 ev ther ste.

Wilyam W. Wilsun dīd

10 Cornelius Wilsun wēz educatēd at the
 Nēu Jerzi Collēj at Prinstun, N. J. in the hop
 that he wud enter the Ministri ev the Prezbi-
 terian Church.

He marrid Sera Hufman and settuld upōn
 a farm formerli ond bī hiz bruther-in-lō, Celeb
 F. Mor. Subsecwentli, he muvd tu Lambert-
 vil, Nēu Jerzi. He dīd November 17, 1877.

He had wun child hu dīd yun.

Jōn Wilsun wēz bōrn upōn the 17th ev
 October, 1755; he dīd Janqeri 4, 1822.

Jenni Deremer wēz bōrn October 10, 1756;
 she dīd Ogust 14, 1834.

The wil ev Jōn Wilsun haz meni points ev
 interest:

In ths nam ev Gōd Amen. ¶ Jōn Wilsun ev the Tēunship ev
 Amwel in the Cōunti ev Hunterdun and Stat ev Nēu Jerzi,
 Consideriŋ the unsertinti ev this mortal lif and beiŋ ev sōund
 and perfect mīnd and memori blest be Oīmīti Gōd for the sam
 du mēc and publish this mī last wil and testament in manner
 and fōrm felloiŋ (that iz tu Se)

First, ¶ giv and becweŋh untu mī belovēd wīf Jen Wilsun, the
 sum ev wun hundred dellarz a yer tu be ped her yerli, and ev-

eri yer bi mi Egzecutorz herin after nemd, during her natural lif, and az she hath a lif estat in mi farm and appurtenancez, it iz mi wil that she retan ol mi heushold and eichen furnitur, with ol mi horsez, cattul, shep and swin, also ol mi farmij yutensilz Viz. Plouz, Harroz, Wagenz, with ol ther Harnes, and ol uther farmij tulz, tu be for her Convenyens in manejiñ the farm, and it iz mi wil that mi wif furnish mi tu doterz that ar Singul and mi^s(nes Sara Catherin Mc Gro.) If the or ether ev them shud marri in her liftim Viz. Mi doterz Lea and Sara with an outhet, scwal az me be tu hwet F gav mi uther doterz hwen the wer marrid ; Item It iz mi wil that on the deses ev mi wif ther be ped unta mi fiv doterz, and tu mi nes Sara Catherin Mc Gro for hundred dellarz ech Viz: Tu Mari Larasun wif ev Andra Larasun F giv and bescweth For hundred dellarz tu be ped them ther erz and assinz.—Tu Jen Mor wif ev Caleb Mor F giv and bescweth for hundred dellarz tu be ped tu them ther erz and assinz. To Elizabeth Wulvertun wif ev Samuel Wulvertun F giv and bescweth For hundred dellarz tu her her erz and assinz. Tu Lea Wilsun F giv and bescweth for hundred dellarz & her assinz. Tu Sara Wilsun F giv and bescweth for hundred dellarz tu her her erz and assinz. Tu mi nes Sara Catherin Mc Gro F giv and bescweth for hundred dellarz tu her her erz and assinz:—It iz mi wil and F du order and direct that if mi doterz Lea and Sara and mi nes Sara Catherin Mc Gro or ether ev them remen Singul at mi wif's deses, then that mi Egzecutorz du furnish them with an outhet (az abov directed tu be med bi mi wif) Item It iz mi wil and F du order and direct mi Egzecutorz herafter nemd that immediatli az sun az me be after mi wif's deses that the dispoz ev ol mi personal and movabul properti that me be found ev hwet cind soever hwich it iz mi wil, shal be scwalli divided Sher and Sher alic unta Jen Sidam Wilsun David Wilsun Wilyam Wilsun Cornelius Wilsun beinj for ev mi sunz. (Mi sun the Rev. Abraham Deremer Wilsun, bi hiz grandfather'z wil iz tu pezzes mi farm after hiz muther'z deses so

that he wil be fulli ecwul tu eni ev hiz brotherz and sisterz,) and tu mī dōterz Meri Larason, Jøn Mor and Elizabeth Wulvertun, Lea Wilsun and Sara Wilsun meciñ nīn Sherz, hwich ₣ giv and becweſh Severalli tu Ech ev them, az abuv namd and tu ther arz,—and further ₣ giv and devīz untu mī sun Jøn Sidam Wilsun hiz arz and assīnz ol that part belōññ tu mē ev the planteshun that wez cōld Col. Bishops Stor and farm līññ and beññ in the Teunship ev Amwel ner Ringoz' old tavern sed tu Centan nīnti thrē acerz, wun third part hwerev iz mī prōperti, and hwich ₣ herbī devīz with ol mī estat rīt and tītul tu the sem in fe simpul az abuv:—And mī farm and planteshun en hwich mī sun neu livz Centenīñ wun hundred and seventi fiv acerz be the sem mor or les. adjeñññ Dr. Jøn Beun, Jønsun Fisher, and uth- erz ₣ giv and devīz tu mī sunz David Wilsun Wilyam Wilsun and Cornelius Wilsun and tu ther arz and assīnz in fe simpul tu be ecwalli dividēd betwen them in valy: sher and sher alic and ₣ dū herbī appōint mī sun the Rev. Abraham Derømer Wilsun and mī sun Jøn Sidam Wilsun mī Egzecuōrz ev this mī last Wil and Testament Herbī revociññ ol former wilz bī mē med. In witnes hwerev ₣ hav heruntu set mī hand and sel the tenth da ev March in the yer ev øur Lōrd wun thēuzand et hundred and twenti wun 1821.

Sīnd, sēld, publisht and dēclard
 bī the abuv namd Jøn Wilsun tu
 be hiz last Wil & Testament in the
 prezens ev us, hu hav heruntu
 subscribd øur nemz az witness in
 the prezens ev the Testetōrz.

Samuel Barber

Jønsun Barber

Jøn Lambert

Jøn Wilsun

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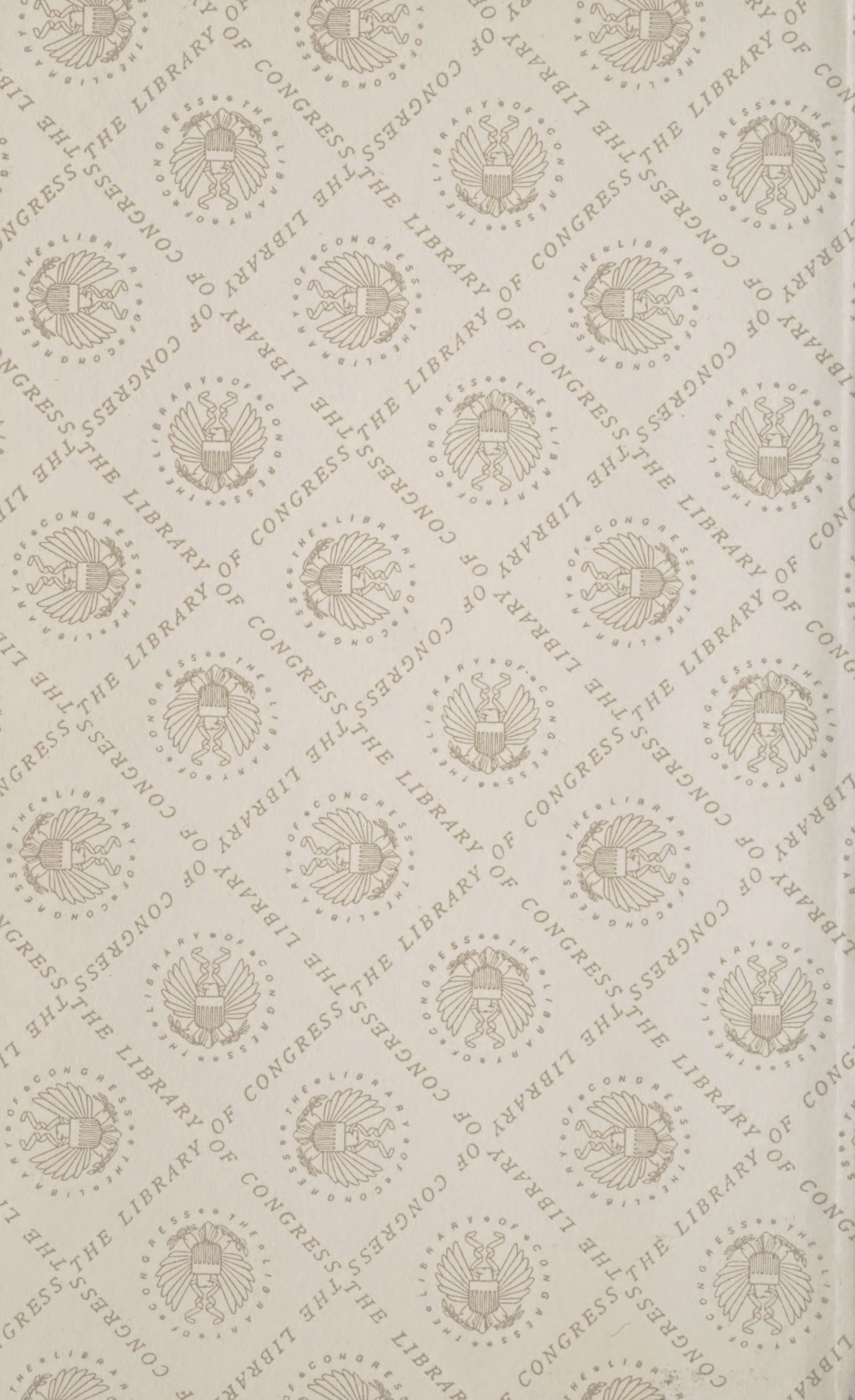
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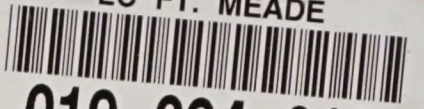


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